

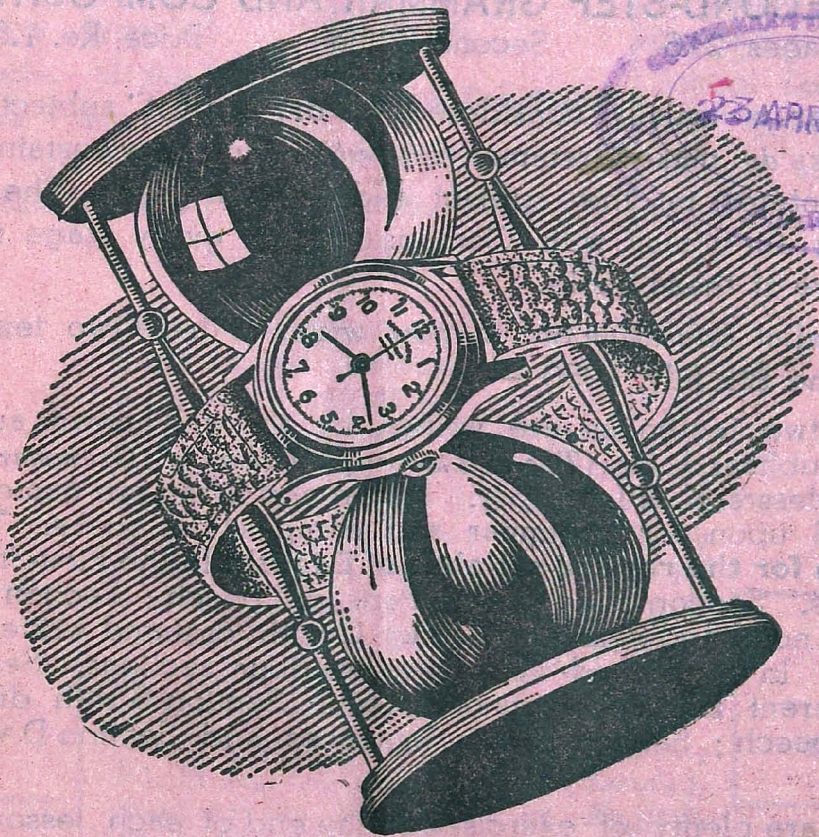
# EDUCATION

Vol. XXXVII—4

MONTHLY JOURNAL

April, 1958.

## Evolution



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No. 4

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## CONTENTS

	PAGE
1. O Goddess ! <i>Sri Avadhesh Dayal</i>	1
2. Editorial ... ..	1
3. Confusions, Illusions and Fads in the Education of Indian Educators ... .. <i>Prof. Shyamanandan Sahaya</i>	5
4. Educating Teachers in two years <i>Prof Vidya Ratna Taneja.</i>	10
5. A Diary of a Student Teacher ... .. <i>Kumari Ruchira Sen</i>	15
6. Primary and Secondary Education in Scotland. <i>Dr. L. Mukherjee</i>	19
7. Freedom in Education. ... .. <i>Sri Shamsuddin</i>	23
8. Book Reviews ... ..	27
9. 'Metric System, ... .. ( <i>Sri J. S. Tandon.</i> )	29
10. Television and Film Help Solve Teaching Problems ( <i>Norman Smith</i> )	34
11. आचार्य विनोबा और बुनियादी शिक्षा .... कुमारी माधुरी घोष,	37

# **0 Goddess !**

AVADHESH DAYAL

Goddess of learning ! bless our struggling minds  
Deliver us from error, sin, and wrong  
Let us all men to right and truth belong  
In which alone the soul, salvation finds

Let us have life and blessed joy together  
Let what we learn be fruitful for our life  
Let us have love and let us ban strife  
United stand through fair or foulest weather

With what we learn let us serve mankind vast  
From darkness deep let us to light all go  
To give up notions false, or old and out of date  
With sufferers let our serving lives be cast  
To give them solace and their boats to row  
To wipe sad tears our great and glorious fate

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## **Editorial**

### **U. P. Educational Budget and Secondary Teachers**

Last month we published a comment on the Educational Budget of the State of U. P. showing some of the features that need an urgent revision. One thing however

needs an immediate stressing, namely raising the emoluments of teachers. Last September a The Education Minister received deputation of Secondary Teachers of the State and assured that he would increase the maximums. of both the High School and

Intermediate Teachers. This would not have satisfied the demands of parity between the non-government and government school teachers, but would at least have given some relief to many teachers of the intermediate grade who have reached their maximum after eight years of their service. In the high school grade too, many teachers have reached their maximum or are about to reach it. He also promised to consider the question of their increased dearness also. Pacified by this assurance, the teachers of the State rejected the issue of an ultimatum for direct action at the Varanasi conference last October, so that the atmosphere for peaceful negotiations may prevail. It seems that this gesture of teachers has been considered a sign of weakness by the government and an atmosphere of complecency has prevailed over the department of education.

As a prelude to the publication of the Budget a rumour was circulated that the government would denationalise the existing government schools and colleges and place them under private agencies. This was apparently done to take the winds

out of the sails of those who demanded parity, for it seems that the promoters of the rumour thought that if the government schools were non-existent the questions of parity would not be raised.

They however forget two vital points, Firstly it is not so easy to abolish the existing government institutions. An attempt of this nature made in 1905 in this very State was frustrated and within a year & the government had to resume the institutions under their control. In 1937 when Sri Sampurnanand became the Education minister for the first time a similar scheme was worked out, but govt. could not implement the same in practice. It is not so easy for the present ministry surrounded and advised by the present government servants to reduce the employment of so many teachers in institutions where patronage could be exercised so easily. Secondly, even after denationalisation, if it were at all to take place, the existing teachers will draw emoluments at the present scale and hence the demand of parity would remain. In short, the promoters of such rumours, it seems judged their critics to be of such a low calibre of in-



telligence that they would be taken in by such rumours. Be that as it may, the budget provisions show that government schools are safe at least up to March 1959 as provision has been made for them up to that time as government schools. This gives the lie direct to the rumours that have been spread to cloud the issues.

But what about the main issue, the question of living wages of the teachers of secondary school, teachers in a large number of aided institutions? The budget is entirely silent, and it seems that the assurance given to the deputations by the Education Minister is not going to be honoured for the provisions of the grants do not show any spectacular rise? If this is the result of the complacency created by the teachers withdrawing their ultimatum, we are afraid it is a very wrong step. It means that the government do not appreciate peaceful gestures and can understand only the logic of strike threat and this is not a salutary lesson to be given to any group of citizens, teachers last of all. Even a mere ant when it is trampled under foot bites with all its might. If teachers are goaded by this to take some drastic steps, who will be responsible for it? Such a

step we feel will be ill advised, it will affect education, it will have far reaching implications on the discipline of the students no doubt. We do not for a moment feel that the late decisions taken to avert the strike at Delhi, West Bengal or elsewhere show timidity on the part of either side, but perhaps belated statesmanship has been shown there too, for surely occasions for such bitterness could have been avoided. We expect U. P. government to be wiser after such instances. Prevention is always better than cure. It was the late Dr Amar Nath Jha who said, "A dissatisfied teacher is a national menace", let our government remove this menace and marshal this potential force of national reconstruction effectively, for effective nation building. For a satisfied teacher is a national asset

## **Demotion to Education**

While congratulating Sri Humayun Kabir as the Minister of Scientific industries and Dr Srimali as the independent minister for the Education portfolio, we can not help expressing regret at the demotion of the minister of education from the rank of a cabinet minister to that of only a minister of State. It was Plato who held the Minister of Public Instruction should

be the most important minister of the State for on him is laid the responsibility of building the future nation. In the days of Pathan and Moghul Kings, Sadar Us sadur held the rank of the fourth minister preceded by the Prime Minister, Minister of Finance and Minister of Justice. So far we had a minister of a cabinet rank. Indian talents have not yet fortunately run dry and this degradation merely means the reduced importance to education that the present rulers are giving. We build dams, we plan to increase commerce but neglect Education and Researches, human side of planning is being neglected for the more material side. Is it wise, is it fair. ?

### Teachers and Elections

We congratulate Shri D. H. Sahas-

ra Buddhé, the General Secretary of All India Federation of Educational Associations, who has been elected a member of the legislature from Vidarbha in Bombay. We hope the U. P. teachers will not be behind their brothers in Vidharbha, we have already returned Shri Laxmi Narain Dixit from U. P. WEST defeating a stalwart opponent, we hope the teaches will likewise elect other nominees namely, Shri Rameshwer Prasad Singh from U. P. East Teachers Constituency, Shri Kanhaiya Lal Gupta, the sitting member, from U. P. West Teachers and Shri Hari Gopal Roy from U P. West Graduates Constituency.

Results will be announced after few days.

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# Confusions, Illusions and Fads in the Education of Indian Educators.

By

(Prof. SHYAMANANDAN SAHAYA, M. A., M. ED., B. Litt, Dublin,  
Asstt. Prof. Patna University).

## PART II

### FADS.

Illusions dispelled, let us now turn to a few educational fads<sup>1</sup> armed with which we, who equip the future educators for their work in the schools make our strut ridiculous. These fads are some of the obsessions of our age. Every student of the social phenomena knows that "each historic society has had its own unique and characteristic obsession, or in other words, its peculiar beliefs that prevailed within it so generally and so completely as to excite no scepticism whatsoever, notwithstanding the now-obvious fact that they were false beliefs. Such peculiar beliefs characterize the society, in which they prevail and constitute the spirit of the age; that is to say, the Zeitgeist."<sup>1</sup> Among such beliefs and practices, which are intemperately urged by us, a few may be mentioned.

We grope blindly after curricular fads. Before mentioning some of these, which have vitiated and rendered ineffective our work in the Training Colleges and the Departments of Education in Indian Universities, we would do well to keep in view, the courses of study for our pupil-teachers. There are certain common subjects, such as Principles (or Philosophy) of Education, History of Education, Educational Psychology, Methods of Teaching, Hygiene, and School Practice. Of these subjects, the one, which has come to occupy the focus of attention and to acquire an exaggerated importance, is Educational Psychology.

Educational Psychology, as we all know, is concerned with the investigation of the Psychological problems involved in education, together with the practical applications of psycho-

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1. American Journal of Sociology, July, 192 .

1. FINNEY, ROSS : A Sociological Philosophy of Education. p. 132.

logical principles to education. And psychology is, in the words of Dr. James Drever, "the science, which seeks to interpret, in psychical or mental terms, the behaviour of living organisms, so far as that is psychically conditioned".<sup>1</sup> This science is, indeed, a great ally of the educator. Firstly, it sheds light on his own nature as well as that of the educand. It tells him of "the innate endowment of the child, of the laws of his development, of the growing complexity of his mind, of the effect of environment, and, above all, of the formation of character." Secondly, he learns from it "how one personality acts on another., how the influence of group-life modifies the individual, how the corporate life of a school assists in the development of a child. Thirdly, it shows him "how knowledge systems are built up, how new knowledge is received into the mind, how we think, and how we reason." And, with its aid, the teacher can know whether the aim of education is possible of achievement ; he can interpret the modified behaviour of his pupil and can discover whether the motives underlying it are worthy;

he can find out whether he has succeeded in influencing character as well as conduct and he can know how an aim of education that is possible is to be realized with a minimum of trial and error." These are the contributions of psychology to education, about which there is no dispute, for it does have the effect of increasing our sanity. But it has the opposite effect, when we allow it to run away with us.

Some of us believe that the educator, equipped with a knowledge of psychology, can mould human nature to any pattern, he pleases. "He becomes a kind of god, while his pupils, whether children or adults, are just raw material, clay in the hands of the potter, completely at his mercy and waiting to receive whatever stamp, whatever form, his psychological wisdom may choose for them."<sup>2</sup> Thus, the psychology of religion will show him how to make his pupils religious. The psychology of the group mind will tell him how to develop the community spirit. And the study of psychology will enable him to develop their intellectual nature or

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1. An Introduction to the Psychology of Education, p. 11.

2. ROSS, JAMES. : Groundwork of Educational Psychology, ch. 1.

3. JACKS, LAWRENCE PEARSALL : Education through Recreation, pp. 49-50



their emotional nature, or their social nature. Such a view leaves out something of great importance out of the picture, and that something is the human personalities of the people. This desire to take control of human beings robs human nature of its birth-right—the power to control itself. Listen to the words of one, who would never consent to be treated as raw material. Lawrence Pearsall Jacks exclaims.

"So long as I think of myself as one of the operators in a scientific conspiracy to do other people good, the picture gives me a sense of power and fills me with complacency. But when I reverse the situation and think of myself not as one of the operators, but as one of the people operated upon—one of the victims, so to speak—my feelings undergo a sudden revolution. I have no desire to be shepherded into heaven by experts in the psychology of religion— I have no desire to be made a good man or a happy man or even a wise man by operations performed upon me by other people. I feel, rather, like

Thoreau, who said that if he heard that somebody was coming to his house for the purpose of making him happy, he would flee to the ends of the earth to get out of his way. My human personality revolts against this dominance of scientific experts. If the man, I am, is a man, whom somebody else has made what he is, then I am not a man at all, I am only a manufactured product."<sup>1</sup>

This attitude of taking control as a potter of a lump of clay is an illustration of all modern scientific thinking, which "is at bottom power thinking, that is to say, the fundamental human impulse to which it appeals is the love of power, or to express the matter in other terms, the desire to be the cause of as many and as large effects as possible."<sup>2</sup> And "Each power involves its own dangers, and perhaps the dangers involved in power over human beings are the greatest," says Bertrand Russell. Of these dangers, Dr. Radhakishnan was also aware when he observed,

".....There have been people in

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1. JACKS, LAWRENCE PEARSALL : *Education through Recreation*, pp. 49-50, *ibid*
  2. *The Scientific Outlook*, p. 179.

this world, who took hold of the weapons of science and the techniques of psychology, organized the cupidities of men into gigantic and terrifying systems of material power."<sup>1</sup>.

Lest these systems might destroy, like the monster who murdered Frankenstein in Mary Wollstoncraft Shelley's story, not only other people, but also the creators themselves, we should take cognizance of the limitations of psychology of educational psychology in particular. For, in the sphere of education, which is our chief concern, this science cannot go beyond a certain point. It cannot accomplish certain things. These are many questions, which it is powerless to decide. These questions concern the aim of education. Aims, ideals, standards, and values, these lie beyond the scope of psychology, which is a positive, not a normative science: dealing with facts as they are, not as they ought to be. For these, we must look up to Philosophy. Which sets the goal before the educator, who is engaged in an ethical activity, which cannot be conceived without an aim. Since, without a clear conception of

the end, the educative process cannot be conducted, nor can the best methods for directing the learning process evolved, Educational Philosophy takes precedence over Educational Psychology. Nor can this latter subject be relegated to a subordinate position the History of Education, at which the presumptuous psychologist looks askance. A study of this subject is indispensably necessary for (1) an intelligent interpretation of educational issues, (2) an effective participation in the solution of educational problems, (3) an evaluation of those educational ideas and practices of the past, that have survived, (4) an intelligent selection of the aims, subject-matter and processes of modern education, (5) the supply of materials for creative thinking, (6) the development of certain valuable attitudes, such as humility and patience, and (7) the cultivation of professional spirit. Besides these uses, this field of knowledge possesses yet other virtues. It is one of the best approaches to a knowledge of the history of civilization. Furthermore, it is an excellent approach to the study of the principles of social, economic, and

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1. Convocation Address delivered in the Gujarat University, on October 8, 1955.



## CONFUSIONS, ILLUSIONS, AND FADS

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political reform. Thus, Educational psychology has pushed into the background subjects of vital importance ; and, by reason of the undue stress laid on it and the unthinking support given to it it has become a curricular fad. I do not know what is happening elsewhere. But, in my own State of Bihar, there is a craze for the Methods of Teaching Social Studies. This is the inevitable consequence of the importance attached to the Social Sciences. We do not deny the need for tracing out fearlessly, frankly, and soundly, the social consequences of the various types of behaviour. Nor have we any quarrel with those who hold that "the social studies in the curriculum furnish teachers with the best source of cognitive material for moral education, and the best opportunity to render such instruction implicit, objective, and convincing.<sup>1</sup> True," by pointing out the functions of the institutions they can make clear what kinds of conduct interfere with

those functions, and hence thwart the needs of life."<sup>2</sup> But, there are certain criticisms to be made on the inclusion of the social studies in the secondary school curriculum. We ask the everage pupil to study" the organization of a world with which he has had very superficial contact."<sup>3</sup> Moreover, such a curriculum "omits religion, languages. art, music ; even science, literature and history are ignored, except in so far as they might be incidental to the subjects studied. So, unless we are to drop these portions of the subject-matter of the social sciences, particularly history, economics, political science, sociology, and geography, there is no hope of escaping from an over-crowded curriculum. And then it is too late in the day to remind those who are devoted to the cause of education that "Only men of wide individual culture are capable of appreciating what the individual culture has to contribute to citizenship."<sup>4</sup>.

(To be continued)

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1. FINNEY, ROSS : A Sociological Philosophy of Education, p. 300.
  2. *ibid.*, p. 300.
  3. LIVINGSTONE, RICHARD : Some Tasks for Education, pp. 6-7.
  4. RUSSELL, BERTRAND : Education and the Social Order. p. 18.

# **Educating Teachers in two Years**

By VIDYA RATNA TANEJA, M. A. (London),  
Govt Post Graduate Training College, Chandigarh.

It was Sir Arnold McNair, who said that the students in the training institutions "do not mature by living, they survive by hurrying". Till recently, this charge was true in the case of Elementary Teachers' Training Course in the Punjab, as it hardly exceeded ten months. There is no doubt that our teachers are trained in a hurry. They are half-baked, as they are not appropriately inducted to professional 'libido'. Short period of training rarely affords the student-in-training or even his teachers an opportunity of ascertaining definitely whether or not he has formed the desirable attitudes and essential skills of teaching. Neither the trainees get time to think and assimilate nor do the trainers get time to stamp their impress on them regarding the correct outlook and technique for the profession. The object of training is not imparting the bits of information about several pedagogical subjects but the training course is meant to create the right type of attitudes. Formation of essential attitudes and

desirable techniques require a longer impact of the trainers and the trainees. It is with this object that the Junior Basic Training Course in the Punjab has been extended to two years, with effect from 1957. The change, though long overdue, is not only in the right direction, but decidedly a step forward.

This change augurs well for re-orientating the whole ladder of teacher-education. It is high time to take stock of all other levels of training: O.T.&M I.L. (training course for language teachers); J. S. T. C.; B. T.; B. Ed.; M. Ed.; etc. In view of the extension of Junior Basic Training Course, J. S. T. C. has been considered superfluous and has, therefore, been abolished. It would be, in the fitness of things, to reorganise the whole of teacher-education only on three levels, that is Junior Basic Training for primary school teachers, B. Ed. or B. T. for secondary school teachers and specialised pedagogical education at M. Ed. and Ph. D. level.

## EDUCATING TEACHERS IN TWO YEARS

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All other courses can, with advantage, be merged into the first two levels.

In revising the curriculum of the Junior Basic Training Course, one great principle, that has been recognised, is that teaching is a profession, not a mere trade or calling. The difference between a profession and a trade is the difference between medicine, engineering and architecture on the one hand and carpentering, blacksmithing and cobbling on the other. The difference consists in the amount of training needed in each case. It is longer in the profession than in the trade. A profession is guided by the fundamental principles and laws of nature, while the trade is guided by mere rules and directions. Therefore, one who follows a profession must be aware of the basal sciences and fundamentals, on which the laws of profession are based, while a craftsman need not be so aware. Under such circumstances, a teacher ought to have a prolonged training.

It has been conceded that teachers need not only be trained but educated. Gone are the days of the magic tricks of the teaching trade. Now,

a bag full of them is no longer a suitable preparation for entering the teaching profession. Elementary teachers should have greater grasp of the subject-matter than they have when they join the training institutions. Professional competence and adequate general education are vital for a successful teacher. However skilful a teacher may be in applying the tricks of his trade, he cannot exercise a proper and desirable kind of general influence on his pupils unless he is an educated person in the fullest sense of the term. And it is no reflection on any one when we say that the average matriculate of today (minimum qualification, for entering a Junior Basic Training Institution, being matriculation) is very ill-equipped as far as his grasp of core-subjects is concerned. On the other hand, equally true is the fact that however well-educated a person may be, he cannot apply his capacity for teaching with the fullest effectiveness, unless his professional training is broad-based. It is the broad-based training, which creates professional sense or value, manifesting itself in scientific approach to the problems of education, proper appreciation of the relationship between the

teacher and the taught and the development of experimental attitude. Through the broad-based curriculum, that has been prescribed, it is hoped that students themselves, through their organisations, will often contrive to make a strenuous and rich life through play-productions, speech-festivals and debates. This indirect education will offer the most formative experiences to the teachers-to-be.

Comparative study of the present pattern and the one which was hitherto current, shows that there is a complete departure from the past. It is not the change in the nomenclature, in certain cases, that makes the difference, but the actual contents and the new outlook, shaping the whole scheme brings in a material difference. The items of curriculum in different theory papers are in consonance with the latest developments and trends in the educational field. If the trainers treat those items with a sense of scholarship, stimulating the trainees to independent thinking, there is every hope that they should serve to turn a moderate teacher into a good one, a good one into an artist and

'by-the-grace-of-God' teacher into a serviceable helper.

Besides giving due weightage to the "sessional-work", the most pronounced feature of the new two-year-training course is the continuation of general education along with the professional training. It was being increasingly felt that our primary teachers were very much ill equipped with the content course or the subject-matter of different subjects, which they were called upon to teach in primary schools. The real ill for inefficient teaching, it was found, lay not so much in inadequate professional education as in inadequate background of content course. In order to tide over this lag, content-course in Mathematics, General Science and Social Studies has been added in the revised scheme of studies. The special emphasis on the teaching of General Science and Social Studies and assigning them a vital role in the new curriculum is perfectly in tune with the latest demands and expectations of our nascent society. The prospective teacher cannot afford to remain out of touch with how the contributions of science are changing and



## EDUCATING TEACHERS IN TWO YEARS

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regulating the social pattern. In our civilization, the understanding of human relationship with its varied environments have fallen behind our advance in material inventions and machine technology. It is, therefore, reasonable to claim that the Social Studies field is the most important one. Certainly, it is one in which progress is most desperately needed. On the whole, this changed emphasis on the professional and content courses will devolve a dual function on the training institutions—Preparation for a profession and personal education of the student.

Broadly speaking the whole training has four aspects viz : (1) Professional courses ; (2) content courses ; (3) Practical skill in teaching and (4) Craft and sessional work. In distributing the weightage to these four aspects, the Committee, framing the curriculum, has taken care not to lose sight of any aspect. They have struck a proper balance among all these, without emphasising any one at the cost of another. Still, a forewarning is essential. In the flush of enthusiasm for teaching content courses, the claims of practical aspect of whole training should not be obviated. Subject-matter-mindedness should, in no way, spell a diminution of practi-

cal skill in teaching.

The degree of success of the reorganised training institutions depends ultimately—as any education must—on the quality of men and women, who teach in them. The Syllabus Revision Committee has recommended that the Junior Basic Training Institutions should be called 'Junior Basic Training Colleges' and the head of the institution should be designated as Principal, while the members of the staff, as lecturers. The suggestion deserves acceptance. Raising of the status of the institution and the staff will guarantee public esteem.

One, however, fails to see eye to eye with the Committee's recommendation that the minimum qualifications of the members of the staff should be B. Ed. degree. This may be accepted for sometime, till better mentally- and intellectually- equipped personnel is available. If the objectives of raising the standard of teacher-education is to be realised, very serious thought will have to be given to the teaching staff of the training institutions. To produce mentally alert teachers, their trainers should be persons, whose own training and education is extensive. It will, therefore, be most desirable if M. Ed.'s are

employed to teach in these institutions. Real insight into 'education and its full ramifications' is got not after B. Ed. or B. T., which courses, so far, are taken perfunctorily, but after M. Ed.

Success in education depends upon one single factor, the teacher. Important as the buildings may be, however effective the equipment may be, the real onus of success of any educational institution depends upon the teachers. The psychology of learning, visual and auditory aids, study of individual differences, making homogenous grouping, methods, techniques and evaluation are important and make distinct contribution to 'total education'. But they fall short of success, unless they are put into effect through competent teachers. Better teachers can be brought into

schools by (1) improving the methods and standards of selection ; (2) raising the quality of training ; (3) promoting the in-service growth of teachers and (4) improving the conditions and status of teachers. Through these very-much-desired improvements, we will secure truly educated rather than crammed teachers.

The new scheme has inherent in it, the highest potentialities of realising these aims. It is genuinely hoped that this will work towards two ends: (1) to preserve the integrity of the gradual growth of the prospective teachers' 'total personality' and (2) to bring in to play their creative powers. Only will and determination are required. Emerson once wrote to his daughter. "It is not what you study but with whom you study, that matters"

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### News.

Prof. K. A. S. Iyer, Vice Chancellor, Lucknow University in a recorded B. B. C talk (London calling Asia service) said on March 24, 1958 that his special interest was general education courses and India hoped to evolve such a course suited to her needs.

He specially mentioned University College of Straffordshire where the first of four years was devoted to a foundation course of 100 lecturers by 30 professors of high calibre, covering humanities and sciences, social and natural.

# The Diary of a Student Teacher.

(Translated from the Original Bengali article of Sri Sudhir Chandra Rai,  
and published by Courtesy, Shiksha Bengali)

By KUMARI RUCHIRA SEN, Lucknow. B. A.,

## PART III

**Monday Jan 22nd**

Perhaps, no body had realised it, but I honestly felt that my teaching so far, had been effective. I can not teach as I want to, I can not go through all the steps required. Oh, the educationists ! 'What a fetish you have made of Activity Methods and Socratic questioning ? Questions Questions and Questions, as if they can be showered on boys and knowledge will spring forth !

Coming to the B. T. class, I felt that my eyes were opened to realities, for the first time. Whatever may ministers and others feel, education should be given the first priority. In other lands, people are alive to its needs, but, in our lands, nobody thinks of education. Those who could think are adorning the chairs of other departments. Education is an untouchable subject. Even the university tries to keep the B. T. stu-

dents at a safe distance away from the Senate and has built a professional college far away from the campus. Its results come last, months after the results of other subjects are published. In the B. T. courses, students have to start their careers afresh, as if all the valuable articles of knowledge are to be placed on the backs of other animals, camels, horses and elephants and the load of the donkey remains to the lot of poor B. T. students.

Quite a number of training colleges have sprung up. But has the country advanced thereby ? Has there been any change in the methods of teaching ? All training colleges are stereotyped, none having the stamp of an individuality of its own. This is not due to lack of men or money. The fact is education has not crossed the borders of administrative red tape. It has not yet entered into our lives. One notices in the so-called

school library, a mere collection of Specimen copies of out-of-date text books in the midst of insanitary surroundings, which repel any incentive to independent reading habits. If a teacher asks the boys to read at home such and such books, the expression in the face of boys is worth noticing. It appears, as if the teacher was committing cruelty to animals. Can they afford to buy the books? No library keeps them. Wherefore can they procure these?

When one looks at our schools, one is reminded of jails. They all have measured areas, measured words and measured talk. We may read about freedom in education, but one gets depressed at the sight of the schools. Teachers as they come out of the school, after their day's labour, have the look as if they have slaughtered some persons or as if they are going to commit suicide! Even we, the B. T. students, heave a sigh of relief after teaching for forty minutes, so uninviting the surroundings are!

We have banished the rod from our schools, we do not even chide the students, but has punishment been banished from the home as well? This has not developed friend-

ly relations between the teacher and the taught. Within the class rooms, our looks are anything but friendly. I can very well imagine the boredom of the students. They have to sit and listen to our harangues, the whole day. Why, it would be far better to listen to gramophone records instead? Perhaps the practice of visiting cinemas has increased, mainly because of an effort to escape this boredom.

While doing my theory course, I felt that during practice teaching, I would be able to affect real improvement, but on coming here, I have to be careful not to go mad—the realities are so painful! But let me withhold my feelings of frustration and go ahead with the specified programme.

In this state of mind, I was to teach Tagore's 'My Unfortunate Country'. I wrote down the lesson plans carefully trying to do justice to the poem. While sitting in the teachers' room, I heard a whisper asking me to reduce assignments in Class VIII. I denied having given long assignments, but my interrogator was not satisfied and hinted that I was lying. I asked him how much assignment would the questioner feel enough. I was told that two paragraphs at a



## THE DIARY OF A STUDENT TEACHER

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time would be enough. When I told that I was doing only one paragraph a day, there was no escape from the double edged weapon, for I was immediately accused of teaching very little. I therefore tried to be apologetic pointing out my inexperience and stating that I wanted to keep the pace of a tortoise. But evidently, the regular teacher was not satisfied, so easily. I then tried to praise his methods stating how, the boys appreciated it. This had its desired effect, he became jovial and even allowed me to see his palm and predict his future. This developed mutual friendship, but the thing, behind it, was clear. Boys were, evidently, in the habit of carrying tales. Oh, to what depth our national character is falling !

Obsessed with this, I went into the class to teach "My Unfortunate Country", in Class IX. I tried to teach according to routine methods so that the poem became as stale as an essay., though I felt in the heart of my hearts that I was killing all chances of true literary appreciation. How can lyrics be taught according to set rules ? Perhaps Montessory realised this and did not deal with children, beyond seven in her course. We did not understand her caution

and made a hero of Herbart.,

Now, English again for class VIII. I do not harbour any grudge against the boys. My predecessor must have begun his task with an indefatigable energy, even though he may not have that interest at the start, yet towards the end he had waxed. Perhaps, had I been a regular teacher, I would have welcomed a shortening of the period due to his taking more time but as a B.T. student, I felt the pangs of conscience at not being able to do my best with the boys. My first duty was to work according to my plan and be able to finish it. I waited outside, staring at him. At last he came out with the only remark that he was sorry to keep me detained.

I started teaching with caution. One of the boys told me that they had poetry on that day. But West's book has hardly any poems in it. I was told that the regular teacher used to select poems from Lahari's Select poems prescribed for class X students. Well, then, like Geography, History & Grammar. the prescribed book for class X was introduced in class VIII for poetry also ! Goodbye to West's idea on New Method of approach

then.!! The teacher makes a fetish of direct method, but lapses into traditional practice in teaching poetry !!! Why then, make a show that you are following new methods rigidly? Perhaps it answers the vanity of the school to say that it follows the progressive methods, when in actual practice, it does not do so regularly. I, therefore, told the students that I shall teach merely the text book. The students grumbled that they

would suffer inconvenience, but I was adamant. Psychologists may say that I tried to use methods of repression but let a psychologist analyse my difficulties. I had drawn a plan which I intended to finish within the next forty-five minutes. I must not be thwarted. My difficulties have to be judged, too.

Anyway, I had my way and went on teaching.

(To be continued)

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# Primary and Secondary Education in Scotland.

(Dr. L. MUKHERJEE)

It has been said truly that Education in Scotland is not an offshoot of education in England but a vigorous parallel growth. Scottish people had an intense belief in education. An act was passed by the Scottish parliament as early as 1496 to provide for compulsory education and it is claimed that it is the first compulsory education act, recorded in history. To a great extent, Scottish concern for education can be traced to the fact that Scotland shared with the countries of north western Europe, Germany and Netherlands in having a mass movement, preceding religious reformation and had the good fortune of having a leader of the calibre of George Knox (1505-72) as the pioneer of the movement for educational reconstruction. As far back as 1560, the Scottish reformers formulated provisions, whereby every town was to have a school and every parish a school master. Although the provisions of this act were not fully carried out, in effect, by the nineteenth century, thanks to the exertion of the churches and various

other voluntary bodies, the number of schools had greatly increased. There was no compulsion to attend regularly for the earlier law was more or less a dead letter, and the success of the school depended largely on the teacher's personality.

The Scots have never regarded education as the monopoly of any one class or community. The parish school was attended alike by the son of the landowner and the son of the poor shepherd and each had equal chances of progressing. The parish school never limited itself to primary education and many a student proceeded directly to the university. There were, however, distinct secondary schools in the burroughs and academies with a more modern curriculum to offer, but the distinction between two branches, primary and secondary, was not so marked in Scotland as in England and Wales.

After the Refoms Act of 1867, it was, however, discovered that inspite of the this democratic procedure and

the presence of parish schools, illiteracy, especially in industrial areas was not quite insignificant. This was the cause of the Education Act of 1872, the great landmark of the nineteenth century educational reforms. This transferred the work of organising and administering education from Church to people. Nearly one thousand school boards were set up, all popularly elected, with power to levy rates to meet the cost of administering existing schools and of providing additional schools.

Prosecution of defaulters was provided to enforce compulsory attendance. As the main aim of the schools, at this period, was the elimination of illiteracy, all that was required to entitle a child to exemption was ability to read and write and a knowledge of elementary Arithmetic. The age of compulsory attendance was 5 to 13. It is, however, commented that the Act, while it made ample provision for elementary education, made none for secondary education. The inevitable result was that while the elementary education advanced rapidly, secondary education did not. The Act also made certain organisational changes, which England has not yet introduced. The Scottish Educa-

tion Department was made the central authority for Scotland, and the Scottish educational policy was directed not by the Board of Education at London, but by the Secretary of State for Scotland.

The Act of 1883 raised the school leaving age to fourteen for all children, who had not obtained a certificate of ability to read and to write and to work out sums in Arithmetic from one of the Scottish Inspectors of Schools. The powers of the local authorities were further extended by the Act of 1908. The authorities could force parents to provide adequate and sanitary clothing and in case students appeared in insanitary clothes, parents could be prosecuted. They were further empowered to provide evening continuation classes for boys and girls upto the age of seventeen.

As the thousand boards, provided by 1872 Act, were far too many to make effective planning and as they had limited resources, the Act of 1918 limited the number of boards to 38. Thirty-three are for the thirty three counties and five are for burroughs—Glasgow. Edinburgh, Aberdeen, Dundee and Leith. Later, Leith has



## PRIMARY AND SECONDARY EDUCATION IN SCOTLAND

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been amalgamaled with Edinburgh. The privately-managed or voluntary schools of each area were brought under the control of the authorities and in 1929, these authorities were called Local Education Authorities. Each L. E. A. was required to establish an advisory council of qualified persons to represent the views of bodies, interested in education. The management of the schools was delegated to a district (a district means a portion of a county and is equivalent to a *Pargana* in India) School Management Committee which had to contain representatives of L. E. A., s, teachers, parents of children, attending the schools and other residents, chosen with regard to the religious beliefs of the parents of children, attending the schools, which were formerly denominational but now transfered to the control of the L. E. A. The Act of 1918, also, provided that the age of compulsion could be raised to 15 provided the L. E. A. had personnel to teach this age group.

As most of the reforms of 1944 Act had been envisaged by earlier acts in Scotland, there was very little to incorporate after the passing of Butler Act in England. Raising of

age of compulsion to 16, when feasible, has now been provided and Junior Colleges, as equivalent to Connty colleges, have been provided for continuation classes.

Perhaps, therefore, one may look to certain differences, that exist in the field of Primary and secondary education between Scotland and England and Wales :—

(1) In the first place, because of a long tradition of looking education as a matter of common local interest, Scottish communities had been more alive to this responsibility than the English, who had left, this as matters of parental concern.

(2) There, thus, exists a fundamental belief of equality of opportunity for the children and the two-way ladder system of education, one with greater chances of progress for the sons of the rich and the other with limited prospects, as has been found in England till recently and which has not perhaps been quite eliminated there, is absent in Scotland.

(3) There are hardly any public schools of the type so common in England. The Seven public schools

of Scotland, are not all residential and the four that are so—Fettes, Loretto, Merchiston Castle, and Glenland—do not enjoy that prestige and popularity as their counter parts do, in England.

(4) There is a tendency for the privately-managed schools to pass into direct control of the L. E. A, S. by becoming what is known as 'transferred schools'. In England, there is a considerable resistance.

(5) Co—Education in the school stage is a rare feature in England but is quite common in Scotland.

(6) The parental participation in school affairs was ensured by the Act of 1918 and this has led to the widespread formation of Parent Associations and Parent Teacher Associations in Scotland, some attached to the individual schools and the others to groups of schools. The parental participation has been quite healthy and the degree of participation in Scotland is much greater than in England.

(7) Though there are no technical schools, as such on a scale provided under the Butler Act for England, yet there are Central Technical

Institutions and technical education provided in the continuation classes of Junior Colleges which makes technical education more comprehensively organised in Scotland than in England.

(8) In the field of Elementary education, the Scottish children change from the elementary to the secondary, at the age of twelve rather than at eleven. This provides them with an opportunity of getting a sounder grounding in the core subjects than the students of England can get. They are also a little bit more matured, with their abilities and aptitudes, better defined. It is no wonder, therefore, that the Morey House Test, which are often applied for testing the students, give a better results for Scottish schools than what one gets, when the same test is applied to the students of an English school, at the age of eleven.

(9) Secondary schools of Scotland are of two types. Corresponding to the English Grammar schools are the Scottish Schools, which admitting students at twelve, give instruction for five and often for six years. They prepare a student for university entrance. As more stu-

dents enter the university (proportionately) in Scotland than in England, the Senior schools are more popular than the Grammar schools of England.

(10) For those who would not go to the universities, there are the Junior schools offering three years' instruction corresponding to the English Modern Schools.

(11) In the field of Service of

Youth, the Scottish people pay more attention than the English and a great attention is paid to the training of Youth leaders in all form of activities, contributing to the mental, physical and spiritual development of the young people.

(12) Provision for the education of the handicapped by physical or mental defect is also better in Scotland than in England.

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### Freedom in Education.

By SRI SHAMSUDDIN, B.A., B.T., M.Ed., Dongargaon, M.P.

"A desire to resist oppression is implanted in the nature of man" says Tacitus. Even in nature we find birds and animals desirous to lead a life of freedom. Nobody wants to live in strict bondages. Thus we see that the will and not force is the real guarantee of any work. In olden days, repression was the order of the time. Teachers, all the time, talked and students silently listened to

them. But this unnatural process could not go on for a long period. People's outlook, with the march of time, changed and they went on adopting more and more liberal ideas. Modern voice for freedom can also be attributed as a reaction to the stern exercise of authority of rigid type in olden days. Today, freedom is the demand not only in education but also in all spheres of life.

Freedom differs in its interpretation, as it is applied to different aspects of life. For example, freedom of the members of the school community will mean free circumstantial scope towards organising and training masses of children profitably and not anything like force or imposition. Freedom for teachers would mean encouragement in respect of taking initiative towards the cause. Freedom of students would consist in providing them a broad scope for the choice of subjects of studies. In the case of the latter, wholesome freedom of body i.e. to allow them full scope for communion with nature physically, will be the interpretation. Confinement will deprive them of all desired blossom. So far their mental and emotional development is concerned, freedom consists in allowing them full and free scope for healthy thinking and acting accordingly. Under such circumstances the students try to find out the solution of their own problems themselves according to their own free will instead of passive reception from outside. Students thereby cultivate the habit of free expression of thought and exercise their in-born power of action instead of the monotony of memorising or cramming.

By giving freedom, it does not mean that a child or any individual in the educational institution is allowed to do whatever unwholesome act he likes to do. Complete freedom would mean freedom in the right direction towards the desired goal. In this way the beast "might is right", will, in the natural course, be rooted out and humanity in the real sense will doubtlessly evolve. To ensure freedom, reasonable rules and regulations are essential. Freedom in school aims at harmonious development of body and mind as well as personality of the child.

It is difficult to educate in the true sense of the terms, unless education is carried on in an atmosphere of freedom. There should be full scope for all-round development of personality along the lines marked out by natural endowments of the child. It does not mean that there should be no class room system at all in the school or no necessity of teaching therein. But it simply means that necessary atmosphere should be created in the school and a new attitude in the teacher. It also means that new methods..... dynamic and so on, be introduced, which give impulse to free activity of body, mind



## FREEDOM IN EDUCATION

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and soul. Under such circumstances, the teacher, as an affectionate parent and not the tyrant, is expected to guide and help them, in the search for truth, encouraging them to feel, think and work for themselves.

Freedom in education, does not, at all, mean the absence of teacher—a guide (a faithful one) or the absence of an authority of an elderly type. The teacher's authority is there but there is no clash between the family—the teachers and the authority, since the teacher thinks himself as one of the group. Here, he is only a leader of the group, guiding the pupils, is exploring new finds for themselves. Freedom for a child means, he is not in bondage, acting according to the sweet will of the tyrant. He should feel that no violence is done to his personality. The child is given full opportunities to educate himself, to develop his powers and to build his own character. Doubtlessly, children cannot really learn anything themselves, so long as teachers go on telling them. This leads to nothing but parrot-like reproduction of knowledge, which ultimately results in mental and moral stagnation, as J. Omen says, "The help of others is

essential, but the authority of others is stagnation".

This freedom in education, also, does not mean that the teachers' task is lessened. On the other hand, it demands greater responsibility, care, skill, ability and character, on the part of the teacher. He has to be more alert and to see that the students themselves think, feel, and act and that their self-initiated efforts are directed to proper channels. They have not simply to order what must be done but have to create occasions when pupils, themselves, will start working, according to the wishes of the teachers.

Here, crops up a question i.e. will the pupils frame their own rules and regulations to bring discipline among themselves or will the authority come in and interfere? For this, we must remember that there are some natural limitations, even for grown-ups in society. Child, as a member of the society, will have to face the same, when he leaves the school and goes to the society. Therefore, real freedom in school will consist in following some rules and regulations in the healthiest possible atmosphere. Free-

dom and discipline can very well be adjusted, on a co-operative basis. They should not be treated as two different parts. One for all and all for one, will bring real self-Government in an Institution. Here rules and punishment will not be thrust from above but each member himself will be a maker of rules. All this will naturally call for greater insight and tact on the part of the teacher' in early stages, when pupils actually need guidance and directions. But gradually it will go on decreasing of initiative in action. The successful execution of this policy will depend on the cordiafity of relationships, between the two.

Freedom is indispensable to any good institution which wishes to realise its aims and ideals. It provides variety of experiences, which is helpful in meeting successfully, various problems of life, in future. Freedom develops energy of mind and spirit, which leads men and women to high attainments of life. Those, who are

handicapped by the slave mentality, can achieve nothing. Freedom develops initiative, courage of mind, vitality of soul and sensitiveness of feelings—creating an atmosphere, in which, all the creative virtues of the personality grow and blossom. Authority based on fear, paralyses the mind, and cramps the spirit.

To conclude, if we want to realise our dreams of 'Ram Rajya' by spreading real democracy in our country, it is most essential to infuse the spirit of freedom among the children, from the early stages of their school carrier so that they may prove to be the worthy citizens of the land. It is said "By means of an authority, to indoctrinate children is to rob the state of what should be its life—blood." We, as the builders of our present nation, should keep the above point in view, before taking any stop in the field of education.

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# BOOK REVIEWS

**PROBLEM CHILDREN ( )** Sri Udai Shanker with a foreword by Sri K. G. Saiyidian (Atma Kam & Sons, Kashmiri Gate, Delhi). 210 pages plus a bibliography and Index of 13 pages Rs 8/-

Perhaps, we have an undue complacency in the matter of juvenile delinquency and seem to think in India, it is not so great a problem as in, say, U.S.A. But, let us not forget, India has her own quota of problem children of various kinds. We have our mental defectives, our dull and backward children as well as aggressive, hyperactive, restless, stubborn and obstinate children in addition to sexually-perverted and delinquent children and perhaps, special institutions, which turn normal children into delinquents. With growing industrialisation of the country, the problem is increasing and Sri Udai Shanker has made a good collection of the cases, which he studied in India and to us, these are more useful than the case studies we get of American children, for problems are always relevant to a particular social milieu, in which children are being brought up.

He has also dealt with cases of fear and anxiety in children, enuresis, insomnia, thumb-sucking, nail-biting, chronic constipation, stammering, sex-education and organisation of child guidance centres, as well as general considerations of psychotherapeutic methods. The book, it is hoped, will prove a valuable guide to teachers and educational administrators as well as M. Ed. students.

(L. M.).

**MATRIBHASA SHIKSHAN** By W. M. Rayburn. Translated into Hindi by Sri Shiv Kumar Lal Srivastava (Oxford University Press, Mercantile Buildings, Calcutta), 180 pages plus 7 of appendix, Rs 3.50 N. p.

Mr Rayburn's book Containing suggestions for the teaching of the mother tongue, has been a well composed help-book for teachers, in training, for many years. With the present role in the teaching of Hindi, which, for Hindi speaking areas, has two distinct roles, as mother tongue as well as a vehicle of inter-state communications, it was expected that the Hindi translation of the book should not be a mere

translation, but an adaptation of the basic principles. The translator has not, however, taken that pain and merely translated the book. We would propose the publisher to maintain a dynamic outlook and see that the next edition should be suitable adaptation bringining out the dual role of Hindi.

(L. M.)

Bunyadi Talim, A Quarterly Journal of Basic Education, in india, (Ministry of Education & Scientific Research, Dehli)

The first issue, nicely printed, contains reprints of Mahatma's Views as well as those of Sri Saiyidian and Srimali.

There are a few original articles namely of Sriman Narayan, and Avinash Lingam. We would expect this

journal to be a clearing house of the activities of basic schools and Nayi Talim Society, in various areas rather than a journal dealing with matters outside its scope as in the article of Mr B. R. Sharma on Punishments. The proper place for such articles is in other educational journals.

(L. M.)

EDUCATION IN INDIA 1955/56 Vol I, & EDUCATION IN THE UNIVERSITIES OF INDIA 1955/54, published by the Ministry of Education and Scientific Research.

These are useful but some what belated reports, but would be helpful to a student or teacher, interested in the statistics or survey.

(L. M.)



# **'Metric System, the new System of Weights and Measures'**

Sri J. S. Tandon B. Sc., L. T.

The method of expressing all numbers by ten symbols is a product of Indian ingenuity, India's unique Conception was given to the world, 2000 years ago by an Indian mathematician and now it has become the basis of all mathematical calculations every where in the world, then came the invention of 'zero' and the 'decimal place' in the science of numbers. Indeed, the foundations of modern science and Technology rest on this concept.

History witnesses the fact that the modern, Metric system, of measurements is the ultimate result of the Indian, number system. A brief account from 'the Pageant of India's History' by Gertrude Emerson is sufficient to convince us that its adoption by India is quite natural, for it is, in a way, our own indigenous system, returning from its conquests abroad.

"Indian numbers, commonly mis-called Arabic were introduced by Indian merchants into Alexandria, probably in the second century A. D.

Asoka used written numerals, five hundred years earlier in his Brahmi, inscriptions, but an unknown Indian Mathematician, about a century before the beginning of Christian Era, made the greatest of all the contributions to Arithmetic, the invention of the place value system and zero. According to this system numerals acquired a value depending on their place or position, in a series of numbers built up on the decimal plan. The same numerals in 12 or 21, for example, express, different values depending on their sequence. The civilized world to-day has prepared the ground for the modern way of counting taking for granted this ingenious system by which all arithmetical calculations can be worked by the use of only nine numerals and zero, and completely forgets what it owes to India for this wonderful discovery.

**India's Adoption of the system :—**

With few exceptions, almost every country has adopted the metric sys-

tem due to its simplicity and utility, Progressive opinion in our country, has always been in favour of adoption of this system but it was only after the Independence of the country, that steps were taken towards the introduction of the metric system all over the country & had the legal sanction by introducing a bill in the Parliament. The Bill, known as the Indian standards of weights and Measures Bill, was passed by the Parliament and on December 28, 1956, it received the President's assent and became 'The standards of weights and measures Act 1956 (Act 89 of 1956).'

This Act, has authorised the government to introduce the metric system all over the country and it also lays down that it will "come into force on such date, not being later than 10 years from the passing of the Act, as the union government may by notification in the Gazette of India, appoint." The standing metric Committee has recommended that the date of introduction of the metric system on a limited scale should be April 1958. A good beginning, rather a complementary reform has already been made with the decimalisation of the coinage.

### *History of the Metric System :—*

The system is known as 'metric' because it uses 'metre' as the primary unit of length. It is one of the most scientific and systematic systems, of weights and measures. In this integrated system, the various units of length, surface, volume, capacity or mass always bear a decimal relation to each other.

The metric system originated in France and is also known as 'French system.' It took birth during the wake of French revolution. In order to make the new system universal and unvarying, it was decided to base the standard of length on nature itself. The 10 millionth part of the earth's quadrant of the meridian (longitude), was at that time declared to be the 'metre.'

The word 'metre' is derived, from the Greek word 'metron' and the latin verb 'Me', meaning 'to measure'. This term was first used for the first time by the French National Academy in one of its reports published in 1793. Such is the brief history of the metre's birth.

### *Standardisation :—*

The 'metre' has been standardi-

## METRIC SYSTEM, THE NEW SYSTEM OF WEIGHTS AND MEASURES

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sed by international agreement. An international prototype of the 'metre' has been evolved and is deposited at the International Bureau of weights and Measures, Sevres (France). This most accurate measure of the 'metre' is a stick or bar of platinum-iridium alloy and the length of the 'metre' is marked on it. It serves as the universal standard of the 'metre'.

The complete metric system of length is built up by multiplying or dividing the 'metre' successively by 10. For its different multiple units, the metric system uses Greek prefixes like deca (ten times), hecto (hundred times) and kilo (thousand times). For the sub-multiples are used the Latin prefixes, Deci (one-tenth), centi (one-hundredth) and milli (one-thousandth).

These six prefixes, along with the main units, namely, 'metre' (for volume), 'gram' (for mass), 'Square metre', (for area) and 'hectare' or 'Sq. hectometer' (for land measurement) constitute the terminology of the metric system.

### *Unit of Weight and Volume :—*

After the standardisation of the

unit of length, the units of mass and volume were also worked out. It was decided that the units of mass and volume should be specific and have a direct relation to each other.

'Litre' was designated as the unit of capacity. It is equivalent to the volume of a cube whose sides measure one-tenth of a metre. The weight of 1 'litre' of water was taken as the standard unit of weight and is known as the 'Kilogram'. The prototype kilogram was a platinum cylinder whose diameter and height are the same viz 39 mm.

### *Why a Change of System is Needed*

The condition of weights and measures in our country is very chaotic. There are as many as 143 different systems of weighing in use while only a few can be said as standard ones. This makes the position very confusing. As regards measurement of volume and area, the situation has been found still worse. Even when certain terms are common they do not represent the same weight.

Interesting revelations have been made by the National sample survey. For example, more than 100 types of maunds exist, with weights varying

from 280 to, 8300 Tolas. The 'seer' also varies in weight from 8 to 160 standard Tolas, as compared to the standards seer of 80 Tolas.

The absence of a standard weight all over the country and the different weights which differ in units from place to place makes the ordinary man feel absolutely bewildered. The worst sufferer is farmer in these prevailing conditions. He can not understand the market quotations because they can be understood only in relation to commodity. He therefore does not get the fair deal in the market.

The need for standardisation is therefore urgent when we are pacing with the civilized world. The scientific and technological development in the country also depends upon one systematised system of units. The task of reforming the system of weights and measures is not only urgent but also of tremendous proportions. It is just cleaning the stinking stables with flush waters. The metric system has a force and it will do more than required in standardisation of the weights and measures.

We need a universal and stan-

dard system of weights and measures for the whole country. The metric system has conquered the greater part of the world and, if we open our gates, it will come as a friend and remove many difficulties of the existing system.

In the field of International trade, the adoption of the new system will be of immense value to us. It will bring the foreign trade of the country in line with the only universal system in the world. The most important advantage of the metric system however is the tremendous simplification of calculations in different spheres of work. Unlike the F. P. S. system or our 'maund-seer' system, which have grown up in a haphazard manner, the metric system is a scientific, simple, uniform and integrated system of weights and measures. Its simplicity is based upon its strictly symmetrical structure.

### ***Conversion Factors :—***

The following are the conversion factors. It will provide a better understanding of the new weights and their equivalents in the old existing units.

# 'METRIC SYSTEM, THE NEW SYSTEM OF WEIGHTS AND MEASURES'

## **Length**

- 1 Kilometre = 0.62 Mile
- 1 Metre = 1.09 Yards
- 1 Centimetre = 0.39 Inch
- 1 Millimetre = 0.04 Inch

## **Area**

- 1 Square Kilometre = 0.39 Square Mile
- Hectare
- 10,000 Square metres = 2.47 Acres
- 1 Square " = 1.20 Sq. yds.

## **Volume :—**

- 1 Cubic Metre = 1.35 cubic yds.

## **Capacity :—**

- 1 Litre = 0.22 Imperial Gallon

## **Weights :—**

- 1 Metric Tonne = 0.98 Ton
- 1 Quintal = 1.97 Hundred weights

- 1 Quintal = 2.68 Mounds.
- 1 Kilogram = 1.07 Seers
- 1 Mile = 1.61 Kilometres
- 1 yard = 0.91 Metre
- 1 Inch = 2.54 centimetres.
- 1 Square Mile = 2.59 Sq. Kilometres.
- 1 Acre = 0.40 Hectare
- 1 Sq. yd = 0.84 Sq. Metre.
- 1 Cubic yard = 0.76 cubic Metre.
- 1 Imperial Gallon = 4.55 Litres.
- 1 Ton = 1.02 Metric Tonnes
- 1 Hundred weight = 0.51 Quintal
- 1 Maund = 0.37 Quintal
- 1 Seer = 0.93 Kilogram.
- 1 Kilogram = 2.20 Pounds
- 1 Gram = 0.09 Tola
- 1 Pound = 0.45 Kilogram
- 1 Tola = 11.66 Grams.



# Television and Films Help Solve Teaching Problems

( By NORMAN SMITH )

NEW YORK — Two giants of the entertainment world, films and television, are just now in the process of developing interesting sidelines in the field of education.

The initiative, though, has actually come from educators rather than entertainers. For American educators are faced with the problem of accommodating a rapidly increasing school population, and one that is spending more and more years in school.

Now, as in Aristotle's time, it is generally conceded that the best way for young people to learn is through close personal association with a wise teacher. Unfortunately, in a world growing more crowded every day it is difficult to maintain an intimate pupil-teacher relationship.

To continue existing pupil-teacher ratios in the face of ever-expanding enrollments would require a vast two-pronged programme of building new facilities, and of teacher recruitment and training. And many educators believe that even if the necessary funds for construction were available,

the second part of such a programme would prove infeasible.

The alternative, now being explored in a number of different ways, is to exploit more fully the potentialities of modern "tools of education," such as television and films.

A good deal of progress has already been made in this direction. Teaching by means of close-circuit (wired) television, for example, has proved successful at Pennsylvania State University and in the high schools of Hagerstown, Maryland. And no less than 24 open-circuit (broadcast) stations are active in the field of education.

Colleges in San Francisco and in Chicago are offering television courses in certain subjects, for which academic credit may be earned, and New York University will do likewise in September—to name only three of the many institutions, exploring this field.

The University of Detroit goes much further in an experiment in "tele-

## TELEVISION AND FILMS HELP SOLVE TEACHING PROBLEMS

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vision teaching" that begins formally, this month. It will offer for viewing 'on home television screens, a complete first-year colleges' course of five subjects, carrying credit, toward a degree.

In announcing this project, the university noted that in another decade, there will be twice as many qualified high-school graduates seeking entrance to colleges as there are today. And the university observed, it will be impossible "to find enough qualified teachers to handle such expanded college classes without seriously lowering the standards of instruction."

The University of Detroit believes that standards of quality and requirements of quantity can be handled effectively by the use of several tools of education, one of them being television.

The new television course will be on the air three hours daily, Monday through Friday. Students, taking the course, will go to the campus once or twice a week, for individual conferences with faculty members and for group discussions and examinations.

This is definitely an experimental project and the university has made it clear that a full four-year television course is still a thing of the future. But certainly, the experience of the coming academic year, in Detroit will be the basis for another step, in that direction.

Lectures in the Detroit course will presumably be "live," though there is no reason why they could not also be filmed for future use. Television, of course, is well suited to the use of all manner of filmed "educational tools," although at present such films are designed primarily for the classroom.

The use of motion pictures in teaching is, of course, not new; the largest producer of educational films, in the United States, has been at it, for 28 years. But up to now, such materials have been devoted exclusively to topics a class could not see otherwise, demonstrations in the physical sciences requiring equipment and procedures, too complicated for the classroom, for example; or visits to the people of far-off lands.

As one producer of educational films has put it. "Nothing can replace

the teacher, but there are some things a film can do that a teacher can't."

Now, however, as a new departure, a complete year's course in high school physics has been filmed. Comprising 162 sessions, this course is designed for use in areas, where there is a shortage of trained physics teachers. The film was made by Professor Harvey White, noted physicist of the University of California.

Similar projects in other fields are now under way, and the time may

not be far distant, when students, in even the most remote country schools, can have as their teachers, foremost scientists and scholars—on film.

In the foreseeable future, televised and filmed courses seem destined to play a more and more important part in American education. Whether the supply of teachers will ever catch up to the demand cannot be predicted now. In any case, for the time being, these new educational tools are invaluable as "replacements" for the teachers who aren't there.

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The International Music Council is preparing for an international congress and a festival of music, to be held in Paris, in October and November next, in connection with the Seventh General Assembly, the inauguration of Unesco's permanent headquarters, and the tenth session of the general conference.

(Unesco Chronicle)

# आचार्य विनोबा और बुनियादी शिक्षा

कुमारी माधुरी घोष, एम. ए. (प्रथम बी. टी. सेवाग्राम ट्रेंड

प्रधान अध्यापिका

राजकीय कन्या माध्यमिक शाला रायपुर (म. प्र.)

शिक्षा सुविचारों की जननी है। आज भारत को विचारों की भूख है। इतने सारे लोग शांति से महापुरुषों के विचार सुनते हैं, इसका क्या कारण है? यही कि आज भारत को इन विचारों की अत्यन्त भूख है, नहीं तो बापू की बात कौन सुनता, विनोबा की कौन सुनता?

महापुरुषों की यही आकांक्षा रहती है कि उनसे सबकी उन्नति हो, सबको ऊँचा उठाने में वे सहायक बनें। यहाँ तक की बच्चे को ऊपर उठाने में जिस प्रकार माँ झुक जाती है, उसी प्रकार दूसरों को उठाने के लिये वे अपने महत्व को भुला देते हैं। महत्व उनका इसी में होता है कि वे झुक जाँये और दूसरे ऊपर उठें। बापू ने जनहित के लिये, भारत की उन्नति शील बनाने के लिये जो अथक परिश्रम व त्याग किया वह हर भारतवासी के लिये चिर-स्मरणीय है। उन्होंने हमें सच्चा मार्ग दिखलाया। अहिंसा, सेवा, त्याग, स्वावलम्बन का आदर्श हमारे सम्मुख रखा। वे राम राज्य की कल्पना करते थे जहाँ सभी समान और सुखी हों। वे ऐसे समाज की रचना करना चाहते थे जहाँ के लोग यह कहें कि पहले हमारे भाई को मिले, बाद में हमें मिले। इससे त्याग के सहारे लोगों की उन्नति होती है। हमें हर क्षेत्र में उन्नति करनी है। यदि हम

दूसरों के हित के लिये त्याग करते हैं तो यह निश्चित है कि हम बापू के सर्वोदय समाज की स्थापना करने में समर्थ होते हैं। उन्होंने हमें स्वराज्य की स्थापना का सही मार्ग बतलाया; उन्होंने कहा—“यदि स्वराज्य स्थापित करना हो तो अपने देश के ग्रामीण बन्धुओं की और ग्रामों की सेवा करो। ग्रामीणों की आर्थिक, सामाजिक, आरोग्यता व राजनैतिक क्षेत्रों में उन्नति करो”। सब प्रकार की उन्नति के लिये जो मार्ग है वह है अहिंसा और प्रेम।

बापू के विचारों से जनता अत्यधिक प्रभावित हुई। उनका आश्रय जिन्होंने लिया या जिनको उन्होंने आश्रय में लिया, वे अगर छोटे थे तो बड़े बन गये, डरपोक थे तो खरे बन गये, कठोर थे तो कोमल बन गये, डरपोक थे तो निर्भय बन गये। उन्होंने सर्वांगीण उन्नति, सर्वोदय, स्वावलम्बन, अहिंसा तथा प्रेम के बल पर जो राम राज्य की कल्पना की थी उसे हम भारतवासियों के कंधों पर छोड़ गये। यह समस्या खड़ी हुई कि हमें भविष्य में कौन सत्य का मार्ग दिखलाये। किंतु कुछ ही दिनों के अन्दर हृदय में परिवर्तन करने वाले एक महान पुरुष को हमने अपने आगे मार्ग दर्शक के रूप में पाया। वे गांधी के ही मार्ग पर निर्भीक आगे की ओर अग्रसर हो रहे हैं। गांधी के

ही समान उन्होंने सर्वथा त्याग किया। वे हैं इस युग के साम्ययोगी-महापुरुष “आचार्य विनोबा जी”।

साम्ययोगी विनोबा भावे की जीवन तपस्या का फल है भूमिदान यज्ञ। उसके पीछे ज्ञान, कर्म और भक्ति की संस्कृति है, जमाने की मांग है। उसमें दुनियाँ ने मानव तथा मानव समाज को साथ साथ बदलने का प्रेमभय मार्ग पाया है। देश के सामने मूल सवाल यह था कि गांधी जी के अहिंसा के जिस मंत्र ने देश को नवजीवन दिया, चेतना दी और स्वातन्त्र्य प्राप्ति में बहुत बड़ा हिस्सा लिया वह अहिंसा का मंत्र क्या गांधी के शरीर के साथ ही लुप्त हो गया? जिस अहिंसा को बुद्ध, महावीर, ईसामसीह आदि संत महात्माओं ने अपनी तपस्या से व्यक्तिगत जीवन में सफल किया, राजनीति के क्षेत्र में जिसका प्रवेश गांधी जी ने कराया वह अहिंसा क्या इतनी दूर जाकर रुक जायेगी। समस्त मानव जीवन को स्पर्श करने वाले इस प्रश्न का उत्तर तेलंगाना के प्रश्न को हल करने वाला प्रथम प्रयास भूदान यज्ञ है। इस क्षेत्र में भी “अहिंसा का प्रथम साक्षात्कार मिला जब पहले बार १८-४-१९५१ को पोचमपल्ली ग्राम में स्वेच्छा से भूमिदान करने की इच्छा प्रगट हुई। उसी संकेत से अहिंसक क्रांति के सामूहिक आविष्कार का यह प्रथम अध्याय (भूमि क्षेत्र) में आरंभ हुआ। विनोबा जी ने भूमि समस्या को सहज हल करने के उस प्रयास पर अत्यधिक जोर दिया और आज हम देखते हैं कि भूमिदान की कौन कहे, इसके साथ साथ विभिन्न प्रकार के दानों की प्रथा चल पड़ी है। जिस प्रकार से बीज बो देने के पश्चात् उससे अंकुर, पौधे व फल

निकलते हैं। उसी प्रकार से भूदान के प्रारंभ होते ही देश के अन्याय्य हितधारियों के प्रयास से भिन्न भिन्न प्रकार से देशवासियों में त्याग और दान की हितकर भावनाएँ उत्पन्न हुईं। उसी के परिणाम स्वरूप आज आन्दोलन के जरिये भिन्न भिन्न प्रकार के दान लिये जाते हैं जिनमें विशेषतया संपत्तिदान, श्रम दान, सोधनदान, कूपदान बुद्धिदान और जीवन दान सभी हैं।

आज हम देखते हैं कि भारतवासियों में प्राचीन आदर्श संस्कृति पुनः जागृत हो रही है। प्राचीन पुरुष अपना सर्वस्व देकर भी संतोष पूर्वक दूसरों की भलाई में लग जाते थे। वे अपना लक्ष्य जानते थे। ईश्वर ने हमें शक्ति प्रदान की है। हम अपनी शक्ति के अनुसार स्वावलम्बी रहकर सुख पूर्वक जीविकोपार्जन करेंगे। आज भी मनुष्य देश हित के लिये संपत्ति, भूमि, श्रम देने को तैयार हैं। वे जानते हैं दूसरों की भलाई में उनकी भलाई है, दूसरों की उन्नति में उनकी उन्नति है।

विनोबा के भूदान ने लोगों के हृदय में महान परिवर्तन किया। जब लोगों ने भूमिदान, संपत्तिदान, श्रमदान, साधनदान, कूप, अलंकार बुद्धि और जीवनदान के महत्वपूर्ण उद्देश्यों की ओर ध्यान दिया तब मालूम हुआ कि इसमें सब लोगों को सहयोगी होना है। दान में प्राप्त वस्तुयें जनता में ही बाँटी जावेंगी। सब जनता में ही वितरण की जावेगी तो दान की आवश्यकता क्या है?

उपरोक्त प्रश्न का हमें तेलंगाना में विनोबा जी के दिये गये भाषण से प्राप्त लेता है। जिसमें उन्होंने वामन अवतार (देव) के महत्व को कहा था।



वामन अवतार के तीन चरण हैं जिसमें से एक भूदान यज्ञ है। दूसरा चरण संपत्ति दान के रूप में शुरू हुआ और तीसरे चरण के रूप में “में सबको गरीब की सेवा में लगाने वाला हूँ।”

विनोबा जी को भूमिदान से संतोष है। वे इस सनय इतनी जमीन प्राप्त कर चुके हैं कि वे भूदान आन्दोलन के विषय में लिखते हैं कि यह आन्दोलन इस दशापर पहुँच गया है जो अभिमन्यु की हुई थी। इस चक्रव्यूह को या तो जोड़ना है या खत्म हो जाना है। निःसंदेह अब तो कार्यकर्त्ताओं को इस आन्दोलन में साल छह मास के लिये नहीं आना है। साल दो साल की आपील तो राजनीतिक पक्षों या विद्यार्थियों से है।

यह कार्य केवल भू प्राप्ति या वितरण की ही नहीं है परन्तु हमें सर्वोदय समाज की रचना करना है, सर्वोदय समाज के रचना अनुसार जगह २ राम राज्य स्थापित करने हैं। उनके लिये तो ऐसे कार्य कर्त्ताओं की जरूरत है जो इसमें अपने को खपा दें; इसीलिये वे रचनात्मक कार्य कर्त्ताओं से, गांधी सेवकों से विशेष उपेक्षा रखते हैं। क्योंकि गांधी जी के तालीम से तपे हुए सेवक यदि इस काम उठा लेते हैं तो आन्दोलन ऐसा प्राणवान हो उठता है जो गांधी जी के समय की याद दिला देगा। गांधी जी के मार्ग पर चलकर ही यह यज्ञ अपना कदम बढ़ा रहा है। गांधी जी के सिद्धान्त आज युग की समस्या की कसौटी पर चढ़े हुए हैं। अब यदि राजनीतिक क्रांति के बाद आर्थिक और सामाजिक क्रांति यदि हम गांधी जी के ही रास्ते

पर चलकर जनशक्ति के द्वारा नहीं लाते हैं तो अहिंसा की विधायक शक्ति का आविष्कार हो नहीं सकता।

गांधी जी के सिद्धान्त हमें प्रोत्साहन दिलाते हैं कि नर, नारी, बालक, बालिकाएं, ग्राम शहर सबकी उन्नति करना है। गांव गांव में सुधार किये जावेंगे। विद्यार्थी व शिक्षक ग्रामों में श्रमदान करेंगे। लोगों को शिक्षित (साक्षर) बनावेंगे। गांवों की सफाई ग्राम वासियों के सहयोग से करेंगे। उनकी आर्थिक, सामाजिक व धार्मिक विषमताओं को दूर करेंगे। किंतु ये कार्य सभी नहीं कर सकते। बहुधा जन साधारण जो सेवा कार्य में सहयोग देना चाहते हैं उन्हें अल्पज्ञान रहता है। वे सफल कार्यकर्त्ता नहीं होते।

आज ग्रामों की सेवा के लिये भारत सेवक समाज जैसे दल की स्थापना हुई है जिसमें कार्य करता स्वयं प्रशिक्षित हों। लोगों के हृदय में कार्य करने की रुचि उत्पन्न करते हैं।

वे कार्य कर्त्ता जो ग्रामों में जावेंगे उनका सम्बाध अधिकतर बृद्ध नवयुवक पुरुषों व स्त्रियों से रहेगा। वहां के बालकों की नींव भी मजबूत करनी है। विनोबा जी का कथन है कि आधुनिक काल के बालकों, युवकों व कार्य कर्त्ताओं का ज्ञान संकुचित रहता है। उन्होंने एक सुशिक्षित, व्यक्ति से कहा—“कृपा करके मुझे स्टेशन तक जाने के लिये एक नक्शा खींच दीजिये”। उस सज्जन ने राह चलने उत्तर दिया “मैं नक्शा नहीं खींच सकूंगा क्यों कि मैं भूगोल का प्रोफे-

सर नहीं नहीं हूँ। मैं तो विज्ञान का प्रोफेसर हूँ।”

आज ज्ञान के इतने टुकड़े हो गये हैं कि विज्ञान सिखाने वाले आदमी को अपने घर से स्टेशन तक का नक्शा खींचने लायक ज्ञान भी नहीं है। यह हुई ज्ञान के टुकड़े फ़रोशी की बात। लेकिन आज तो मनुष्य के ही टुकड़े हो गये हैं। आदमी के दिल दिमाग और हाथों का आज एक दूसरे से सम्बन्ध नहीं रहा। जो हाथ का काम करता है वह दिमाग का काम नहीं कर सकता। जो दिमाग का काम करता है वह हाथ का काम नहीं कर सकता हाथ या दिमाग से काम करने वाला हृदय मानों उनके साथ ही नहीं हैं। विनोबा जिस समाज के बारे में कहते हैं उसके दिल दिमाग और हाथ का सम्बन्ध साबित होगा। उसमें ज्ञान कर्म और भक्ति का समन्वय होगा। वे भारत में पक्की बुनियाद डालना चाहते हैं जिसके आधार पर आज भी शिक्षा शास्त्रियों ने शिक्षा की पद्धति में परिवर्तन किया। अब वे नई प्रणाली से शिक्षा कार्य करेंगे।

जाकिर हुसेन की समिति व वर्धा एजुकेशन कांफ़्रेंस ने शिक्षा पर विशेष प्रकाश डाला। गांधी जी द्वारा संचालित वर्धा शिक्षा योजना की सफलता ने शिक्षा शास्त्रियों का ध्यान बुनियादी शिक्षा की ओर आकृष्ट किया जिसका ईद्देश्य “शिक्षा योजना विद्यार्थियों को प्रत्यक्ष धन्धे सिखलाते हुए शिक्षा देने की योजना है।” बुनियादी शिक्षा प्रणाली के मूल तत्व निम्न हैं—

(१) यह प्रणाली अहिंसा पर आधारित है।

(२) निःशुल्क एवं अनिवार्य शिक्षा ७ से १३ वर्ष के बालक व बालिकाओं के लिये।

(३) मातृ भाषा शिक्षा का माध्यम हो।

(४) इस प्रणाली से हस्तकला व अन्य कलाओं को विद्यार्थियों में केन्द्रित करना।

(५) शिक्षा को उतना स्वावलम्बी करना कि प्रत्येक का वेतन हस्तकला आदि से प्राप्ति हो सके।

विनोबा जी चाहते हैं कि प्रत्येक मनुष्य को भिन्न २ प्रकार का ज्ञान हो। उसे सभी विषयों से रुचि हो, आज प्रत्येक पाठशाला में सब विषयों का अध्ययन विद्यार्थियों द्वारा होता है। हर एक विषय का ज्ञान थोड़ा २ हो जाता है। इसी बात को पहले लोग नहीं समझ पाते थे। वे कहते थे कि जिस विषय को वे पढ़ें उनका पूर्ण रूपेण अध्ययन हो। अंश मात्र के अध्ययन से किसी प्रकार का लाभ नहीं होगा। किंतु यह निर्माण का मुग है। आज सब यही सीखते हैं कि सभी लोगों के थोड़े २ परिश्रम से ही देश का निर्माण होगा बूँद २ से ही घड़ा भरता है टुकड़े २ से ही रस्सा बनता है। ईंट ईंट से दीवार बनती है। जिस चीज का आज हमें कम ज्ञान है उसका ज्ञान हमें भविष्य में अधिक मिलेगा। आज स्कूलों को बहूउद्देशीय शालाओं के रूप में परिणत किया जा रहा है। इससे विद्यार्थी शाला में सब प्रकार की शिक्षा प्राप्त कर उस विषय को अपनावेंगे जिसमें उन्हें विशेष रुचि होगी। विनोबा जी शिक्षा संसार में महान परिवर्तन करने में सहायक हैं। गांधी जी के सर्वोदय को कार्य रूप में परिवर्तन करने का आपका महान योग है।

(कमशः)

# बालक बालिकाओं के जीवनो को प्रभावित करने वाली किशोरोपयोगी अनुपम पुस्तकें

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३ सौर्य परिवार	II-)	१९ विचित्र प्रकृति	II-)
४ अन्त्याक्षरी—१	II)	२० अनोखी कहानियाँ	II)
५ अन्त्याक्षरी—२	III)	२१ सच्चा प्रेम	I-)
६ चार चाँद	II-)	२२ पौराणिक कहानियाँ	II)
७ वीर गाथा	III)	२३ सामाजिक अभिनय	II-)
८ देश-देश की दन्त कथायें	III)	२४ वज्ञानिक अभिनय	II-)
९ सेवाग्राम को तीथ यात्रा	II-)	२५ कथा कहानी	III)
१० बाईसवीं सदी में रुस्तम	II)	२६ दुरुह यात्रायें	II)
११ त्रभाषिक नाम कोष	१)	२७ गाँव के भीतर	III)
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## बाहरी प्रकाशन

१ चतुरिया	≡)	९ बेसिक कहानियाँ भाग ३	II)
२ लोकोक्ति रत्न माला	I-)	१० " " " ४	II-)
३ द्वारजीत	२)	११ " " " ५	III)
४ ग्यारह कहानियाँ	१III)	१२ स्वास्थ्य जीवन	III-)
५ बौद्धार	१I)	१३ दक्षिण पथ	१I)
६ मंजरी भाग ३	I)II)	१४ संसार के कुछ अद्भुत दृश्य	II)
७ बेसिक कहानियाँ भाग १	...	१५ स्वास्थ्य प्रदीप	II)
८ " " " २	I-)	१६ आल्हा	I-)



९	न्यू मेथड उर्दू प्राइमर	—)III	२६	दियासलाई	—)
१०	Patriotic Poems II (Urdu- edition)	—)	२७	कोयला	—)
११	मुख्तसिर जदीद इल्म हिन्दसा भाग १	१I)II	२८	गैस	—)
१२	नये तुर्क और तुर्की	३)	२९	सूती कपड़ा	—)
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१४	जदीद इल्म उल्लरुज़	III)	३१	इल्म उल बुलागात	III)
१५	सरोजउल अदब	१I)	३२	जिस्म की हिफाज़त भाग २	III)
१६	तारीख अहल हिन्द भाग ३	III)	३३	इन्तखाब अग्यार दानिश	II)
१७	बच्चों की दूसरी किताब	—)	३४	चार मुक्कादह	१)
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२१	तारीख अहल हिन्द भाग २	१)	३८	हाई स्कूल तन्वियात	३II)
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२३	इंतज़ाम मदारिस के लिये इशारात	१I)	४०	मसनवी मीर हसन	II)
२४	हिन्दुस्तान का तवारीखो एटलस	१I)	४१	अकबर नामा	३)
२५	आक्सफोर्ड इण्डियन स्कूल एटलस	III)	४२	अनवार सहेली	१II)
			४३	जदीद इल्म उल्लरुज़	III)

टी० सी० ई० जर्नल्स एण्ड पब्लिकेशन्स लि०

१९, हेवट रोड, लखनऊ

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टी० सी० ई० जर्नल्स एन्ड पब्लिकेशन्स लि०

१९, हेवट रोड, लखनऊ

वर्द्धिण भारत पब्लिशर्स—श्री अनाथ विद्यार्थी गृह प्रकाशन ६२४ सदाशिव पेठ, पूना २