



THE EDUCATIONAL REVIEW

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The Educational Review

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INTERNATIONAL CO-OPERATION IN SCIENCE EDUCATION

By

Leonard Rule

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 detail. The films will be made in the language of the countries producing them, but some may also be made with an English sound-track. 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 indiscipline 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.

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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 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 to-day 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 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 30 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.



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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?

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

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

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

Sudarshan Ahluwalia, M.Ed., Research Fellow in Education, University of Jabalpur, Jabalpur. (M. P.)

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 hereunder:

- (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 deterioration 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 Exhibit 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 Raghoraj Sing 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, Muktabs of Madrasahs, the chief object or 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 1825-25. 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 officer, 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 Rajsahi. 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, Tirupparaiturai.

(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 his department. His knowledge and mastery is his towering strength.

* Vide 'Source Books of History of Education in the Bombay Province,' Part 1, 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 unfailling 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.

INDIA'S CONTRIBUTION TO EDUCATION

By

Dr. V. N. Sharma, principal, Childrens Garden School, Madras:

Ordinary schools could not cope with the demand of studies for specialisation as the subjects the students had to master increased to a huge bulk and it became necessary to cut down such subjects as did not come under the definite plans of their normal education. The branches of studies thus cut down were taken up by the special schools known as *Sutra Schools*, and in the earlier period of their foundation these were located in the mother-institutions alone, but later on, as students increased in number, they became independent from the main institutions with their own staff and with their own definite rules for admission of students.

In the Vedic and Post-Vedic periods, we find only three types of such special schools mentioned in the literature preserved for us, but with the advent of the Buddhist schools, their number increased to a great extent, providing scope even for such subjects as did not come under the traditional list.

In all these special schools good knowledge in all the traditional subjects was demanded as a pre-condition for admission, and a pupil was usually admitted into the special school when he was twenty-one years old and in some exceptional cases, even earlier. The course of study in these schools lasted for twenty years, and in some cases it was a lifelong study.

A student spent in this specialisation usually about five years, if he happened to select advanced literature including Grammar, Lexicology, Rhetoric, Poetry, Drama, Logic, Metaphysics and Theology demanded from students from ten to fifteen years. *Smritis* (Codes of Law) and their commentaries took up ten years. *Mythology* (*Puranas*) and *Tantric* literature

and all ritual codes connected therewith demanded fourteen years. ('Sir Brajendra Lal Seal: *Indian Education Past and Present*, Prabuddha Sarata' for 1928, p. 468).

There was harmony and friendly atmosphere in all the schools; the teachers never depreciated to their pupils other subjects, and as a matter of fact they encouraged them to study as well in order to realise fundamental unity in all aspects of knowledge, and it is said that they further arranged instruction in them as well when they found it necessary. Further, we find all the sacred studies pertaining to each school formed its own curricula for the guidance of its own students. The school of *Bṛhad Brahmana*, among its curricula, imparted instruction in the Vedas, Vedangas, *Ithihasa* (History), *Puranas* (Mythology), *Vidya*, *Sloka*, *Sutra* (Aphoism), *Anuvyakyana* (Commentary). The subjects according to this school were linked together and taught as such, unlike the method adopted in the later periods, and a thorough understanding was thought necessary before a pupil commenced his specialisation in his branch of studies (*Bṛhad Brahmana*. Up. II. 4. 10). There was no tendency of over-specialisation; as a matter of fact, teachers enjoined on all their pupils a well-balanced knowledge in all branches of studies, even though they happened to spend their time and energy in some particular subject. Besides this, time after time, they never tired of bringing home to their pupils in every aspect of instructions even in such subjects as *Polity*, *Economics*, *Medicine*, in *Fine Arts* etc., the one *Dharma* behind all forms, all names, and all objective knowledge, the *Arya Dharma*, because, without this *Dharma* an understanding of the First Cause, an explanation of the universe and of its

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 (Ithihasa), in 'Puranas' (legendary narratives), in 'Narasmi' (invocational verses in honour of ancient sages and 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

these 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 *Bharttrihari'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.

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,

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 perfect 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.

Letter To The Editor

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 promotion. 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 districtwise 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 68 lakhs.

[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 educations 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

per cent grant for translations in regional languages of all reference, science and technical books.

x x x

The Education Minister said that children under five should be properly trained and taught to be disciplined to fit them to receive education in elementary schools.

22-3-61 Sri C. Subramanyam informed the Assembly that in the S.S.L.C. Examination held in October 1960, only 24% had passed.

25-3-61 Fortyseven elementary school teachers have been awarded State Awards in recognition of their meritorious services.

6-4-61. At the Hindu High School, Madras, the centenary of the late Professor M. Rangacharya was celebrated before distinguished audience. Glowing tributes were paid to the amazing width and depth of the Professor's scholarship in science, philosophy and sanskrit, his courage and patriotism, his greatness as a teacher and his eloquence as an orator. Dr. C. P. Ramaswami Iyer unveiled his portrait, Sri K. Balasubramania Iyer, an old student, delivered the centenary address, and Sri Rajiva released a reprint of his English translation of the *Sribhashya*.

12-4-61 The Prime Minister said that it would be a great national tragedy if boys and girls in the country could not continue their studies for lack of money. He added that merit scholarships would be liberal.

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