

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXIX

JANUARY, 1961

No. 1

Discrimination in Schools

"Of all forms of discrimination, those existing in the field of education are the most harmful and the most hateful."

It was in these words that Mr. Rene Maheu, Deputy Director General of Unesco, addressed a special committee of governmental experts convened by Unesco from June 13-29, 1960, at Unesco House in Paris to draw up a draft international convention and a draft recommendation concerning various aspects of discrimination in education.

In defining the "grave nature" of the task before these experts, Mr. Maheu brought out that this form of discrimination "attacks the individual and society at their most essential points: the training of the mind."

"Here intervene fatal divisions", he added, "which decide the choice of a generation not only for the present but for the future between freedom and slavery, between equality and one-sidedness, and between brotherhood and inexorable hatred. And I say that discrimination in education is also the lowest and the most hateful form, because its victims are firstly and mainly children."

"Those who refuse—or who accept such a refusal, or who are willing to ignore this refusal—to a child the education to which he has a right in order to carry out the personal and social realization of his abilities, because of his sex, his race, his religion, his economic and social status—or rather that of his parents—no doubt have never faced the eyes of a child at a time when their purity is disturbed by pain or injustice. Or else, they have become insensitive to this frightful thing. But then they have abdicated their own claim to humanity. For this outraged candour, this light which is clouded, this impulse which is quelled, are, to the adult who is an executioner or an accomplice or merely a passive witness, darkness in the world and death in the heart."

"And yet today—today still and, unfortunately, today to a greater extent—millions and millions of young defenceless minds must suffer this degradation. And there are people to explain it and even to justify it. The justification of this denial of a human right is what you have come here to make impossible from now on."

The governments of 35 States¹ appointed the technical and legal experts who make up the special committee.

1. Australia, Austria, Belgium, Byelorussia, Cambodia, Canada, Ceylon, Chile, China, Costa Rica, Cuba, Czechoslovakia, Denmark, France, Germany, India, Italy, Laos, Lebanon, Monaco, Morocco, Netherlands, Peru, Poland, Spain, Tunisia, Ukraine, United Arab Republic, United Kingdom, United States of America, U.S.S.R., Venezuela, and Viet Nam.

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In addition, observers represent two other States and various international governmental and non-governmental organizations².

After Mr. Maheu's address, the Committee chose its officers, unanimously electing as Chairman H. E. Ambassador Charles Daoud Ammoun, permanent delegate of Lebanon to Unesco and special rapporteur of the Sub-Committee on Prevention of Discrimination and Protection of Minorities set up by the United Nations Commission on Human Rights.

Two vice-chairmen were elected: Mr. L. V. J. Roy (Canada) and Mr. Stanislaw Dobosiewicz (Poland). Mr. Pierre Juvigny (France) was elected rapporteur.

Problems of discrimination in education have been studied by the United Nations for a number of years. In 1951, the Sub-Commission on Prevention of Discrimination and Protection of Minorities asked Mr. Ammoun for a detailed analysis of these problems as they confront the present-day world. This report was studied in 1957 by the Commission on Human Rights; the matter was then turned over to Unesco which is now preparing to propose to its Member States at its next General Conference, a draft convention concerning discrimination in education.

Action in this field falls within the competence of Unesco which is required, by its constitution, to bring about "collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social."

This action is being developed on three distinct levels: firstly, Unesco is supplying

practical assistance to States, upon their request, to help them develop education; secondly, it is endeavouring to bring about better respect for and understanding of human rights in general and the right to education in particular. Finally, Unesco is working to establish international standards which can serve as a guide to States in order for them to take measures required for the practical implementation of the right to education.

It is under this heading that Unesco is now submitting to the governmental experts the texts of a recommendation and an international convention which have already been the subject of observations and comments by 38 governments and 16 non-governmental organizations.

It is up to these experts to cast into final form the drafts which will be submitted to the General Conference. However, the main lines of this convention can now be discerned.

The countries ratifying this convention would undertake, once it has been adopted, to repeal any legislative statutes and to modify any practices involving discrimination; to assure universal compliance with the duty to attend school; and to provide and enforce conditions applicable equally to all in any public educational institution.

Countries would also undertake to formulate and apply a national policy tending to promote, through methods appropriate to circumstances and national usage, equality of opportunity and treatment in education. This equality of opportunity would also mean that all public schools at the same level would offer the same level of education and that all would offer

SOME SUGGESTIONS TO MATHEMATICS TEACHERS

equivalent standards concerning the number and qualifications of teachers, teaching materials, buildings and equipment.

According to the terms of the draft convention, it would also be agreed that "the liberty of parents...to choose for their children institutions other than those maintained by the public authorities...should be respected, as well as their freedom to ensure the religious and moral education of their children in conformity with their own convictions."

These are the main provisions of a convention based upon the promise that "discrimination constitutes a violation of

rights which are set forth in the Universal Declaration of Human Rights, and the universal respect of which the Organization (Unesco), under its Constitution, is to further for everyone without distinction of race, sex, language or religion."

It is hoped that this convention, once that has been adopted, will help put an end to practices which no one really wants to preserve, but which perpetuate the sort of injustice to which men always tend to grow accustomed whether by ignorance or indifference.

—Unesco News.

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Some Suggestions to Mathematics Teachers

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Mathematics has been a nightmare to many of our pupils. There was a strong belief that this subject could be understood and its principles grasped and mastered only by those who had the head or head for it. The same notion lingers heavily in the minds of the present-day pupils, though the fact remains that the art and technique of teaching this subject has been considerably improved. What is it due to? Are there any inherent qualities to this subject, which make men abhor it? Is the highway leading to this subject not properly designed and laid to make the travel into its domain less troublesome and more comfortable? These questions have posed themselves as knotty problems to many a mathematician and teacher of mathematics. As an answer to this, many come forward to advance that the 'mathematical nausea' exhibited today is because of its treatment and how it was taught in the past. True, in the past, "the approach to this subject was dense with difficulties and watered with many tears," as mastery in this subject depended

upon memory and manipulation, upon mechanisation. In other words, mathematics in those days demanded meaningless memorisation of rules and formulas; and the solving and working of problems were done more by mechanically repeated practice than by any thought-process that would enable the pupils to find the rationale behind their working.

So the need arose to "leaven and sweeten" mathematics and to make it a subject easily approachable and understandable. The efforts taken in this direction led to the concretisation of mathematics and socialisation of arithmetic. Efforts to improve the techniques of teaching have resulted today in insisting on concrete ways of teaching, in the institution of the activity methods and adoption of object-teaching for better comprehension. By providing necessary activities for pupils through drawing, measuring, cutting and so on, principles and generalised results are derived. Charts, models and demonstrations visualise and concretise abstract

2. Iran, Holy See, I.L.O., International Alliance of Women, International Federation of University Women, International Union for the Liberty of Education, World Federation of United Nations Associations, World Jewish Congress, International Federation of Christian Trade Unions, World Union of Catholic Women's Organizations, World Confederation of Organizations of the Teaching Profession, Catholic International Education Office, Pax Romana.

and unimaginable facts. Thus mathematics is learnt in a meaningful way. Modern methods like the Heuristic Method and Laboratory Method are also gaining ground.

The method of visualisation and concretisation becomes imperative in the teaching of algebra, more than any other branch of mathematics. Because of its nature and the approach given to this domain of knowledge, the notion that algebra is an abstract subject, a subject purely dealing with the first three letters of the alphabet in some specific pattern or random combination, has rooted itself in the minds of the pupils. In the teaching of algebra, the formulas and identities were and still are given out to pupils as finished products of thought, and the pupils are expected to accept and digest and apply them mechanically to solve problems. The expansions for the identities like $(a+b)^2$, $(a-b)^2$ etc. were told in the class and made part and parcel of their mental machinery by sheer weight of repetition, and the students not knowing the why and wherefore of these identities went on to solve mechanically even the recondite problems based on these identities.

This type of dogmatic teaching has not thrown any light on the subject. In fact, it is this treatment that was responsible for the long-cherished wrong notion that algebra is an abstract subject. It must be remembered that mathematics is not a subject, the mastery of which can be got by thundering repetition of certain formulas, devoid of meaning and understanding. So a better method of approach, which can focus unto itself the development of this mathematical knowledge through concrete and known means to the gradual onset of abstraction, is to be sought after in actual classroom practice. As was pointed out earlier, more than any other branch, the teaching of algebra has subjected itself to much condemnation, as there was not this gradual development but only a dogmatic imposition of the final finished product of thought, and as

this was not at all taught in relation to either arithmetic or geometry, which it copiously permits and the proper correlation of which will pave the royal way for the learning of algebra.

Realising the need and utility of such a treatment of algebra, the teachers today must try to introduce this branch, starting from arithmetic, as algebra is only "generalised arithmetic", or in a more concrete way through geometry. Starting from arithmetic, we can proceed to Rhetoric Algebra, then to Syncopated Algebra in certain cases and finally to Symbolic Algebra, which is nothing but expressing the generalised results in the form of symbols. In this way, all the 'multum-in-parvo' formulas and identities are only Symbolic Algebra. This is generally conceived to be the algebra we are familiar with. The humble beginning the teachers make to teach algebra from arithmetic is psychologically and pedagogically sound. As, for instance, the teaching of identity $(a+b)^2$ from arithmetic seems very sound. The teachers can ask the pupils to put 5 as the sum of two numbers, say $(3+2)$. Then 5^2 will be $(3+2)^2$. The multiplication of $(3+2)$ by $(3+2)$ when done this way,

$$\begin{array}{r} 3+2 \\ 3+2 \\ \hline 3 \times 3 + 2 \times 3 \\ + 2 \times 3 + 2 \times 2 \\ \hline \end{array}$$

will yield this result.

$$(i.e.) (3+2)^2 = 3^2 + 2 \times (2+3 \text{ or } 3+2) + 2^2$$

Repeating the same for $(4+1)^2$, the result will be $(4+1)^2 = 4^2 + 2 \times (4+1) + 1^2$.

Having in stock such multiplied results, the pupils can be helped to observe and find a certain law and order in the expansion of the forms. They will find that if $(4+1)^2$ is expanded, the result got is this: The first term² (i.e. 4^2) + 2 × the first term (4) × the second term (1) + the second term² (i.e. 1^2), and similarly for any such expansion. On giving sufficient drilling

slowly one unknown can be introduced as $(a+2)^2 = ?$; $(2+b)^2 = ?$; $(5+b)^2 = ?$ And then two unknowns are introduced, when the pupils are led to give out the expansion for $(a+b)^2$. Though it will become rather mechanical, if it is carried too far, the pupils are not now frightened by the final form, as it has been arrived at through concrete means, from known numbers, through proper manipulation. The teacher can also illustrate this formula with the help of geometry, suitably dividing the area of a square of side $(a+b)$ into squares of areas a^2 and b^2 , and into 2 rectangles having the area ab each. This demonstration—a demonstrative induction—gives a clear visualisation of the abstract formula. What was inchoate and incomprehensible previously is made clear and understandable now.

So, starting from arithmetic and through proper illustration and geometric demonstration, or even through practical geometry, the three important and fundamental identities, viz., $(a+b)^2$, $(a-b)^2$, $(a+b)(a-b)$, can be taught. After this stage, it will be mere waste of time to prove other identities in this fashion, as these can be got by applying the previously derived formulas. Further, algebra has got a definite function to perform, to train pupils to make abstractions, to develop in them abstract thinking and to train them in using symbols and symbolic language. So, to convert every bit of algebra into concrete forms, just because it facilitates understanding, will defeat a type of thinking essentially formed out of algebra.

The outstanding feature in teaching algebra this way is that it proceeds from the concrete to the abstract, from the known to the unknown; there is a good deal of visualisation and concretisation; a free correlation is also made among the branches of the same subject. In fact, though Euclidean geometry has been criticised in so many ways, Euclid did not keep algebra and geometry in two differ-

ent compartments, but made a fusion of these two, wherever he proved these identities. The teaching of algebra through geometry or arithmetic is definitely a better course than teaching them in water-tight compartments. So, if this idea of free correlation and other features mentioned earlier are taken into consideration, then mathematics will not keep our pupils at such a disgraceful distance.

The teachers of mathematics, if they want to dispel once for all from the minds of the pupils the wrong notion that mathematics is a subject not suited for all but only for a select few who are diligent and intelligent, and if they want to reduce to the minimum the distaste developed against this subject, and to create in their minds a liking and appreciation for this subject, or at least an attitude, not antagonistic towards this, must bear in mind some important points as the following.

1. Teachers of mathematics must not fail to concretise any abstract fact. Any difficult idea must be clarified with the help of concrete and numerical examples.

2. Methods like induction, which give free activity and provide free thinking for pupils, must be allowed to be learnt through their own experience and proper exercise of their mind. Any method that impairs the thinking power of the pupils must be completely eschewed.

3. Knowledge through the eye leaves a better impression on the minds of the pupils than through any other sense organ.

4. Analytic thinking and deductive reasoning must be the outcome of the pupils' mathematical study. Enough opportunities for these and to train pupils to attack problems unaided must be given. The development of certain traits and habits form an important phase of mathematical education.

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The Teacher's Role & Responsibilities

KAILAS CHANDRA KAR, B.A., B.T., Headmaster, Laban Bengali Boys' High School, Shillong, Assam.

Our country is committed to the democratic way of life. She has declared herself a Republic, the ideal form of democracy. But the success of a democratic form of government depends on the quality of the individuals. All the people must be enlightened and disciplined as well as sympathetic and tolerant towards one another. An efficient education service manned by a qualified, willing and determined band of teachers is, therefore, required to train up the young generation of people into worthy citizens. This has to be provided for at all costs. Negligence or indifference in this respect means the failure of democracy.

But the service conditions of the teachers of our country are not such as to attract qualified and competent hands who can identify themselves with the sacred trust implicit in the teacher's job. As a result, the majority of those who take to teaching do so after being frustrated in their attempt in other spheres which hold out better prospects—a damaging confession no doubt on the part of a teacher, but a true one to be sure. Of course, there are honourable exceptions, but they are in a minority. Perhaps, this state of things has been allowed to continue out of the false notion that any one with knowledge of a particular subject could teach successfully with the help of the various educational aids that are available nowadays. But this is an erroneous belief, as Sir Ronald Gould has pointed out in his article on quality in teaching published in the August issue of the *Teacher Education*, 1967. Educational efforts cannot be fruitful without that vital relationship which exists between pupils and good teachers.

That is one side of the picture. The other side concerns the attitude of the teachers themselves. It is no doubt a fact that a man cannot be expected to work at his best without adequate security, ameni-

ties and prospects, but those who take to a teacher's avocation, whether by choice or by exigencies of circumstances, have to reconcile themselves to their condition and to look upon their work as a sacred trust reposed in them.

There should certainly be efforts for the amelioration of their condition, but by the very nature of their job, they are precluded from weighing their responsibilities against purely material considerations. Their function is not merely a routine affair as that of the employees of other branches of public service, but a highly responsible and engaging one of turning human raw materials, namely children, into finished products of enlightened, disciplined and mutually respectful citizens. With a slight twist in an oft-quoted proverb, it may be said that the hand that moulds the child rules the world.

But are we, teachers, really doing our part to acquit ourselves of our responsibilities in that regard, so far as it lies within our power even under prevailing conditions? Can we absolve ourselves altogether of responsibility, so far as the colossal wastage in examinations and indiscipline among students are concerned? The answer is left to the conscience of individual teachers.

The experience of veterans with a love for their work goes to show that we can, if we have the will, give a better account of ourselves in spite of handicaps, if only we attach due importance to the following points in the discharge of our holy duty.

1. Responsibility:

Whatever may be the conditions the teacher has to work under, he cannot afford to forget that his work is not of an official nature, but an all-absorbing one of moulding the child mind and, for the matter of that, the future of the nation.

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2. Discipline and personality to enforce it

Successful teaching on the part of a teacher depends on his capacity for class-management which, in its turn, hinges on his ability to inspire awe (and not fear) in the mind of his pupils as well as to impress them with the dignity of his bearings, force of character, steadiness of purpose and other characteristics which together constitute what is known as his 'Personality'. Without this, maintenance of academic discipline is extremely difficult, if not impossible, and in the absence of discipline not only the teacher with all his scholarship and techniques of teaching, but also the institution itself with all the paraphernalia supplied in abundance is bound to prove a failure.

It is again the personality of the teacher which impels his pupils to emulate the pattern of ideal set by him and thus plays a great part in the formation of their character.

3. Knowledge

The teacher must be something of a scholar, for he cannot teach his subject successfully, unless he knows much more than he has to teach. The students are generally critical of the teacher in respect of his knowledge of the subject he teaches, and if he fails to satisfy them, he cannot expect to have peaceful classes. His stock of knowledge should, therefore, be progressively supplemented in order that he may teach with confidence.

4. Sympathy and will

Sympathy is indispensable for satisfactory teacher-child relationship. Once the pupils are convinced of the goodness of the teacher's heart, his love for them and his sympathy for their defects and difficulties, they are prepared to put up with his apparent sternness, even though it amounts to highhandedness at times while, if otherwise convinced, they cannot tolerate the slightest prick from that unsympathetic teacher. Sympathy of the teacher for his pupils thus serves to

establish that cordial relation between the teacher and the taught without which education cannot thrive.

A sympathetic teacher cannot rush through a lesson. He teaches with a will to make the lesson effective. He thinks, he plans and he finds out methods of his own, which can compensate to a considerable extent for his lack of formal training.

Given the will, the teacher tries to devise various plans for the benefit of his pupils and does not grudge the extra labour involved. One such plan is being tried by the teachers of the Laban Bengali Boys' High School, Shillong (Assam). It consists in conducting a regular series of class tests in each term and in every subject. Twenty percent marks in papers in the periodical and annual examinations are reserved for this purpose. The tests are limited to two or three questions set beforehand, for preparation, from the lesson units done after the previous test, and out of them one is required to be written out in a period assigned for the subject. The marks secured by the pupils in these tests are added, in proportion of the twenty marks reserved for the purpose, to those scored by them in the periodical and annual examinations in that paper covering eighty marks. This is proving a very effective measure in getting the pupils more interested in written work for which they have a natural aversion, but which is essential for their thorough grasp of the things done in the class. It has the additional advantage of compelling the students to make thorough preparation as they go on with their lessons without deferring it till the next examination.

5. Technical efficiency

This counts a great deal towards successful teaching. Scholarship alone, unaided by a knowledge of techniques, does not make for the success of a teacher.

As already suggested, a willing teacher may acquire techniques of teaching as a result of his own efforts and experience. Nowadays, such a teacher has ample opportunities of improving his ideas and methods in the light of modern trends by the study of relevant literature, periodicals and bulletins published from time to time. I know of some very efficient teachers who had no formal training at all. But the number of such teachers is bound to be very small, and hence is the general need for the training of teachers for effective teaching.

9. Home-School Cooperation

The teacher's interest in his pupil may well extend into the latter's home through occasional contacts with his guardian. This does not mean that the teacher should be systematically in touch with the guardians of all the students he has to deal with. Though theoretically sound, it is a practical impossibility on the part of

a teacher. But he may do a great deal in this regard through the head of the institution and also by personal efforts in cases of necessity.

The head of the institution is the proper person to organise home-school co-operation by convening occasional guardians' meetings class by class for exchange of views relating to the children urging upon them to turn the pupils' homes, so far as they are concerned, into an extension of the school, moving in the same tune. Without this co-operation, the few hours' training given to the child at school is entirely nullified during his stay at home for the most part of the day. The home must, therefore, combine with the school for the achievement of the common objective—the welfare of the child. This home-school relation, besides being helpful in other respects, proves a very effective check against the tendency towards delinquency among children.

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TELEVISION IN THE CLASS ROOM

Is it the greatest opportunity for the advancement of education since the invention of movable types? Or is it a deceptive shortcut which may tempt penny-pinching authorities to replace teachers with electronic gadgets—and to replace learning with entertainment?

There you probably have the two extremes among the swarm of conflicting viewpoints which have sprung up since the introduction of television as a tool for education only a short decade ago. No one yet knows the answers to these questions, but the factors behind them are thoroughly dissected in a new book which has just been published by Unesco.

"Television Teaching Today", part of Unesco's series on "Press, Film and Radio in the World Today", takes up educational

television in those countries, and principally the United States of America, where it has come into everyday use. Its author, Henry R. Cassirer, not only provides a survey of how television is being enlisted by educators in North America, Europe and Asia, but he also deals with many of the problems—some educational, some technical and some which might be called philosophical—which this new form of teaching has generated.

He makes it quite obvious that educational television is here to stay. As Mr. Vittorino Veronese, Unesco's Director-General, points out in a preface to the book, "educators everywhere are faced with the challenge of a rapidly growing school and college population and the need for a new approach to the content and methods of teaching".

TELEVISION IN THE CLASS ROOM

The alarming increase in the shortage of teachers, classrooms and educational facilities which became so evident the world over in the 1950's was paralleled by a fabulous increase in the use of television. During that decade, the number of countries telecasting programmes rose from five to 50 and the number of television sets from 4,500,000 to 81,000,000. It is not at all surprising, therefore, that educators have turned to this breakthrough in communications in order to try to achieve a solution to their own gigantic problem.

By last year, in the United States of America, a highly conservative source has estimated that half a million school pupils and college students were taking televised courses. In "Television Teaching Today", Mr. Cassirer provides close-ups of several ways in which these courses are being brought into classrooms—ways which can vary from a 2,000,000 dollars closed-circuit television network (that is, one in which programmes are transmitted by cable or micro-wave and cannot be received by the general public) covering a city school system to the dentistry school professor who televises a course with an investment of 2,000 dollars.

Setting aside the controversy over its defects and virtues, educational television has proven to be far less expensive than the layman, accustomed to astronomical budgets for time and talent on commercial television, might think. Mr. Cassirer points out that a low-power station (with a range of 14 miles) can be installed for as little as 50,000 dollars.

Television educators themselves are probably the first to realize that their sturdy child needs a careful upbringing. Mr. Cassirer illustrates how they must draw a careful line between the dull programme

which creates no interest and the entertaining programme which distracts all interest.

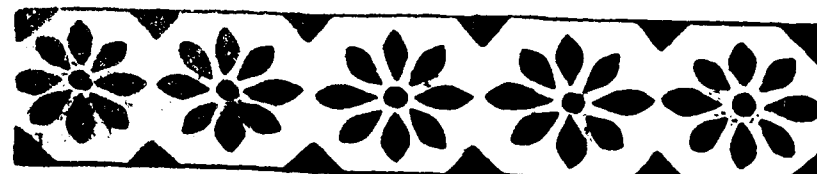
In the United States of America, "Television Teaching Today" concludes, educational television has made more headway in primary than in secondary schools. In universities, where students are already accustomed to lectures being delivered in a class of several hundreds, it has proved its value. Television can also be used to improve teacher training, particularly by illustrating new methods now being introduced.

But, warns the author, 'television is not merely a substitute for traditional ways of teaching—it is a medium with its own psychological and emotional disciplines and personalities'. And he also warns against using television as "emergency relief" to cope with a lack of normal educational facilities.

In subsequent chapters, Mr. Cassirer reviews the history of educational television in Canada, France, Italy, the United Kingdom, the Soviet Union and Japan. Approaches taken vary as much as the educational systems of these countries themselves, but television has taken a firm foothold there as well. In 1959, for example, there were 3,000 schools in France and 10,000 schools in Japan equipped with television sets.

This is probably only the beginning. Newly independent countries are now building systems of education often on new foundations. Educational television, in which one teacher can reach thousands of pupils, is a valuable asset and one that certainly should not be overlooked. But, as Mr. Cassirer brings out, it must be handled with care.

—Unesco.



Training Institution and Practising School

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(A paper submitted to the Teacher-Education Section of the Thirtyfifth All-India Educational Conference, Kanpur).

In India, the relationship between a Teachers' 'Training' College and the 'Practising' Schools generally follows closely the developments in U. K., with this difference that India adopted the principles and practices of educating teachers about 15 years later, by which time the principles and practices had already undergone a change in the U. K. After Independence, the demands on Teachers' Colleges rapidly grew, but to meet the growing demands the Colleges had still to depend on the half a century old set-up. Instead of one Model School attached to a Teachers' College, more and more schools within the locality were used as 'practising' schools. Some Colleges have gone even ahead of this programme, and send out batches of students and supervisors to places as distant as 200 miles from their base, for intensive and continuous practice under different conditions. Thus there are usually three types of 'practising' schools—the Model or Experimental School attached to a College; a group of schools in the vicinity of the College; and and centres selected for intensive and continuous practice at considerable distances from the College. The relationship between the College and the schools appears to be based, first, on the needs of the College, and then on the needs of the schools. None disputes, however, that some better basis has to be found in order to make the education of teachers a fully cooperative task of the College and the schools together.

The ever-increasing need for trained teachers is mainly due to the accelerated expansion of primary and secondary education. The number of pupils has caused over-crowding of classes, necessitated

'shifts', and brought into practice many new devices of accommodating the pupils in the space available, however meagre be the space, equipment and staff provision. In a way this situation can be put to an advantage, in the interests of schools and Teachers' Colleges, by adopting a new method of teacher-education.

This method needs active co-operation, sympathy and generous understanding on the part of the Government Education Department, the University or Teacher-Education authorities, the Colleges and the Schools. The proposals are in brief:—

1. The Government Education Department should allow and share the cost of supernumerary teachers. 'Supernumerary' means the number of teachers appointed in addition to the normal staff, on the basis of a percentage increase in the school enrolment. If the permissible calculation is 1.4 staff per class, the Education Department should sanction additional posts in the schools concerned. To these posts should be appointed fresh (untrained) teachers on condition that they proceed for regular training to the Teachers' College in the following year. These supernumerary appointments will be fully paid according to the scale prescribed for untrained teachers.

2. The schools can utilise the supernumerary staff for the additional load of work, due to the overcrowding of pupils and generally assign school duties to the 'freshers' so as thoroughly to acquaint them with school routine, classroom instruction, co-curricular activities, pupil-teacher and parent-teacher relationship, etc. The schools will be able to bear the burden of the additional cost, as many schools do show an excess in receipts of fees and consequently an inevitable reduction in grants from Government. (It is

noteworthy that in Bombay State between 1955-56, the pupils' numbers rose by 20% p.c. and the cost per pupil per annum came down from Rs. 130 to Rs. 65, i.e., double the number, half the cost. The situation will be the same wherever the increase in the number of pupils per class is considerable and the staff proportion remains as in the past. The supernumerary freshers will be a great help to the school, as they will share work with their regular colleagues and better pupil-teacher relationship will be facilitated.

3. The Teachers' Colleges should be in charge of the major work of supervision of freshers' lessons, guidance in respect of library work, academic courses, etc., with the permission and in full agreement with the school authorities concerned. Through such a close relationship will develop an identity of views and common action in the interest of the schools, the college and the students under observation and training.

The students' work during this year will be considered as part of that school experience, which is insisted upon by Teachers' Colleges at present.

4. The University or Teacher-Education authorities concerned will have no difficulty in accepting the year's work as partial fulfilment of their requirements. In many universities at present, there are two categories of students admitted: (i) students with experience of one hundred working days at the minimum; and (ii) fresh students who have to give a prescribed number of additional 'practice' lessons during their year at College. In case the present proposals are accepted, the University or Teacher-Education authorities have much greater advantage inasmuch as the students commence their course right away from the date they are taken on the supernumerary staff; and thus actually put in a longer and more intensive and continuous period of school practice under the supervision of school and college authorities. The added advantage of the students being paid for their work is bound to result in a keener sense

of duty and more sincere efforts made to perform the tasks well.

In theory, as conditions are at present, the Teachers' College does offer a course of one year and a half—one year at the College and 100 working days at a school taken together, or for freshers one year at the college with a hectic period of 'practical lessons', the value of which is doubted by schools, college staff and the students themselves, not to speak of the pupils of the school who have to receive this kind of instruction. This theoretical concept of teacher-education has been accepted only as a necessary evil, only because we cannot improve on conditions as they existed. Now, with the rapidly changing situation, the theoretical concept can be worked in a better manner, if the fundamental basis of these proposals is accepted.

The College-schools relationship appears meaningless today in the utter futility of the efforts. Schools feel that they owe a kind of professional obligation to Colleges, and therefore allow students to 'practise'; the regular members of the school staff feel that the time given away to the 'trainees' from their own timetable brings an added responsibility to themselves—namely, re-doing what the 'trainees' have reported as 'done'; the College staff have to hurry over the weekly assignments of supervision, inwardly feeling guilty that no proper consultation and guidance can be possible with the long unending chain of 'practical' lessons. Everyone wishes that things would change for the better, and though many know how to improve things, they dare not make any move, mainly because of the Departmental restrictions in respect of a fixed class-teacher ratio, or because of the fear of heavy financial liabilities.

In conclusion, I wish to state that all these fears are groundless, except one—the Government restrictions on class-teacher ratio. Leaders are vociferous on public platforms stressing the deteriorating standards in education. The same leaders should understand that, unless the pupil-

teacher ratio is reasonably sound, and unless close pupil-teacher relationship exists, there can be no better standards in education. The Teachers' Colleges send out 'charged batteries' to schools; these batteries get 'discharged' as soon as they come into contact with live school situations. Schools consequently feel that all that a Teachers' College does is to give students some illusions. Schools lose faith in the Teachers' Colleges, the Colleges lose faith in their own work; parents complain that education is not what it was in their days; and worst of all, the very teacher who is 'trained' goes convinced that he has just filled in one year to get his degree or diploma, without which he cannot be rehabilitated in society. Such a hopeless situation should not be allowed to continue. Though the rush for admissions to schools is a great problem, we cannot deny education to those who seek it. Though consequent overcrowding of classes results, we cannot have so many new buildings for so many new schools. Though we need efficient teachers, we cannot have them without changing the methods of educating them and without a radical change in the attitude of the entrants to the profession.

The system of supernumerary teachers, working under the supervision of the school and the college authorities, having daily contacts with life situations in schools, moulded by close association with the seniors in the field, and learning much through the pupils themselves, with whom they will be for one full year—appears to be the only practical solution to the problem of better relationship between the practising schools and training colleges. If the schools and the colleges can, thus, work together as one team, educational standards must definitely improve.

It is the duty of Government Education Departments, therefore, to insist upon the appointment of supernumerary teachers in schools and lay down suitable conditions to see that the teachers thus appointed seriously commence their teacher-education course immediately on

their appointment. This little generosity on the part of Government Education Department or the authorities concerned will ultimately spell a new era in Teacher-Education in our country.

Points for information and discussion :

1. Whether the system of supernumerary paid teachers attached to Teachers' Colleges, as envisaged above, has been tried anywhere in India. If so, what experiences can we draw upon to improve the suggested scheme? If not, how far is the scheme practicable in the different States of India?

2. There are some schools in Bombay where such 'additional', meaning 'supernumerary' teachers, are appointed. The schools bear their cost, as the Government does not sanction expenses on account of these posts. These schools have, however, reported good results. The proportion of additional appointments is not fixed. As per my calculation if a school is allowed to have an excess of 10 per cent of pupils over the usually permissible number, the supernumerary staff should also be 10 per cent over the normal staff number at the minimum. It will be seen that the fees collected from the 10 per cent excess number of pupils leave a good margin, after payment to freshers employed as supernumerary teachers.

3. I am of the opinion that only freshers committed to go to a Teachers' College be appointed as supernumerary teachers, on the recommendation of the College Principal who has admitted the freshers.

4. For all purposes of school discipline, the supernumerary teacher will be under the Head of the School, whose report on the fresher will weigh with the College authorities in the final award of rank, etc.

5. This system will incidentally reduce the wastage noticed at present in the output of 'trained' teachers, particularly ladies, who either do not get or do not care to get a suitable job after training.

XXXV The All India Educational Conference

The 35th All India Educational Conference met at the Anand Swarup Library Hall at Kanpur from December 28 to 31.

for those who were refused admission and were genuinely desirous of pursuing higher education.

Welcoming the delegates, Sri Sitaram Jaipuria, Chairman of the Reception Committee, drew attention to the urgent need for providing to the youth of the country such technical education as would give them gainful employment and a purposeful life and also improve the all-round condition of industries.

INAUGURAL ADDRESS

Sri C. B. Gupta, Chief Minister of Uttar Pradesh, in the course of his inaugural address, urged educationists to solve quickly the major problems before them. Education played a vital role in the building up of real democracy, and efforts should be made for inculcating "democratic principles" in schools and colleges.

Mr. Gupta said that the student should be helped to use ideas as hypotheses to be tried and not as dogmas to be asserted.

"This will lead to freedom of thought and action. He should also be helped to break through his powerful native egotism. Schools programmes should be so organised that there may be stress on creative thinking, selflessness, co-operation, humility and integrity. Schools should also try to provide such a pattern of daily living as students may have opportunity to develop respect for individuals, freedom of expression, justice and international understanding".

Mr. Gupta referred to two "urgent problems" needing immediate attention. The first was the formulation of determining factors which should form the basis of selective admission to institutions of higher education, and the second, the development of correspondence courses

The teaching of languages posed a very complex situation in the country. "If we are not planning narrowly, we have to equip the child in the language of his local or regional community, national community and also the world community. These three languages should be included as a necessary part of education for modern life even at the cost of other subjects now in the curriculum".

Mr. Gupta urged educationists to share the right approach on the question of replacing English by Hindi. He said: "Part XVII of the Constitution provides that Hindi will be the federal official language and will replace English. That English has not yet been replaced shows that our own people have not promoted our own languages whole-heartedly. It is said that anti-Hindi feeling is based on fear complex. If that is so, the Hindi-speaking people are to blame. This is a very urgent matter. Not only our national prestige but our national security is also involved in it. I wish some competent body of educationists like this Conference could take up the question and show the right approach to solve the problem".

The problem of student indiscipline was more or less a problem in human relations. He added: "There is a great stress in our education on subjects, examinations and divisions, so much so that students' growth and development are lost sight of. Teachers are overbusy with academic affairs, and lay greater emphasis on formal matters than on real life needs of students as human beings. I am convinced that young people want meaning in their lives. They should be given a clear concept of the challenge and the opportunity of this era of reconstruction. They should be given the conviction that they have a mission and a

purpose as Indians, and that mission is to strengthen the unity and security of the country and to win for her economic progress. They should be given a clear idea of the risk and adventure involved in the fulfilment of their mission".

Mr. Gupta also stressed the need for expansion of Sanskrit teaching in the country. Sanskrit was a glorious heritage of India. To know Sanskrit is to know the soul of India, and it is imperative that knowledge of Sanskrit should be more widespread among our countrymen. Educationists must devise a popular approach to the teaching of Sanskrit.

The President, the Vice-President, the Prime Minister, Union Ministers, Governors and Ministers of various States sent messages of success to the Conference. Fraternal greetings were also received from organisations of teachers of various countries.

PRESIDENTIAL ADDRESS

Sri C. Subramaniam, Minister of Education and Finance, Madras, delivering the presidential address, said that the biggest task facing India today was the fulfilment of the targets set down in Article 45 of the Constitution to provide free and compulsory education to all children till the age of 14 by 1961.

Looking at the financial allotment during the third Plan period, one could not be sure that even the revised constitutional target of bringing into school all the children in the country belonging to the age group of six to eleven was capable of fulfilment.

This was because of the necessity to divide existing resources among various sectors of national development and the planners were not to be blamed for this. Instead, we should make an endeavour to utilise all the available resources to the best advantage and achieve the best results.

An important aspect to be borne in mind in the implementation of the programme of universal education was the fact that most of the children yet to be brought into schools belonged to families which were economically poor and educationally and socially backward.

Since it was poverty which mainly stood in the way of the children being sent to schools, he said, any law compelling the parents to send their children to schools would not by itself achieve the purpose.

Therefore, inducements would have to be offered in addition to statutory compulsion.

In this context, Mr. Subramaniam explained the following two-fold scheme of inducements organised in Madras State with the voluntary co-operation of the community:—

(1) Provision of free mid-day meals to poor children in elementary schools. Nearly one million children were getting the benefit under this scheme, and it had given a great fillip to the enrolment of children in rural areas.

(2) Provision of free clothing to poor children—particularly girls. The free mid-day meals scheme was not sufficient to tackle the problem of girls' enrolment to schools, since girls could not attend schools scantily dressed. The experience in Madras, in mobilising the community resources for this purpose, had been most encouraging, and in this noble endeavour teachers had played a notable part.

Teachers in elementary schools should play a "benevolent role" by devoting a little more time and attention to the teaching of children from backward families.

To tackle problems consequent on the Plans to bring millions of children into

schools—like space to establish more schools and equipments for them—Mr. Subramaniam suggested organisation of school improvement conferences. Such conferences should make the local community take an interest in helping to solve the problems.

In Madras State, about 130 schools improvement conferences, covering about 20,000 schools, had been organised and various projects like providing schools buildings, play grounds, gardens, educational equipment and library books, to the extent of Rs. 8.91 crores, had already been implemented. Projects worth about Rs. 2.13 crores were under implementation.

These projects were purely by way of voluntary effort.

Mr. Subramaniam stressed the importance of preparation of good text books, particularly for the primary school children.

Most of the text books available for the primary classes in India were of a very poor quality—in their contents, printing and get-up. "During my recent visit to United Kingdom and other foreign countries I found that a good deal of research work has been done in the preparation of text books for young children and the books have been printed on high quality paper with good and attractive colour pictures. The get-up of the book is such that it would attract the attention of any child. In addition to that, even for the primary book, well thought-out guidance for the teachers in respect of each lesson has been provided."

Mr. Subramaniam suggested constitution of research bodies at various regional levels to evolve proper methods of production of good text books.

Referring to the study of English, Mr. Subramaniam said that the Madras Gov-

ernment was strongly of the view that the provision for the study of English only on an optional basis was inadequate and that provision for compulsory study of English in all states was essential in the interests of the nation.

"We took the view that this (study of English) should not merely be compulsory but should start at as early a stage of education as possible.....That is why in Madras today English is being taught from the fifth standard onwards. The possibility of beginning the study of English in the fourth standard is being explored."

Re-training for the teachers of English in all schools in Madras State had also been organised to improve the teaching.

Referring to the controversy on the medium of instruction in colleges, Mr. Subramaniam pointed out that the Committee of Vice-Chancellors of Indian universities, appointed by the Government of India in 1948, and later the University Education Commission, had recommended that the respective regional languages should replace English as the medium of instruction.

"At no stage has any committee or educational body considered that the change of medium of instruction at the university level would be injurious to the interests of the country."

Mr. Subramaniam analysed the various aspects to be considered and said that this question posed more difficulties to students entering technical colleges than those preferring arts.

"A student passing a higher secondary examination will get admitted into a technical college, but he will have to study all the subjects in English. This will almost be impossible. At the same time we have got to accept the fact that the regional languages are not sufficiently developed to take the place of English at the university level."

Then he explained the following scheme devised by the Madras Government to solve this problem:

(1) A distinction will be made within the field of higher education between scientific and professional education and education in the humanities.

(2) Active steps would be taken to bring about an early change in the medium of instruction in colleges in so far as the study of humanities is concerned. English will continue as the medium of scientific and professional instruction in colleges at any rate without change until 1965.

(3) English will continue to be the second language and subject of compulsory study in secondary schools. All practicable measures for improving the efficiency of instruction in the study of English would be taken.

In pursuance of this scheme, Mr. Subramaniam said, Tamil would replace English as the medium of instruction in the three-year new B. A. degree course from 1963-64 in Madras State.

The study of English as a subject would however, continue in the new Tamil medium courses.

To find out how far this scheme would be successful, the Madras Government had introduced this as an experimental measure in 1960-61 in the Government Arts College, Coimbatore.

The deterioration of standards in science and mathematics in universities and colleges was, in his view, due to weakness in this regard at the secondary school level.

"Unless a strong base in science and mathematics is built up at the stage of secondary education, it would be almost impossible to have efficient scientific and technical education at higher levels. We have devoted particular attention to the teaching of science and mathematics in our secondary schools."

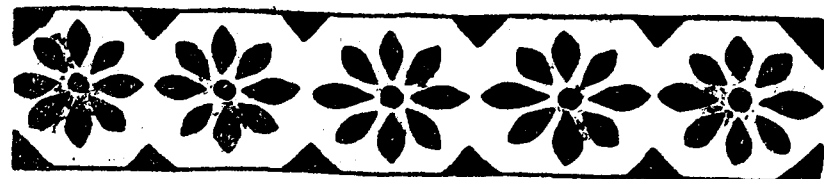
RESOLUTIONS

The Conference viewed with concern the running of a number of educational institutions on commercial lines to the detriment of academic standards, and requested the governments concerned to investigate the working of such institutions and to take measures to promote academic efficiency.

A resolution requested the Government to give representation to the teachers on the managing committees of schools. Government was also requested to give representations to teachers at State level.

The Conference called upon the Government to take drastic steps to check alleged malpractices by school managements with regard to teachers' dearness allowance and salaries. It pleaded for recognition being granted to teachers' associations and allowing them to make representations on behalf of the profession.

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Our Educational Diary

"PEPYS"

27-11-60. The U.G.C. proposes to spend forty crores of rupees over improving higher education. One of the proposals under consideration is the opening of more evening colleges for office workers and others who wish to take higher education. Another proposal is to shift all the work relating to scholarships to the Education Ministry to enable the Commission to devote more time to problems of University education.

[This is a retrograde step as the Commission is in a better position to judge the respective merits of the candidates than the Education Ministry.]

28-11-60. Speaking in Coimbatore, the Education Minister said that he did not propose to change the medium of instruction in professional and scientific courses till a decision was taken on an All India level. He assured the headmasters assembled that he was not rushing through with the introduction of the Tamil medium in colleges.

12-12-60. The Finance Minister of Andhra Pradesh said that he would revise the pay scales of school assistants.

13-12-60. The Education Minister said that it was impracticable to teach English from the third standard. His own idea was to club a group of 3 or 4 villages together and provide a school with standards IV to VII to teach English efficiently. He said that there was a dearth of English teachers.

Under the Kerala Education Bill, in the matter of admission to training colleges the principal of communal reservation would be followed.

[I wonder whether at least in the case of selection of teachers, communalism

could not be eschewed. How then could we expect teachers to be non-communal in their outlook?]

17-12-60. Dr. K. C. Shrimali warned Universities not to go against the policy of the Union Government to have regional languages as the media of instruction, in course of time. In this connection, he expressly supported the stand of the Madras Education Minister and criticised the University stand.

20-12-60. Dr. K. N. Kosla, Education Member of the Planning Commission, said that a proposal was under consideration for the establishment of an autonomous National Education Research Council to guide educational research in the country.

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Speaking in Hyderabad, Dr. Deshmukh called for a very careful review by the Governments and the Universities of their policies in regard to the admission of inferior material into professional colleges. He said that boys who did not get at least 45 per cent should not be admitted into professional or technological colleges, no matter to which section or community they belonged. He also said that Universities contributing to very poor results should not be eligible for grants from the Commission.

28-12-60. Dr. Prasad called upon the State Governments to emulate the Union Government in the matter of making awards to teachers with merit.

24-12-60. Andhra Pradesh will have compulsory education from next year for children in the age group 6-7.

25-12-60. The Vice-President said at Ujjain, that wholesale criticism of present day education was not justified.

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Presiding over the centenary celebrations of Mrs. A. V. N. College, Vizag, Dr. Deshmukh acknowledged the significant part that private colleges played in the provision of higher education. He called upon State Governments to come to the aid of private colleges, whose income had fallen because of the three-year degree courses. He said that, under the Third Plan, the U. G. C. would give assistance selectively only to Universities with high standards.

26-12-60. The Education Minister did not share the optimism of the Chief Minister, in the matter of the State Governments' ability to give free education to all poor boys till the X Standard for reasons of finance.

27-12-60. Dr. A. N. Khosla has called for an improvement in science teaching in the country.

28-12-60. In his presidential address to the All-India Educational Conference at Kanpur, the Madras Education Minister said that deterioration of standards in science and mathematics in the Universities was because of weakness in this regard at the secondary school level. So he pleaded for more efficient teaching of these subjects in secondary schools. He also said that he was strongly of the view that provision for compulsory study of English in all States was essential in the interests of the nation.

[The obvious way to improve standards in science and mathematics is to double the number of periods for their teaching and improve laboratory facilities and introduce practical classes in the higher forms as of old.]

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The Education Minister said at Thiruparathurai that compulsory education for the age-group, 6-11, would be introduced in the Third Plan. He pleaded for a spiritual bias in education.

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Mrs. Mithan Lam, President, All-India Women's Conference, called for a more intensive drive for better and higher education for girls. She said in this connection that conservatism of parents had much to do with the slow progress in this direction.

[Every parent of a girl is quite alive to the responsibility of giving a good education to her; but, when he cannot even manage to give his boy an education worth mentioning, how can he be blamed for not educating his daughter? Education for the boy has naturally priority in such circumstances. Education, not to speak of higher education, has become a costly affair, and it is sheer want of finance that is responsible for the slow progress in girls' education—at any rate so far as the urban areas are concerned.]

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Governor Gadgil pleaded for a reorientation of the Indian Universities to meet the need for producing world-class mathematicians and scientists.

1-1-61. The U. G. C. has recommended that the third division in M.A. may be abolished, or if this cannot be done, to permit the third divisioners to appear again to improve their class.

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3-1-61. Mr. C. D. Deshmukh demurred to the move of the States in the south to absorb the P.U. course in schools. He suggested bifurcating the stream of higher education, which would help to provide Masters of Arts and Sciences as teachers and guides to research.

In view of the fact that not more than 15 per cent of the student population are fit for University education, he suggested the opening of evening colleges and corres.

ondence courses to satisfy people who had a glamour for degrees.

Speaking in Hyderabad, Bishop Mangal Singh of Bombay made a fervent plea for renewed efforts to make colleges and schools centres of spiritual nurture and inspiration.

4-1-61. The Union Ministry of Education has requested the Committee on Religious and Moral Instruction to prepare suitable literature for use in educational institutions at all levels. The Committee has invited publishers and other organisations to submit suitable publications in this regard to the Ministry.

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EDITORIAL

Dangerous Trends.

A recent conference of the official authorities in charge of education in the various States did good work in reviewing and exchanging their ideas and policies. But certain proposals and suggestions made at the conference seem to call for comment. The idea of devising steps to educate children for a democratic and socialistic society, discussed at the conference, may not have intended political consequences. But as socialism is only one of the political and economic creeds in India, and as there are political parties not wedded to it, we cannot have socialism taught in schools as the national ideology. It is of course otherwise with democracy. Anyhow, education of the people in socialism has to be carried out by parties believing in it and outside the class room. It is a pity that the civil service framework of education should be dragged into it.

Some other proposals dealt with the appalling number of failures in our public examinations. That no passes or failures should be declared and that all students should be given certificates of their performances in the examination is a remedy born of desperation and worse than the disease. Inadequate assimilation of knowledge and development of skills cannot be

face. The problem can be solved only by diversification in courses of education. The fact that a boy or girl fails in the School-Leaving examination shows that he or she has not profited from or is unable to profit from the course of instruction provided. It does not mean that the pupil is a good-for-nothing specimen of humanity. To tap talents, to discover aptitudes and to encourage students to take to courses of study suitable for them is an arduous and challenging task. It cannot be solved by facile remedies of the kind proposed, nor by the progressive dilution of standards now in fashion. The suggestion to fix 33% for a pass and 45% for a second class falls within the latter category.

Promoted as Peon

The statement made by Dr. Shrimati, the Union Education Minister, at the last Education Ministers' Conference, at New Delhi, that in some States teachers sought promotion as peons, as the latter were better paid, seems to have come as a shocking revelation to some newspapers and members of the public. But it is a tragic truth with which the teacher lives from day to day. The Teachers' Journal, Calcutta cites a definite instance. The news published in an issue of the Yugantar that one Sri Jadugopal Mazumdar of P. S.

Santhipur, has, after ten years of teaching in a primary school in the area, become a postal peon to improve his prospect in life, must have escaped the notice of the many. But this news should be writ large in letters of ebony across the pompous Secretariat where our demigods live and plan and work for the benefit of the common people." It adds that there is no wonder in teachers with a fixed emolument of Rs. 62.50 per mensem aspiring to be better-paid *chaprasis*. There are teachers whose pay is lower still and to whom the prospects of a Central Government *chaprasi* seem the *ultima thule* of ambition. We were told that in Melkote in Mysore State the highest paid official is a IV class officer of the Archaeological Department. His emoluments are superior to those of teachers, of the staff of the famous temple there, and of the Principal and Professors of the Sanskrit College.

The late Dr. Amarnath Jha once remarked: "In many States in India teachers are on the verge of starvation, and it is a matter for surprise that they consider it worth their while to continue to be teachers." Now apparently a way has opened for them for improving their prospects. But what a way!

Pay Commission and After

Elsewhere, we publish a letter from the Secretary of the Madras Teachers' Guild

drawing attention to certain anomalies and inadequacies of the Pay Commission recommendations. Why the house rent allowance, medical concessions and educational concessions applicable to Government servants should be denied to teachers in aided schools is inexplicable. That Secondary Grade teachers, under certain circumstances, fare worse under the new dispensation calls for immediate attention and rectification. We believe that there is a feeling among Secondary Grade teachers that they have become the Cinderellas of the teaching profession. Some of them seem to be nursing the grievance that while the interests of the Primary School teachers are looked after by a separate organisation, their own interests have suffered by being clubbed with those of High School teachers. It may be difficult to justify this view; but the feeling seems to be there. And we trust that the Government will look into this anomaly at once and set it right, and dispel such feelings as we referred to above. Yet another matter causing serious concern is the inordinate delay on the part of many aided managements to implement the new scales of pay. There are some schools which have yet to do this. The teachers in those schools are in the position of Tantalus of the Greek legend, ever tortured by hunger and thirst and with luscious fruits and pellucid water near at hand but fleeing him whenever he sought to seize them.

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SAMSKRITA RANGA

The Samskrita Ranga, which has been doing very good work in the cause of popularising Sanskrit drama, celebrated its second anniversary on December 15th by putting on boards Mahendra Vikrama Varman's *Bhagavadajjukiya* at the Museum Theatre, Madras. The play was produced under the C.D.A.C.C. Theatre Workshop programme in the presence of Dr. Paul Thieme, Professor of Sanskrit, Tubingen University, West Germany.

The title of the play means "The Philosopher and the Prostitute". It is the work of a famous Pallava Emperor of the 7th century. Written as a brief farce, it still manages to cover a wide range of the problems of life—death, transmigration, lust, greed, gluttony and wisdom. The plot presents a saintly teacher and his incorrigibly worldly disciple as the principal characters. In a city garden, they see a beautiful young courtesan dying from the bite of a snake. The disciple is moved to tears, in spite of philosophical admonitions from his master. The latter conceives the idea of animating the dead body of the courtesan with his own soul and converting the disciple to philosophy by teaching him the precious

truths through her mouth. This is done to the bewilderment, not merely of the disciple, but also of the courtesan's mother, friend and lover and of a toxicologist brought in to cure her. Cross-examined on his attainments, the toxicologist fumbles and commits grammatical mistakes in quoting his authorities. Corrected, he exclaims that the girl has been bitten by a grammarian snake! The tangle is resolved at the end by a *deus ex machina* in the form of an emissary, of the god of death. He had killed the girl in mistake for another of her name. Her hour is yet to come. So he requests the teacher to restore the status quo. This is done to the satisfaction of all.

The play was excellently produced under the guidance of Dr. V. Raghavan, who, appropriately enough, took the part of the *Sutradhara* in the play. The roles of the teacher, the disciple and the hetaera were well acted by S. Rajagopala Sastri, S. Rangarajan and Sabita Rani. Special mention should also be made of the toxicologist, acted by R. Nilakantham.

M. R. S.

LETTER TO EDITOR

Service Conditions of Teachers and the Pay Commission's Recommendations

Sir,

It is a well-known fact that the service conditions of most teachers, in spite of the recent recommendations of the Pay Commission, are no better, when compared to their brethren in Government service or the N. G. O.'s for the mere reason that the House-Rent allowance and the Medical

Concessions have not yet been conceded to the teachers working in aided schools. Resolutions for the grant of House-Rent allowance and Medical Concessions have been passed at conferences and public meetings a number of times, and still the Government have not sanctioned these two legitimate benefits which are long, long overdue. The teaching fraternity pray

that the Government be pleased to announce these two benefits also to the aided school teachers, during the forthcoming budget session at least, at the latest.

While thanking the Government for their acceptance of the Pay Commission's Recommendations in toto, I wish to point out certain anomalies which require immediate redressal.

1. In implementing the Pay Commission recommendations, I request the Government be pleased to take, for purpose of weightage, the total service of a teacher, as is taken for purposes of pension, as otherwise weightage will be practically of no use to many teachers.

2. Secondly, I request the Government be pleased to liberalise the rate of incre-

ment in the second slab to Rupees eight in the case of Secondary Grade teachers consistent with the principle followed in respect of all other grades, namely, the increment in the new slab being double the first.

3. Thirdly, as many institutions have not yet implemented the new revised scales, we appeal to the Government to lay down a specific date-limit, say, not later than the first February 1961, to minimise the delay in payment of the revised scales, along with the arrears from June 1960.

If the aforesaid points are immediately attended to, the teaching fraternity will feel grateful to the Government for ever.

K. A. Manavalan,

Secretary, The Madras Teachers' Guild

The All India Official Educationists' Conference (A Review)

M. S. V. Chari, Tindivanam

The fourth Conference of Chairmen Secretaries of State Boards of Secondary Education and Directors of Education met at the New Delhi recently and passed a number of recommendations:—

(i) The establishment of a federation of Secondary School Boards to ensure greater coordination in the task of examination reform.

(ii) The setting up of a National Commission of distinguished educationists to align the objectives of education with the changing pattern of Democratic and Socialist Society and to suggest coordinated solutions to various educational problems.

[The aim of education should not be allowed to fit into the current political trends, for in that case, we will have

to be changing the aims of education' with every change in the party in power. The aim of education must broadly be to enable the youth not only to make a living, but also to respect the higher values in life. The aim of education should not certainly be to indoctrinate the students in political theories, be they rightist or leftist. It is for the students, who have completed their education, to think independently and come to a decision.]

(iii) The need for improvement of English teaching in the first two years of the pupils' learning a new language which are the most crucial to further progress.

(iv) The setting up of a two-level examination in English and mathematics; one

for those who are content to stop with the secondary school stage and the other for those who wish to pursue higher studies.

[This is not a workable proposition, for it is not possible to adopt two standards of teaching these subjects to students. It is never possible again to say whether students would stop with secondary education or continue higher studies, at it would depend also on their intellectual achievements, even though means will play a greater part in such things. The best method would be to adopt the same standard, but prescribe a lesser minimum for a Certificate and a higher minimum for eligibility to the College course.]

(v) The need for national uniformity in the system of declaration of divisions and distinction at examinations, so as to maintain inter State and national standards of admission to Universities and for purposes of employment.

[This could be brought about only, if examination papers of one State are sent to examinations in a different State.]

(vi) The adoption of 75% for 'first class', 45% for 'second class' and 33% for a 'pass.'

[It is meaningless to assign a class to 45% marks, which denotes only an 'averager'. Only 60% marks should entitle a student to be placed in the second class. Again, 33% marks for 'a pass' would only encourage students to put in a minimum of study and for the teachers to exert

themselves to the requisite minimum in the matter of teaching. To class 33% marks as a 'pass' would only be to prescribe a low standard of achievement. This may be done in the case of students who are content with secondary education, but a higher minimum, say, 50%, may be prescribed for eligibility.]

(vii) The conference considered a suggestion that the entire question of examination results be dealt with on the basis of merely announcing the performance of pupils in the external examinations with no attempt to declare a 'pass' or 'fail', leaving it to universities and employers to lay down their own criteria of selection.

[This was what was in vogue, when the S.S.L.C. system was first ushered in, but later on, this freedom to Universities and colleges was withdrawn by the introduction of the system of eligibility. This system has its defects and merits. On the one hand, it would enable students who are brilliant in one or more subjects (but who fail to secure minimum marks in other core subjects) to pursue higher studies. On the other hand, the privilege may be abused and may give rise to corrupt practices in the matter of admissions to colleges and Universities. But we could see that this liberty is not abused by prescribing certain rules of selection to admission* to be followed by heads of these institutions. But one thing must be guarded against, viz., that this liberty is not abused to the prejudice of students who have obtained pass marks in all subjects.]

*Order of preference in the matter of admissions to colleges: (i) Students (brilliant all round) who have obtained 50 per cent and more in the aggregate, (ii) (partially brilliant) students who have obtained 60 per cent and above in any one or more subjects, provided they agree to take only these subjects (iii) Students (averagers) who have obtained 40 per cent and more in the aggregate.

AGRICULTURAL UNIVERSITY

in Andhra Pradesh

Close on the heels of India's first Agricultural University inaugurated in Uttar Pradesh a few weeks ago, plans are being finalised to establish another institution in Andhra Pradesh, at Rajendra-nagar, about 15 miles from Hyderabad.

Rajendranagar is already a hive of agriculture research and training institutions, and it is considered only a short jump to the agriculture university—patterned largely on the Land Grant Colleges of United States. Much of the planning has been done in conjunction with American advisers sent to India under the U. S. Government aid program.

This rural area with all the facilities of electricity, communications and water supply, which will be converted into a 2,000-acre campus, has already within easy reach a large agricultural research station, cattle breeding and dairy farms and training centres for community development personnel.

What is more, a college of agriculture, which will form one of the four constituent colleges of the proposed university, is already in operation with hostel facilities. Again, as a nucleus for a full-fledged College of Veterinary Science and Animal Husbandry, a school offering a two-year course in the subject has been established.

Eventually, the planners hope to have two more colleges, one for Agricultural Engineering and Technology, and another for Home Science. These will complete the Agricultural University programme.

The University will have a separate Board of Management, a Vice-Chancellor, Deans and Directors of Teaching, Research and Extension.

From the inception of Andhra Pradesh in 1956, the new state has been forging

ahead with planning for a rural university, outlined by an Indo-American team of experts about the same time. A blueprint for such an institution was drawn up by Dean H. W. Hannah of the University of Illinois.

Further impetus and support for the university scheme was given by the members of the Kansas State University team of agriculture and veterinary experts assigned to institutions in Hyderabad. Two successive team leaders, Geo A. Fillinger and George Montgomery, and members, Roy L. Donahue, soil expert, Glenn M. Bisset, extension specialist, Earl N. Moore, poultry adviser, and Miss Mae Baird, home economist, offered counsel for the various departments of the university.

Miss Baird recently helped institute a course in Home Science for the women students at the Agricultural College. During her six-month stay, she has collaborated with Rai Prithvi Raj, special officer in charge of planning the university in chalking out a block for Home Science.

The Kansas State University team arrived in India under the auspices of the U.S. government. They are participants in a programme of Inter-University exchange sponsored through the U. S. Technical Cooperation Mission to India.

Mr. Prithvi Raj, who is a former Director of Agriculture, has suggested getting the services of an administrator from the U.S. to associate with him in the execution of the project.

Andhra Pradesh, which is regarded as the bread basket of India due to its vast foodgrain yields, is certain to benefit from the projected multi-faceted agricultural university.

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1961
MARCH & APRIL

VOL. LXVIII NO. 3&4.

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

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Printed by M. C. Krishnan at Sri Vidya Press, 27, Aiya Mudali Street Madras-1, and Published by
M. R. Sampathkumaran, M.A., at 16, Sunkuvar Street, Triplicane, Madras-5.

The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXVII

MARCH & APRIL 1961

NO. 3 & 4

INTERNATIONAL CO-OPERATION IN SCIENCE EDUCATION

By

Leonard Ryle

This is the age of science, and scientific subjects loom large in educational schemes in all parts of the world. But, with the expansion of teaching, there have come problems, especially in the teaching of children in their early teen-age. Educationists in Britain have been studying the presentation of science education from the viewpoint of the impressionable child of 14 or so. Other countries have also been considering what should be the right line of approach.

Not all children are naturally clever at absorbing the knowledge needed in the field of science, and it is most important that they should be given a sound basic knowledge—in the most interesting way possible—at their most impressionable age. For this a new form of international co-operation has emerged from an agreement signed a few weeks ago by the Organisation for European Economic Co-operation and Britain's Ministry of Education. The idea is to arouse interest in scientific matters among schoolchildren, and it has been decided that one of the best ways of making an impact is by the use of films. Special films are going to be made by six of the countries co-operating in the scheme, and these films will be passed round.

Work in progress

The purpose of these films will be to show how interesting and exciting can be the search for clues to the solution of a problem in science. For instance, Britain is making a film on Michael Faraday, the famous scientist who contributed so much to our knowledge of electricity. It will not be concerned so much with Faraday as a person as with his successful work on electro-magnetism—work which resulted in the invention of a workable electric motor. Necessarily, the film will also show something of the work of other scientists in the same field. These will include the Dane, Oested; the Frenchman, Ampere; and the German, Siemens (who later settled in Britain).

Denmark's contribution will be a production called "The Atomic Age". This is because Denmark has a great interest in the subject through Nils Bohr, one of the great pioneers of atomic energy. France will contribute "The Fight Against Bacteria", in which Louis Pasteur will be the central figure. Germany's contribution will focus on the work of Roentgen in a film telling "The Story of X-rays." Holland is now busy producing "The Discovery of the Rare Gases"—a

film showing how Netherlands scientists discovered helium in the sun before that gas was known on earth. And Norway now has in course of production "The Story of Electro-chemistry"—a subject in which she has a special interest because of the work done in her hydro-electric power stations, particularly on heavy water.

Production arrangements

One of the most interesting aspects of the project is that the early drafts and the final film schemes were circulated to all the countries taking part so that they could all agree not only on the broad lines of the films, but also on the details. The films will be made in the language of the countries producing them, but some may also be made with an English soundtrack. However, it is not anticipated that language will present any difficulties during the circulation of the films.

This scheme originated when it was found, during discussions at the Inter-

national Council For Educational Films, that many countries faced almost identical problems in the teaching of science. There was, in particular, this difficulty of arousing interest in matters which appeared on the surface to be obscure and involved. Britain's delegation put forward the idea, and it was welcomed. The next step was to get the co-operation of the Organisation for European Economic Co-operation, and as Britain had put forward the idea, it was decided that it should make the approach. As a result, O.E.E.C. agreed to provide half the money required, the rest coming from the education authorities of the countries concerned.

In each country where a film is being made, the responsibility for the production is in the hands of the national organisation concerned with the promotion of school films. In Britain it is the Educational Foundation for Visual Aids which is responsible, and the Foundation is also organising the whole project.

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Culture, Discipline and Education

By

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

(Continued from page, 48, Vol. LXVII)

There is economic depression and the people have therefore taken to a sadistic philosophy. It has engendered in them a malicious feeling which is sure to result in indiscipline. The impressionistic school of discipline lays emphasis on idealised personalities which are lacking in our society. Another cause is the wrong way of thinking and acting upon the democratic principles. These help in bringing deterioration in the field of education too. There are wrong appointments of unpractical teachers, no attention being paid to help the students grow higher

and nothing to stimulate self-culture. Being poorly fed, the masses are lacking in good heredity and even an environment salutary for better growth; students and teachers shirk hard, honest and timely labour, because they are horrified by the hopelessness in the field of employment. All these causes contribute very much to the fast deterioration of culture, discipline and education, the three pillars on which rests the entire building of personality. This is a great challenge thrown before us, Indians, and we have to think in terms of reconstruction so as to provide each and

all the chances of good and proper adjustment. Maladjustment of personality will no doubt defeat the very goal of democracy.

Measures meet the challenge :

The present situation has to be met. Otherwise, it will jeopardise and take away what little is left to make life rise to higher and nobler levels. The first and foremost thing to be done therefore is social reconstruction. The structure of society should be such where every member should first think of his duties and be effortful and conscious of doing the right thing in order to bring about a happy adjustment. He must think of understanding both himself and others. As Shri Jawaharlal Nehru says: "The cultured mind, rooted in itself, should have its doors and windows open. It should have the capacity to understand the other's viewpoint fully." If this is done, it is sure that the society will have well adjusted personalities who will always be cherished as ideals. By their virtuous acts and behaviour, they will stand for discipline both in body and mind, individually and socially.

Next to social reconstruction is the economic reconstruction. Democracy presupposes economic emancipation and fair distribution of wealth. In their absence, it is sure to cause distrust, disharmony and dissatisfaction, hence indiscipline and dislocation of national and social life. When having enough money, man is better adjusted and disciplined in society. In the maladjustment of personality, economic distress is the prime feature. The other side of this economic reconstruction is reflected in the provision of employment chances and better amenities. If the people get full opportunities of being absorbed in work, trade, industry, etc., and no one is out of job, there are sure to be in society well adjusted men and women guided by discipline.

The other measure is educational reconstruction. Both Primary and Secondary

education should be reconstructed and coordinated so as to bring about mental and cultural efficiency. Side by side, there is another problem which man today has to face—the moral problem. Shri Jai Prakash Narain stresses in these words: "Therefore, more than ever, man is today faced with a moral problem. Fortunately for him, he has today not only much ampler material, but also equally ample moral resources". Hence a reorientation of education, specially laying great emphasis on moral and religious instruction, is a necessity in today's India. Elsewhere, Sri Narain says; "In order that poverty, inequality, exploitation...should end, it is necessary that men should give up their greed and selfishness". For this, we have to approach the problem in a new way through the medium of education. "It is Mahatma Gandhi's approach of conversion, change of heart". In this new setting, it is sure that the new education will bring discipline to the learner, as the true spirit of discipline is found in submissive but active and free response to the stimulus that promotes knowledge. It is a sort of self-realisation of truth within and outside the learner. "In such conditions", reiterates Vinoba Bhave writing on 'Compulsory Free Education', "we may certainly expect the students to imbibe the spirit of self-government. There should however be no artificiality. Our present social framework is artificial, it is based on class-consciousness, and boy educated in Nai Talim ought to be rebels against its values". It is therefore quite explicit that the whole edifice of education in primary, secondary and higher levels need reconstruction and remodelling.

Another measure that is required most is guidance, both educational and psychological. Amongst many causes of our educational degeneration, lack of educational and psychological guidance to the young boys and girls is the most important one which has produced many misfits in the society. It is reflected in national life as well. Culturally and educationally, the indisciplined youth:

have gone down so that they have created a great problem, they have become a menace even, which society has to dispose of at the earliest possible time. If there is a right sorting by way of psychological guidance, there would never be a problem of putting a square peg into a round hole. Thus great relief can be achieved and discipline avoided. This no doubt requires a reorientation of curriculum. Curricular reconstruction is therefore required most, if we want to help the youths in proper adjustment and develop the right sort of desirable personalities. Agricultural, technical, industrial, trade and commercial, scientific and other professional courses are to be provided serving utmost the

needs of the society. Along with these, there should be better general or liberal education with good grounding in moral and religious education.

With the above measures, we are sure to aid in the reconstruction of the youth. If the youth is built by such a national programme, there is no problem of culture, discipline and education going below par. And if culture, discipline and education, the three facets of human personality, are developed, there is no maladjustment because culture is the product of adjustment, discipline is the means of adjustment and education is the process of adjustment.

—...—

SOME REFLECTIONS ON BRITISH UNIVERSITIES

By

S. C. Roberts, Fellow and former Master of Pembroke College, University of Cambridge.

Dr. Johnson defined a university as "a school where all the arts and faculties are taught and studied". It is a reasonably good general description, but it is not historically accurate. For a *universitas* simply meant a body of persons bound together by a common interest, and among such bodies, in the Middle Ages, were *Universitates Scholarium* and *Universitates Magistrorum*—that is, guilds of students and guilds of teachers.

The two European universities which may be said to have set the pattern were those of Bologna and of Paris, both founded in the twelfth century. Bologna was a guild of students who elected their own Rector; Paris was a guild of licensed teachers. This backward glance at historical origins is necessary in view of the direct influence of Italy and France on the growth of universities in Britain. In Scotland, for example, where three universities (St. Andrews, Glasgow and Aberdeen) were founded in the fifteenth century,

the constitution of Glasgow was definitely based on that of Bologna and in all three the spirit of the *universitas scholarium* survives in the right of the students to choose their Rector.

Colleges within a University

The ancient universities of Oxford and Cambridge, on the other hand, were founded (probably in the twelfth century, but the origins of both are obscure) on the model of Paris, for it was at Paris that the Sorbonne and other institutions provided the first examples of colleges within a university. The Sorbonne has long since ceased to be a separate college; but, thanks to the efforts of founders and benefactors from the thirteenth to the twentieth century, the colleges of Oxford and Cambridge have not only survived, but have continually grown and flourished, giving to both universities a much-prized character unique in academic history. For the undergraduate, in

particular, the college is the focus of his interest and activity. There are, of course, many societies which are open to members of all colleges in the university; but there is no building in Oxford or Cambridge to which one can point as "the University", and for the undergraduate the University, though admittedly important, is a vaguely-comprehended institution which provides lectures and libraries and laboratories, organises examinations, awards degrees and lays down certain disciplinary rules about the wearing of gowns, the driving of motor cars, the conduct of clubs and other matters relating to undergraduate behaviour. Perhaps the only occasions on which an undergraduate feels strongly imbued with university rather than with college patriotism is when he is watching the Boat Race on the Thames, or the cricket match at Lord's or the Rugby football game at Twickenham.

Member of a Community

What lies behind this concentration on college life is the fact that each of the colleges in Oxford and Cambridge is something more than a hostel. Each of them is a corporate institution with its own buildings, its own endowments, its own statutes, its own governing body (the Master and Fellows) and its own traditions. It is not, of course, completely independent of university jurisdiction; it is required to make certain financial contributions to the University, and its own statutes and regulations must not contravene those of the University. But, in general, it takes pride in its autonomy and the undergraduate takes a similar pride in his membership of an ancient collegiate foundation. He may have but a hazy notion of the history of his college, but from his first day of residence he is conscious of being a member of a community. His name is inscribed at the foot of a staircase on which he has a room, or rooms, of his own; above or below or alongside him on the staircase there are other undergraduates and, maybe, a Fellow of the college; he is required to dine in the college hall and may take other meals there if he so wishes;

he is invited, though no longer compelled, to attend services in the college chapel; he can read in the college library; he has a tutor who is responsible for his general welfare and a supervisor to direct his scholastic work and to advise him what lectures to attend in the University. Further, there are clubs and societies of every kind in the college—literary, scientific, political, religious, athletic, and there is in fact, much in an undergraduate's college life which does not directly contribute to the gaining of a good degree.

Hence arises the fundamental question: What is the primary purpose of his admission to the college and the university? Is it to make him a good scholar? Is it to equip him for a profession? Is it to make him a good citizen? Here it may be well to glance back again at the medieval university. In the Middle Ages there were three faculties—Divinity, Law and Medicine—and the principal object in view was the training of clerics and statesmen. Often, indeed, it was the cleric who was also the statesman. To the universities, as to other institutions, the introduction of the New Learning followed by the Reformation, brought many changes. The majority of students in the medieval university had been poor men training for the priesthood; it was in the Tudor period that the notion of the university being the proper medium for the education of a "gentleman" may be said to have taken shape. Writing in 1547, Roger Ascham complained about the admission to the university of men who "never intended to pursue their studies to that degree as to arrive at any eminent proficiency and perfection in learning, but only the better to qualify themselves for some places in the State by a slighter and more superficial knowledge".

This antithesis between the pursuit of "perfection in learning" and the acquisition of the "slighter knowledge" required for the conduct of affairs is still a familiar one. After four hundred years it has not been finally resolved, and in the years since the 1939-45 war, it has indeed been brought into sharper relief than ever

before. It should, perhaps, be made clear in the first place that the poor scholar has always been a feature, and his achievements frequently the glory, of Oxford and Cambridge life. But in the eighteenth and nineteenth centuries he was largely outnumbered by the sons of the prosperous upper and middle classes who were sent to the university to complete their education as "gentlemen". Some of these were of high intellectual quality and became cabinet ministers or bishops or judges or governors of provinces; others obtained an "ordinary" (or "pass") degree rather than an "honours" degree before entering upon their chosen profession or business or the management of their ancestral estates; others, including those who attained high distinction in upholding the university's reputation in manly sports and exercises, might not proceed to a degree of any kind.

Notable Change

To day, a notable change has come over the university scene. As has been remarked above, the really promising scholar, whether rich or poor, the scholar who could prove himself qualified by distinguished work in a college scholarship examination, had always had a chance of admission. Since 1945 this opportunity has been opened to a much wider range of candidates. The State, in effect, has said: "If you have demonstrated your ability as a scholar, or even if you fall just below the highest grade of scholastic achievement, we think that you are well fitted to receive the benefit of a university education; therefore, when you have attained a certain standard in the appropriate school examination, and have been accepted for admission to the university, we will award you a scholarship which will cover the cost of your university course".

This introduction of the "state scholar" is something entirely new in the British university system. It has vastly increased the number of applicants for admission

to the colleges of Oxford and Cambridge and has led to a substantial addition to the numbers in residence in every college. But there is a limit to the possibilities of college expansion and, in view of the flood of new candidates, every college has been compelled to revise its standards of admission. To-day there is no longer room for the candidate who wishes to read for a pass degree; still less is there room for the distinguished athlete if he has little more to offer than his capacity for leadership on the river or on the playing field.

There are many old members of Oxford and Cambridge who are profoundly disturbed by this change. They complain that colleges are in serious danger of becoming intellectual forcing-houses; they point to those holders of humble degrees in the past who have subsequently done great work in the world of industry or commerce or administration; they insist that a university should not be exclusively concerned with book-learning, but that it should, above all things, provide a training-ground of character. To this it is retorted, first, that a college is not a club or society, whose members are chosen for their personal qualities, but that it is a constituent part of a university, which is, by definition, a place of education, religion and research; and, secondly, that in the circumstances of today a university is not only a place for the pursuit of knowledge for its own sake but a place which is vitally concerned with the application of new knowledge to the nation's urgent needs in industry and technology.

It is the old argument between intellect and character, and both sides of the picture frequently tend to be overdrawn.

Exit the graceful idler

The changes that have come over the undergraduate population of Oxford and Cambridge in the last 15 years are real and important: the number of poor men has greatly increased; the graceful

idler is almost extinct; the honours class-lists are longer, though the increase is more noticeable in the second class than the first; in short, the average undergraduate of today is undoubtedly more studious than heretofore for the simple reason that if he does not seem likely to fulfil the requirements of an honours degree, the College will feel bound to fill his place with a more studious occupant.

In spite of these and other modifications in the undergraduate way of life, it would be wrong to infer that the colleges have experienced a social revolution; or at least, if it be a revolution, it is, like all English revolutions, a notably peaceful one. Social heterogeneity may give rise to the formation of sets and cliques, but, in fact, sets and cliques have always been inevitable in a society of some hundreds. College clubs and societies still flourish and new members are admitted on their merits rather than on their social background. The notion that the poor scholars from the state schools (and it may be remarked in parenthesis that it is not only from state schools they come) do nothing but pore over their books or their test-tubes, leaving social, athletic, and other extra-curricular activities to those who come from the famous "public" schools, is greatly exaggerated. It may be usefully corrected by a study of the personnel of the university cricket and football teams, or rather of the schools from which they come. Eton and Harrow have to compete for places in those teams not only with Rugby and Winchester, but with many other schools of which the old gentlemen in the pavilion have never heard.

Demand for more technologists

In a technological era it is inevitable that science, pure and applied, should figure more prominently in university curricula than it did 50 or even 20 years ago. All governments demand more technologists and the highest technological efficiency must ultimately depend upon the advances made by research of the

highest quality in university laboratories. Consequently, the largest proportional increase in undergraduate number in recent years is in those reading for honours in natural sciences. This is not to say that the number of those reading "arts" subjects has remained static. But the increase here is less. In round figures it might be said that while the number of candidates in history, for example, has risen by 25 per cent. in the last 20 years, the increase in the natural sciences has been nearer 100 per cent. This change of emphasis is, of course, reflected in the personnel of a college. So, far from impairing the benefits of collegiate life, it brings them into higher relief. For the scientific student, who necessarily spends the greater part of his working day in a university laboratory, the opportunities of associating in college with those engaged in quite different disciplines can be of special value. It can never be easy for the classical scholar, for instance, to understand the working of a physicist's mind and vice versa; but there is no better place in which to make the attempt than a college.

Ancient Seats Of Learning

Why, it may be asked, are these observations confined to the universities of Oxford and Cambridge? The choice is based not on snobbery or on prejudice, but upon history.

It is not to be forgotten that at St. Andrews and Aberdeen there were originally colleges within the university. After the Reformation these colleges lost their independence, but each of the ancient universities developed its own traditions of scholarship, and to them was added the University of Edinburgh at the end of the sixteenth century. In England, however, Oxford and Cambridge remained the only universities over a period of 600 years, and only in Oxford and Cambridge was the college system established and developed.

Modern Universities

Today, the Universities of Britain present a very different picture. "Why

these universities of colleges should be only at Cambridge and Oxford," wrote William Dell, Master of Gonville and Caius College, Cambridge in 1653, "I know no reason—doubtless it would be more suitable and more advantageous to the good of all people, to have universities or colleges, one at least, in every great town or city in the nation, as in London, York, Bristol, Exeter, Norwich and the like; and for the state to allow these colleges an honest and competent maintenance for some godly and learned men to teach the tongues and arts...And this the state may the better do, by provision out of every county, or otherwise, as shall be judged best...inasmuch as the people having colleges in their own cities, near their own houses, may maintain their children at home, whilst they learn in the schools; which would be indeed the greatest advantage to learning that can be thought of". Dr. Dell was a better prophet than he knew, but it was not until the nineteenth century that his aspirations began to be fulfilled.

The University of Durham was founded in 1832 and shortly afterwards the movement which ultimately led to the consolidation of the University of London began. Now, there are the Universities of Manchester, Liverpool, Leeds, Sheffield and Hull in the north; Birmingham, Nottingham, Leicester and North Staffordshire in the Midlands; Bristol and Exeter in the west, as well as the four university colleges (Aberystwyth, Bangor, Cardiff and Swansea) which form the University of Wales; Reading and Southampton and (in embryo) Brighton in the south; across

the Irish Sea is the Queen's University of Belfast and Dr. Dell's recommendations about York and Norwich are about to be adopted.

Present pattern

Furthermore, the allowance of "an honest and competent allowance" to all Universities is now an accomplished fact, and it is highly characteristic of English method, or lack of method, that while the State now votes money to meet the needs of all universities, it leaves its administration to the universities themselves, in the belief that each one of them is entitled to a measure of freedom in the pursuit and dissemination of knowledge. In one respect, however, Dr. Dell's policy has not been upheld. Residence at home "whilst learning in the school" is far from being regarded as "the greatest advantage to learning that can be thought of". On the contrary, the younger universities have made, and are making, by the provision of hostels and houses of residence, a notable effort to bring a high proportion of their students *intra muros*. This is a tribute to, but not a slavish imitation of, the college system of Oxford and Cambridge. In fact, the newer universities have more than once given a lead—notably in the admission of women to full membership, a step which the ancient foundations were slow to take. Now that it is the nation's educational policy that "the ablest boys and girls without distinction or impediment must be enabled to study at a university", it is recognised that all universities, ancient and modern, have their parts to play in its implementation.

Education For Better Citizenship

By

S. DI. DANIEL, B.A., C.A.P., Deputy Director of Public Instruction, Pondicherry.

Nations are the citizens of humanity. Democratic states train future rulers; while military states manufacture future soldiers. There is a great need for educational awakening in India. Movements for national training are carried on, on all fronts. The moral and spiritual import of basic education has a great part to play in education for citizenship. The growing demand for re-orientation of teaching should be carefully observed and satisfied before India can achieve the target of free education for all.

Education in a democracy should be broad-based on these five, fine qualities of the head and heart—love, loyalty, courage, cooperation and vision. Love is the indispensable ingredient of life. It is the panacea for all the evils of the world. Loyalty does not mean "My country right or wrong; but right or wrong my country". Courage goads one to think and act for oneself; courage prevents one from meeting evil by evil means. Like charity, cooperation begins at home. It is really admirable if one can cooperate with his countrymen without distinction of caste or creed. The spirit of cooperation must also extend towards other countries and peoples of the world. He who has vision has an ideal to strive for; and it is this vision that distinguishes a leader from the mob. How can we develop these great qualities in our children?

enlightenment, have the sharp angularities of their lives rubbed off. Bishop Berkley once remarked: "He who has not much meditated upon God, the human soul and the summum bonum, may possibly make a thriving earthworm; but he will most indubitably make a sorry patriot and a sorry statesman." The Committee on Religious and Moral Instruction appointed in August, 1959, recommends the teaching of moral and spiritual values, as seen in the lives and teachings of great religious leaders, their ethical systems and philosophies; a few minutes of silent meditation before starting work every day; and special stress on the teaching of good manners, promoting the virtues of reverence and courtesy. Religious instruction in educational institutions moulds character, helps understanding and appreciation of one's culture and tradition which in turn brings about communal harmony.

Next in importance comes compulsory national service. We now find in many schools and colleges voluntary groups of students engaged in social service campaigns. Far from being ornamental to the institutions, these organisations should tend to develop the real spirit of dignity of labour, practical efficiency and the spirit of adventure in the future citizens. There is an urgent need for fulfilment of the ideals of Welfare State for which India is striving hard through her various activities in the Five Year Plans. The uplift of the masses will be possible only if social service is made compulsory for all students who aspire for a degree in a University. For, our present system of education produces immature boys and girls entering universities. Since enjoyment of life and usefulness to others depend very much on the mental refinement of citizens, what is the use of their existence upon earth, if we produce

Religious instruction in schools is very controversial and readily misunderstood. One who is indifferent to one's own religion can never tolerate others. So, imperfect knowledge of one's religion as well as an indifferent attitude towards other religions is at the root of all communal and party strifes now prevalent in India. Students brought up in an atmosphere of religious toleration and spiritual

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multitudes of masters of learning without any useful message to humanity? The Deshmukh Committee has recommended the introduction of a National Service Scheme which is necessary for the emotional integration of the youth. Perhaps a continuous period of nine months or one year of compulsory social service may be too long for an average student. A six-month scheme will be practicable.

The role of the teacher in moulding the shape of the educational pattern cannot be over-estimated. Because, for every thing concerning education, we ultimately look up to the teacher. The final success depends upon the character, ability and personality of the schoolmaster. Any number of five-year plans will be of no avail to the country, unless the teacher is given the right place in society by assuring him an honourable standard of living and adequate remuneration for honest work. India has now come to realise this vital fact but how often do we hear leaders and ministers say that the country has no finance to meet the growing demand for better emoluments to teachers? Prof. John Kenneth Galbraith of Harvard University, the Ambassador-designate of America in India, says that there is a new urgency for personal development. According to him, education has become a form of investment; he insists that allotment of funds for education should be on an investment basis and not on a social service basis. He further argues that the most important pre-condition for the improvement of education is the necessity of attracting the best

talent to the teaching profession. There is no doubt that in the long run investment in education will pay rich dividends by way of better citizens. Therefore this problem should be given top priority in the programme of national reconstruction.

In India the problem of tackling illiteracy is not merely an educational problem; it is also a political, economic and above all a social problem. Eradication of illiteracy is not enough. Education, to-day, must be planned to promote political, social, economic and national awareness in the masses of India. Government of India is seriously engaged in implementing a system of social education for national reconstruction. But, so far, 'only the fringe of the problem' has been touched. The task before us is enormous.

The educational set-up in India faces the imminent danger of deterioration, unless the authorities hasten to organise its structure on a world wide basis, casting away all narrow parochialism. An eminent educationist has rightly prophesied the urgent need of India, nay, of the whole world. "We need men, who are afire with a burning zeal to serve the country; men whose sense of wrong is so keen that they cannot rest while they see their fellows around them living in misery and poverty and dirt and ignorance; men, whose love of beauty is so strong that they cannot enjoy life to the full themselves without trying to share with others the things that they have found so good."

—...—

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Field Trip as Aid to Geography Teaching

By

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What I read, I forget.

What I see, I remember.

What I do, I know.

—An old saying.

The present age, more than any other perhaps in the world's chequered history, has been and continues to be one of great upheavals, revolutionary changes and flux. The sending out of a 'Sputnik' into the outer space by the Russian nuclear physicists and a technological revolution that dwarfs even the Industrial Revolution have ushered in a new era. The educationists have remarked with authority that mere economic blueprints cannot deliver the goods to the common man. Education of the right type alone can pave the way for progress and prosperity. Every sane educational programme provides a pedestal of esteem to Geography in the galaxy of curricular subjects.

Talk and text-books alone are inadequate to impart accurate geographical knowledge, for geography does not deal with vague generalisations. It deals with life in its concrete forms, and so reliance has to be placed upon methods which have an illuminating effect upon the process of learning. Our beloved Prime Minister Shri Nehru, has rightly remarked in his message to the *Indian Geographer*—the inaugural issue of the annual magazine of the Association of Indian geographers, New Delhi:—"Geography counts in a multitude of ways, and it is well, therefore that we pay attention to it not only in the rather narrow way it is taught in our schools and colleges, but as something which tells us of the development of humanity and of the mighty forces that have moulded man since the beginning of his life on the earth." To give the pupils an understanding of the 'world-framework', or, as some writers name it, 'the world as a

whole', a healthy departure in the teaching procedure is needed. The routine type of teaching in geography needs to be lifted out of a rut. The introduction of dynamic methods of teaching is needed to revitalise geographical learning.

There are probably as many different methods of teaching geography as there are teachers, and each teacher undoubtedly has his pet teaching theory. Generations ago, the three 'R's'; reading, writing and arithmetic, were drummed into the heads of youngsters by sheer rote memory. The advent of the twentieth century has brought about a strange pedagogic revolution. Psychological researches and educational experiments have enunciated a trend towards 'activity methods' and 'experience curriculum'. The slogans, 'learning by doing', 'learning through active participation', and 'learning by living' have become increasingly popular.

Geography teaching can be made efficient and efficacious through 'field trips' and 'field camps'. Presently, we shall strive to assess how we can make a field trip a lively experience of immense importance in acquiring geographical skills and knowledge. Let us, first of all, define what we mean by a 'field trip'. 'The field trip is a planned educational visit to some point outside the class room'. As 'wander-lust'—the unquenchable desire for travel—is the geographer's second nature, a planned field trip can prove quite useful for youngsters who are the future geographers and who possess a natural inner urge to 'seek the Earth'. The field trip can usually be made in connection with some teaching

problem or job, either before, during or after class room instruction. It can be made for the purpose of supplementing, clarifying and motivating the class room instruction. A geography teacher can plan casual visits to a river bend nearby, the local meteorological observatory, and similar places of geographical interest. While teaching agricultural geography, especially 'conditions of growth' of crops, he can very conveniently arrange field trips at opportune moments to nearby cultivated farms to explain the technicalities of 'crop-rearing', causes of low yield and geographical factors responsible for the existing state of affairs. The various advantages of the field trip can be briefly enumerated as under:

- (a) The field trip, usually, increases interest in the class work by providing new avenues that eliminate the routine monotony.
- (b) It provides a rare opportunity of acquiring new experiences and gathering first-hand information.
- (c) It gives a unique occasion to pupils to see objects and phenomena in their natural setting.
- (d) It enables the geography teacher to teach the pupils to learn the technique of 'what and how to observe'.
- (e) It helps in developing certain inter-relationships, understandings and attitudes that are not easily developed in the class-room.
- (f) It adds another device to the various methods of teaching, a device which is interesting in itself.

However, geography teachers must keep in mind that field trips should always be well-planned, conducted, and evaluated afterwards, if they are to continue to be of maximum value to the class. The field trip should not be sudden and 'a bolt from the blue' to the students. It should arise from the class and be closely related to the problem on hand. If a field trip is not

relevantly and genuinely thought out, it may prove abortive and may result in sheer wastage of time, money and energy. The geography teacher should act as an honest and sincere group leader and should assist pupils in acquiring geographical knowledge 'in their own way'. Impediments likely to disturb the mental poise and emotional equilibrium of youngsters should be intelligently eliminated. His manifold duties in planning, conducting and evaluating the field trip are briefly summed up here.

The duties of the geography teacher in planning the field trip may be thus set down:—

- (i) The geography teacher should discuss with the class when a field trip is needed.
- (ii) He should make certain that the purposes of the field trip arise from the activities or problems discussed in the class.
- (iii) He should discuss in detail the the purposes of the field trip with the class, so that every individual member understands why such a field trip is necessary.
- (iv) He should convey the desired information so that the class should have a sufficient background to make the trip meaningful.
- (v) He should formulate questions that shall be asked by him on different occasions, if the nature of the trip calls for them. Possibly, he can give a few 'posers' to the students so that they may be inspired to observe the minutest details.
- (vi) He should make necessary arrangements with the school authorities and with the owner, proprietor or director etc., of the farm or site to be visited. He should make any other similar arrangements that might arise in special cases. His

foresight and intellectual acumen can make the field trip lively.

- vii) He should work out 'a time schedule' and make adequate arrangements for transportation and allied conveniences.

If the above points are carefully implemented in practice, the field trip will be immensely useful, and the usual tedium will be reduced to the bare minimum.

The duties of the geography teacher in conducting the field trip are suggested here under:

- (i) The geography teacher should keep in mind that 'time is money' and 'a stitch in time saves nine'. He should strive to observe strict punctuality.
- (ii) He should strive to carry out the purposes of the field trip and try to keep the class together.
- (iii) He should ask questions himself and ask the class to put questions, while pointing out important objects which might go unnoticed and avoiding too many side interests.
- (iv) He should strictly follow the 'time-schedule', and specially see that the field trip ends at the appointed time, so that the parents of youngsters may not unnecessarily get worried.
- (v) He should give good demonstrations, when necessary, on the trip, and should strive at all times to get the maximum participation from the pupils.

Authentically speaking, a well-conducted field trip revitalises geographical learning and goes a long way in making pupils acquire geographical skills in the right earnest way.

The duties of the geography teacher in evaluating the field trip are as under:

- (i) The geography teacher should review the events of the trip with

the class, either at the end of the trip or in the next periodic meeting.

- (ii) He should summarise the information gathered, giving particular attention to new information. He should stress the geographical phenomena seen in operation. He can ask the pupils, who have jotted down their reactions in poetic or prose form, to read their remarks before the class.
- (iii) He should help the class make plans for the use of the information gained. He should make certain how far the pupils have understood the geographical phenomena and allied facts.
- (iv) The geography teacher can arrange a class exhibition of the various rocks and minerals collected in the field trip. In such an exhibition, beautifully designed brochures, neatly written by students communicating in short the purpose and achievements of the field trip, can also be displayed. The photographs snapped during the trip can also find a place. This culminating activity shall be treated 'par excellence'.
- (v) The best photographs and articles can be judiciously used in the 'School Magazine' to make popular the executed field trip by providing an opportunity of 'sharing the unique experience' with other members of the school community.

A thorough analytical evaluation at the end of the field trip will enable the geography teacher to learn something from the unintentionally committed errors and thus enrich his experience by better equipping him for future field trips. An increasing use of field trips in geography teaching as an instructional device is desirable. This teaching practice, if rightly utilised, will prove substantially useful in lifting the teaching of geography from the routine rut.

EDUCATIONAL WORKSHOPS AT RAIPUR

Under the auspices of the Extension Services Department, four workshops on 'Teaching of English', 'Teaching of Hindi', 'Library Science', and 'Audio-Visual Education' were simultaneously organised at Post-Graduate Basic Training College, Raipur. In all 80 teachers were invited from Raipur and Bilaspur Divisions, and it was a pleasant surprise to find 64 out of 80 attending the workshops. Besides teachers, the gathering also included Lecturers and Principals of various Higher Secondary Schools of the region.

At the very outset, Shri Shamsuddin, Lecturer in charge of the Extension Services Department, welcomed the participants. In his brief introductory speech, he referred to the fast deteriorating standards of achievement in schools and the problem of too many failures in English and Hindi. He said that these workshops were organised with a definite aim, to concentrate on the problems and find out solutions for the same. Inaugurating the workshops, Shri S. Chaturvedi, Principal, P. G. B. T. College and Honorary Director, Extension Services Dept., laid stress on the importance of the teaching of languages which went a long way in maintaining the culture of the nation. He also emphasized the organisation and equipment of libraries in schools, which not only led students to deepen their study, but broadened their outlook and vision. He also visualized the increasing demand for audio-visual education in the present set-up of education.

During the three days of the workshops, the Department of Extension Services in the college was found to be overbusy from early morning till late at night with innumerable activities including group discussions, lectures, film-shows etc. There were free discussions over problems facing the teacher in modern schools. The workshops not only gave impetus and enthusiasm for intellectual activity for the teachers, but afforded a golden opportunity for them to establish social contacts and relationships

between persons belonging to the same profession.

The participants in workshops were greatly benefitted by the expert advice of specialists in various subjects. Dr. R. P. Singh of Lucknow University was specially invited as an expert in languages. Mr. M. S. Shedge of United States Information Service, Bombay, an expert in Library Science, offered his valuable services for the workshop. Both took keen interest in the work and spared no pains to make the workshop a grand success.

For the workshop of Audio-Visual Education a team of six persons led by Shri P. D. Sharma, Superintendent, Audio-Visual-Education Board, Bhopal, was in the college. These people worked with 84 student teachers of the B. Ed. class of the college and did commendable work during their six days' stay in the college. The work, though strenuous, seemed to be most interesting, as every one was found learning new things with a cheerful smile and happiness on his face.

An attractive feature of the workshop was an Exhibition of Science Clubs organized for the occasion. It contained useful exhibits, prepared by the students of science-clubs of various Secondary Schools of the region. During three days, nearly three thousand students of the town visited the exhibition. Also Principals of the colleges of the town, heads of the secondary schools and other prominent personalities of the town paid visits to it and appreciated the work done by teen-aged children.

The three days of busy life came to a close with the valedictory function in which Principal Raghuraj Singh of Rajkumar College was the chief guest. In his valedictory address he appreciated the value and importance of such gatherings of teachers and appealed to teachers to do real work in the field of education. The function ended with a vote of thanks proposed by Shri Shamsuddin.

Teachers and Education in

Pre - Mutiny India

By

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

We are fighting for the pay, prospects and emoluments of teachers of our time. The salary that teachers draw, at present, is hardly adequate to maintain their family. Naturally we are curious to know whether their condition was so pitiable at all times, or whether it is a recent development. We are in the dark about the status and salaries of teachers in the Muhammadan period, nor is it possible for us to have any idea of the same at about the time of the Battle of Plassy. We may, however, have some idea of the condition of education and of teachers in the earlier half of the 19th century, if we ransack the old records and reports, collected by some Englishmen. Of course, in those days there were no secondary schools, as at present. The secondary schools were established in the last decade of the 19th century. In the period under review there was, all over India, a network of schools which we may call primary schools, and there were also special types or schools of learning, called Toles, Muktabas of Madrasahs, the chief object of which was to produce pandits or 'maulavis'.

It is difficult to get a complete picture of the condition of education and of teachers of India as a whole in the earlier half of the 19th century; for in those days the major portion of India was ruled by the Indian princes. The data of education of this vast territory are not available at present. Our sources of information do not cover even the whole area of that part of India which was called British India and which then formed a very small portion of India. The reports which are our only source of information, are also defective. The cause of their being so is that the data under the British rule were collected through Magistrates and Collectors who were not educationists and

were ignorant of the language of the place from which they collected information. Moreover, they had neither the time nor the patience to go personally to the remote villages which in most cases were inaccessible in those days. Naturally, the data they collected were of the district and subdivisional towns, and for that too, they had to depend in many cases on the officers under them who had no interest in or aptitude for the matter. In the circumstances, none can expect that the reports submitted by Collectors would be free from defects. Still there is no gain-saying that these reports throw a considerable light on the character and extent of the indigenous system of education in the earlier half of the 19th century.

In 1822, Sir Thomas Munro, through collectors, collected all information about Madras, except for Kanara. Similarly, Mounstuart Elphinstone, the then Governor of Bombay, collected all information regarding indigenous education in 1823-25. In Bengal, a special enquiry into indigenous education was conducted in 1835-38 under the orders of Lord William Bentinck, by William Adam, a zealous missionary and an educationist. This was purely an unofficial report. The report submitted by Adam was more reliable and dependable than those of Madras and Bombay, as Adam himself was a great educationist of the time and had made a thorough study of the Sanskrit and Bengali languages. Instead of depending on the government officers, he himself travelled in various districts of Bengal and Bihar and assiduously collected all information. He submitted three reports, of which the second one contains a thorough and comprehensive enquiry of one thana, Natore, in the district of Rajshahi. His third report is the most important of all.

It contains two parts, of which the first part contains statistics of five districts, viz., Murshidabad, Birbhum, Burdwan, South Bihar and Tirhut. In the second part, he gives his proposals for the reform of the indigenous system of education, which we need not consider here.

Although the report submitted by Adam is considerably reliable, still one thing may be said against it, and that is this. The period about which he collected information was a period of transition and unsettled condition and growing impoverishment of the people under the British rule. As a result of this the system of education in Bengal was in a fast decaying condition. Consequently, Adam, perhaps, could not see the real picture. The report, therefore, it may be guessed, was a report of the decaying condition of education.

However, we shall not criticise here the system of education that was prevalent in those days, but simply discuss the subjects that were taught and the manner in which they were taught in those schools, and the pay and emoluments of teachers and the scale of tuition fees as mentioned in these reports. Teachers in our country have all along been neglected, and they have, perhaps, never been considered as a vital cog in the machinery of administration of the country. Consequently, we cannot expect that their condition should be satisfactory even in those days. But this much may be said, that, during the period under consideration, educational institutions were maintained by the villages jointly or by rich landlords individually by paying the teachers in money and in kind. Education was a purely non-official and personal matter. The Government of the country, viz., the East India Company, was indifferent to the education of the people, and they did not spend a single farthing on education. They were busy with the political affairs of the country and had neither time nor inclination to rivet their attention on the education of the people. Another striking feature was that the

people had a great hankering after education, even though it had not much market value and their economic condition was not at all favourable. That was why they could not pay adequate remuneration to the teachers, though they made utmost efforts individually and collectively to relieve the teacher of his financial difficulty by giving him gifts, over and above the small cash money that was offered as pay. Again, we should not fail to notice that their salaries, in comparison with the price index of those days, do not seem to be very inadequate in proportion to the salaries of the teachers of the present time (to the discussion of which we shall come later on), though the collectors of reports in the three provinces were of unanimous opinion that the pay was not at all sufficient for the support of a teacher.

THE MADRAS REPORT

Now let us take into consideration the report on Madras submitted by Munro:

"The state of education here (Madras) exhibited, low as it is compared with that of our own country, is higher than it was in most European countries at no very distant period. It has, no doubt, been better in earlier times; but for the last century, it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another, in consequence of the shifting of the population, from war or other causes. The great number of schools has been supposed to contribute to keeping education in a low state, because it does not give a sufficient number of scholars to secure the services of able teachers. The monthly rate paid by each scholar is from four to six or eight annas. Teachers in general do not earn more than six or seven rupees monthly, which is not an allowance, sufficient to induce men properly qualified to follow the profession..... But the main causes of the low state of education are the

little demand for it, and the poverty of the people."

The reports of the collectors of Bellary and Kanara say:—

"The internal routine of duty for each day will be found, with very few exceptions and little variation to be the same in all schools. The hour generally for opening schools is six o'clock, the first child that enters has the name of Saraswatee, or the goddess of learning, written upon the palm of his hand as a sign of honour; and on the hand of the second a cypher is written, to show that he is worthy neither of praise nor of censure; the third scholar receives a gentle stripe, the fourth two; and every succeeding scholar that comes an additional one. The custom, as well as punishment in native schools, seems of a severe kind. The idle scholar is flogged and often suspended by both hands and a pulley to the roof or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy mode of punishment.....

"When the whole are assembled, the scholars, according to their number and attainments, are divided into several classes, the lower ones of which are partly under the care of monitors, whilst the higher ones are more immediately under the superintendence of the master, who at the same time has his eye upon the whole school. The number of classes is generally four and a scholar rises from one to the other according to his capacity and progress. The first business of a child on entering school is to obtain a knowledge of letters, which he learns by writing them with his finger on the ground in sand, and not by pronouncing the alphabet, as among European nations.....

"Having attained a thorough knowledge of the letters, the scholar next

learns to write the compounds, or the manner of embodying the symbols of vowels in the consonants and the formation of syllables, etc., then the names of men and villages, animals etc., and lastly arithmetical signs. He then commits to memory an addition table and counts from one to hundred; he afterwards writes easy sums in addition and subtraction of money, multiplication and the reduction of money, measures etc. Here great pains are taken with the scholar in teaching him the fractions of an integer, which descend, not by tens as in our decimal fractions, but by fours, and are carried to a great extent. In order that these fractions together with the arithmetical tables in addition, multiplication and the three-fold measures of capacity, weight and extent, may be rendered quite familiar to the minds of the scholars, they are made to stand up twice a day in rows and repeat the whole after one of the monitors.

The other parts of native education consist in deciphering various kinds of handwriting in public and other letters which the schoolmaster collects from different sources, writing common letters, drawing up forms of agreement, reading fables and legendary tales and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness of pronunciation with readiness and correctness".

In the Mounstuart Report edited by Shri R. V. Parulekar, we find different scales of tuition fees and rates of teachers in different places. Here we shall discuss the scales of fees and pay of teachers and the general condition in Konkan, Gujrat, Deccan and the Karnatak. The reports do not cover the whole of the province of Bombay as it then existed.

Konkan: In south Konkan, the average remuneration of a schoolmaster came

to Rs 4/-p. m. This was by payment in cash. Besides, the master obtained from each scholar generally, about a seer of rice each month and 2 pice on every great Hindu holiday. By these gifts, the average remuneration increased to six rupees a year. The fixed fee per month per boy was one anna on an average, although it was $\frac{1}{2}$ to $\frac{3}{4}$ of an anna in some schools.

Gujrath: There was no monthly fee or payment in cash as in Konkan, but cash payments were made on different occasions, e. g., at the commencement of education, on the completion of certain stages of instruction and at the time of leaving school. The occasional payments in cash varied from place to place in amount and according to the ability of parents. Another feature of remuneration was that while in Konkan, the payment in kind was made every fortnight or month by each scholar, in Gujrath the scholar offered the gifts in kind every day, thus compensating for the absence of monthly payment in cash. An ingenious method was, however, adopted by which the income of the teacher was not allowed to be indefinitely augmented by these daily gifts, when the number of scholars was fifty or more. A present consisting of two seers of grain and the weight of four copper pice of ghee is given every fiftieth day by each pupil in rotation to the teacher; but the amount and value of the donation never varies, whether the number of pupils be more or less. In the town at Jamboosar fixed allowances were given ranging from Rs. 6 to 2½ p.m. paid yearly...In the Surat district, there is mention of service lands granted to schoolmasters, and in the district of Ahmedabad there is mention of a case of 'land granted by Patels' and another of 'presents from the villagers'... In the village schools in Surat, the remuneration including gifts came to about Rs. 3 p.m., and in the town of Surat, to about Rs. 5 p.m. for a school of fifty scholars according to the size of village... Even in very large schools (100 pupils or more), the total remuneration seldom exceeded Rs. 150 annually.

The Deccan: In the Ahmadnagar district, the average income of a school master was Rs. 3 p.m., which the collector characterised as too little to allow the teachers "to dedicate their whole time to their pupils"...The Poona Collector's report for the district says that in the villages, the average contribution of each scholar per month came to from As. 4 to As. 8 P.M. In the city of Poona, one master taught 55 to 40 children and received from 2 to 8 annas monthly fee from each.

Karnatak:—In the Dharwar Subha, the charge for schooling varies from seven and a half annas to one anna per month for each boy; the income of the teacher averages about Rs. 4-6-0. In other parts of the district, the fee varied from 4 annas to a rupee P.M., according to the ability of parents or the nature of education. In some parts of the Karnatak, it was the practice in those days to teach Marathi along with Kanarese and hence teachers knowing both the languages were in demand; and they naturally demanded more pay than others. A teacher demanded 16 to 12 rupees per month to instruct 25 children in Marathi and Kanarese, and Rs. 8 P.M. in Kanarese alone...The schoolmaster of the time, however, could claim certain privileges from the community, which compensated, not to a small extent, for the smallness of his earning. He was entirely a man of the people whose children he taught. He was always remembered in the hearts and at the hearths of the people. The well-to-do and the rich gave him more than others, both in cash and kind. He could command a meal from the parents of his pupils for the mere asking. On the marriage ceremonies of his pupils—and these were not rare in those days of early marriage—he received substantial presents and gave his blessings. The Ahmedabad report says, 'A schoolmaster is invariably invited to all great dinners in his own caste, and besides his fixed and established emoluments, he generally receives considerable presents at Dusserah, Dewally and other great days, from the wealthy inhabitants of his

village. It is usual when a marriage procession passes by a school, to make small presents in money to the school, and to obtain a holiday for the boys...

"The teachers who taught in the common elementary schools of the time were required to teach the rudiments of

the three R's. Knowledge of the multiplication and other tables in their long and complicated array was essential to every teacher; but beyond that a tolerably good handwriting and ability to read simple writing formed the minimum attainments of a common schoolmaster"

(To be Continued)

...—...

Some Suggestions to Mathematics Teachers

K. RAMANATHAN, M. A., B. T., Vivekananda Training College, Tirupparairurai.

(Continued from page 4.)

5. Real education can be imparted only if the principle of correlation, viz, that the power of the mind depends not only on the number of isolated pieces of information but on the well-ordered system in which all pieces of knowledge are organised and synthesised so as to show their inner relationship and to make available this knowledge for the proper interpretation of life, is properly understood, appreciated and applied. Education must always be recognised as a wholesome process.

6. Rote memorisation must be condemned. Instead meaningful memorisation and learning must be largely encouraged.

7. The pupils must be properly motivated to receive the lesson. This has to sustain to the last. The teacher will have to stress the need and purpose of knowing about a topic and on the practical side and utility of his subject. The teacher must weave his teaching with what they are interested in and enthusiastic about.

8. The teaching must be dynamic and stimulating.

9. The teacher has to modify his master in teaching so as to suit the different abilities of the individual children.

10. The teacher must make sure that his blackboard work or any piece of small job he does in the classroom is a shining example to others and to his pupils.

11. The teacher of mathematics must develop in himself the art of questioning.

12. Drill and practice are very essential as these aim at the fixation of knowledge.

13. Diagnostic tests must be administered periodically; wrong habits must be corrected; faulty notions and methods must be eradicated.

14. To the teacher of mathematics, the Text Book is only a servant and not at all a master.

15. The teacher must not lack in his sincerity of teaching. He must be considerate and sympathetic to his pupils, as a teacher of Mathematics will meet with so many situations that will test his patience.

16. Above all the teacher must be a master in his department. His knowledge and mastery is his towering strength.

...—...

* Vide 'Source Books of History of Education in the Bombay Province,' Part I, R. V. Parulekar.

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FRIENDS IN OLDAGE

By

BIBLIOPHILE

Nearly fifty years ago, I formed my own private library of books of English literature. Books were wonderfully cheap to buy at the time, the best of the classics could be bought for a shilling each. The complete and authoritative edition of Shakespeare was priced only a shilling and six pence and the collected works of the lesser poets never cost more than three and six. By some commercial fiction, we paid in Indian money less than the equivalent of a shilling at the current rates of exchange. By investing less than two hundred rupees, I acquired about three hundred volumes of first-rate English literature. A leading English publisher brought out little volumes of bunches of selected poetry priced six pence each, making a "Garland," as he called them. They were really garlands of gold in their worth. Some publishers printed the classics in sixpenny volumes which were bound in cloth.

After forming my library, I added to it continually all these years, buying very cheaply books withdrawn from the circulating libraries in England, which were still in an excellent condition. Postal communication between India and England was very rapid, taking thirteen to fifteen days only. Now, one is not sure of receiving a letter even after forty days. Obviously, they did not differentiate in former days between first class mail and second and third, so that bookpackets travelled as quickly as letters. In addition to buying them, I availed myself of every possible means of acquiring books, with the result that I found it difficult to accommodate them in my house. They filled glass cases, open shelves, inset cupboards and they were laid on tables also. The problem of packing and conveying my books every time I changed the station of my residence

presented great difficulties. Ultimately, when I decided to live in a small house, it was necessary to reduce my belongings to the minimum, and in this reduction the priority was given to books.

I started making a selection of such books as I thought I would miss least for my own use. I owned several books which I did not seem anxious to read. Here was an account of a tour to remote islands, in which a literary personage of dictatorial manners figured prominently. I had read so much about that personage that I thought little could be left to be told in this book. Another book which had not attracted me was one of sketches of rural characters by a famous Cambridge professor. I had read his critical writings, and they impressed me so little that I did not care to read his sketches of a remote rural area. A third was a huge volume of historical grammar by a known authority in philology. I had regarded grammar with as little favour as mathematics. I never opened this book to read a page in it. I put together the "unwanted" volumes that I might give them away to a college library. Elated in my charitable intention, I wrote to the college authority that, if they would be pleased to depute some one to pick up the books, I would hand them over. I next piled up the volumes in the window of my sitting room, so that when the college emissary turned up, I could get rid of the books without delay.

I waited for the college representative to arrive by every passing car in the street, but he did not make his appearance, and several days elapsed. It struck me then that I might avail of the opportunity to cast a farewell glance at the pages of the books. I read the travel book and followed the progress of the literary celebrity from

island to island and town to town. The truthfulness of the account impressed me, because all that I knew of the qualities of the great man were confirmed in the episodes narrated in the book. The human quality of the narrative was immense, the description of the various customs and manners of the different places gripped the mind, and I could not lay down the book till I had finished reading the last page. Next I looked into the rural sketches by the Cambridge professor. The love interest was in it, as usual, but it was nothing of blind Cupid shooting his arrows at the young and inexperienced. The stories were of staid men and women and each of them possessed youth, not of age, but of divine grace. I realised that the Cambridge professor must be guilty of shallow criticism, but he had the gift of a racy narrative to picture the rural folk. There was a little romance of the Enoch Arden kind, which was most appealing. There were also stories not confined to the rural background. In one, a brother obtains under startling circumstances a reprieve from the Prince Regent for the younger one who is condemned to death. He has to reach the younger one before the execution. The story is like *The Heart of Midlothian*, with the difference that it ends in profound tragedy. The brother carrying the reprieve is so dazed in mind that, when he actually arrives at the nick of time, he does not deliver it. The book of sketches is a gem in fact. I next plunged into the ponderous volume of grammar which would give me the headache in my younger days, but I read it now quite eagerly. Every word-formation roused and gratified my curiosity, and every grammatical usage and idiom. The etymological side, with the continual phonetic changes, was of unfailing interest. There was an American author who detailed the vaga-

ries of modern publishing in which the poor man went to the wall and the rich man succeeded in bringing out his book and receiving puffs from friends. Having my own experience in the matter I felt the description come home to my mind in a striking manner. Every book in the pile seemed to have a new fascination for me. I would re-read many of them, if only to recapture the past.

What did this imply? Was it a rash offer I made to the college to give them my books? Would it not be suicidal for me to part with the old friends? But I had passed my word to the college authority, and there can be no going back on it, whatever wrench it may cost me. But I might ask for postponing the delivery of the books. I went to my table to write another letter to the college authority, but as I picked up the letter-case, I found the previous letter addressed to the college authority, lying under, unposted.

I was indeed free of any committal to give away my books, but should I retain them till I die? I shall have to heap them in deal wood boxes for want of shelf room. The matter needed anyhow a reconsideration, and I might perhaps make a fresh selection of volumes to give away; better still, I might leave the books to the library, to be taken possession of, after my time.

When I was young, I was excited and prejudiced, and I had the obsession of the practical purposes of my profession. As an old man, my outlook is different. I live in peace and I have shed many prejudices. I read with an open mind and in calm. My having read a book once is no bar to my re-reading it, it seems to be particularly agreeable now.

.....

component elements, could neither be stable nor conclusive. Such a pupil as had been brought up in this path alone could be considered a cultivated one and held a high status and a comfortable position in the society of the learned ('Niti Sataka' of Bhartrihari).

In the Vedic times as well in the post-Vedic, the special schools were known as Srauta Schools. They gave instruction in all the details of ceremonial codes used in the Vedic sacraments and rituals. Each Vedic section had its own special Srauta School, and most of the schools of this type, in the earlier stages, were conducted either by fathers or by family priests in the houses of the pupils themselves, but at a later stage, they took up an independent position imparting instruction in the forest hermitages or in most cases in the houses of the teachers. Next came into existence special schools known as Dharma Schools, which taught the customs, manners and laws of the society as ordained by the founders of different communities and families. Then other types of schools, known as Grihya Schools, followed, which gave instruction in the rights and obligations of the son, the husband, the wife, the father etc., towards one another and set forth distinct rules for the conduct of each and every one. Besides these, there were other special schools which taught geometry required for the preparation of sacrificial altars.

The *Satapatha Brahmana* speaks of schools specialising in the 'Vidyas' or mystic and sacred lore, in Logic, (Vakyovakya), in Ancient History (Itihasa), in 'Puranas' (legendary narratives), in 'Narasmi' (invocational verses in honour of ancient sages and heroes), and in 'Gathas' (historical references to kings and men). The schools were also known in their time for their scholarly debates and assemblies and for many dissertations and commentaries produced either by students or teachers of renowned scholarship. It was a custom, in

those days, to issue instructions and commands (Anusasanas) by the teachers of such schools on all subjects for guidance and advice in all walks of life. A vast amount of literature, sacred and secular, it is said, grew up as a result of specialisation, many of them were given a systematic form, and even today preserved for us in different 'Angas' and 'Upangas'.

In course of time, most of these schools became authorities in their special fields, and those who wanted to make a special study had to go to these schools and devote some years grasping the intricacies of many branches of lore taught there. Students who spent some definite time in such schools alone were allowed to officiate either as priests or assistants at different sacrifices ordained in the Vedic texts. The *Mahabharata* gives us some information of the nature of the special schools in vogue. So also we find details in the *Ramayana* as well. It seems, that besides other branches of study, Law, Grammar, Astronomy, Economics and Polity were popular subjects in the post-Vedic Period. In course of time, there came a tendency on the part of the schools to devote their instruction entirely to one particular subject and leave other branches of studies in the hands of the traditional schools, and we find this more or less in actual practice with the advent of the Buddhist schools of higher education. Thus came into existence schools for grammar, for astronomy, for law, for the military arts, for medicine etc. The later Hindu period continued this Buddhist tradition and many schools of this type were patronised both by the State and the public at large, as we see from the chapter on the part of the State in the promotion of learning in ancient times.

Special School For Grammarians

There were special schools where grammar was taught as a definite subject. In the curricula of these schools, we find a

Graded scheme. To a beginner, vocabulary and simple aphorisms were taught first in their easiest and most mnemonic forms. "All meanings, ideas, intentions, desires, emotions, items of knowledge are embodied in speech, are rooted in it and branch out of it; therefore he, who misappropriates, misapplies, and mismanages speech (Sabdha) mismanages everything." The connection between thought and language is so close that the two side by side were taught. Purity of speech as a mark of culture was taken for granted. Students resorted to such schools where the purity of speech was maintained through the study of grammar and all its allied divisions. Faulty speech was not tolerated by the public. In preliminary studies, students practised recitation to be sure of accuracy, and this they did, before the birds of the air announced the approach of the day.

We find therefore special emphasis on clear enunciation and correct pronunciation. There are seven forms of utterance and four definite grades of speech (Rigveda II. 55. 15). He who gets expertness in these alone would modulate his voice in the diverse ways required for the Vedic

chants in the sacrificial rituals. (Rig Veda I. 364. 1-5). There are many references to the pure voice, well modulated in many Vedic texts. "The Gayatrins sing of thee, Arkins hymn thy praise and Brahmanas raise thee aloft as it were on a pole" (Aitraeya Brahmana Aranyaka III).

The elements were taken up at the age of six, and the child mastered them in six months. There was a year's interval, and the next step in grammar was begun only in the eighth year, and it took up eight months. It was only at ten that the next step was reached, with the study of derivation and etymology, which took three years. Again, there was an interval of two years before proceeding to the study of the *Kasika*, between the ages of 15 and 20, and of Patanjali's work, which took another three years. The most advanced study beyond this point was guided by Bhartrihari's works, and no time limit was prescribed for it, as it must have varied considerably with the aptitude and intelligence of the student. It was only such students as had an aptitude for grammar that took up this specialisation (I-Tsing, pp. 177-178).

NOTICE.

We regret that, owing to unavoidable circumstances, the March issue of the *Review* could not be brought out. This issue is a combined March-April issue, containing more pages than usual. As this has happened for the first time in twenty years, we trust that our readers will bear with us in this matter.

Manager.

EDITORIAL

R. Srinivasa Iyengar

We regret to have to record the death at Madurai, early in April, of Sri R. Srinivasa Iyengar, one of the most outstanding teachers of his generation in South India. His career as a teacher happened to be in a period marked by a political and social revolution with their inevitable repercussions on the policies and methods of education. Sri R. Srinivasa Iyengar reacted dynamically to the changing conditions. He was an eager experimenter and pioneer and at the same time a fearless critic, fertile in constructive suggestions. Often this made him unpopular, sometimes with the authorities, sometimes even with fellow teachers and teachers' organisations. He took this in his stride, being a sturdy individualist with an active conscience. The inspiration for his work came from religion, and one of his last ambitions was to bring out studies of the concept of *dharma* according to some of our great classics.

Even after his retirement as the Headmaster of Sarvajana High School, Peelamedu, he continued to take a lively interest in matters educational and wrote frequently on the kaleidoscopic changes going on in the educational system in the country. Two years ago he fell ill. There was some improvement some months ago, and he resumed his study and criticism. But there was a relapse and he passed away. We offer our condolences to the members of his family.

The Good School

Sometime back, the *Educational Forum*, Delhi, published an interesting symposium on "What is a good school?". Principal Ranjen of New Delhi, Sri K. D. Bharadwaj, a teacher also of New Delhi, Sri A. C. Bantra, a parent, and Kumari Deepak Bahl, a pupil of Class XI at Shaktinagar participated in it. Their 'visions' are instructive and interesting.

Principal Ranjen lays the blame for "the doldrums we are in" squarely on the teachers. In his view they are averse to reform and reluctant to try new methods. This may be true in part, but we are afraid that Principal Ranjen is ignoring the prime villain in the piece—heedless, hasty and uncoordinated changes in the educational system. Sri Ranjen demands also efficient, an accessible and democratic headmaster, a cooperative and imaginative staff and a comprehensive school programme, both academic and non-academic, designed to prepare children to be good citizens of tomorrow. Sound requirements, no doubt. But what about discipline? And what about the relative stress laid on academic and non-academic activities?

Sri Bharadwaj refers to a Sanskrit verse which declares an ideal pool to be one adorned with lotuses and describes good lotuses as those attracting bees from all quarters. He suggests that the good school is the ideal pool, its teachers are like the lotuses and its pupils like the bees. In other words, he wants a teacher-centred school, where the teacher is given his due measure of importance and is allotted a class room where pupils come to him period after period. He deprecates diffidence about showing formal respect to the teacher and pleads for the inculcation in the pupils of a true nationalism, leading on in due course to friendly internationalism. The system of having a class teacher for every class, prevalent in many schools, should satisfy to some extent his demand for a teacher-centred education. True nationalism has undoubtedly to be taught and fostered. But we have yet to find out how this can be done in a composite nation like ours, without on the one hand throwing overboard all traditional values and on the other stirring up sectional loyalties and communal frenzies.

Speaking as a parent, Sri A. C. Bantra demands from the school many things which only a good home can give. Surely,

Letter To The Editor

It is more the duty of the home than of the school to teach children how to behave towards parents, elders, teachers, strangers and friends.

Nor can the school be expected so to train students as to enable them to make sound suggestions about their future careers. This is a matter lying for the most part in the ambit of the parents, as vocational guidance is yet to make its way, particularly in India.

Again, the school may teach history and inculcate respect for the country's past; but it should not be expected to deal with the present day leaders. Here we enter the region of politics, and teachers would do well not to inject their own prejudices and passions into tender minds. When however he says that the good school should look carefully after the mental and physical progress of the child, we have no criticism to make; and we agree that the management of an ideal school should remember that every word spoken in the hearing of children tends towards the formation of character.

Kumari Deepak Bahl, as a pupil, asks that the day's work should commence with silent prayer and be followed by games or physical exercises. Then only should studies start. If pupils come to school after a square meal, with the sun already high in the heavens, games may be most

inappropriate at the commencement of the day's work. She pleads next for a great deal of choice being allowed to children in regard to the subjects they are to study. There are core subjects, knowledge in whose rudiments is absolutely essential for life in the modern world. No choice surely can be allowed in respect of these. The demand for teachers who respect their profession and love children is commendable, but it is an ideal which can be attained only when teachers are handsomely paid and accorded a much higher status. Kumari Bahl, though a student, believes in discipline and considers the prefect system to be good. And curiously enough, she is the only one among the four to ask for a good library and a helpful and knowledgeable librarian. It is curious also that none of the four has asked for a good laboratory. In fact Principal Ranjen's refusal to judge the work of a school "from examination results, buildings etc," suggests that he rates the library and laboratory very low in his requirements of a good school.

That opinion should vary on the characteristics of good school is only natural, especially as we are living amidst feverish change. We may however suggest that we should be realistic and not expect too much from the school and that we should realise that the home and the community, no less than the school, have to contribute to the shaping of the citizens of tomorrow.

51st MADRAS STATE EDUCATIONAL CONFERENCE

The 51st Madras State Educational Conference will be held at Tiruchirappalli from May 11th. Sri T. P. Srinivasavaradan, M.L.C., will preside. Sri M. V. Krishnamurthy Rao is the Chairman of the Reception Committee.

Sir,

In connection with the announcement by the Education Minister at the Madras Legislative Council on the 3rd March to appoint L. T. headmasters for Standards 1 to 7, I may be permitted to say the following. It is said that out of 35,288 pupils appearing for the E. S. L. C. Public Examination last year, only 11,669 passed. If, for the entire state 35,288 had appeared to stand the public test, it is sure and certain that the number of pupils who have sought admission in Form IV (Std. VIII) must be at least ten-fold with easy promotion from Form III of secondary schools with no public test. As one in the know of conditions in higher elementary schools hitherto, I must say that such schools have to work against odds in view of there being no public test at the parallel class (Form III) to qualify for promotion to Std. VIII. Pupils rich or poor do manage to seek admission in Forms 1 to 3, and it is only after the lower forms are filled up, the residue joins the Standards VI and VII. Pupils joining secondary schools with a pass in the public test do shine in their classes. Without the possession of the rudimentary knowledge in languages, grammar and so on, it would be hard to get through the public test. Stds. VI, VII and VIII in elementary schools, though working for 210 days in the year, have a tapering strength in many cases, two Standards having to be clubbed under a single teacher. However much the teachers may work, results are not encouraging, owing to admission of misfits, irregular attendance and laxity in promotions. The defect lies more in the structure of elementary schools as it stands than in the efficiency of the headmaster. I do not vouchsafe, however, for the

uniform brilliance in outlook of the headmasters generally. The headmaster of a higher elementary school requires no less stamina and grit to attend to the teachers under him than the headmaster of a high school. Among thousands of secondary grade teachers, it is not that secondary grade hands, now born as it were to blush unseen as assistant masters in secondary and in elementary schools, are not wanting to be the heads of institutions. Hitherto it has been the settled policy of the government not to give the L. T. grade salary, though the management would like to have one L. T. in the staff of an elementary school. To give peace and contentment to secondary grade teachers of real worth and capacity, the government would be doing a good thing by creating a panel for headmastership in higher elementary schools, making a proper selection both by viva-voce and written tests, irrespective of previous service, from among the applicants aspiring for the headmaster's post. The headmasters thus posted must be given an allowance of say Rs. 30/p. m.

To co-ordinate the work of higher elementary schools in a good number of places in the new set up, it being taken for granted that the existing forms I and II would cease to exist in the coming two years, a graduate L. T. with appreciable outlook may be had to supervise the work of higher elementary schools, talukwise, if need be. To aim at efficiency and all round steady work in schools, a common test at least between two schools at the end of Std. 4 and a public test district-wise at the end of Standard VII to qualify for promotion would be needed.

M. Nagasubramanya Iyer,
Papanasam.

...—...

OUR EDUCATIONAL DIARY

By
"PEPYS"

4-2-61. Mr. D. C. Pawate, Vice-Chancellor of Karnatak University, said that various changes had been made in the educational system for reorientating primary and secondary education. This, he said, had only tended to lower the standard of university education by enabling pupils of lower calibre to proceed to the University. It should be the Government's endeavour to absorb the majority of pupils at the end of their secondary education in trades, occupations and lower cadres of public service. As regards the medium of instruction, this was really a very difficult problem. It was causing great difficulties to the teachers and the students. It must be the aim of University education to bridge the great gulf separating the masses from the intellectuals, as far as possible.

5-2-61. The Prime Minister emphasised the need for proper care of children and said that equal opportunities should be provided to all, so that their talents might be developed.

7-2-61. Dr. K. L. Shrimali opposed the retention of English as the medium of instruction in India. To him, it was a humiliating affair, and it would have an adverse effect on our culture. But he recognised that the difficulties that this problem presented were indeed great.

14-2-61. Mr. Theodore writing to *The Mail* attributes the low standard in English to the ambitious textbooks prescribed. The lessons are too many. The remedy is a fewer number of lessons containing all the "structures".

[A word about these 'structures'. I would suggest that these be separately studied and not introduced artificially in the lessons. These structure-laden lessons make very dull reading.]

18-2-61. Mr. Sanjiviah favoured the establishment of a Hindi College in each district headquarters.

19-2-61. Minister Venkataraman said there was good response from industrialists for starting industrial schools.

19-2-61. The Mysore. Director of Public Instruction, said that in the III Plan more bifurcated secondary schools would be started and greater stress laid on vocational guidance. The entire cost of the guidance programme would be borne by the Union Government.

20-2-61. Dr. K. C. K. Raja, Vice-chancellor of the Kerala University said that it was desirable to introduce subjects of special use in women's education so that it could be useful to them when they set up homes and began to rear up children. Home nursing, mother craft, children's hygiene etc., should be included in their curricula. He also pleaded for the development of the emotional—and not merely the intellectual side in the children.

22-2-61. Governor Giri said that the purpose of a University is to sponsor and encourage higher research to widen the horizons of knowledge. He warned against teacher-politicians, politician-academics and communalism. Merit should be recognized and given liberal help.

22-2-61. The Mangalore Municipality urged for a full grant for elementary education.

26-2-61. The Madras Government has announced the extension of free education to poor students of all communities till the XI Standard at a cost of 58 lakhs.

OUR EDUCATIONAL DIARY

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[It is regrettable that, while all N.G.O's getting Rs 300 p.m. and less can benefit under this concession, in regard to other boys and girls, the limit is fixed at Rs 1200/-per annum. This is a discrimination in a vital matter like education—which to say the least is indefensible]

1-3-61. The U.G.C's recommendation that teachers be debarred from seeking election to legislatures was opposed in the Rajya Sabha. Members of the Rajya Sabha termed it reactionary. It was defended on the ground that teachers should not engage themselves in politics. On the other side, it was contended that nomination of teachers would make them anything but independent.

[This is a vexed question, but the election of a teacher to the Councils and Assemblies from the teacher constituencies is most harmless. The teacher then need not be a politician because he does not solicit the public vote. But if he wants to contest in the general constituency, it is better he chooses between being a teacher and a politician].

4-3-61. Governor Giri cautioned teachers against imposing their individual political views on the children entrusted to their care. Their duty was to mould children on right lines. He expressed himself against restricting higher education, for the mediocre often proved better administrators than those who passed their examinations with distinction.

[I cannot agree with the Governor's views on restriction of higher education or his reasons for his view. I am afraid, he wants to convert exceptions into a rule].

The Kerala Chief Minister deprecated the direct action by the teachers of colleges and declared that he felt that their pay scales were not bad.

6-3-61. The Madras Education Minister expressed himself definitely against attaching P.U.C. courses to schools as the eleventh standard, as it would greatly affect the standard of education at the graduate level. He wanted that this P.U.C. should serve as a cushion between the school and the graduate level of education. His reason was that if the P.U.C. were to be attached to schools, the medium of instruction would have to be the regional language.

Dr. A. L. Mudaliar put in a fervent plea that academic aspects of education should be left to educationists. He was not against changes, but they should not result in lowering standards.

11-3-61. Sri G. Krishnamurthi M.L.C. pleaded for the grant of house-rent allowance to aided school teachers.

15-3-61. The Chief Minister of Kerala said that, for improving standards the Government proposed to open more schools to relieve congestion, to strengthen the inspectorate to exercise better supervision, to avoid untimely transfer of teachers, and to extend the mid-day meals system. He agreed that the shift system contributed to deterioration of standards.

16-3-1961. The Madras Government proposed to open the XI Standard in thirty schools, two or three being chosen for each district. The Education Minister said that it would form part of secondary education and not of University education.

21-3-1961. Dr. K. L. Shrimali said in the Lok Sabha that a comprehensive National Scholarship scheme would be introduced in the Third Plan to students of merit for higher education. The Government also proposed to establish an All India scheme for the award of scholarships to children of primary and secondary teachers who showed outstanding performances in the Matric or equivalent examinations. It proposed to give cen

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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LXVII

MAY 1961

NO. 5

GUIDANCE FOR SCHOOL-LEAVERS

By

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After Matriculation what? This is the enigmatic problem before every student, who, after a long schooling for ten years, passes the ordeal and gets a School Leaving Certificate. It may appear to some that, with the completion of the schooling period, a long problem has been solved. But, in all its realities, the problem starts afresh. What should the Matriculates do now? Surely, the Matriculates are blind at the cross-roads of life. Some seek jobs and struggle hard in the quagmires of educated unemployment. Knowing the low economic worth of Matriculation, some prosecute their studies further and get themselves admitted in a college. That is perhaps the only course that they think is open for them.

Analysing the prevailing situation about the fate of school-leavers, we come to the following conclusions:—

A. A state of utter confusion prevails with regard to the future plans of millions of young school-leavers. Their ignorance about the possible future avenues is responsible for a long indetermination in planning. Very often, the counselling and the advice given by elders prove of no avail, as they themselves have a confused idea of the 'world of work', i.e., the educational and the vocational opportunities available. Then again there is scanty guidance from the so called Guidance Services in the country. Even the Employment Exchanges cannot cope up with the tremendous amount of work that confronts them.

B. In the absence of any organised and suitable technical guidance for educational and vocational planning, millions of school-leavers run blindly either to the portals of colleges or to the doors of petty offices. To their disappointment, sometimes they find the seats in the colleges already filled, and the doors of petty offices already labelled with signboards of 'No Vacancy'. In such a state of affairs the school-leavers fall into three conspicuous categories:—

(a) A vast number of school-leavers knock at the doors of various offices and business concerns, out of whom some lucky few, with the help of recommendations from influential persons, repose in the office-chair with the complacency of having reached the goal of their life. Surely, their talents are wasted, because, due to poverty or lack of sufficient financial resources necessary for prosecuting further studies, they have drifted towards clerical jobs.

(b) Unable to get jobs, or to find any other avenue, an equally vast number of young school-leavers get themselves admitted in Arts Colleges. Their problem of a career is not still solved. They only postpone their problem for four more years of college life. This has created a Himalayan problem before the college and university authorities. During the recent two decades, the mad rush for admission into colleges has created unwholesome conditions like overcrowding, indiscipline, falling standards, mass failures and

wasteful financial expenditure. We have to realise the fact that a majority of the students who graduate are fit for nothing, and are in no case in a better position to choose a suitable career, or avail themselves of suitable vocational opportunities. In a competitive market, only the first divisioners find prospects for themselves. Second divisioners have to face an ordeal of competition, while the third divisioners, rejected everywhere, curse their lot. If the admissions on a mass scale in the colleges are discouraged, the conditions might improve, and the university standards will become normal. The acuity of the competitions will decrease. Graduates will not be forced by circumstances to accept low-paid jobs of Rs. 80 p.m. The abilities and aptitudes of young persons will not go to waste.

(c) A third category of young persons consists of the unfortunate army of the unemployed, who have been rejected everywhere. Financial stringencies stand in the way of their prosecuting studies in colleges. Nor are they able to catch hold of jobs.

The dark and dismal picture painted above need not lead us to pessimism. The solution lies in the diagnosis of the malady and the proper treatment, which is not far from practicability. The root-cause of the malady is that there is no proper planning of the man-power in the country. In all its reality, there is no dearth of jobs, but there are no suitable persons for a good number of skilled and technical jobs. Every year the Public Service Commissions report to the Government about the lack of suitable personnel for particular jobs advertised. There is a huge competition for white-collar jobs, but an acute shortage in candidates for skilled jobs. Thus there are men, but no jobs for them. On the other hand there are jobs, but no men for them. This is the paradox of unemployment. "Neither occupations are designed to suit individuals, nor are individuals made in order to fit specific vocations."

In the Third Five-Year Plan, there are tremendous potentialities for providing work to millions in the field of industry and commerce. Every school-leaver need not go to the university. His talents can be utilised in a number of other fields. The real remedy for the above problem lies in directing the youth to a number of channels in consonance with their talents and economic resources. There are three major channels, which will be discussed below in detail:—

- (i) Major educational courses leading to major vocations.
- (ii) Minor educational courses leading to minor vocations.
- (iii) Minor vocations not needing any special educational training.

Major educational courses

A Matriculate usually runs to arts courses in a college. Arts Classes, F.A. and B.A., have become too much overcrowded. One of the reasons of this overcrowding is that at the High School stage the pupils have studied subjects without any planning. The opening of Higher Secondary Schools all over the country with diversified courses (Humanities, Science, Commerce, Technical, Agriculture, Fine Arts and Home Science) is the best method of directing students to various streams at the very start, and decreasing the rush for Arts Courses. But sometimes pupils are ignorant of the fact that there are a number of courses and avenues available for them. Even in Science subjects there is considerable rush in F.Sc., Non-Medical and Medical classes. Students should be encouraged to take up B.Sc., Agriculture, B.Sc. Pharmacy and B. Com. instead. Beyond the Intermediate stage also, pupils lack guidance. All of them need not take up B.A. or B.Sc. courses. They may take up Engineering (Civil, Mechanical, Electrical, Aeronautical etc.) or Medicine (and Dentistry), B.Sc., and M.Sc. Agriculture, B. Pharmacy and M. Pharmacy, B. Com. and M. Com. courses for 4 years. Even ordinary B.A. and B.Sc. courses can lead to B.T. or

B.Ed., Diploma in Journalism; Diploma in Business Management, Diploma in Co-operatives, Diploma or Degree in Library Science, B.Sc. (Honours), B.Sc. Home Science (Honours) courses and course in Nursing for one year. It is better if a Matriculate, joining a college, plans in advance the post-graduate courses like M.A., M.Sc., L.L.B., M.Ed. or any other Master's course. Naturally he would offer a proper combination of subjects in the lower classes. This would eliminate the usual frequent oscillation from subject to subject. If they plan for teaching as their profession, they had better take up the Psychology of Education as one of the compulsory papers in the degree classes. But such planning is scarce these days. In the words of Prof. Humayun Kabir, "Today the teacher is only too often one who has knocked at many doors and after being disappointed everywhere, taken to teaching as a last resort."

II. Minor courses leading to minor vocations

There are a number of certificate courses for Matriculates which lead to minor vocations, enabling the pupil to undertake either an independent vocation or serve in a small concern. He may not get a handsome salary, but he will not remain unemployed either. Very often it has been observed that graduates, forced by circumstances to accept jobs fetching Rs. 80, are no better than such independent workers whose income may rise to Rs. 200 p.m. Those who have not studied Science at the Matriculation stage need not feel handicapped. They can undergo one year or two year's teacher training course, viz., Junior Basic Training or Language Teacher's training course (as in Punjab). The Compulsory Education Act enforced will promise tremendous opportunities for teacher's jobs especially in the rural areas. In the Third Five-Year Plan period, we need more than two hundred thousand teachers for rural areas. With the opening of more schools and provision of more library facilities in the existing schools, a vast number of trained librarians

(diploma-holders are enough for that purpose) are needed. Some institutions provide a 3-month short course in Library Science (as at Aligarh) for Matriculates. Even now there is acute shortage of craft instructors for Basic Schools. Leaving aside teaching, short-hand and type-writing still feed a good number of Matriculates. But there is acute shortage of stenographers knowing typing and short-hand in regional languages. The switching over from English to Hindi or regional languages for official purposes promises good opportunities for new entrants. For commerce-minded young persons, Book-keeping and Accountancy hold good promises. Coaching in Accountancy is provided even in private institutions, and the diploma awarded. The All India Board of Technical Studies in Commerce, the Indian Merchants' Chamber, Bombay, and the London Chamber of Commerce award diplomas after examinations. The Institute of Cost and Works Accountants, Calcutta, awards diplomas in Cost Accountancy. The Government of India Institutes at Allahabad, Bombay and Calcutta award Diploma of Licentiate in Printing and Technology. Since the starting of the Community Development Programmes and also the Block Development Programmes, demand for Gram Sevaks and Gram Sevikas has increased. The Gram Sevak can receive training in Extension Training Centres or Agriculture Training Schools established in all the States. A similar training course is available for training as a Social Welfare Worker. The Indian Statistical Institute, Calcutta, and many departments of Universities provide training in elementary statistics, leading to a diploma in statistics, which promises the job of a Statistical Assistant. The diploma course in Surveying is another short term course. For young women, the Indian Airlines Corporation provides training for six weeks to qualify for the job of Air Hostess. This is a lucrative career for enterprising girls. Public Health occupations are still more promising. We require about two hundred thousand nurses, compounders, health-

visitors, midwives and auxiliary nurses. The training periods of these jobs are in no case more than six months. Even non-matriculates are eligible for Vaccinators' and Compounders' courses. In the field of Technology, Matriculates can attend a two to three years course for Overseers, Draughtsmen, Surveyors, Chargemen etc. Railways also admit Matriculates for short-term courses for fitters, turners, carpenters, painters and blacksmiths. Machine-grinding, Moulding and Rock-drilling have similar short courses. A number of Engineering Institutes provide training for the Radio Technicians' course. Besides these, there are a number of short training courses leading to independent minor vocations.

III Minor vocations not needing any training

There still remains a vast field of work not needing any special training. In some cases, a short apprenticeship is enough. In other cases even the apprenticeship is not needed.

Careers without apprenticeship are numerous:—clerk, daftari, peon, work-charge, salesman, stamp-selling, insurance agent and postman. Persons with pleasing manners and good personality can be good salesmen. Young women are especially suited to this job. The National Insurance Corporation of India appoints Matriculate young men and women, possessing canvassing power and sociable habits, as Insurance Agents.

(b) Careers with apprenticeship—

Matriculates and even non-Matriculates can take up apprenticeship for small periods to work as linemen, cablemen, block-drillers, boiler-attendants, fitters, turners, surveyors and artisans in factories. There is ample scope for working in cottage industries and learning some trade as weaving, tailoring, embroidery, carpentry, basket-weaving, soap-making, designing etc. The Departments of Industries in various States also impart short courses in such skills. In Railways, Ordnance

Factories and many Government concerns, Matriculates are admitted for apprenticeship. Indian Defence Services also offer apprenticeship facilities for learning some trades useful for defence purposes, such as those of flight mechanics, instrument repairing, engine overhauling etc. Our growing number of factories must surely direct the attention of unemployed Matriculates. Working conditions in factories are improving day by day. The false fascination for white-collar jobs must give way to attraction for earning in factories and other industrial concerns. There is a tendency among school-leavers to maintain a false dignity and consider a number of lucrative jobs as mean. Catering is one of such jobs. Parsers in good hotels have a better earning income than clerks or daftaries. Motor-driving is another suitable job for persons with strong physical stamina.

There is no end to suitable jobs for school-leavers. Only a reorientation in their attitude and outlook is needed. Persons with initiative work as commission agents and become millionaires. Adventurous young men start with vending and progressing steadily, turn out businessmen. Work-charges have become contractors. Taxi-drivers begin their career as rickshawpullers. There is precedent for leather-merchants beginning their career with boot-polishing. Some people invest a small amount of capital in poultry, dairy-farming, production of ink, hosiery, cycle repairing, book-binding and similar gainful pursuits.

Matriculates have a vast field of work. They simply need to be guided to choose a suitable career, however humble it be from amongst a multitude of jobs waiting for them in the present world of work. There is no reason for their frustration in a country of huge potential resources. Proper planning of manpower is the best remedy for a number of ills mentioned above. It is the foremost duty of various State Governments and Guidance organisations to disseminate such information on a vast scale.

Book-Selection in the Secondary School

By

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Assistant Librarian, Prantiya Shikshan Mahavidyalaya, JABALPUR.

Book-selection is one of the difficult tasks in the routine of the library. This work depends upon some fundamental qualities of the person who selects books for the library. We select those books which we like and reject those which we dislike. So without rejection, there can be no selection of books in the library.

According to Dr. S. R. Ranganathan, the father of modern Library-Science in India, books fall into the three classes as follows:—

1. Informative books;
2. Recreative books; and
3. Inspirational books.

Let us consider the first category of books which may contain 'Ready Reference Books'. Ready reference books are among the latest products of the present century. There are some special types of books which may be included in this category. They include cyclopedias, dictionaries, directories, year-books, etc. Such books should be of the standard of the school-children.

A school library should possess recreative books in the library. Books on travels, swimming and other sports and pastimes may be included in the category of recreative books.

A school library should also contain a good collection of inspirational books. Books on the Vedanta and religion may be included in this class. This type of books are not only read by adults, but also by the students of deep thinking and penetration.

Children have a variety of interests. So, every book in the library must be rich in interest. Books should create a charm-

ing environment amongst students in the library premises. Children will never come to love books which are not pleasant to handle and physically easy to read. Hence, the very first thing in the selection of books is that only those books should be selected for the school library which are externally attractive and internally rich.

Finance is an essential factor in the selection or purchase of books for a school library. An annual grant for the library has to cover the supply of text-books to teachers as well as its legitimate purposes. So, the finance available, the supply and the demand, should be balanced, while purchasing books for the library.

The choice of suitable editions may be kept in mind while selecting books. As far as possible, the latest editions should be preferred. The choice may be made on the basis of price, paper, printing, binding and illustrations of books.

A short book is more rapidly read and consequently lends itself to more variety in reading. A smaller book is generally cheaper than a large book. Hence, cheap and small books should be added in the school library.

In book-selection, the first consideration is the taste of the reader. Biography is a very popular subject with school-boys. Poetry will prove to be the most charming subject. Narrative poems are very interesting to students.

"How many and what books should be purchased" is the question which often escapes attention. The school library can very well solve this question in the light of its finance, the school curriculum, the mental maturity of pupils and the

needs of instruction. As an instrument of education, the school library should have not only the right books but an adequate number of them.

Mr. J. Smeaton says, "Books are indeed one of the teacher's main tools, and one the child has been brought to read, where he can explore for himself the wealth of human experience and knowledge." Children need an environment of attractive books from the beginning, and it is one of the first and foremost duties of the school to provide this environment. If a child's early experiences with books are pleasurable, a sound foundation is laid for their use in his future development.

The books in a school-library must be carefully selected to suit the requirements of pupils and teachers. The school library trains the school child in the use of books and helps him to develop the reading habit.

In the actual selection of books, the most important point to be remembered is that the task is selection, not collection. Every book must be carefully considered and nothing bought which is irrelevant to the purpose of the library.

The work of book-selection may be performed by the school staff, and help must also be sought from outside from other schools, from the public library and from publishers and booksellers. Every book which comes up for consideration, must be examined on its individual merits and in relation to the school child.

Generally, a teacher is engaged to work as librarian in a school library. This is of course justified. The teacher-librarian must have a clearly defined policy of book-selection. He should be interested and a lover of books. Only those books should be acquired which will be used in the library. The teacher-librarian must also realize that discarding is as important as acquiring books. He must remove books which have proved unsuitable. His objective in the library should be to increase the use of books and not merely to increase the number of them.

Without the teacher-librarian's own interest in books, all the work of book-selection is meaningless. Therefore, the book selection must be done by the trained librarian or the willing and efficient teacher-librarian with the assistance of the library committee.

OUR EDUCATIONAL DIARY

By "PEPYS"

21-4-61 The Kerala State Education Advisory Board proposes to consider the revised syllabi for Primary and Secondary education. The draft syllabi provide for "innumerable learning situations and practical activities" in the new course of studies to ensure the harmonious development of all the talents of children. Among the suggestions to improve the standard of teaching are improvement of the inspection of schools and reducing the size of the classes. The merits and demerits of the shift system in the primary classes will also be considered. In second-

dary education, the contents of mathematics and general science have been substantially reduced in the revised syllabi. But for those who intend to have higher education, advance courses in mathematics, general science and social studies have been provided for in the new curriculum. Another innovation is that S.S.L.C. students will hereafter not be declared eligible or not; only their marks will be mentioned in the register. It would be left to the various Universities, Public Service Commissions, trades and industries to stipulate their requirements.

[This last feature is to be warmly welcomed. It is on the lines of the G.C.E. in England. It is in vogue in Ceylon. Only the students should be at liberty to appear again in subsequent examinations to improve their attainments in any subject in which they had fared badly previously. It is to be earnestly hoped that other States will follow this salutary innovation]

26-4-61 The Chief Minister of Kerala State said that the work of newly appointed teachers should be assessed after five or six month's service and inefficient ones should be weeded out. This would apply to teachers to be newly appointed, he said.

Now that the pay of the teachers has been raised, it is but proper that they should be put on probation for a year or two before they are confirmed. Those found to be unfit should be given marching orders. In recent years, there is no doubt that many unemployed young men have taken to this profession. This is not an evil in itself, provided they do not take up to this employment just as a stepping stone and have no abiding interest in the profession.]

2-5-61 The Madras Government have issued orders enhancing the maximum amount of pension payable to B.T. Assistants and Head Masters from Rs. 30 to 60 and Rs. 35 to 75 respectively. This will apply in the case of all teachers who retired from service on or after July 1960.

The Chairman of the U.G. Commission has exhorted the Universities in India to increase the percentage of passes. He considers it impossible to believe that student's attainments are so bad as not to deserve a high percentage of passes.

[I wonder how the Universities are to bring this about. I hope an artificial increase by undeserved liberality in

marking is not intended by the Chairman. By more efficient teaching? That is certainly one way. But there is a limit to this, for students with a very low standard who are admitted into colleges, find it difficult to follow the lectures, and the colleges are so overcrowded that individual tuition which might improve results cannot be given. On the one hand, restriction of admission to intelligent boys is opposed, while, on the other hand, more colleges cannot be opened for financial reasons.]

4-5-61 A correspondent has written to the Mail that Head-Masters of secondary schools in Andhra Pradesh feel that formal English grammar is absolutely necessary for study in schools along with the detailed and non-detailed books and that pupils are handicapped by not having formal grammar for study.

[This is but natural, for the mere structure pattern will not help the student to express himself. There may be many occasions where the structures may not fit in with his needs. While the structures are good as far as they go, they are not enough by themselves. They have to be supplemented by at least the rudiments of grammar.]

6-5-61 Boy students of Pondicherry will receive free education till the Matriculation from the ensuing academic year.

The Kerala Chief Minister pleaded that students should be given coaching as to how to answer question papers. Success in examination depended on this, he said.

[A few rehearsals of the examination atmosphere before the real examination will indeed greatly benefit the students.]

9-5-61 In a despatch to the 'Mail', Madras, by its Trivandrum correspondent, it is pointed out that serious malpractices are being indulged in by private manage-

ments in the recruitment of teachers. It is said that the Deputy Chief Minister, Sri R. Sankar, had openly declared that sums amounting to Rs. 3000 were being paid as bribes for such recruitment to private managements.

[The report of the malpractice seems to be grossly exaggerated. It is inconceivable that a poor schoolmaster can manage to give such a big sum as a bribe to secure recruitment. After all, the school world is fortunately still a wide field, and unemployment among teachers has not yet developed into a problem. No teacher would be willing to give big bribes to secure recruitment, as he can find a job elsewhere out of the province.]

A public school is proposed to be opened at Munnar in Kerala State. It was resolved that it should be a residential institution.

The Kerala State Education Advisory Board has made the following recommend-

ations: (1) The abandonment of co-education above the middle school stage. (2) The appointing of male and female teachers and headmasters in boys' and girls' schools respectively. (3) Separate schools for boys and girls. (4) Introduction of the shift system in high schools, one section from 8 a.m. to 12 noon and another from 1 p.m. to 5 p.m. The first shift to be attended by girls and the second by boys. (5) Saturday to be working day in the case of shift schools to make up the deficiency in working hours. (6) Primary schools to be conducted only for 3 hours in a day or 18 hours a week. (7) Promotions and increments to teachers should be on the basis of satisfactory work of the teachers recorded by the headmasters and also on the results obtained in the subjects. (8) Pay of teachers in private managements should be left to the discretion of the managements, and the relation between the teachers and the managements should be entirely on a contract basis. (9) opening only of departmental schools on future, permission to start aided schools being exceptional. (10) Sanctions to the starting of a limited number of unaided private schools.

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RABINDRANATH'S POETRY

Sri M. R. Sampathkumaran, M.A., Madras.

The centenary of Rabindranath Tagore, celebrated throughout the world this month, is likely to revive the controversies that have raged round the question of his true poetic worth. He had a long and distinguished ministry in the service of the Muse, his literary career having begun while he was yet a boy and continuing almost till the last hours of his conscious life.

His early songs in Bengali almost immediately became popular and have not yet ceased to be so. For a generation or two, every one has been humming them in Bengal from the prince to the peasant. The late E. S. Montagu, some time Secretary of State for India, once revealed how riding through an Indian forest one night, he came upon a clearing where two or three men sat around a fire. "Not being certain of his road, he was glad to dismount and rest his tired horse. Shortly after he had joined the group, a poor-looking ill-clothed lad came out of the forest and sat down also at the fire. First one of the men sang a song and then another. The boy's turn came and he sang a song more beautiful in words and music than the rest. When asked who had made the song, he said he did not know: 'they were singing these songs everywhere'. A while after, Mr. Montagu heard these words and music again, this time in a different place, and when he asked for the name of the maker of the song, he heard for the first time the name of Rabindranath Tagore."¹

But though his songs were immensely popular, the poet's literary technique provoked fierce criticism. For Tagore clean broke away from convention in the diction and style and sometimes even in the prosody of his poems. "The tears in

the eyes and the smile on the lips of our own native muse" he said, "have been hidden behind the meretricious tinsel of a veil borrowed from Sanskrit. We have forgotten how piercing and significant is the glance of her dark eyes. I have done what I can to pull aside the encumbering garment. Followers of convention may blame: I care not a whit. Let them, if they will, appraise the workmanship of the veil and the price of its glistening embroidery. What I want to see is the bright eyes behind it. In them you will find a wealth of beauty not quoted in the market rates of the bazaar's pedantry."² Such daring experimentation could not escape condemnation, and the Calcutta University, as the guardian of the established order, for several years used to ask its examinees to rewrite in chaste Bengali passages from the poet's work. It was in fact the award of the Nobel prize that silenced criticism at home (though only for a time) and persuaded the Calcutta University to revise its views and confer a doctorate on the poet.

Of the later, and perhaps inevitable ebb of the tide of enthusiasm Mr. C. J. Ghosh provides an example: "Tagore...skims the surface of the old Indian spirituality and mysticism and of fin de siècle European aestheticism and combines the two with a complacency, which strikes us as amazing, though it endeared him to the pre-war world."³

Out in the West, too, Tagore's reputation has had a chequered career. Like some speculative share in the Stock Exchange, it has suffered amazing fluctuations. When Rothenstein first introduced his poems to the English literary world they created a profound effect. Yeats found in their thought "a world he had

¹ Ernest Rhys: *Tagore: A Biographical Study*.

² Quoted in K. S. Ramaswami Sastri's *Sir Rabindranath Tagore, his life, personality and genius*.

³ Garret: *Heritage of India*.

dreamt of all life long". He goes on to say, "I have carried the manuscripts of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it, lest some stranger should see how much they moved me. These verses will not lie in little well-printed books on ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, or be carried about by students at the University to be laid aside when the work of life begins, but as the generations pass, travellers will hum them on the highway and men rowing upon rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth".¹ Ernest Rhys quotes a famous critic as saying of the *Gitanjali*: "I have met several people not easily impressed who could not read that book without tears. As for me, I read a few pages and then put it down, feeling it to be too good for me. The rest of it I mean to read in the next world." Some passages in the *Gitanjali*, Maeterlinck said, are among the loftiest, most profound and most divinely human ever written. In fact, as was well said at the time: "Not since Fitzgerald's *Omar Khayyam* won its vague has any Eastern poetry won such acceptance."

But the reaction was not long in coming. And though Yeats remained true to his first love and went out of his way to include Tagore's poems in the *Oxford Book Of English Verse*, and there were many consistent admirers in Europe and America, it soon became the fashion to suggest that the Indian poet was overrated. Typical of this tendency was the sneer made by Sir John Squire (not yet a knight) that the reputation of Tagore rested mainly on a mystical bag of tricks.

Such vagaries in appreciation are by no means unusual in literary history. But the

reason why Tagore should have had so mixed a reception deserves some consideration. The fundamental fact about Tagore is that he was both a poet and a mystic. It was a vision of mystical illumination that started him on his career as a true poet. The story may be given in his own words as told by him to C. F. Andrews: "It was morning. I was watching the sunrise in the Free School Lane. A veil was suddenly drawn, and everything I saw became glorious. The whole world was one glorious music, one wonderful rhythm. The houses in the street, the men moving, the children playing, all seemed parts of one glorious whole, inexpressibly glorious. The vision went on for seven or eight days. Every one, even those who annoyed me, seemed to lose their outer barrier of personality; and I was full of gladness, full of love for every person and every tiniest thing. That was one of the first things which gave me the inner vision, and I have tried to explain it in all my poems. I have felt ever since that this was my goal, to express the fullness of life, in its beauty as perfection, 'if only the veil were withdrawn.'"

This was the first of many similar experiences, that moved him to the depths of his being and inspired his creative imagination. The theme of the *Post Office*, for instance, was suggested by a snatch of folk-music. "The deliverance sought and won by the dying child (in the play) is the same deliverance which rose before his imagination, Mr. Tagore has said, when once in the early dawn he heard, amidst the noise of a crowd returning from some festival, this line out of an old village song: 'Ferryman, take me to the other shore of the river'.² Of his love of meditation, and passion for retreat into the ivory tower, Yeats observes, "Every morning at three-I know, for I have seen it-he sits immovable in contemplation, and for hours does not awake from his reverie upon the nature of God".³

Tagore was not, however, purely or even primarily a mystic. He was equally an artist. The queer blending of musical and mystical inspiration, of artistic and transcendental impulses, which lay at the root of his poetry, is well revealed in the following glimpse, given by the poet himself of the workshop of his mind. "When I began to write a line humming, 'Do not hide in your heart, O Sakhi, your secret word', then I saw that wherever the tune flew away with the words, the words could not follow on foot. Then it seemed to me as if the hidden word that I prayed to hear was lost in the gloom of the forest, it melted into the still whiteness of the full moon-light, it was veiled in the blue distance of the horizon, as if it were the innermost secret word of the whole land and sea and sky... The tune of my song led me to the very door of that stranger who ensnares the universe and appears in it".⁴

Artistically, Tagore took as his models the medieval Vaishnava and Sakta lyrics and classical Sanskrit literature. The influence of the former is seen in Tagore's love of simplicity and his extensive experimentation in a new diction and a new prosody from out of the music of popular speech. The mystical bag of tricks, to which a supercilious critic so contemptuously referred, is probably the wealth of imagery which the poet's works revealed, and these too might be traced back in some measure to the songs and sonnets of the medieval bhaktas: "The traveller in the red-brown clothes, which he wears that the dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant or the bride awaiting the master's homecoming in the empty house are images of the heart turning to God. Flowers and rivers, the blowing of conchshells, the heavy rain of the Indian July, or the parching heat, are images of the moods of

that heart in union or in separation, and a man sitting in a boat upon a lake, like one of those figures full of mysterious meaning in a Chinese picture is God Himself."² Compare these images of the poet with the figures in a typical Vaishnava lyric:

Ferry us over to the other bank, O beautiful pilot.
We have come to your ghat for that purpose.
We are poor and cannot therefore pay the ferry toll.
And wherefore do we come to your ghat?
Because we have been assured you are merciful.

The criticism has sometimes been made that Tagore merely re-dressed for the modern reader the age-old songs of Bengali devotees. Not merely does it insinuate that Tagore's inspiration is not authentic, it also ignores the poet's debt to classical literature. The prevailing lyrical tone of all Tagore's works, whether poetry, drama or novel; the concern in all his plays and stories with creating a sentiment or producing an emotional effect, even at the cost of plot and character; the descriptive exuberance of his verses in the original Bengali; his feeling for Nature in all her moods—all these proclaim his kinship with the classical tradition.

Dr. K. S. Shelvankar refers to Tagore drawing his inspiration mainly from two of the central traditions of Indian history, the secular, aristocratic tradition and the religious fervour of the masses, and goes on to add:

"Blending these with the lofty mysticism of the *Upanishads* Rabindranath Tagore achieved a distinctive synthesis, which is as perfect an expression as perhaps it is possible to have of the spirit of India."⁴ Greater poets India has had and greater mystics and thinkers. But none in our times has ever united in such magical harmony the inspiration of the hermitage in the woods and the civilised sophistication of urban culture and conscious artistry.

¹ Quoted in K. S. Ramaswamy Sastri's *Sir Rabindranath Tagore, his life, personality and genius*.

² Yeats: *Introduction to the "Gitanjali"*.

³ Quoted from Shishir Kumar Ghose's *Lord Gauranga* by K. S. Ramaswamy Sastri.

⁴ *Great Men of India*.

The many strains in Tagore's genius may be seen in any of his poems. Combining in himself the roles of the mystic and the poet, he naturally did not believe in rigorous asceticism or rigid mortification of the senses. "Deliverance is not for me in renunciation," he declares. "I feel the embrace of freedom in a thousand bonds of delight. No, I will never shut the doors of my senses." Again, "Much knowing has made my hair gray and much watching has made my sight dim.....I'll take the holy vow to be worthless, to be drunken and go to the dogs." Looking upon the universe as a revelation of joy, he sings: "The light is scattered into gold on every cloud, my darling, and it scatters gems in profusion—Mirth spreads from leaf to leaf, my darling, and gladness without measure. The heaven's river has drowned its banks, and the flood of joy is abroad."¹ Here is a fine picture of the soul as the bride of God. "She who ever has remained in the depth of my being, in this twilight of gleams and glimpses, she who never opened her veils in the morning light, will be my last gift to thee, my God, folded in my final songs."² The exaltation of love is thus described: "My heart the bird of wilderness, has found its sky in your eyes. They are the cradle of the morning, the kingdom of the stars. My songs are lost in their depths. Let me but soar in that sky in its lonely immensity."³ Again, "I hold her hands and press her to my breast. I try to fill my arms with her loveliness, to plunder her sweet smile with kisses, to drink her dark glances with my eyes. Ah, but where is it? Who can strain the blue from the sky?"⁴

Here is the secret of a mother's love. "You were hidden in my heart as its desire, my darling. You were in the dolls of my childhood's games, and when with clay, I made the image of my God every morning, I made and unmade you then.—When in girlhood my heart was opening its petals, you hovered as a fragrance

about it. Your tender softness blooms in my youthful limbs like a glow in the sky before sunrise. Heaven's first darling, twin-born with the morning light, you have floated down the stream of world's life, and at last you have stranded on my heart. As I gaze on your face, mystery overwhelms me, you who belong to all have become mine."⁵ Something of the wonder of the child's blossoming imagination is revealed here. "I will be waves," says the young one to its mother, "and you will be a strange shore. I shall roll on and on, and break upon your lap with laughter."⁶ Again, "I shall be the cloud and you the moon. I shall cover you with both my hands and our house-top will be the blue sky."

Such extracts may be endlessly given. No sober critic will find in them a mere mystical bag of tricks. Nor do they suggest a complacent combination of the surface of old Indian spirituality and the decadent glow of *fin de siècle* aestheticism. It was the glamour of novelty that first made Tagore's reputation in the West. "The great popularity of Tagore as a prose-poet," explains George Sampson, "can be easily explained by the general appetite for moral reflections not too deep, with an Eastern setting, not too remote."⁷ And when he ceased to be the latest sensation, Sir John Squire found him so different from the formal English poetry with which he was familiar that he did not hesitate to discover the poet's secret in a mystical bag of tricks. And even in India, the synthesis he effected was so new that it provoked adverse criticism. But his subtle fascination lies in his having at the same time something of Kalidasa, something of the Upanishads and something of Kabir.

Poetry is apt to be maimed and disfigured in any translation, and it may be permissible to question whether Tagore

was right in pruning his poems, as he appears to have done, for the English reader. There is some point in Mr. Sampson's complaint that it is difficult to find in Tagore's prose-poems in English "anything richer in thought and expression than the pages of the English Bible to the receptive reader." The occasion of the centenary may be utilised for a closer translation of Tagore's songs and lyrics. We may get then a better idea of what they are in Bengali, and of the poet's true stature. But when the passing controversy is

stilled and the poet is studied in proper perspective, the proud claim that lies hidden behind the beauty of the following lines, is certain to be upheld, in spite of the barriers of language and inadequacies of translation:

"Entering my heart, unbidden, even as one of the common crowd, unknown to me, O King, thou didst press the signet of eternity upon many a fleeting moment of my life."

— = —

51st Madras State Educational Conference.

The 51st Madras State Educational Conference met at Tiruchirappalli from May 11 to 13. More than 1500 delegates attended. Mr. M. V. Krishnamurthi Rao, Chairman of the Reception Committee, in his welcome speech, emphasised the need for parents taking part in such conferences. He congratulated the Director of Public Instruction on the introduction of the free mid-day meal scheme.

Mr. G. Krishnamurthi, President of the South Indian Teacher's Union, drew attention to the presence of anti-national and anti-social ideas in several text-books. He suggested that they might be brought to the notice of the Government by the sectional meetings to be held as part of the State Conference. Inclusion of such ideas in text-books was responsible for indiscipline noticed among students.

Mr. N. K. Venugopal, Secretary and Treasurer, read messages received among others from President Rajendra Prasad, Vice-President Radhakrishnan and Mr. C. Subramaniam, Madras Education Minister.

Inaugural Address

Inaugurating the Conference, Mr. K. Kuruvilla Jacob, complained that even in

the Third Plan, compulsory education was possible only till the age 11 and the majority of children would be without education during the period of adolescence. Could not some adjustment be made in the pattern of education, so that education could be provided at least up to the age of 13?

He also pleaded for better quality among teachers and for better conditions of service; for trade and craft schools where pupils who wanted to enter life after primary education might get vocational training for skilled and semi-skilled professions.

Many people had now come to recognise that 12 years of education before the three year degree course as a practical necessity. This could be achieved if after the 10 year S.S.L.C., there could be a two year unit—called higher secondary or junior college attached to high schools or colleges or even as independent units.

These two-year Junior Colleges could have college preparatory courses, or vocational or semi-vocational courses and could become a very useful terminal stage. The secondary grade teachers of the future and clerks in the Government Offices could have this as the minimum general education and

¹ *Gitanjali*. ² *Ibid*. ³ *Gardener*.
⁷ *Concise Cambridge History of English Literature*.

⁴ *Ibid*. ⁵ *Crecent Moon*. ⁶ *Ibid*.

on the other hand the entrance to the polytechnics and other vocational courses could be after the S.S.L.C. The arrangement would raise the level of the degree courses, the level of the secondary grade teachers and Secretarial staff.

"The standard of our examinations and the percentage of passes in schools and colleges should be taken up as an urgent matter for careful study. In many progressive countries, 60 per cent marks is the minimum for a pass, but we go down even to 25 per cent. It is also a fact that in those countries the percentage of passes in an examination like the SSLC will be over 70; in Russia it is 90. There are many factors involved, such as selection of pupils, suitability of courses, efficient textbooks, efficient methods of teaching and methods of evaluation, but the fact remains that the existing conditions are unfair to the pupils and to the teachers and to society. A top level enquiry is essential."

Also it was very necessary that the University and the Government should jointly establish institutes of education which would undertake educational planning.

Presidential Address

Mr. T. P. Srinivasavaradan, in the course of his presidential address, said:

"The teaching profession, through its organisation, should continue to have as its objectives, (1) securing improvements in the education of the child and (2) achieving a higher status for the teaching profession. It should continuously concern itself with such matters as the recruitment of teachers, qualifications of teachers and the securing of an increasing supply of qualified teachers to meet the requirements of every stage of education, primary, secondary, higher and technical."

Reviewing the educational changes in the country since Independence, Mr. Srinivasavaradan said that the present pattern—

seven years of elementary education, four years of higher secondary education and the three-year degree course—was only a compromise. He however, pointed out that the three-year degree course and the lengthening of secondary education were not new ideas suggested by the Secondary Education Commission but were the main recommendations of the Sadler Commission as early as 1917. Those recommendations were not adopted widely on account of financial considerations.

In all advanced countries it was recognised that secondary education was a complete unit by itself and not merely a preparatory stage and that at the end of this period, the student should be in a position to enter on the responsibilities of life and take up some useful vocation. The period of secondary education should normally cover the age group of 11 to 17 years.

The secondary education course should help the students to attain a reasonable degree of maturity, understanding and judgment which would stand them in good stead in later life or which would enable them to pursue higher education most profitably. Properly planned education should take into consideration those who left school and who formed about 70 per cent.

The new pattern was introduced two years ago and the first batch would appear for the examination in March 1963. Before it was given a fair trial, it should not be condemned.

"It is high time that the Government thought of constituting a Statutory Body for Secondary Education, which will direct the courses. Such a body will bring about the necessary changes from time to time on sound educational lines. The Education Department, by the nature of its very constitution, cannot be expected to do the function of educational experts.

51st MADRAS STATE EDUCATIONAL CONFERENCE

It is hampered at every stage by financial considerations.

It was a sad feature of the educational allotment of the Third Plan that no provision had been made for pre-school education. At least from the current expenses, he said, sufficient sums should be set apart year after year for pre-school education. At present there were about 1300 boys and 1700 girls in the voluntary pre-primary classes of all types and this was a poor figure.

While noting the expansion of education at all levels, he regretted the deterioration in quality. Such deterioration could be prevented only by reducing the teacher-pupil ratio to 1:30. From the way in which elementary and secondary schools were coming up, there would be continuous shortage unless more training sections were opened to train the additional teachers required.

In regard to women's education, he pleaded for proper planning.

"The basic system of education need not become a fetish or a platform for a political party where it is not popular with the people, because they have no faith in it. It is unwise on the part of the Government to spend large sums of money on experiments of doubtful value."

Mr. Srinivasavaradan pointed out that in Madras State there were only about 3,000 basic schools out of 26,759 elementary schools and the number of post-basic school is only four. At this rate, to convert non-basic into basic schools, it would take at least half a century.

"The present scheme of the study of languages is the best that can be evolved in the existing circumstances. Some slight adjustment is necessary to give facilities for the study of one more languages for those who want to study it. If a student wants to study Sanskrit, then he must give up Hindi. Similarly if a Telugu

student, taking Telugu under Part I, wants to study Tamil under Part II, he must give up Hindi. Recently, the Minister for Education stated that if students wanted to study Sanskrit as a fourth language, the schools concerned might make provision for such a study outside school hours and the salary of the teachers engaged would be assessed for grant. It is hoped that such a concession would be taken advantage of to further the study of Sanskrit. There is one other defect in the scheme. The study of Hindi begins only in the VII standard, i.e., at an age when students will take a long time to learn the alphabet. Schools may be permitted to make provision for the study of Hindi even from standard VI to such of the pupils as desire it, either within the school hours or outside. The salary paid to Hindi teachers should be assessed for grant.

Referring to the problem of linguistic minorities, spread over the whole of the country, Mr. Srinivasavaradan stressed the need for provision for their education at the primary stage in their mother-tongue by the State Governments. At the secondary stage, such children could study their mother-tongue as an optional language.

Deploing the low educational standards, he pleaded that there should be rigorous selection of students at each stage. Spectacular budgetary provisions could not produce miracles in our standards, and so long as we were indifferent to the quality of human material on either side of a class room table, the standard would be lower and lower.

"The defects of our examination system are admitted by all; but when the time comes to consider practical remedies, differences arise. The present examination system is not always fool-proof, emphasises only on memory, and makes the estimate of the student's whole work in a subject, dependent on his answers to one or two or three hour papers. Even oral examinations fail

to test the capacity of the student, judging by his subsequent career. All these reflections are no doubt true; but the alternatives proposed are often too theoretical, or they require the existence of a large number of teachers of high character and intelligence whose judgement shall be infallible. A poor country like ours cannot afford to have such a large body of teachers needed to conduct such examinations. Whatever modifications are made in the present system, the results would not be revolutionary.

"The public should regard examinations as a limited indication of a student's possible capacity, which his future achievements may or may not justify"

"Before any radical change is made in the method of examinations, it is better that experiments are conducted in a limited number of schools and on the basis of experience gained, changes are thought of."

"The problem of medium of instruction in the universities has evoked a great controversy among educationists and administrators. It is difficult to consider in a calm and detached manner when the question is wrapped up in sentiment. It is practical wisdom to use the English language as the medium for higher education, if our country is to advance industrially. The absence of suitable text-books and reference books in higher education must be realised. In faculties of Science, Medicine, Engineering and Technology, the status quo may be maintained for at least 25 years, care being taken to see that, meanwhile, planned efforts are made side by side to introduce and popularise the teaching and learning in these faculties in the regional language."

"No College either professional or Arts, should be forced to switch over to the Tamil medium when the requisite atmosphere is not there. Grant should not be denied to colleges which still continue to use English medium. The Government,

as a pilot scheme, started the teaching of History, Economics, Geography and Psychology under main subjects, and Statistics, Biology, Physics, Chemistry and Astronomy under minor subjects through Tamil medium. The Government would do well to watch the progress of this experiment before extending it to other colleges."

"Both the Central and the State Governments have recognised the importance of the study of English as a language. Our Government have organised a scheme of in-service training of graduates and secondary grade teachers in the method of teaching. English with the assistance of the British Council. The study of English may begin from Standard IV and the introduction of it at that stage will not in any way harm the study of the regional language. Further suggestion is that in the last two years of the higher secondary stage more periods may be allotted to the study of English."

To hasten the introduction of Tamil medium, all scientific terms used internationally should be transliterated. There was a tendency now to substitute Tamil words for internationally used ones. Those Tamil words were not only understandable, but only add to the confusion. Where commonly understood words were not available to replace foreign words, the latter should be freely borrowed.

On the problem of discipline, Mr. Srinivasavaradhan recalled the remarkable progress made by the Soviet Union who, forty years ago, was in a worse position than India. The majority of parents did not take as much interest now in their children's conduct as they did before.

Another factor that contributed to student indiscipline was there was no religious teaching as before. "Curiously enough there are many people who say that religion is not of much use nowadays. They say that it is sufficient if people are moral, as if there is a conflict between

religion and morality. For the majority of people moral virtues without religion is lifeless. Religion opens the mind to great conceptions. Religion is the foundation of society, the basis on which all true civilisations rest. Great thinkers of the world, and friends of humanity, have spoken in this strain.

"A simple short prayer before students begin the day's work would be quite enough. Prayer will strengthen the minds of students, chasten their heart and ultimately go to form a solid character. Much of the indiscipline that we find here and there in educational institutions is due to the absence of religious instruction."

The best human material available must be attracted to the teaching profession. This could be done by comparable salary scales high enough to attract and retain highly competent persons, old age provisions, and conditions of service similar to those of civil servants.

"The teaching profession is grateful to the Government, especially to the Minister for Education, for introducing provident fund cum insurance cum pension scheme, free education to teachers' children and the liberal revision of the scales of pay of teachers from June 1, 1960. The Government has done well in extending fee concessions to poor children up to Standard XI. Thus our State has been the forerunner in conferring such benefits. Very recently they have raised the rate of pension to L.T's, and headmasters, partially accepting the principle of 25 per cent of the average monthly salary during the last three years before retirement.

There are still certain concessions to be extended to teachers in aided institutions. House Rent Allowance has not been granted. Common leave rules are not insisted upon.

"The Government should take steps to give statutory protection against unlawful

termination of service of teachers. A teacher must have academic freedom, security of tenure, regular payment of salaries and freedom of thinking, to carry on his work."

There were still certain anomalies in the concessions, granted to teachers.

In conclusion, Mr. Srinivasavaradhan suggested the introduction of the contributory health service scheme in which college teachers also should be included.

In the implementation of mid-day meals and other schemes, teachers should not be drawn from their normal work. Such schemes, should be entrusted to voluntary agencies.

Whatever concessions were given to teachers, they should be extended to the clerical staff.

"For the sake of efficiency, freedom of thinking and economy, the Government should give all encouragement to private agencies. Of late there has been a tendency on the part of the Educational Department to interfere unnecessarily even in the day-to-day administration of high schools by issuing irksome circulars. The Department seems to be of the opinion that private agencies exist only to find money to fund institutions and when funded, it should exercise control over them on the plea that it is public money. There may be a few managements which mismanage the funds, but to tar all with the same brush is most unfair and uncalled for. The departmental audit of the high schools has unnecessarily fettered the hands of managements and headmasters in spending on items which are highly essential for the efficiency of the school. Such interference will smother all initiative and enthusiasm on the part of private managements."

(To be Continued.)

Teachers and Education in Pre-Mutiny India

S. K. De., M.A. (Cal). H. D. P. Ed. (Dublin), Cer. in Psy. Edin. (Eng). Calcutta.

(Continued from page 67).

The condition of Bengal in the earlier half of the 19th century may be known from the reports of William Adam. From them, it is known that there were 100,000 schools in Bengal and Bihar which Sir Philip Hartog called a myth or a legend. Of course, most of these schools did not contain more than 30 to 31 students, on the average. There were a few schools with a large number of students. Adam found 27 elementary schools with 262 pupils of which 10 were Bengali schools with 167 pupils. The tuition fees varied from one anna to eight annas. The cause of this variation was, perhaps, in those days as at present, some enjoyed full free studentship and some half and quarter free studentship according to the circumstances of the parents. The average pay of the teachers in these schools was Rs. 5-5-0 per month. But no teacher can maintain his family with this small pay; so some of them used to follow occasionally some other profession or trade for their maintenance (just as teachers of the present time undertake private coaching of students to supplement their income). The average pay of elementary teachers in Bengal seems to be lesser than that of Madras and Bombay as the number of schools in Bengal was greater than those of other provinces. No other province in those days could claim so many schools as in Bengal, so the average pay came down to Rs. 5-8-0 per month.

Whether there was demand for education or not, the people of Bengal had always a great yearning for education. How strong was the thirst for education may be easily guessed from the way of running a school in a village, named Bharail, as mentioned in the report.

"The school at Dharail affords a good specimen of the mode in which a small

native community unite to support a school. At that place there are four families of Choudhuries, the principal persons in the village; but they are not so wealthy as to be able to support a teacher for their children without the co-operation of others. They give the teacher an apartment in which his scholars may meet. One of these families further pays four annas a month, a second an equal sum, a third eight annas, and a fourth twelve annas, which include the whole of disbursements on this account, no presents or perquisites of any kind being received from them, and for the sum mentioned their five children receive a Bengali education. The amount thus obtained, however, is not sufficient for the support of the teacher, and he, therefore, receives other scholars belonging to other families of whom one gives one anna, and five give each four annas a month, to which they add voluntary presents amounting per month to about four annas and consisting of vegetables, rice, fish and occasionally a piece of cloth, such as a handkerchief (Gamcha) or an upper or under garment. Five boys of another village attend the school. Of the five, two give together two annas, and the three others give together four annas a month, and thus the whole income of the master is made up. This case shows by what pinched and stinted contribution the class just below the wealthy and the class just above the indigent unite to support a school; and it constitutes a proof of the very limited means of those who are anxious to give a Bengali education to their children, and of the sacrifice which they make to accomplish that object."

Three R's were generally taught in the schools. The subject that would be useful to the child in his future life formed the part of the curriculum, i.e., it catered to



(Approved by the Madras Text-book Committee for Standards VIII to X for Class use under Revised Syllabus).

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the needs of the petty Zamindar, the Bania and the well-to-do farmer.

Generally speaking, the schools had no buildings of their own. In most cases, classes were held in the local temple or mosque, or in the out-house of some village patron or of the teacher himself and sometimes under the shade of trees. The school used to sit and close according to the convenience of the local people. The instruction of the junior boys was usually the charge of the senior boys or monitors, while the senior students received the sole attention of the teacher,

Punishments for breaking discipline and for coming to school without preparing lessons were usually very severe, so much so that they may be called inhuman in many cases. Some of the usual forms of punishments are mentioned here:—

(1) "A boy is made to bend forward with his face towards the ground; a heavy brick is then placed on his back, and another on his neck, and should he let either of them fall, within the prescribed period of half an hour or so, he is punished with cane. (2) A boy is condemned to stand for half an hour or an hour on one foot; and should he shake or quiver or let down the uplifted leg before the time, he is severely punished. (3) He is made to sit with his feet resting on two bricks and his head bent down between both legs, while his hands twisted round each leg so as painfully to catch the ears. (4) A boy is made to hang for a few minutes, with his head downwards from the branch of a neighbouring tree. (5) His hands and feet are bound with cords; to these members so bound a rope is fastened, and the boy is then hoisted by means of a pulley attached to the beams of rafters of the school. (6) The boy is put up in a sack along with some nettles, or a cat or some other noisome creature, and then rolled along the ground. (7) Four boys are made to seize another, two holding the arms and two the feet; they thus alternately swing him and throw him violently on the ground. (8) Two boys, when both have

given offence, are made to knock their heads several times against each other, etc., etc."

This is a short account of education and condition of teachers some hundred and fifty years back. The schools that have been mentioned here, are all primary schools—there were no secondary schools in India in those days; consequently no account of them may be had.

Now let us discuss the justification of the scale of tuition fees and the pay of primary teachers of the earlier half of the 19th century in the perspective of the present age. The average tuition fee of the students of Madras, Bombay and Bengal was annas five and the average pay of the primary teachers was Rs. 7 to 8, a pay which Munro, Elphinstone and Adam, all have declared to be too low for a teacher to maintain his family, even in those days. The price index of the present day has increased at least 25 times of those days. Calculated on this basis, the tuition fee of a primary school of our time, ought to be annas $5 \times 25 = \text{Rs. } 7-12-0$ and the pay of primary teacher ought to be $\text{Rs. } 7 \times 25 = \text{Rs. } 175$ or $\text{Rs. } 8 \times 25 = \text{Rs. } 200$ a month. Again it may be said in comparison with the pay of a teacher of those days, the scale of tuition fee was too high in proportion to the average income of the people in general. Can the present Government conceive the idea of paying Rs 175 to 200 to a primary teacher of Bengal which they call a welfare state? For the improvement of education this should be the minimum pay. But our benign government, has, after much agitation and unpleasantness, consented to pay Rs 75 to a graduate when the intrinsic value of a rupee has come down to 4 as. If a half educated teacher of a village primary school could draw Rs 6/7 a month a hundred and fifty years back, what, should be the pay of an M.A., B.T. of the present day?

In those days there was no demand or appreciation for education. Education was

purely a non-official or individual effort. The people of the country in their collective or individual character made arrangement for as much education as was necessary in those days. The economic condition of the people was far from satisfactory due to anarchy and unsettled condition of the country, which is bound to follow a transition period. Mr. M. R. Paranjpe gives a vivid idea of the political, economic and social condition of the country in this period in his 'Source-book of Indian Education.' "It was a period when life and property were always in danger and when it was risky to confide even in one's dearest friend or relation; when learning was at a discount; appalling ignorance and superstition prevailed in the land, and the people were harassed by thugs, pindarees or mercenaries in alien employment."

They could not pay the teacher more even if they wished to; that is why they tried to supplement his income by giving him presents of various kinds besides small cash money. This shows the sincerity and large-heartedness of the people in general of the time.

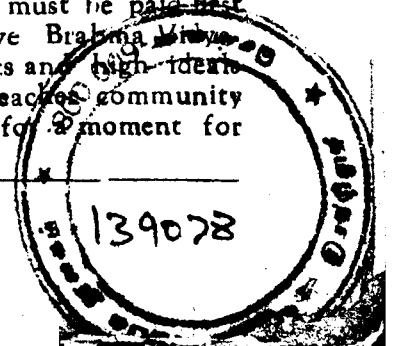
But what do we find now? The Government is callous, society is indifferent. Those who are better placed in life look down upon the teacher and think them as objects of pity. They never think that if teachers be in constant want and worry, they will never be able to do justice to the children who have been entrusted to them for their training and guidance. Seeing this deplorable condition of the teachers, even Dr. Mudaliar, Chairman, The Secondary Education Commission, has been forced to admit:—

"During our tour, we were painfully impressed by the fact that the social status, the salaries and the general service conditions of teachers are far from satisfactory. In fact, our general impression is that on the whole their position today is even worse than it was in the past. It compares unfavourably not only with persons of similar qualifications in other professions, but also, in many cases, with those of lower qualifications who are

entrusted with less important and socially less significant duties. They have often no security of tenure and their treatment by management is, in many cases, inconsistent with their position and dignity. The same story of woe was repeated at every centre by Teachers' Organisations and by responsible headmasters and others interested in education. It is surprising that, in spite of the recommendations made by successive Education Commissions in the past, many of the disabilities from which teachers suffer, still persist and adequate steps have not been taken to remove them. We are aware that in recent years, in many States, there has been a revision of Teachers' grades and dearness allowances have been sanctioned. But they have not brought adequate relief, because, meanwhile, the cost of living has risen steeply and thus nullified the concessions that have been granted. We are fully conscious of the financial difficulties of the State Governments and the fact that they have to attend simultaneously to a large number of other urgent and pressing problems. But we are convinced that, if the teachers' present mood of discontent and frustration is to be removed and education is to become a genuine nation-building activity, it is absolutely necessary to improve their status and their conditions of service."

Now our country is free and it claims to be a welfare State. Our national Government has undertaken various big projects for bringing prosperity to the country; but may we ask what they have done for the teachers who are euphemistically called the "builders of the nation." Will the people at the helm of the State merely cite the example of Ramnath and prescribe tamarind-leaf soup for the teachers alone? Who will remind them of Rishi Yagnavalkya and Raikya who said they were needy and so they must be paid first before they should give Brahma. Are sacrifices of all sorts and high ideals meant for the poor teacher community alone? Let us pause for a moment for answer.

*Vide "A Source Book of Indian Education" by M. R. Paranjpe.
Vide the Report of the Secondary Education Commission, Chapter XII.



EDITORIAL

The Tiruchi Conference

The most important features of the 51st Madras State Educational Conference held at Tiruchi from the 11th to the 13th of May include the plea by Mr. T. P. Srinivasavaradan, who presided, for a National Secondary Education Board, his condemnation of the Madras Government's threat to withhold grants from colleges to enforce the use of Tamil as the medium of instruction in higher education, the proposal of Mr. Kuruvilla Jacob, who inaugurated the Conference, for reviving the Intermediate course, and the resolution for observing July 4th as the House Rent Allowance Day.

Mr. Srinivasavaradan's presidential address was a fairly comprehensive and sober survey of current educational problems. His suggestion of a Secondary Education Board is in effect a call to politicians to impose a self-denying ordinance on themselves in the matter of interfering constantly with courses and curricula and a thousand other matters vitally affecting the future citizens of the nation. Few will disagree with his criticism of the Government's declared policy in regard to discouraging colleges from persisting in teaching through English.

He did well again in drawing attention to the parlous position of Sanskrit in the schools in our State. It is clear that, with the Hobson's choice offered between Hindi and Sanskrit, the latter is bound to get out of our schools altogether within the next five years or so. The permission accorded for the study of Sanskrit outside the school hours and the provision offered for recognising the holding of such classes is hardly likely to retrieve the situation. Mr. Srinivasavaradan knows too well how teachers and students respect subjects not required for the public examination, such as the B-group subjects in the old S.S.L.C. course, or Hindi in the present high school course. For our part, we are unable to

see why the system till now obtaining of permitting students to offer Sanskrit as an alternative to a more intensive course in the regional language should not be continued. We do not think that the three-language formula adopted by the Central Education Advisory Board stands in the way. West Bengal has not been deterred by the formula from making Sanskrit compulsory for certain classes. In our State, compulsion is out of question, but the death-knell should not be allowed to be rung for Sanskrit in schools as an important feature of education reorganisation.

Mr. Srinivasavaradan urged a higher age than 5 plus being fixed for admission to schools. In his concluding speech, he expressed the view that 17 should be the minimum age for admission to the University. We are afraid that the school thought advocating these reforms is anxious to follow the example of Western countries without studying the social and cultural milieu in India. It is likely that Indian children grow faster mentally and physically in the earlier years than children in Europe or America. To start schooling earlier here is no mistake or folly. Moreover, the widespread facilities available for pre-primary education in Europe and America are absent in India and likely to remain so for decades to come. Mr. Srinivasavaradan deplored the neglect of pre-primary education, no doubt. But this seems to us an educational luxury we can ill afford in the present state of our country. It is more important for us—and it will cost us less—to have a lower age of admission to schools than to insist on a higher age and be obliged thereupon to arrange for pre-primary education.

As regards the age of admission to the University, there are two conflicting trends. The Secondary Education Commission urged the extension of the school course by a year and the Universities Commission recommended that the degree course, after the Intermediate, should run to three

instead of two years. The combined result of these recommendations is to raise the age of graduation by two years. But, as irony would have it, the reorganisation now made cuts off a year from the school course and replaces the two years of the Intermediate by one year of the Pre-university course. In the event, the age of graduation has been reduced by two years.

Attempts are, however, being made to offset this reduction by insisting on a higher age of admission to the school and by the fantastic scheme of compulsory national service for a year after completing the school and before beginning higher education. Neither of these devices is wise or practicable. The best way of increasing the age of graduation is to revive the Intermediate course, as suggested by Mr. Jacob.

The Conference in its resolutions has protested again against disparities in salary scales of teachers having the same qualifications and doing the same kind of work, urged a decent minimum salary for pandits and reiterated the demand for house-rent allowance for teachers. The last demand is to be pressed by widespread demonstrations on July the 4th. It is usual to denounce such demonstrations on the ground that the teacher's calling is sacred and that he should not allow himself to be influenced by mercenary considerations. But he has to live, and in all conscience he is asking for nothing more than subsistence wages. It is in this context that the extremely modest demand made for House Rent Allowance has to be viewed. We trust that the Government will be pleased to grant it even before July 4th.

Letter to Editor

Disparity in Teachers' Salary

Sir,

At the Madras State Educational Conference held last week at Tiruchi, the Government have been urged to end the disparity of pay scales by the month end among teachers of same qualifications, especially of secondary grade. In bringing into force G. O. No. 556 Edn, 24-3-58, creating 'sanctioned and declared posts' in all aided elementary schools (an unnatural and unhappy thing)—on the analogy of board schools working in groups, on and from 1-4-58 in respect of secondary grade teachers, it is not unlikely that, in spite of clarifications on the G. O., there would be disparities in the mode of interpretation even rangewise, which could be ascertained by calling for statistical information such as direct appointments of such men in secondary grade posts, the appointments in leave vacancies, assessing secondary grade scale to teachers who passed the T.S.L.C. examination in March, 1958, and so on. These who joined the training in secondary grade in 1957 and earlier must have taken to the profession with the idea

of getting the secondary grade scale after training in aided schools. The said G. O. must be considered to have adversely affected such teachers economically and mentally even. The introduction of English in Standard V has been somewhat a relief to most of the teachers, as they would have been absorbed in 'sanctioned posts' in lower elementary school to handle English. There could be only an insignificant number of secondary grade teachers now drawing higher grade salaries only, in aided elementary schools, in utter disappointment and discontent and for no fault of theirs.

In all fairness, considering the heavy integrated syllabus, the idea of manning lower elementary schools by secondary grade men at least in higher elementary schools as in secondary schools must be welcomed and not discarded. The Government would be doing a kind act by rescinding the G.O. referred to and allowing a uniform scale to secondary grade teachers, wherever they are, irrespective of elementary or secondary schools and irrespective of management.

M. Nagasubramanya Aiyar.
Papanasam.

NEW PICTURE OF ATOM'S CORE

An international group of scientists at Stanford University have presented a new picture of the atom's nucleus. They say that the fundamental particles of the nucleus—the proton and neutron—are but different aspects of a single entity they call the nucleon.

Their picture of the atomic core agrees with the generally accepted theory of quantum electrodynamics and brings some order to the modern concept of the nucleus. Physicists in the post-war years have been able to detect more and more subdivisions of the neutron and proton. The new work tends to reverse this trend and to see the neutron as the "mirror image" of the proton.

Stanford Professor Robert Hofstadter, Dr. Conrad De Vries, a research associate at Stanford on leave from Amsterdam's Institute of Nuclear Research, and Dr. Robert Sherman of General Motors Laboratories reported their experimental findings to a meeting of the American Physical Society on April 26.

The scientists said that the only difference between the proton and the neutron is "isotopic spin" or vibration which can be compared with the way one magnet acts in the magnetic field of another. They said the spin gives the proton a strong positive electric charge, while the neutron has no charge at all. The reason for this, the scientists said, is that while the proton contains only a positive charge, the neutron contains equal amounts of positive and negative charge which cancel each other out.

The experimental findings were a culmination of seven years' work, at Stanford, involving the use of many advanced tools of physics research, including the university's linear accelerator.

The Stanford group describes the two nuclear particles as being composed of mesons, sometimes called "the glue" that holds the nucleus together. They found that each particle has a very dense, point-like meson core surrounded by two

"Yukawa clouds" of mesons (named after Professor Hideki Yukawa of Japan, who conceived the cloud idea and in 1949 won a Nobel Prize for it.)

In many ways their structure resembles the atom itself, Dr. Hofstadter points out. Just as "concentric shells" or clouds of moving electrons surround the atomic nucleus, so the shell of moving mesons surround the cores of the neutron and proton. In each particle, these clouds, though intermingled, match those of the other almost exactly, that is, the proton inner and outer clouds match the neutrons in both size and amount of charge.

For purposes of comparison and understanding, Dr. Hofstadter referred to the dimensions of the core in the neutron and protons as no longer than 0.000000000002 centimetres. If the core were the size of a BB shot, its surrounding protons would be as big as a marble, and the atom containing it the size of the city of New York.

Distribution of magnetism in the neutron and proton was also measured precisely by the group. The proton and neutron were found to be approximately equal in magnetic size. Physicists previously could not reconcile this fact that with the apparent difference between them in the electrical charge size which was shown by earlier experiments of Enrico Fermi, Isadore Rabi and others, and gave rise to doubts about the validity of quantum electrodynamics theory. "If our results are correct," said Dr. Hofstadter, "the structure of the proton and neutron is much simpler than we expected."

To examine the extremely minute nuclear entities, the group used a 150 ton, million-watt, 500,000 dollars magnetic spectrometer. It measured scattering of electrons from hydrogen nuclei under bombardment by Stanford's billion volt linear accelerator, prototype of the currently proposed two-mile-long machine.

The Stanford group's measurements are among the deepest and most accurate yet achieved for the neutron and proton.

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THE EDUCATIONAL REVIEW

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Asst. Editor:
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VOL. LXVII

JUNE 1961

NO. 6

EDUCATION AND MORALS

N. S. Padmanabhan, B.A., B.T., Ammapet (Tanjore Dt.)

If education may be described as a process that prepares us for complete living, does the present system of education in schools and colleges go to substantiate the concept? Do the alumni that leave the portals of the Temple of Learning imbibe and possess the moral and mental stamina required of them to face the realities of life, and have that spark in them to glorify themselves as well as the nation they belong to? A casual and an unbiassed observer would of course have some scruples in admitting an assertive and affirmative answer. Pronouncements by eminent educationists and statesmen made on the convocation platforms and in other forums of thought and discussion have only testified to misgivings. True, rapid strides in the development of education in all its facets and phases, quite in tune with modern trends and sentiments, have been taken and re-organisations and reforms pertaining to the core, content and structure of the educational activity have been contemplated, planned and executed with utmost care and precision. Nevertheless, the behaviour and conduct, now and then of those who flock into the universities and schools of to day, do but imply a lack in their personal wholes and a gap in their acquisition of virtues, the intake of which alone can mould them into fit citizens of the world order. It is the bounden duty of those interested in the making of it to have a genuine appraisal of the problem and try at an enduring solution.

function was nothing more than 'initiation into the life of the spirit, a training of the human soul in the pursuit of truth and the practice of virtue'. The study of the sciences and arts mostly connected with life-situations had at the same time a definite bearing on religion and its tenets. Fortunately, religion did not then imply the narrow and ephemeral tendencies that it has now come to represent and its moral spirit permeated as well as sanctified the various courses of study. Seekers of knowledge left their humane and humble way, with hopes high and minds resolute. A vivid picture as to what role they had to play stood before them and guided them in their periods of trial. Life was a mission for them, and each, with his bubbling enthusiasm, was ready to underlake it in all seriousness and earnestness. The curriculum was not the only effective ingredient. The environment, namely, the school campus and the august presence of the teacher, was also the other healthy factor accelerating the creative drive. The downfall of this excellent system of education with a religious bias began when it ran into narrow channels of thought.

During the period when the British rule was over us, we were both driven by necessity and caught under the lure of high-salaried jobs of authority and power. Even the fundamental values of education became changed. National consciousness was conspicuous by its absence, the power that be taking care to stem it, if ever it began to manifest itself in some corner under any pretext. Winds of stark

es ago, education was, so to e religious undertaking. Its

materialist philosophy began to blow from the West, and as a result, people were more after a bread-and-butter goal in education, gradually losing thereby their age-long faith in moral discipline. The semblance of orderliness and peace evident was born out of outward authority and an inward inferiority-complex. A seething aversion to foreign power and the ideology it stood for was always there with the intelligent, but sheathed for the time being. The dynamism of the ancient days seemed to be under duress.

It was given to Gurudev Tagore, Mahatma Gandhi and Swami Vivekananda to fly the banner of revolt against the corrosion of personality that had by then marked the educational process. They were pained to see that those who received the type of education then in vogue were only suited to fill in the places of machines. They strove hard to reorientate our educational system, and themselves propounded schemes in their model institutions. The 'Shantiniketan', the 'Sabarmathi' and the 'Ramakrishna Mission' sprang up to reflect the ideas and ideals true to the soil and tradition. Education was not to be a stepping stone to jobs. It had more meanings, and had indeed a majestic mission to perform. So were the seeds of true educational reform sown in the early decades of this century.

The reorganised courses of studies introduced in 1918 and subsequently in 1959, embodying some of the salient features of the previous systems, missed the mark, as it were, in giving us the 'man-making' education of their dreams. The classroom, furnished with the latest-fashioned syllabus and other accessories bearing the scent of the age and manned by personnel having the highest academical and technical talent required of them, yet seemed to possess a stigma of unworthiness about it. The instruction that was metered out was purposive, but not wholesome. It was a grand success as far as it contained all the facts and figures that were needed by its recipient to lead a mundane

life. Miserably did it fail to awaken the qualities of charity, love and tolerance, essential to prepare the youth to participate purposefully in what is perhaps the most exciting era in the history of mankind. The higher virtues of man were sought to be promoted by the allocation of one period per week to moral instruction, and that, too, without a definite syllabus therefor. Perhaps the upsurge of the secular cult in the political front was at the root of this mal-treatment of a subject of wide import like this. The extension of the frontiers of knowledge was no prelude to the development of sobriety and restraint in the social sphere. Rightly or wrongly, secularism of the scientific present has cut across the canons of faith and tolerance that have been bequeathed to us by the historic past. Subscription to the views, that secularism meant non-religion and even anti-religion and that religion meant only the variety of ritual and practices now in vogue, had led many a member of modern society to scorn or scoff at anything that had to do with religion and brand it as communal or retrograde. As a result, there was no sustaining social force to keep the fire of pure materialism under check, and even secularists of a puritan order came to feel the necessity of nurturing a moral code of conduct as the *sine qua non* of our well-being. A bent of mind in our young men and women to respect law and order and to observe the rudiments of etiquette in behaviour throughout their careers needs to be created, and there is no agency so competent as religion to fulfil this in an exact measure.

Great thinkers in education, those who are in the vanguard of this activity, and last but not least, the government in power owe to the nation a religious bias in education and to prepare and present a syllabus worthy of adoption in all the schools and colleges. A valuable experiment in this direction is reported to have been made by Margaret Barr in Gokhale Memorial Girls' High School, Calcutta. Treatise on the ancient philosophies of

thought and practice, stories and parables from the Panchathantra, Hitopadesa and the like, anecdotes about and biographies of Buddha, Mohamed and Jesus, life-sketches of Tagore, Gandhi, Vinoba and a host of seers and saints who have made history in their respective realms of action above parochial, communal and sectarian sentiments, would surely and conveniently form a syllabus for the moral instruction class.

Any system of education can hold good and enrich society only if it is placed in the ablest of hands for execution. The importance of the role of the teacher in the moulding of fit citizens of a Welfare State goes without saying. Alfred the Great is reported to have said: 'Knowledge is power'; and power is never good except he be good that hath it. Keay, in his book on Indian Education, has this to say: "In India it is the teacher rather than the institution that is prominent, and the same affection and reverence that a Western student has for his *alma mater* is in India bestowed with a life-long devotion upon the teacher." So, that much, he needs to be on the alert and be alive to the problem he has to solve. Apart from his high talents, he should be one who can command influence and shape the destinies of young men put under his care and guidance. He needs necessarily to be an exemplar of highest virtues and moral restraint, and be capable of just action. Preferable it would be, if he resides amidst his pupils as is the case in residential institutions.

In all, it is my fond hope and prayer that all concerned would see to it that education doth supply that 'completeness' or 'wholesomeness' to life, which is not now there, and that they would help to train and send away matriculates and graduates robust in body and spirit. As to a hint on how this can be fructified we can turn to the great pioneers of the glorious past. No view of life would be regarded as adequate which did not ultimately rest on a spiritual basis; and hence in education it is regarded as essential that a pupil's life should be lived in a religious environment and permeated by religious ideals. "There can be no doubt, however, that the development of India's future educational ideals will not be governed solely by Western educational thought and practice, and in education as in all other phases of social life a mingling of the East and the West is not only inevitable but desirable."

Thus a deliberate bid for a religious or moral bias in education is the panacea for all the ills we suffer under, and it is up to everyone to work for it, true to our national honour and prestige. Let me conclude this with the words of Dr S. Radhakrishnan, laid as postscript in his *Religion and Society*: "Bearing ourselves humbly before God, conscious that we serve an unfolding purpose, let us brace ourselves to the task and so bear ourselves in this great hour of our history as worthy servants of the ageless spirit of India."

The Changing Image of Tagore in the West

Dr. Edward C. Dimock, Director of the Bengali Studies Centre, University of Chicago.

When the name of Rabindranath Tagore was first heard in the United States, the temper of the times was such that the way was open for a wise man from the East. Poets and philosophers had long been deeply concerned with the thought of India—since the New England transcend-

entalists, Henry David Thoreau and Ralph Waldo Emerson, about whom Tagore said, "I love your Emerson...in his work one finds much that is of India," and since the great Walt Whitman, whose work Rabindranath loved so much, in the 19th century. In the early 20th century the

world, confused and trembling on the brink of the first World War, found that wise man for whom it had been searching, in the tall, impressively handsome, bearded and robed figure of Rabindranath Tagore. His message of peace, his profound love of God were welcomed with joy, and he himself with great acclaim.

As you may know, Tagore made five visits to the United States—the first one in 1912, before the publication of his English *Gitanjali* had assured his reputation in the West, and the last in 1930. Coming as I do from the University of Chicago—the city in which Swami Vivekananda had had his greatest reception at the International Parliament of Religions in the last decade of the 19th century—I take a certain pride in the fact that it was during Tagore's first visit in 1912 that six poems from his *Gitanjali* appeared in English for the first time, in a small literary magazine called *Poetry*. This first publication was due to the interest and inspiration which the famous Irish poet W.B. Yeats and the American poet Ezra Pound had felt both in Tagore the man and in his poetry, on meeting him in London. Pound, in fact, cabled Harriet Monroe, then editor of *Poetry*: "He has sung Bengal into a nation, and his English version of his poems is very wonderful." With the publication of *Gitanjali* and the subsequent Nobel Prize award, which came in 1913, the peace which had characterised his first visit to the United States, when he was living in the small town of Urbana, Illinois, with his son Ratindranath, and working on his *Sadhana* lectures, disappeared. Somewhat to his dismay, he was rocketed into international prominence. He was welcomed with great ovations wherever he went and wherever he spoke—in New York, Boston, Chicago, San Francisco and many other cities both in the U.S. and in Europe. *Gitanjali* and the books which followed in English—*Fruit Gathering*, *The Gardener* and others, became, as they have remained ever since, an inspiration and a source of beauty to the American people, as indeed was the

poet himself during his stays in the country.

U.S. Feelings Towards Memory of Tagore

There is no time to recount the history of Tagore's many visits and experiences in the United States. I should like instead to tell you a little more about the feelings which exist in the United States today toward the memory of Tagore and toward his work.

The celebration of the 100th anniversary of his birth has met with great critical and popular success in the U.S. There has been a production of his play, *King of the Dark Chamber*, in New York, which has been acclaimed by critics and supported by the people. Various poets, such as Robert Frost, have given readings of Tagore's poetry, at the celebration sponsored by the Asia Society in New York, to which both the Prime Minister of India and the President of the United States have sent messages.

There have been other types of celebration as well. Indian and American scholars and critics such as Dr. Amiya Chakravarty, Dr. Buddhadeva Bose, Dr. Stella Kramrisch, Dr. W. Norman Brown, Dr. Stephen Hay, and many others, have read papers on the poet and on his works before large audiences; recitals of Tagore's music and performances of his plays have been staged on many university campuses; there have been publications by many scholars and writers, and so on. Of the wide variety of types of celebration which are taking place this year, I mention these few to you because I think that they are indicative of a new type of appreciation of Rabindranath Tagore. For I have sensed in the comments and tributes which I have heard far more than a simple formal acknowledgement of a name which has worldwide stature. I have sensed in the tributes, many of them made by people who knew the poet well, not only genuine love, but also increasing awareness of the significance of the poet's life and work.

These days in the United States there is an ever rising feeling that the East, and especially India, has much to teach the West. Rabindranath Tagore has become again a symbol of all that is great in the ancient and profound religious thought of India and in her literature and art. Even more than this, Tagore is being read again more and more frequently, and the image of him is changing, because more and more people are learning to read his work in his original Bengali, and because Indian poets and critics are making us aware that there is more in Tagore's work than even the greatness of *Gitanjali* and his other works in English.

Evaluation of Tagore's Imagery and Attitude

As the Bengali poet Amiya Chakravarty points out, Tagore's poetic imagery and personal attitudes changed and evolved throughout his life, reflecting the change and evolution of his thought. Chakravarty says:

"Unlike the traditionally revered Indian seer, Tagore was a recluse in boyhood and youth, while he came nearer to people and society in his advancing age."

Thus, in his early meditations, in his early poetry, humanity was never dominant over Nature. Nature represents the frame into which man must fit himself. God, sometimes represented by the flute of Krishna, fills man with joy and power:

"Silence, now, your garrulous poet—
Take from him his heart's flute and play your tune.
In the still of the midnight, fill the flute
With your breath, and play your beautiful melody.
Drawn by your song, I have come to your feet
The words of many days will float away, in the
Twinkling of an eye
And I shall sit alone, and hear your flute
In the vast and empty darkness."

"But increasingly," says Chakravarty, "the poet's images became humanised. Man's daily life became more and more the focus of Rabindranath's attention. Though he retained to the end his deep devotion to God, he turned more to the

simple poetry of daily human life and to the wonder of humanity."

This appreciation of the simple dignity of man had of course been with him from relatively early in his career. In 1895 in his wonderful essay on Bengali nursery rhymes, *Chelebhumano Chara*, he wrote:

"These rhymes may be basic for the examination of the history of our society and language, but even more important, it seems to me, is that there is within them a certain natural and gentle poetic quality."

To him, the simple beauty of these rhymes reflects the unplumbed depths of beauty in men's soul, lying below his consciousness:

"Driven unpredictably, as by an imperceptible wind, these echoes and shadows (of the visible world) cross and recross the limitless expanse of our inner being, like dream images on the screen of consciousness, now joined together, now blown apart, constantly shifting forms and colours. If one could trace the track of their reflections upon some material canvas, one would see the resemblance of them to the *Charas*. Like reflections of the cloud-played sky upon some shimmering and limpid lake, these *Charas* are reflections of the ever-changing expanse of our inner self."

Tagore's Love of Simplicity

He also loved the simplicity and dignity of the songs of the mendicant beggars of Bengal, the Bauls. In his *Religion of Man* he wrote:

"One day I chanced to hear a song from a beggar belonging to the Baul sect of Bengal. What struck me in his song was religious expression that was neither grossly concrete, full of crude details, nor metaphysical in its rarified transcendentalism. At the same time

it was alive with an emotional sincerity."

The Baul concept of *Monur Manu*s—the "Man of the Heart," the God within man, the simultaneous movement of man toward God and of God toward man—this too is the essence of Tagore's religious poetry.

He loved simplicity in poetry; he loved simple people. In them he saw the reflection and he felt the full joy of God. He speaks of sitting on his veranda at Shantiniketan and watching the grace of the women going to the well for water. He speaks of sitting on a ship's deck in Hong Kong harbour, watching the rhythm of the muscles in the sailors' backs as they worked. He found a divine beauty in these things.

Tagore's Poetry for all Mankind

It is this Tagore, poet of man as well as poet of God, whom we in the West are now coming to know. Metaphysics may differ from culture to culture, but faith and humanity do not.

Prime Minister Nehru has said that Tagore is a great poet and a great humanist. Indeed, Tagore was an Indian, a Bengali, and he sang of Bengal and of Indian life. But his love was for God and for all mankind. Thus, when he writes:

"O bird,
Why, from time to time, do you forget to sing?
Why do you not call?
Do you not know that morning is vain, without your
voice?
The first pure light of dawn touches the trees,
And you sing the revealing leaves,
Do you not know that you are the friend of the light
of the day?
The goddess of wakefulness sits at the head
Of my bed of death, and preads
Her sorrows there!
Do you not know that she is there?
And now, in the depth of dark dreams,
I feel the pain of sadness.
Who will sing your morning song?
Do you know who will sing the song of new life?"

When he sings thus, his feeling is lyric and personal; his words and his images are Indian; but his poetry, his joy, and his sadness reach out to all mankind. This was the end to which his life and all his work was dedicated, and now, 100 years after his birth, we can say that his spirit is indeed triumphant.

The Challenge of Indiscipline

K. Ramanathan, M.A.B.T., V.T. College, Tirupparatturai.

Instances of grave indiscipline among students are the news that touch the headlines of our dailies today. Educational institutions, which are verily the arsenals of democracy, are tending to become workshops where strikes and attack on invigilators have become common features. They are becoming noisy marts, astir with emotions and commotions. The general methods of schools and colleges is thus tainted. To whichever side we turn, there is only morass and confusion; student unrest and indiscipline has become a part of the general malaise of society. Not only does India suffer under that strain, but the

whole world is in such a predicament though causes may differ. When our country is fighting for progress to pulsate with a new life and living, forces counter to our aspirations and ambitions weigh us down. Causes for such restlessness, rebelliousness and turbulence are legion, and to detail here all the reasons in all their ramifications will be impossible. So my intention now is to essay on some important aspects. If we are to effectively meet this challenge, definite changes and reforms must be made.

During the freedom struggle, the powerful unrest and disorder were the result of

THE CHALLENGE OF INDICIPLINE

the enthusiastic and spontaneous participation of youths in a high and noble purpose. But now the unrest and disorder are often initiated by some political parties whose leaders by their captivating power of eloquence hold away over the student populations and unleash such fiends of indiscipline to gain their own frivolous, narrow and selfish ends. Now a stage has been reached, when the leaders of political parties and politicians in whose hands quiver the enormous power and the destinies of the future, must realise that their propaganda and influence should not poison young minds and sweep the youths off their feet. Efforts must be taken to weed out such pervading influence of the politicians in schools and colleges. Care must be taken to see that politics is not projected inside educational institutions. Our pupils must all be educated to practise independent thinking, arrive at correct judgements, and light upon sober decisions, so that they will not allow themselves to be enveloped by any kind of fissiparous tendencies of some narrow politicians. They must also be educated to understand the real significance and meaning of freedom, liberty and equality. The students must be educated not to make a wrong interpretation of these, and think that they are licensed to launch strikes, or do anything as they please. If to these growing unhealthy and undesirable practices and trends a break is not applied through proper education, they will corrode the young minds and cultivate only wrong values. So that education can do to change this turbulent state of affairs, must be first attended to, realising the monstrous nature of this problem and how pernicious it will be to society, if it is not immediately controlled. We have to thank the political parties of the Madras State who have seriously considered this problem and taken a positive view that, if followed, is going ultimately to help the progress of the country.

Because of the economic stress and the consequent keen competition for jobs today in society, the students, even before

they enter on the responsibilities of life, feel the pressure of it on them as well as on their parents, who are not able to meet the heavy expenditure for educating them, first at schools and then in colleges, where the expenditure per capita amounts to the income of more than 4 or 5 persons. The sufferings of their parents and the people of innered are environments and the consequent lack of comfort and peace for the student population itself, have given them only a distorted and pessimistic view of life. A degree or a diploma is required as a passport for any job. It necessitates both the "haves and have nots" to take college education. Education appears to everyone only as the means for getting jobs later, and every other purpose of education is lost sight of.

Grim and grave becomes the situation, when pupils are ushered into the responsibilities of our democratic society and when they knock at all doors for employment; only some get absorbed and so many swirl in the vortex of unemployment. Some find that merit is muzzled and mediocrity bloomed. Sometimes some are not able to reconcile themselves to sinecurism in high offices, and the preferential treatment offered to some in our democratic country. These go to dwarf the spirit of the young and promising who always have an eye on the outside world; these will corrode their minds, may lead them to restlessness and waywardness, and develop in them a sense of frustration and cynicism.

Teachers anywhere in this world are expected to inculcate in their wards a high sense of social and moral values and to develop in them intellectual honesty and moral rectitude. The pupils must see them being lived out by their teachers first. If this education is to be effective, it is needless to mention that the teachers must first evaluate themselves and sink their petty notions and differences. They will have to evolve a corporate personality and exercise their cumulative influence on them. It has to be borne in mind that in a school, which becomes a cockpit of

petty controversies and politics and where there is no cooperation among the staff themselves for flagrant reasons, the child of indiscipline will get 'vitaminised' and grow into a monster beyond the power of anybody's control.

If at all one can say that men in the past feared God, avoided thinking ignoble thoughts and hesitated doing sinful acts, it was simply because of the fervent belief that there is a God overhead who watches all our actions and even feels the pulse of our thoughts. But today some people laugh at such beliefs; they are thought of as fictitious, fantastic and fabricated

notions. This has resulted in 'no fear for a Moral Governor' who worked within the conscience of everyone and controlled his actions and thoughts. As the respect and fear for this Eldest of elders is slowly waning, no wonder if the respect and fear for our own elders, fathers and forefathers deteriorates. Proper discipline takes place from within and without. Education today must be directed towards building up character, right conscience, a religious sense combined with an awareness of the presence of God in all His manifestations, or else the present trend will surely shake up the very foundation of our educational edifice.

Teaching of English as a Second Language

B. B. Verker, London Journalist and commentator on social affairs.

[The report has just been published of the Commonwealth Conference on the Teaching of English as a Second Language held at Kampala, Uganda, early this year. It was the first of the subsidiary conferences arising out of the Commonwealth Education Conference held at Oxford in July 1959.]

"It has recently been said that one of the dominant forces of today, almost everywhere—at both the personal and the national level—is a passionate and insatiable demand for education," observed Mr. Michael Grant, President and Vice-Chancellor of the Queen's University of Belfast, at a conference held in Kampala, Uganda. He said one of the biggest single educational undertakings in the world today was the teaching and learning of English.

The conference, at which Mr. Grant was acting as chairman, was the Commonwealth Conference on the Teaching of English as Second Language, held at Makerere College, Uganda, in January this year. It was attended by representatives from 23 Commonwealth countries, and observers were present from countries including the United States and the Republic of Sudan, U. S. S. R., and the staff of the United Kingdom Commissioner for South-East Asia. They included members

of the teaching staffs of universities, training colleges and school; inspectors of education and others concerned with educational administration and cultural relations; and also specialists in audio-visual aids—including broadcasting—and publications.

They were present not as government delegates, but in their individual capacities as persons with special knowledge of the subject. As Mr. Grant pointed out, they were in the somewhat unusual position of not being concerned in any way with politics, nor could there be any question of their efforts attempting to supersede, weaken or dilute any of the cultures of Asia or Africa.

Raising teaching efficiency

The place of English varies in different Commonwealth countries from that of the mother-tongue to that of first foreign language, with many subtle gradations between these two extremes.

For some years to come, it will be the common language of technology and commerce and of public and professional life throughout the Commonwealth, as well as being the easiest medium of communication with many foreign countries.

One of the chief aims of the conference, whose report has just been published, was to discuss ways and means of increasing the efficiency of the teaching of English as a second language at all levels, and in accordance with the needs and wishes of the countries concerned. Before the conference opened, a number of papers dealing with certain basic considerations were prepared by specialists from many parts of the Commonwealth as background material for more detailed discussion of particular aspects.

One of the chief needs at the moment is an increase in the number of adequately trained teachers; and although the ultimate aim is to provide at all levels qualified teachers who are indigenous to the country in which the teaching takes place, expatriate teachers from the English-speaking countries will be needed for many years to overcome the scarcity of qualified teachers in many of the countries where English is not the mother tongue. They will be employed increasingly as teacher trainers or university lecturers rather than as teachers in the schools.

There is also an urgent need for more teaching materials such as simply-illustrated reading matter in English, including periodicals, for people whose literacy in the language is not of a high standard. The conference also drew attention to the

importance of the radio for the teaching of English, and to the possible use of television. Syllabuses should cater for the four fundamental skills—listening, speaking, reading, and writing—and the conference considered the various types of examination and the best methods of approach to them.

Medium of Instruction

English is introduced as a medium of instruction for a variety of reasons and at different stages of educational systems. Where it is considered that the language of the child's own country can continue to widen the range of his experience, there may be no need to introduce English until a later stage of his development. Usually when English has been introduced, the decision has been taken with an eye on what, for the child, is a distant target: the demands of future employment, success in later examinations, and ultimate profit from later opportunities for educational advance.

At the moment, some of those from Commonwealth countries selected for courses at universities and similar institutions at which English is the teaching language, do not always have sufficient command of English to enable them wholly to follow and understand lectures and other forms of tuition. Students and prospective students in this category form an important social group, and for them, as for all other people in the Commonwealth, the purpose of teaching English is that they may, through the medium of language, gain access to what a wider international society has to offer.

Practical Application of the 'Gita'

Sri R. Srinivasan, M.A.B.T., Madras.

One may read many valuable books and hear many interesting, instructive lectures. But they are of no use, unless one tries to put in actual practice at least a fraction of what one has read or heard. In that sense, mere rote memory of the Gita is not worth having. Many are of the view that the Gita is intended for a man who has taken to the ascetic life. But in my humble opinion, it is more intended for a family man, who has got into the spiral of family worries and who is tossed to and fro as by the waves of an ocean. In his daily life, every day from morning to sunset, he experiences different shades of joy and sorrow, and often finds himself in a difficult position to arrive at any firm decision. Whichever decision he takes finally, he often repents for it later, thinking that the other solution would have been a better one. Thus, he is constantly at war with himself, and he finds no peace within. To such a man the teaching of the Gita come like a boon from above, and practical and timely application of them makes him a man of an equable frame of mind. I intend giving below a few such practical applications in our day to day life.

Discharge of one's duty

Every moment our lives are full of duties to different individuals in different matters. Many of them overlap, and place us in a difficult position to decide. Arjuna, taken to represent the common man in the world, feels so in the battlefield. He is not prepared to kill his kinsmen for the sake of a kingdom. It is there that the sacred Gita took birth. Krishna clearly explains the duties of different castes among men, and tells him that a Kshatriya is by duty bound to wage a war against *adharma*, and trying to escape from that duty involves sin. He takes the full responsibility for the caste system, and expounds in detail the duties

of different men at different levels. The long and short of it is that one should do one's duty, though the performance of that duty may cause embarrassment and displeasure to some. In our daily life, we are able to see clearly what our duty is in a particular situation. Early knowing that, we try to avoid discharging that duty on some pretext or other, since we may have to incur the displeasure of those who are well disposed towards us. Sometimes, false prestige stands in the way. For example, every Brahmin knows that it is his duty to learn the Vedas, to recite them regularly, fully knowing their meaning and perform the *sandhyavandana* thrice a day. But how many are so doing? When a Christian feels proud of reciting the Bible even in the street, when a Muslim does not feel shy of praying at specified hours, why does a Hindu think it *infra dig* to visit temples? In ancient days, Brahmins spent all their time in learning the Vedas, *sutras* and doing daily *pujas*. They had no need to work for their family needs, since they were supported by men of other caste. But now the times have changed. They have to earn their bread by the sweat of their brow. So, it is true that they cannot spend as much time as their forefathers did in religious studies. But it does not mean that they have no time at all to devote to their religious duties. They can definitely find an hour a day for learning the Vedas and the *Upanishads*. Thus, we see that, even when we know our duty, other considerations weigh more with us, and we refrain from discharging our duty. The Gita tells us that we commit sin by not discharging our duties. Our aim in life should not be to please others at any cost. We must go on performing our duty, little caring for the likely effects on others.

In the discharge of our duties, we must adopt a particular frame of mind. It is not for us to expect the fruits of our

labour. The Lord may give us the desired fruits or not. This simple thing, understood in proper perspective, will greatly lessen the tension in our mind. Daily at all hours we are doing some work or other. There is none born on this earth who works without any particular aim in view. There is no harm in having such an aim also. But great is the harm when we attach too much importance to that aim. In that case, the achievement of the aim, no doubt, gives happiness. But the non-achievement makes a man miserable, in some cases beyond tolerable limits. If we closely analyse the reasons for our dejection, anger, acts of suicide etc., we will understand that they are the direct results of the failure to get the expected fruits of our labour. Nearly ninety-nine percent of our sorrow will disappear, if we attach the least importance to the final result of our actions. In that case, there is no room

for any disappointment in the end, and consequently, there is no need for anger, jealousy etc. Hence, every moment of our life, we must be ever conscious of the fact that God created us only to act, and that He may or may not applaud our actions. The common man and the follower of the Gita perform actions in the same manner, but the real difference between the two comes only in the end. The latter stops with the performance of the action, but the former looks beyond, eagerly expecting the arrival of the fruits of his action. He loses his balance of mind, when the fruits do not reach him.

Thus, we see that it is for us to do our duty even at the risk of all other things in the world, and even that duty should be performed without expecting the fruits of the labour.



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How to make up the loss of teaching hours due to teacher absence in the School?

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

It is not possible for anyone to work all the year round without being absent for a single day. One may meet accidents of various types such as railroad or motorbus accidents, may fall down from a high place or may be overtaken by any kind of sickness that flesh is heir to. In fact, only very few people as statistics inform us, go through a year without undergoing at least one siege by influenza or the seasonal sickness. Besides these accidents and sicknesses, teachers may have to be absent for private or personal causes. They may be absent due to death, disease or marriage of any of their friends, relatives or members of their family. Considering all these, teachers have been allowed, nowadays casual leave for two weeks and medical leave for another two weeks in the year. This is quite all right. But when leave of this type becomes chronic and teachers become absent in a large number on a day or for days together, it becomes difficult for the head or the superintendent to run the school.

Teacher-absence due to sickness is seasonal, attaining its peak in January and February and again in August and September. Sickness and consequently absence in this period may be due to the change of the season and therefore not unjustifiable. But why absence is larger on a Monday than any other day of the week or on the day following a casual holiday is not known to us. Moreover, statistics show that absence is greatest among primary school teachers and more frequent among the women teachers than among the men. It is greater in bigger schools than in smaller ones, and more in big cities than in villages. It is greater in those schools where leave rules are elastic

and more liberal policies of pay for absence is followed. In other words teachers' absence increases in direct relation to the time off that is granted with pay¹

In big schools having 40 to 45 teachers' absence sometimes is recorded up to 12 to 15 teachers a day, and in schools employing 25 to 30 teachers the absence reaches 7 to 10 teachers a day. Normally, it is not so, of course. But when it happens so (and it happens during the days of going through the papers of the S. F. candidates of the Board of Secondary Education), needless to point out, it becomes, never possible to run the school properly. But the school must go on, and pupils are not to be left to themselves. To mitigate this difficulty, regular teachers are given extra classes, sections are combined (which, of course, is not possible in mammoth Calcutta schools), pupils of higher classes, the clerk and the librarian are sent to teach in the lower classes, lower forms are dismissed two or three periods earlier, or the school itself is closed in the last period to give some relief to the fatigued teachers. This sort of stopgap teaching is no teaching at all—it keeps the show anyhow, that is all.

This teacher absence is not peculiar to India alone—It is perhaps the same all over the world.² In the American school system larger schools usually give a greater number of leaves with pay than the smaller ones. Many school systems there give full pay for a few days. There are again other schools which give "no pay" and again some which give "full pay indefinitely". But even such liberal plans have not been able to bring down teacher-absence to an irreducible minimum.

Investigations have been carried on in America to find out the days of teacher absence in various States and in various school systems. These investigations show that there is a high correlation between the amount of absence and the number of days of pay given for inability to attend school. For example, school systems which give ten days of pay for disability each year have approximately twice as much absence as school systems which give five days.³

In our country, similar investigations should be made, and measures should be taken to mitigate the difficulties of daily absence and make up the loss of teaching hours. In one school, I introduced the system of attendance bonus at the flat rate of Rs. 60/- for those who should not take leave for more than five days (casual or sick) in the year. The system worked well, and reduced teacher absence considerably. After four years, I collected data and checked the result of the innovation. It was found that those who had to take leave by force of circumstances, for more than five days, and therefore, were deprived of the benefit of the bonus, had the tendency to take leave for the whole period allowed by leave rules. Next, to check this tendency to malingering, I introduced a slab system of bonus, i.e., Rs. 60 as attendance bonus for those who will not take any leave for more than five days; Rs. 50/- for those who will not take leave for more than eight days and so on; but before seeing the effect of this new system, I left the school. Another system may be tried, viz., payment at the rate of the salary of the teachers for the days of leave not taken.

Many teachers here object to this system of attendance bonus on the ground that it will expose the teachers and will show that they unreasonably take leave when they are actually fit to work. This argument is not convincing. All teachers are not Judas Iscariots, nor do teachers as a group take "all they can grab." This will rather show that teachers are ready to work even at

the cost of personal sacrifice, if their condition is sympathetically considered.

The American school system is trying various means for mitigating the evils of teacher-absence, which will be dealt with in the subsequent passages. One such means is what I tried in my school. They call it salary bonus, which is meant for those teachers who will perform their duties every day. This system has been working well in some States, which can be proved from a letter of a superintendent of a school.

"Four years ago we instituted a bonus system which has enabled us to reduce our teachers' absence to a minimum. In addition to this, we have found that the plan keeps the whole teaching force satisfied with our method of taking care of what is sometimes a troublesome problem... Our bonus system gives to each teacher the sum of \$7 dollars at the close of the school year for perfect attendance, three days being allowed at all times with no deduction on account of a death in the immediate family. For each day of absence on account of disability, the teacher loses \$6 dollars from the \$60 dollars bonus, although her regular salary goes on just the same; thus, if a teacher is absent for ten days on account of disability, she has exhausted her bonus of \$60 dollars. She would receive her full salary for the ten days so lost, but following this period, per diem deductions are made from the monthly salary. Should a teacher be absent five days during the school year, she would have no regular salary deduction, but would receive only \$5 dollars at the end of the school year. Our practice has been to include whatever bonus is due to the teacher in the salary of the last month. Under the old system of allowing ten days of disability leave with full pay, I found many wilful violators of the rule. Also, the scheme tended to penalise those teachers who were faithful and conscientious and who took good care of their health. We feel that the bonus system has worked wonders with the regular attendance of

¹ W. D. Kuhlman, "Teacher absence and sick leave regulations", pp. 100—101 and also W. S. Monroe, "Encyclopedia of Education and Research", pp. 12, 17.

² N.E.A. Journal reports that, in an average school year in America, at least 285,000 teachers were absent for one or more days, losing time totalling at least two million school days.

³ W. S. Elsbree, "The American Teacher", pp. 486—498 for historical data.

our teachers, and has helped in keeping up a fine spirit among the personnel."⁴

American school systems have adopted various other means for reducing teacher absence to the minimum. These measures are dealt with here below:

1 Substitute-teacher service: To keep the school work going on in spite of teacher absence, the Board of Education in America has made provision for the substitute-teacher service. Every school system recruits an adequate number of qualified substitute personnel. The list of such substitute-teachers is revised every year, and their number is approximately 15 per cent of the list of regular teachers. Some schools keep a few extra names in the list, because of the danger that an unusual amount of sickness will exhaust the supply. Such substitute-teachers may be full-time or part-time. Generally, more satisfactory work is rendered by the full-timers than the part-timers. An estimate of the cost of substitute service is included in the annual school budget, and the estimate is made on the basis of experience of previous three consecutive years. The average cost of substitute service is approximately 150 per cent of the cost of regular teaching service. The cost in the elementary schools is slightly higher than the average cost in secondary schools.

Many, of course, object to this system of substitute-teaching on the ground that it would be a mere makeshift, only to keep the class together, unless the regular teacher's absence is exceptionally prolonged. There may be some truth in the statement as good teaching service is not available, specially in the peak periods of absence. But some teaching is better than no teaching, and if regular teachers, overburdened with their own work, are compelled to do the work of absentee teachers day in and day out, the teaching would be not only haphazard but a mere eyewash. In spite of all theoretical objections, substitute-teach-

ing with certain safe-guards has been found to be satisfactory on the whole. Substitute-teachers are generally recruited from (a) women teachers who, when married, do not desire to continue as full-time teachers; (b) experienced and inexperienced teachers who fail to secure regular employment; (c) advanced students from local and neighbouring training colleges; and (d) fresh scholars from universities who are on the look-out for jobs.

Each substitute teacher is provided with a copy of the course of studies in each of the subjects which he will be called upon to teach, so that when the regular teacher returns, he may be able to take up immediately the work where the substitute stopped.

No uniform system is followed for the payment of substitute-teachers. Some schools do not pay a monthly salary, but pay all of them a flat wage for each day served, irrespective of their qualifications and experience. The usual wage is approximately two-thirds of the daily salary of the regular teacher.⁵ Substitute-teachers gain teaching experience for their future employment in the schools in which they work as substitute-teachers; they may get a chance also in summer schools and evening schools, if their work is satisfactory. Leaves of absence for an extended period are often granted to teachers for physical recuperation, family crisis, travel and exchange teaching. Usually no pay is given for such extended absences. Substitute teacher's service is requisitioned during such long absence also.⁶

2. Cumulative leave:—Another device for minimising teacher absence is permitting disability leave to cumulate from year to year. At present, only a few schools have been able to provide cumulative leave for the teachers, but there is a tendency in this direction. The cumulative leave plan was found in approximately 7 per cent of the cities of 2,500 or more population in

LOSS OF TEACHING HOURS FROM TEACHER ABSENCE

1929, in 14 per cent in 1931, in 33 per cent in 1940-41, and in 46 per cent in 1950-51. Under this plan the days of sick leave available, but not used each year, may be added to those available in later years. Thus, in a school system allowing ten days of sick leave a year, a teacher who over a period of five years was absent respectively, 3, 7, 2, 0 and 4 days would have a cumulated reserve of 34 days. Therefore, if in the sixth year of service, a serious illness was encountered, the teacher could be absent without loss of salary for 44 days. Practices vary regarding the number of years over which the days for disability leave are permitted to cumulate, or regarding the total number of days which may be cumulated. The usual limit is from two to five years; in some States the limit has, however, been extended from ten to twenty years. After ten, fifteen or twenty years of uninterrupted service if the teacher should have a long period of disability, he could have pay for these days, or if he resigned from the school, he would receive full pay for those number of days. This plan tends to eliminate unnecessary absence without forcing the teacher to continue to work when in serious ill-health.

3. Health Service: Another method of reducing the service loss due to illness and other disabilities of teachers and for increasing their efficiency, is for the school to extend to teachers the health service that is provided for the pupils.

4. Accident Insurance:—Group accident insurances that are normally provided for the pupils are now being extended to teachers. In 1941-42, nearly half of the city school systems of America made their pupil-nursing services available to teachers,

and more than a third of them cooperated in maintaining group hospitalization and group health insurance.

Generally the premium of these insurances is very small, as their insurances are on a group system. Recently, there is a movement to make it compulsive for the board to pay a certain per cent of the premium.

These are the various methods which have been adopted by the school systems in America to minimise the difficulties of teacher absence.

In India, too, the problem of teacher absence must be solved—the sooner the better. The provision for substitute-teachers should be made in the school budget, every year, at the rate of 10 per cent, at least, of the number of regular teachers in the school. A list of unemployed graduates and retired teachers may be made on a zonal basis for each school to requisition their services whenever necessary. But in our opinion, the better method would be to introduce an attendance bonus system in all schools, either at a flat rate, or on a slab system, or on a daily wage system, whichever may be thought better. The budgetary estimate of attendance bonus will never exceed the expenses of the substitute-teachers; rather, the system will nullify the necessity of appointing substitute-teachers. Moreover, teaching by regular teachers will, undoubtedly, be far better than the teaching of the substitute-teachers.

We must not forget that there is a high correlation between the loss of teaching hours and failures in the final examination.

⁴ Quoted by W. G. Reeder in "The Fundamentals of Public Administration."

⁵ C. O. Baldwin: "Organisation and Administration of Substitute Teaching".

⁶ D. H. Cooke: "Administering in Teaching Personnel".

Sir Alfred Lyall on Hinduism

P. R. Krishnaswami, M A., Madras

In trying to interpret aright the spirit of the Hindu religion to Englishmen and English rulers of India, Sir Alfred Lyall found it convenient to call his studies, *Letters from Vamadeo Shastri*. He meant to represent in the Shastri the most cultured type of the Hindu. English readers were apt to regard the Shastri's views as Lyall's own, and that was not very wrong, but credit was due to Lyall for assessing correctly the Hindu outlook in religious matters. "Vamadeo Shastri" has however a special significance, because we are assured that the name was the dramatic representation of a famous *sanyasi* at Benares of Lyall's acquaintance, who had been the Prime Minister of an Indian State, and who at the height of his glory, retired to the holy city for religious meditation. Tagore has exclaimed, "O India, thou hast taught rulers of men to leave their crowns and sceptres, to renounce their thrones and kingdoms, and take the garb of poverty." This great ideal of renunciation has not failed to impress the mind of English writers on India, for even Kipling, the voice of British imperialism, has embodied it in a pretty story of the *Second Jungle Book*, entitled "Puran Bhagat". The ex-Prime Minister, who had been lionised in London drawing rooms, retires to the forest, where the fiercest animals obey him like kids. The *sanyasi* can never get over the instinct of social service, and he loses his life on one such occasion.

Reflecting on the liquidation of the Indian empire, an English civilian who had served in India pointed out, as among the blunders of the British government, a confident expectation that India would be wholly Christianised. The successful British administrators in India were those who conducted themselves without betraying religious bigotry. Sir Thomas Munro and Mont Stuart Elphinstone, who represent the first quarter of the nineteenth century, suffered from no blind obedience

to Christian dogma. Munro did not countenance Christian proselytizing among the Hindus, and remarked that the best that an Englishman could do was to live to a high moral standard and set a good example to others. It is recorded that Munro made numerous benefactions to Hindu temples, both in his official and in his personal capacity. Elphinstone showed so little Christian zeal that he gained the reputation of cherishing "dangerous principles." The British rulers in India were constantly put to restraining the enthusiasm of the people in the home country to promote missionary influence in India, so as to achieve wholesale conversion. William Wilberforce, who carries a great name for putting down the slave trade of the West Indies, was too bigoted to appreciate the philosophy and religion of the Hindus.

Among the superior administrators of the last quarter of the nineteenth century stands out conspicuously Sir Alfred Lyall, poet, biographer, historian and administrator. He carried out in the province of which he was Governor Lord Ripon's liberal policy of local self-government. Of greater value are the profound studies of Indian problems, which he left behind in two volumes of *Asiatic Studies*.

It was unfortunate that the great German scholar of Sanskrit, Professor Max Müller, remarked in a speech at Westminster that Brahminism was a decaying and moribund religion and had no chance of survival. It was not a proselytising religion like Christianity, Islam or Buddhism. Taking up the cudgels in behalf of Hinduism, Lyall sustains his arguments with striking ability. Hinduism does not indeed seek conversion of outsiders like Christianity, but it is a natural religion, and the natives of the country are born into it. Every year there is a large number of savages and hill-tribes evolving to a higher faith who are

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absorbed in Brahminism, and Lyall assessed this number as larger than that of conversion to all other religions. Hinduism has not lacked reformers who have arisen from time to time to purify and keep alive the great ideals. Hinduism represents a high religious ground that has been for ages a dividing line between the religious systems of neighbouring countries. It has no system. "Only in India has natural religion survived long undisturbed, and it has reached a height and expansion which are unique. Hinduism is a way of life in itself, a scheme of living so interwoven with the whole existence and society of those whom it concerns, and placing every natural habit or duty so entirely upon the religious basis as the immediate reason and object of it." Hinduism is an elastic faith. "From the feeling that a God is phenomenally everywhere, the train of thought advances to the conviction that God is phenomenally nowhere, to the idealism that regards the whole world as a subjective creation of one's own illusive fancy." Though Hinduism comprehends faiths of different stages of evolution, there is no kind of hostility between them. One who worships at an ordinary temple, and seems to adore a shapeless image, actually holds the highest Unitarian doctrines.

Arnold, the son of Dr. Arnold who also left for India to escape the suffocating atmosphere of England. Lyall feels no disappointment after arriving in India. He writes to his brother James in 1856: "You will like this country better than England so come out here as soon as you can." He was no doubt actuated by sympathy for people over whom he was set to rule. During his tenure as Lt. Governor, when appointing an Indian as Judge of the High Court, he said he wanted to appoint Indians to high posts whenever he could, because that was the "only chance of placing government here upon a broad and permanent basis." Like other conscientious administrators, Sir Thomas Munro among them, Lyall disliked the custom of the rulers migrating to hill stations for a good part of the year, because thereby they lost touch with the life of the people, and became inclined to live in selfish pleasure.

As Lyall joined the Indian service in 1856, he lived through the Mutiny, driven to fight and defend himself actively. The memory of the Mutiny left no bitterness in him. He went home on furlough in 1861, and he filled successive high posts till he became Foreign Secretary and later Lt. Governor.

mystery of human life, by turning to every possible authority in the land, including the English people. The quest is in vain.

Is life, then, a dream and delusion, and when shall the dreamer awake?
Is the world seen like shadows on water, and what if the mirror breaks?

51st Madras State Educational Conference.

(Continued from page 97).

Resolutions

The Madras State Educational Conference, requested the Government to remove disparities in pay scales that still existed between teachers with the same qualifications under the management of different institutions.

It urged the Government to grant house rent allowance to teachers of aided institutions and decided to observe July 4 as "House Rent Allowance Day".

It pleaded for the extension of the ten-rupee temporary pension increase to the teachers retiring from non-Governmental institutions also. Other resolutions related to the demand for uniform pay scales to language pandits on the basis of qualifications and fixing a sum of Rs. 100 as basic pay for lower and higher grade teachers, the failure on the part of several managements properly to implement the revised scales of teachers, and the need to pay salaries to the aided elementary school teachers who were thrown out of employment in June 1959 and could not be re-employed at once, for the period of their break of service.

The Conference requested The Government to apply the recently announced formula namely $n/120$ of the average salary of the last three years subject to a maximum, to all living teachers retired before

1-4-1955, to headmasters and L.T.'s retired before 1-7-1960 and to the non-teaching staff in non-Government schools.

Liberalisation of Provident Fund rules was requested, as also removal of disparities in regard to the age of retirement of teachers under different agencies.

Prescription of uniform leave rules for teachers in non-Government institutions was urged as also the reduction of the pupil-teacher ratio to 20:1 in elementary schools and 30:1 in secondary schools.

The Government were requested to appoint committees of teachers handling classes to go into the syllabus and reverse the same suitably to our national geniuses.

The Government were asked to permit teachers of 10 years' standing to handle XI standard classes.

Lecture and Exhibition

Mr. R. Bhuvarehan, Headmaster, Seshayengar Memorial High School, Worliu, delivered the Sabhesan Memorial Lecture.

In connection with the Conference, an educational exhibition in the compound of the Bishop Heber High School, Teppakulam, was opened by Mr. M. Palaniandi, M.P.



Concluding Session

Mr. T. P. Srinivasavaradan, President, in his concluding remarks, endorsed the view of Mr. Theodore Samuel, Principal, Bishop Heber High School, Puthur, that the opening of the eleventh standard in almost all the high schools should be expedited, since their opening in a few schools only would give room for unhealthy rivalry. He paid a tribute to Mr. C. Subramaniam, Education Minister, and was confident that the Minister would continue to do his best for improving the lot of the teacher. He emphasised the importance of physical education and supported the demand for better scales of pay for physical training instructors. He said that post-graduate trained teachers should not consider teaching in the high schools as below their dignity. In matters of administration, if headmasters were consulted, there would not have been so much confusion regarding the age of retirement, pension, etc.

He urged that regular physical training classes for students should be conducted either during morning or evening hours.

He said that only students of over and above the age of 17 years should be promoted and admitted to pre-university course in colleges as only then they would be physically and mentally strong to grasp the subjects.

The president suggested reduction in the strength of students in college classes from 100 to 40 students. In this case, he said, the professors and lecturers could easily pay individual attention to students. He also suggested meetings of headmasters, managements and departmental heads for exchange of views in advance to avoid conflicting circulars in the field of education.

Mr. R. Bhoovaraghavan proposed a vote of thanks.

S.I.T.U. Elections

In the election of office-bearers to the South India Teachers' Union for 1961-62 Rev. D. Thambuswami, Principal of the Kellert High School, Madras, was elected President and Mr. R. Bhoovaraha Iyengar, Headmaster of the National High School, Tiruchi and Mr. V. Anthoniswami, Headmaster of the S. V. B. High School, Tuticorin, as Vice-Presidents. Mr. S. D. Krishnamurthi Rao was re-elected Secretary. Mr. V. K. Venugopal, Assistant, National High School, Tiruchi, was elected Joint Secretary, and M. J. D. Muthiah of the Kellert High School, Madras, was re-elected Treasurer. Mr. A. S. B. Phillips, Assistant, Schafter High School, Tirunelveli, was chosen convener of the Vigilance Committee.

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EDITORIAL**Science in Schools**

It was announced on June 9th that a five-point programme had been drawn up by the Union Education Ministry to give special emphasis to science teaching in secondary schools. This is stated to be the result of deliberations following the suggestions made at the last meeting of the National Development Council and at gatherings of State Education Ministers and educationists earlier, that a firm technical bias should be given to secondary education during the Third Plan.

The first step to be taken to improve the teaching of science in our schools is to recognise the sad fact that it is much worse than what it was twenty-five or thirty years ago. Physics and Mathematics or Physics and Chemistry could then be chosen as optionals in this State in the fifth form. In some States, Physics, Chemistry and Mathematics could be so chosen. During the fifth and sixth forms, students electing science were asked to do dozens of experiments in the laboratory. They had to answer practical tests in the public examinations. In addition to elective science, they were also taught general science.

The standard of attainment in science of the average student who completes his secondary school today is obviously much lower. The first downward step was taken when elective science was abolished. Nor can it be denied that the dominant trend, since Independence, has been towards deliberate lowering of standards. The laudable zeal to help the backward to catch up has taken queer political turns and worked havoc with standards in education all round. The survey of science teaching that the Union Ministry is contemplating will reveal how much valuable ground has been lost during the last ten or fifteen years.

One of the important facts about the present situation is that pupils do no practical work in schools. In many schools, there are no experimental demonstrations in science classes, though the barest minimum of laboratory equipment may be maintained for satisfying the inspecting authorities. The syllabi also have been watered down. Even in the pre-university class, hardly a dozen practical experiments are done by each pupil. In the result, the undergraduate student of science today starts at a considerable disadvantage.

We have also to recognise the fact that students in India generally suffer from the fact that unlike their counterparts in Europe and America, they are not familiar with the applications of science in daily life. Their knowledge largely tends to be merely verbal. Again, study of science does not lead them to positions where the knowledge acquired becomes useful. There is no use of giving a technical bias to education if those turned out by polytechnics do not get jobs.

Another important factor in the situation is the provision of incentives for the study of science at higher levels. What are we doing with the thousands of science graduates turned out by our Universities every year? We have blocked them from the study of engineering and medicine. Only very restricted facilities are available for post-graduate studies in science, not to speak of research work. In the circumstances, the vast majority of our Bachelors of Science get absorbed into clerical or administrative jobs. The costly training in science given to them goes to waste. Only the few who enter industries where applied science is required or take to teaching continue to remain in touch with science.

What happens to the B.Sc. after graduation may appear irrelevant in a consideration of the position of science teaching in schools. It is really very important and relevant for the reason, that unless science is studied at higher levels by a large number of competent students, our schools cannot maintain high standards, nor create enthusiasm for the study of science. And science will not be studied at higher levels by a large number of competent students, if they find themselves unemployable after long years of strenuous study.

In the light of the considerations, we fear that the scheme proposed by the Union Ministry may prove inadequate. It may be a 'realistic' suggestion to ask B.Ses. to handle higher secondary classes, but is it not, retrograde, steps seeing that the pre-university classes are now being taught by M.Ses.? What is the nature of the three-year content-cum-pedagogy courses contemplated for future science teachers? Will they be graduates or be merely

secondary-grade trained teachers? Will the courses be run by Universities? These questions have to be carefully considered, if our science teachers are to be first class men and women.

We are glad, however, to note that provision of elective science is in the Union Ministry's five-point programme. We also welcome the encouragement of co-curricular programmes in science, such as science clubs, science fairs and science exhibitions. They will not, however, carry us far, if the formal teaching is not efficient, and if high standards are not kept in view.

In addition to the proposed survey of the teaching of science in secondary schools, another survey may at the same time be conducted of the study of science in Universities. Attempts may also be made to relate the study of science at higher levels with industry both in the private and public sectors.

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"PEPYS"

8-5-61 The Madras State Tamil Teachers' Conference held at Gudiyatham requested the Government to revise the pay scales of "Vidwans" and "Pulavars" and to treat Tamil teachers and lecturers on a par with their counterparts in other subjects and to appoint them as Headmasters and principals.

11-5-61 The Deputy Director of Education, Madhya Pradesh, Proudly made the well deserved claim that primary teachers of the State were the best paid in the whole of India. Passed Matric and trained teachers got anything between Rs. 90 and Rs. 170 in addition to allowances upto Rs. 15.

The Government of Madras has announced that hereafter girls would be permitted to appear privately for the S.S.L.C. examination after they had attained the age of twenty and had passed the E.S.L.C. or III Form.

[Why this minimum age of twenty while the minimum age for regular candidates is only 15?]

13-5-61 Sri T. P. Srinivasavaradan, in his presidential address at the 61st Madras State Education Conference,

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made the following points:--(1) Upgrading of High Schools; (2) establishment of a statutory body for Secondary Education which would revise and direct the course study; (3) the need for pre school education for boys and girls from the 3-6 age group; (4) the need to give the present secondary education a fair trial before trying to alter it; (5) checking of deterioration in standards by reducing the teacher pupil ratio to 1:30 (6) the need to begin the study of Hindi from the VI Standard, so that the student would be enabled to study one more (a fourth) language in the High School stage; (7) the need for reducing the heavy syllabus to enable improvement in standards; (8) the unsustainability of Basic Education which was designed by the Mahatma for a different set of circumstances and (9) free medical aid to teachers.

[Point (4) has reference to our Education Minister's plea for keeping the Pre-University classes as they are and for a re-examination of the entire question of upgrading High Schools. Point (8) is a bold utterance on the part of a responsible educationist. In the name of Basic education, standards are going to dogs. Point (7) rightly urges the need for reducing the heavy load of syllabus. Specially in High Schools and Colleges, English lessons ought to be far fewer, so that the language could be studied thoroughly. Ten lessons ought to suffice at the rate of one lesson per month. Reduction of syllabus is really long overdue in the case of Primary and Higher Elementary stages where solid foundations should be laid in core subjects like 3 R's.]

13-5-61 Pattom Thanu Pillai, the Kerala Chief Minister, said that he had issued instructions for the construction of sheds to accommodate additional students and that no student should be denied admission for want of space.

14-5-61 The Government of Kerala has decided to defer further expansion of the

pattern of Basic education in the State. This followed the reports of the Basic Education Committee and the Legislature Estimates Committee. The official announcement says: ".....The Government is convinced that the result so far obtained by the introduction of the reform does not present a happy picture.....valuable features of basic education are very little in evidence in the generality of basic schools. Also, these schools have more or less fallen in line with the conventional type of schools, with the further disadvantage that the standard of literacy among the pupil in these schools has definitely deteriorated the basic system as it existed at present may not suite to the conditions prevailing in the State."

[It is a happy trend in education that at last educators, official and non-official, have mustered sufficient courage to speak out their minds on basic education.]

Sri T. P. Srinivasavaradan, speaking at the Trichy Conference, said that only students who had completed seventeen should be admitted to the P.U.C. class, and that they should be given physical training daily.

[Impliedly, Sri T. P. Srinivasavaradan perhaps wants to advocate secondary education till the seventeenth year, i.e., two years of additional study in the schools, because the present rule is that the student should have completed his fifteenth year when he appears for S.S.L.C. examination. Otherwise his suggestion may not be acceptable because we cannot allow our students who have passed S.S.L.C. to idle away the intervening period till they attain the age of seventeen. The suggestion to increase the secondary course of study for those who intend to pursue higher education is by no means novel. It is in vogue in West Germany. It has certainly

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undoubted advantages. I trust that Sri T. P. Srinivasavaradan would do wide propaganda in this direction. It would help to put secondary education standards on sound foundations.]

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Sri T. P. Srinivasavaradan also made the sound suggestion that the strength of the college class should be reduced from 100 to 40.

[This is a reform long overdue, specially in the context of the low standard of secondary education. But I am afraid that this reform has to wait for an indefinite time, however urgent it might be. The question of finance would be a formidable obstacle, and so the suggestion, though excellent, must remain utopian.]

o o o

In accordance with the recommendations of the Kerala Educational Advisory Board,

the Kerala State has permitted the opening of schools with English as the medium in municipal towns with a specified minimum population. Sri R. Sankar. Dy. Chief Minister, seems also to be of the view that the medium of instruction in secondary schools should be in English.

[Even in the Madras State, it is announced that permission has been granted for making English the medium in three more secondary schools. The importance of English is being slowly but steadily realised, because of our need to be abreast of the technological advance of the present day. At any rate, it is barest justice that the option of running schools with English as the medium should not be denied. If I may make a humble suggestion, the medium of instruction be switched on to English, in the case of students taking to academic courses, from the eighth standard.]

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