


THE EDUCATIONAL REVIEW

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The Education of School-Teachers

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The field of education is vast in the world. There are various branches of education. The education of teachers is a specific one. Somebody truly said that "the teacher is all for all. He is an actor, a psychologist, a nurse, a counsellor, a foster-parent, a janitor—all wrapped up into one". "He is the fount of all knowledge, the funnel for the wisdom and experience of the ages....." This denotes that teacher education conveys a specific meaning before us.

The education and training of teachers is the crucial problem of our present educational world. Why does a common man want to be a teacher, or why is teaching preferable? This is a question before us which should be briefly considered here. Under this question, the answers vary into three main categories:— Some men say that they want to teach because they like children. A second group may say they wish to teach because they are interested in learning or in a particular subject. A third lot may say that they want to do something useful and consider that teaching is a worthwhile job. So, there would probably be fairly common agreement that no one should teach who dislikes children.

The education of teachers is a kind of professional education which may be named as 'teaching'. Teaching is an art, and like all arts it can be learned with varying degrees of proficiency. Some teachers are so gifted by nature that they

can perform as good teachers without learning the arts of teaching, just as some singers can have brilliant musical careers without studying voice culture. The preparation of teachers is the most important task of professional education. Our teachers must be students of the nature and growth of the human organism and of human behaviour. Simultaneously, they must present certain attitudes toward human personality and the entire field of human relationships.

Now, it is justified to focus some light on the points which may be considered under the education of teachers.

Firstly, there is no end to teacher-education. It begins at the cradle and ends at the grave. Teachers are busy in the field of knowledge for the entire life. "They spend twelve hours a day searching for truth and the other twelve hours searching for error". Teaching and studying are the eternal programmes of their lives. Consequently, a teacher's education is never completed. It is often said that teachers are born, not made. There is some truth in this statement, but there is no reason to link it to the idea that a born teacher or good teacher needs no formal basic education in psychology, method, sociology and similar other fields of studies. There are excellent teachers whose level of formal college education is not high, but in general it may be assumed that a good teacher would be better with a more extensive educational

background. Certainly, this idea is widely accepted.

As an old conception, a teacher could teach anything he knew well, and the main qualification was to "know more than the kids." This conception resulted in preserving rather low standards for teacher-certification.

Secondly, institutions that provide teacher-education differ in the quality and size of their faculties and in the adequacy of their educational facilities. Some teachers' college libraries lack sufficient books, courses of study and other materials necessary for the education of teachers. Some training colleges make no provisions for laboratory experience. On the other hand, some arts colleges have competent and up-to-date professors of education. They sympathetically see the needs that teachers have for a wide basic education in pedagogy. In well established colleges teachers keep abreast of the best thinking in their fields of studies. In general, prospective teachers in the teachers' colleges are able to select from a wide offering of education courses. Teachers' colleges which have good laboratory-schools, fine libraries, and adequate teaching staffs are always helpful in teacher's education.

Thirdly, we see that institutions which provide teacher education, differ widely in the basic interests and philosophical orientation of the faculty. Some institutions have the reputation of turning out brilliant scholars in the academic disciplines. Some take pride in preparing teachers of arts, music and physical education. Hence, we can say that the education of school-teachers is evaluated variously.

The teacher should be educated like a child who is to be morally educated by exposing it to the natural consequences of its acts. The actual discoverer, before his discovery, has a great deal of knowledge. The whole problem of education for him lies in the conception of education. So, the aim of teacher-education is to form

character or to produce good individuals from the childhood.

Teachers should be taught in such a way so that they must have faith in education. Teachers should always be faithful in education from the economic, social and professional points of view. Education or say, training of teachers is closely related to the functions they are to perform in their respective schools. Hence, instruction or guidance is the one thing needful in teacher-education. Because our desires are determined by our interests, and our interests are determined by instruction. The teacher, under training, "should be made to act like a gardener who affords a plant every opportunity for natural growth, and should not act like a gardener who attempts to do something unnatural with a plant."

The education of teachers should be an ideal one. It should develop the personality of teachers, and it should generate in them a healthy attitude towards the social and educational life of the community. This education should help to adjust them into the school situations they go to work in, and to perform their duties efficiently. As far as possible, their education should be according to the needs of the schools where they have to work in. The object of teacher-education is not only to make good teachers, but also to make them good persons in society.

A good system of education of school-teachers must necessarily be diversified to meet different and varying interests in them. The education must fulfil the objectives in view. It should prepare the individual-teacher as a worker and producer. It should make good and wholesome citizens and should fully develop the many-sided aspects of their personality. Further, the modern teacher should take pride in the status of his profession.

If we ever expect to be successful in teacher-education, we shall achieve such success only when we exemplify the kind of teaching and life of our pupil-teachers.

Growth of 'Self' in Infants—an Observational Study

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Modern Psychology

Psychology is the systematic study of one's 'psyche'. Psychology is, therefore, concerned from the very inception with the study of the 'self'. 'Psyche' originally meant the 'soul'. The soul has the dictionary meaning as 'that part of man which thinks; feels, desires, etc'. It indicates that 'psyche' is the agent that makes possible the cognitive, affective and conative processes complete. In other words we can say what the individual thinks, feels and does is due to his 'soul'. The Sanskrit word for this is *jiva* or *atman* or *Brahman*. 'Atman' reflects what an individual is. It therefore coincides or even imbibes the meaning 'self'. In the Chambers' Dictionary 'self' means, 'one's person' i.e., the individual in its being. It is therefore clear that 'psyche', being a word wider in meaning, includes both 'soul' and 'self' in it, and hence psychology is the study of the organism living in the world of experience and behaviour.

The two words above, 'experience' and 'behaviour', are noteworthy and have their respective importance in the study of psychology. They no doubt envisage the whole gamut of psychology. Modern psychology cannot leave the subjective aspect while studying objectively. Experience suggests internal working and behaviour the manifestations outside, which we take as the theme of modern psychology and on which we base our study. Therefore, unlike in the past, when psychology was engaged in an intangible study of 'soul', it cannot now make headway scientifically, unless it takes in its purview 'behaviour', i.e., the outer manifestation of the inner self. The behaviour of an individual devoid of self is beyond the imagination of human beings, and one may rest assured that one cannot think of selfless behaviour. Today,

psychology stands for the scientific study of the behaviour of the organism which has behind it, indeed, a self. This view of modern psychology cannot be challenged and is accepted by all.

Implications of Scientific Study

Modern psychology has adopted new methods of study on scientific lines in order to give a more concrete and reliable reply. It has therefore used, among other scientific methods, the method of observation and experimentation. This new trend in the use of the scientific method has brought in better results wherever psychological investigations have been carried out. The method of observation is next in importance and accuracy to experimentation. Observation is also a sort of experiment, but without precise tools. Observation is one of the important methods of studying behaviour, especially that of the child or the infant, because they are not able to introspect and give any reports of themselves. All the investigations in the field of child psychology would have remained undiscovered without observational studies. Observation therefore is the means of study in the case of infant behaviour. This has been made the basis of study in the present case also.

The concept of self

The question can therefore be posed whether this self, which cannot be outwardly seen, but can be objectively studied, is a characteristic of human beings or of all living beings. To the philosophers, this is the essence of the human organism, and that is why this branch of knowledge in the long past was a part and parcel of philosophy, and psychology was termed a study of the soul. But the behaviouristic school of thinkers did a great service by

replacing the self with an outer surface in the form of behaviour to be seen, observed and studied objectively. The study of behaviour which is the expression and activity product of the self, has no doubt made psychology a science which could use the scientific method of observation.

Writing in his book, *The Groundwork of Psychology*, F. G. Stout states: "It is through the process of motor adaptation that we apprehend the contents of our sense-experience as qualities entering into the constitution of external things. But this presupposes that the external thing does not consist for us merely in the sensible features by which it is qualified. There must be something to which these sensory contents are referred as attributes." In this quotation 'something' has a clear reference to the 'self', the pivot of psychological study. At another place, he writes, "When I listen to the sound of a bell.....I attend to it. I discriminate it from other simultaneous sounds and perhaps compare it with these.....etc." Also, "Consider the following list: rejoicing, hoping, fearing, desiring, disliking, believing, questioning, doubting, being perplexed, feeling interest, failing to understand, purposing choosing. Each of these psychical states implies by its intrinsic nature a reference to something other than itself, which in common speech we should call its object". Again, "The inner being of external things is apprehended only as a counterpart of the percipient's own subjective experience. On the other hand, it is only in contrast with external things and in relation to them that he becomes distinctly conscious of the self.....The growth of the individual's acquaintance with the external world is in itself an extension of his own being".

The above lines indicate clearly the self is the inner being or the person within. The self in psychology may therefore be taken as that innate quality of an organism which makes it aware and conscious of its existence in relation to others and thereby makes efforts to adapt itself to the situation it is put in or it has to face.

In fact, the self is the innate power of making behaviour patterns, be they physical, emotional, or intellectual. This has been explicitly illustrated by Prof. Stout when he says: "The skin and what lies inside it is apprehended as belonging to the self; what lies outside it is apprehended as the not-self".

Projection of the self

The manifestation of the self is found in the behaviour of the organism. After all what is behaviour? 'Behaviour' is the attempt and activity of the living being guided by the self. It is possible that behaviour may be conscious or even unconscious, rational or irrational and instinctive, individual or social. "For example, the visual presentation of our own body and its movements is like in nature to the visual presentation of surrounding things, and forms part of the same continuous field of view. When I move my hand, the motor adaptations by which I follow the movement with my eye are such as would be required in following the movement of another man's hand or an inanimate object. But in the case of my own hand, the visible changes are initiated and maintained by my own motor activity; hence I tend to regard similar visual appearances when they are not initiated by me, to follow from what in popular parlance is called a "force" or "energy". This "force" or "energy" forms no part of the sensible appearance in terms of the percipient's own subjective life". This quotation says that the self is therefore the main key that helps the unfolding of what is within. What an organism wishes or desires within as stimulated by environment, it feels within or is realized by the self; and that experiencing within results in behaviour. This is made more vivid by the following quotation from the *Encyclopaedia Britannica*: "..... but few consider that underlying all common sense thinking, there lurks the same natural precipitancy. We attribute to extended things a unity which we know only as the unity of an unextended subject; we attribute to changes among the

extended things what we know only when we act and suffer ourselves; and we attribute further, both to them and their changes, a striving for ends which we know only because we feel. In asking what they are, how they act, and why they are thus and thus, we assimilate them to ourselves, in spite of the differences which lead us by and by to see a gulf between mind and matter. Such instinctive analogies have, like other analogies, to be confirmed, refuted, or modified by further knowledge, i.e., by the very insight into things which these analogies have themselves made possible. That in their first form they were mythical, and they could never have been at all, unless originated in this way, are considerations that make no difference to their validity, assuming, that is, that they admit, now or hereafter, of a logical transformation which renders them objectively valid.

In this connection, one thing more is to be borne in mind, that the organism is always conscious of the self; otherwise its activities can never be organised, coordinated and purposeful. The consciousness of being a self leads to intercourse with an other self, and as such it is inseparable. The interpretation of the behaviour of others by an individual is fundamentally based on his own subjective or self-experience. Hence, in the growth of the mental life of every individual, he is always conscious of his own self as well as of the selves of others, and in such relationship the individual self projects and manifests itself in the form of behaviour.

The Self and behaviour

The self and behaviour are then so intertwined that they cannot be separated from each other. No doubt in the present age psychology has turned its face to behaviour alone. In the past and even today according to a few, education aims at self-realisation. What is this self-realization in the field of psychology, when only behaviour is considered and the self is dropped out? As said at the start, these are the two sides of the same

organism—one inside and hence invisible, and other outside and hence visible and therefore taken into consideration and given greater importance. Consideration of Indian philosophy and the psychology allied with it will clarify the position. In Indian life, great stress was being laid always on *sadachar*, i.e. good behaviour or conduct, and that is why *Brahmacharya* was followed—*Brahmacharya* of body, mind and feeling. The self reflects itself in activity or behaviour. Looked in this way, the self stands for the inner part of the organism and is often expressed by the term 'Ego'.

Self in infants

There can be another question, whether the self is innate and infants too are possessed of the same. It is as certain as anything that existence implies the self. The self is innate, and every organism is born with a self. As such, then, infants also have selves. This self ever grows till one's life closes for ever. Describing the 'emerging self' Prof. Good in his *Dictionary of Education*, defines it as "an evolutionary concept which holds that the individual is continuously rebuilding the self through interaction with the surrounding culture, that nothing is predetermined at birth or at any subsequent period; what the individual accepts out of each experience is built into the self and in turn, affects the emerging culture". These lines hint about the growth of the individual through various stages and various situations in order to achieve culture or development. As a growing organism, the infant has to build his 'person' or personality so as to distinguish it from other persons, personalities or selves. In the following instances, as observed in different cases, the idea of the growth of self or consciousness of its own being as distinct from that of other, will be made clear.

Observation (1)

Subject, an infant six months old.
Case of breast-sucking. The infant,

while sucking milk from the mother's breast, was detached. He showed anger and screamed for being separated, as if his self was denied something. Again, when he was allowed to suck, he showed happiness by smiling, as if his self regained the lost thing.

When a mother has more than one child, if one sucks, the other feels pained and neglected. The screaming, or tenaciously refusing to accept the breast, if offered, shows a shock to the infant's self.

Observation (2)

Subject, an infant of one year. Case of holding an article. The infant was given a toy with which he played usually. The toy was held fast and tight, when an attempt was made to take it away from him. The infant first resisted, and when deprived of the article, he cried bitterly. Again, it was given back. He showed pleasure. This also shows that the infant has the idea of possessing the toy, which his self realized and that it felt deprivation, when the toy was taken away.

Observation (3)

Subject, an infant of two years. Pinching with a pin to the point of crying. The infant was first given a pinch that caused him a sensation of mild pain. He tried to remove the hand in order to get relief. For some time, he endured it, and when he could not tolerate it, he cried loudly. This is a case of sensation and feeling, which his self realized and expressed in his behaviour.

Observation (4)

Subject an infant of one year. A finger was put in his mouth. He caught hold of it and brought it between his teeth to press. He pressed it hard. Next time, he was given his own finger, but he did not press. Why? Because the infant was conscious of his self. He knew that it

was his finger, and if pressed, that it would cause him pain. This is a clear case of a growing self and its consciousness.

Observation (5)

Subject, an infant of six months. A case of affectivity was marked. An infant was left by himself. His mother went on with her work, but came and went many times near him. The infant felt that his self was altogether neglected. He tried to make it explicit, and by his long and continuous weeping caused the mother to attend to him. His weeping stopped, when he was taken up in her arms by his mother.

Similarly, infants of other ages also make such motions and activities that attract others to them. The self is projected in their behaviour thus.

Observation (6)

Subject, an infant of about a year. The mother gave to the infant some crusts of sweetmeat, but in the presence of others who were given full sweetmeat rounds. The infant showed that his self was neglected before other selves. He did not accept the crusts and began to groan and scream. When he was given a big share, his self was pleased. This also shows how the self grows in infants.

Observation (7)

Subjects, three infants of three, five and six years of age. On various occasions, these infants were tested for anger, fear, jealousy, tenacity etc. Complex emotional organisations of such types take place in infants. Once, these infants were distributed some fruits, but not equally. The infant aged three got the greatest share. The infant aged six withdrew himself by showing a scornful eye. The infant aged five did not accept anything at all. Being the most active and being loved by parents, he showed

anger and tenacity, whereas the infant aged six showed the fear complex. Complexes and sentiments are thus formed that affect the conduct and behaviour of all human beings in later life also.

All these observations reflect "something" that works in the infant and guides it to act and behave accordingly. The 'something' is nothing but the self—the inner being—the person inside—the hidden power that moves, motivates and reacts.

Conclusion

The above discussion leads to some conclusions of importance. We have generally a notion that infants and children are self-less and even incapable of perceiving the self and using it. With this notion, we generally behave or mis-

behave with infants and children. This notion is quite erroneous. The psychoanalyst's view is then quite correct, that a man's personality develops most in infancy and the infant is more prone to complexes than the adults. The elders neglect this view in the normal course of their behaviour. The self in the infant grows gradually, and this fact is well demonstrated by the above observations. These observations are very common and simple, and may be made in every family by the parents in order to develop the personality of the children. There is a need of avoiding maladjustment of personality, to which every parent should pay attention. It is the noble duty of the parents to look for the "psychological moment" and help the infants self grow to the full stature of an all-round personality and thereby fulfill the aim of true education.

EDUCATION REMAKING SOCIETY

Prof. S. K. Dasgupta, M.Sc., M.Ed., Khurja.

The problem of the extent to which the school can remake society has to be considered in its negative, as well as its positive aspect, namely, the limitations of the school in the matter of the reconstruction of society, because of certain disabilities imposed upon it by different social groups, and secondly in spite of the above-mentioned disabilities, the extent to which the school, by having certain clear-cut objectives and by adopting the right methods of teaching and organization, can contribute to social reconstruction.

As regards the disabilities from which the school suffers, if we glance at the history of the school in the different countries, we would find that the school has been used by vested interests and pressure groups for serving certain selfish objectives. The priestly class during the middle ages in Europe and in ancient times in India dominated the whole pattern of

education. Education was tied down to religion. The objectives and methods and the organization of education were completely dominated by it.

With the emergence of the idea of the secularization of education, other groups came into competition with the priestly class, namely, the political groups, the economic groups, and the privileged social classes like the upper and upper middle classes. The influence of these groups dominated curricula, methods of teaching, examinations and organization. The influence of the upper and upper middle classes led to the emphasizing of the cultural subjects, i.e., the humanities and the social sciences. The emphasis was on knowledge and not on the all-round development of personality. With the advent of industrialization, a gradual change was ushered in. The development of science and technology and the realization of their application to human life,

led to the swinging of the pendulum in favour of the introduction of scientific and technical subjects into the curricula.

In spite of the broadening of the curriculum, however, the influence of various pressure groups tended on the whole to preserve the 'status quo', *viz.*, the established order. Since the pressure groups had held the 'purse strings' and financed the schools, they felt that it was their right to determine what should be taught in schools, and how.

Recently, however, in spite of the influence of the various pressure groups upon the pattern of education, there has been a ferment of ideas. The old values and the old methods have come to be questioned, and it is being increasingly realized that the scientific method with its inductive and deductive objective approach, which has yielded such good results in other fields like science and technology, should also be applied to education. The result has been the invasion of education by the pragmatist who does not believe in any ready-made values, and fearlessly questions all those ideas, attitudes and actions which have acquired false sanctity on account of their age. The pragmatist unhesitatingly rejects all the outmoded ideas, attitudes and ways of doing things that do not meet the requirements of the present time. Under the influence of utilitarianism, all the old values and methods are changing fast, and there is a firm determination to search for the objective reality and to adopt methods and techniques that will enable us to meet the many challenges of the present age.

All this fills us with hope for the future. If our young men and women are trained in such a way that they examine every problem scientifically and adopt methods best suited to its solution, without caring for what has been done in the past, a revolution is bound to occur in the ideas and attitudes of our young people, as a result of the new scientific approach adopted by them in order to understand and solve various problems of life in a scientific manner. Social reconstruction is eventually bound to come about.

This is amply evidenced by the new objectives of education which are no longer formulated in terms of learning and a narrow concept of culture, but in terms of a healthy synthesis of the individual and social aims of education, *viz.*, the discovery through the application of modern techniques of testing of the potentialities of each individual (educational and vocational guidance) and the adoption of techniques designed to lead to the maximum development of each individual. The emphasis is not, in the tradition of early naturalists, on individual development alone, but on the scientific study of the requirements of society and different vocations and the preparation of the individual for the vocation best suited to him.

Further, in planning the education of the individual, modern education keeps in view all the various areas of life, and the objectives of education are envisaged in such concrete terms as preparation for worthy home membership, for effective citizenship in one's own community, for vocational competence, for worthy and enjoyable use of leisure, and for inter-cultural and international understanding.

Folsom has propounded the view that education must ensure the greatest happiness of the greatest number for the greatest length of time. We have to visualize the world that we want to bring into being—a world in which there shall be an equitable distribution among all people of the good things of life.

The school can be a potent instrument of social reconstruction, if it is reorganized so as to give the growing generation right ideals of life and equip them with different kinds of knowledge and different kinds of skills that will enable them to achieve the ideal.

While we are conscious of the disabilities under which the modern school still continues to suffer, we also realize that the trend of modern education is in the direction of bringing about certain essential changes which are demanded by the challenges of life and which have been overdue.

Rabindranath Tagore's Educational Philosophy-I

Dr. R. S. Mani, Gandhigram Rural Institute, Madras State.

Tagore's philosophy of education is best reflected in the centre of culture which he has visualised. He wanted to make children as happy as possible and give them as much freedom as he could in his educational institution. When children found themselves in an atmosphere of freedom and trust, they never gave him any trouble. From the first, he trusted them and they in turn responded to his trust. His main aim was to find his own freedom in a larger world of men and things. He was never for his school being just something more than the ordinary, in the sense that it was more free and happy than other schools. It was his broader aim that it should represent something further and wider, embracing humanity itself. His aim was to make it a centre of culture, representing the best in both the East and the West.

In his centre of culture, scholars and teachers from all parts of the world were to live together in a spirit of mutual understanding, sympathy and love, and learn to appreciate the best in each other's culture and teach what they had to contribute to others. What was more, they lived in an atmosphere of ideas and living aspirations, and worked together in a common pursuit of knowledge. An attempt was made in his institution to give educational training to them in their own culture, as well as in the cultures of others. Similarly, initiative and independence of thinking were developed, and courage of thought was inspired. The routine methods of teaching were not to be adopted in his institution. The scholars were expected to carry on their own work, study with the help and facilities given them, namely, the library, ample leisure and, more than all, the ready help of teachers. Between the teachers and the taught, there was close contact and intimacy, and it thus established a living and personal relationship between them.

Tagore's ideal has always been to realise, in and through education, the essential unity of man. The way in which he sought to achieve that unity would perhaps give one an insight into the objects of education that Rabindranath had. Naturally, therefore, his various educational experiments,—the Bhojpur School, the Surul Farm, the Institute of Rural Reconstruction and Siksha-Satra, and his Visva Bharati, which represents all, rather crystalize his various aims of education. In fact, the various methods adopted by Rabindranath only show us the way to achieve the desired aim.

He disapproved of the impatient craving for results in examinations, since he had no faith in them as true tests of one's intelligence. In the same vein, he condemned cramming, which is ordinarily the easiest method adopted by students to get good results. He believed that the mind was always greater than the information with which it was stuffed. Therefore, he cared more for the quality than for the quantity imparted to the mind from outside. Rightly has the poet-educationist pointed out: "Our mind, also in the fulness of its life, is infinitely greater than the information it appropriates, the training it acquires". That education, in his opinion, is true, "which acknowledges the mind to be a living thing and therefore stimulates it to give out more in quality and quantity than is imparted to it from outside". And to him our education is to be judged only by this standard.

Some Aspects of Tagore's Educational Philosophy

1. Tagore's Idealism in Education: Tagore's aim was to develop and give form to some ideal of education, so that the children might be brought up in the atmosphere of a higher life. He deeply felt that for sometime past education had

lacked idealism in its mere exercise of an intellect having no depth of sentiment. The one desire produced in the heart of the students had been an ambition to win wealth and power,—not to reach some inner standard of perfection, not to obtain self-emancipation.¹ Therefore his ideal was the spiritual perfection of life, and not the mere enjoyment of material objects.

Rabindranath, the educationist, was very eager that the ideal of the age should find a suitable place in the centre of all education. According to him, the ideal of the age was nothing more than the unity of all races, which he sought to achieve by bringing all people together in a kind of living relationship. In one of his talks in China, he observed: "Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices". That there are natural differences in human races and that these should be preserved and respected, was no doubt quite acceptable to Tagore. Despite all these, the mission of our education should in his opinion be "to realise our unity in spite of them, to discover truth through the wilderness of their contradictions."² Tagore, the visionary-genius and practical educationist, gave effect to these ideals in *Visva-Bharati*.

How did he do it? It was by incorporating this ideal of unity in the activities of his institution, educational, aesthetic and social service activities. This in turn engendered in the students love of humanity at large. And further, they had their own freedom to grow—freedom of sympathy, a freedom from all kinds of social and national prejudices. Thus, the freedom of mind became the greatest ideal of education for the poet.

Rabindranath had great faith in ideals, the faith which was creative. According to him, it is some great ideal which creates

great societies; and it is blind passion to think of breaking them to pieces. Tagore's ideal is realisation of Truth, the Supreme Reality, and true enjoyment in his view lies in the realisation of perfection. This, he says, can be reached, not through accumulation, but through renunciation of the material for the sake of the ideal. He intensely felt the need for the 'rebirth of ideals' of perfection, age after age, taking new bodies and occupying new fields of life. Otherwise, he thought, they might end in mere thoughtless repetitions, human beings becoming mere puppets of the past.

While recognizing the need for an ideal in education, he takes care to stress at the same time, that the ideals which are for giving freedom to the spirit of man, are not shut up in a dungeon of blind habit, confined within narrow limits. According to Tagore, any ideal to be realised must have full freedom of scope for development. Completeness of reality will be only in that place where truth finds its expression in movement. He does not want truth to be fettered. His educational ideal is not a static one; for he knows full well that life is rebellious; and that it grows by breaking the forms that enclose it, the forms that only give shelter for a particular period and then become a prison, if they do not change. Therefore, in his opinion, the standard or the ideal in education should always change according to the times, and dead customs will only become plagiarisms from past life, just as imitation would be plagiarism from other people's life. Both, he thought, would constitute slavery to the unreal. Tagore's faith is therefore in an ideal which is creative, and he is convinced that life frees itself only through its growth and not through its borrowings. That is why he does not like the ideal of the West to be followed in the Indian educational system. That ideal is not only unnecessary, but thoroughly unsuited to the genius and needs of India. Perhaps he is right in his observation: "It will never do for the

1 *Talks in China*—Rabindranath Tagore.

2 *Talks in China*—Rabindranath Tagore.

Orient to trail behind the West, like an overgrown appendix, vainly trying to lash the sky in defiance of the divine. For humanity, this will not only be a useless excess, but a disappointment and a deception. For, if the East ever tries to duplicate Western life, the duplicate is found to be a forgery"³.

Viewed in the proper perspective, a civilization, to Tagore, can remain healthy and strong only as long as it contains in its centre some creative ideal that binds its members in a rhythm of relationship,—a relationship which is beautiful, and not merely utilitarian. When this creative ideal *dharma* gives place to some overmastering passion, then he thinks: "Such a civilization will burst into conflagration." Therefore, no wonder, if he pleads that, if society is not to become extinct, it must have for its central force, a great spiritual ideal and not merely an impetus to progress. Tagore's ultimate ideal in education is to bring about reconciliation among the conflicting forces of society, by the perfection of human relationship, by controlling the egotistic instincts of man, by giving him a philosophy of his fundamental unity.

Rabindranath's educational ideal is not an exclusive, but a comprehensive one. It has for its field of activity the whole of human nature, from its depth to its height. Its fundamental aspect is unity. The ideal society which he wanted to bring about "should have dance in its steps, music in its voice, beauty in its limbs, metaphor in stars and flowers, maintaining its harmony with God's creation". He does not want living society to become, under the tyranny of a prolific greed, like an over-laden market-cart, jolting and creaking on the road,

that leads from things to Nothing, tearing ugly ruts across the green life, till it breaks down under the burden of its vulgarity on the wayside, reaching nowhere.

He visualised his educational ideal in the form of establishment of the spiritual relationship between peoples. He believed in the bringing close together of the different races in bonds of love and cooperation. He was not afraid to confess openly his faith in higher ideals. It was his conviction, that through them he could best serve the higher purpose of life. What then was the mission or the higher purpose of his life? He declares it as follows: "I represent in my institution an ideal of brotherhood, where men of different countries and different languages can come together. I believe in the spiritual unity of man and, therefore, I ask you to accept this task from me".

The poet, in his attempt to bring about a spiritual unity of man, did not like to lose sight of India's moral wealth of wisdom, which in his view was of greater significance, than a system that produced endless materials and a physical power that was always on the war path. He sought his strength in union, in an unwavering faith in righteousness, and never in the egotistic spirit of separatene s. To him, the ideal was to be achieved not through a mechanical method of organisation but through a spirit of sympathy. It was his ambition to rescue man from the organised power of the machine, by that living power of spirit which grows into strength, not through mere addition, but through organic assimilation.

(To be continued.)

3 *Talks in China*—Rabindranath Tagore.

New Programmes at Osmania

LESSONS FROM AMERICAN EXPERIENCE

How best to help bright students develop their special talents is a subject that is currently receiving the keen attention of Vice-Chancellor D. S. Reddy of Osmania University.

Dr. Reddy has just returned to the campus after a three-month tour abroad, mainly in the United States, under a Rockefeller Foundation grant.

Visiting several large urban universities in America, Dr. Reddy has received an insight into the new practices adopted by these institutions in order to give special attention to the 'top ten per cent.' Many U.S. universities offer special programmes and incentives for these superior students to bring out the best in them. He had also observed how the Carnegie Foundation gives vigorous financial support to such projects fostering especially promising students.

Dr. Reddy hopes to make a beginning at the Osmania University, Hyderabad, next year with an experimental programme of special courses for gifted undergraduates. Such a programme will seek to challenge them to greater perseverance and performance, thus helping ultimately to produce outstanding scholars in various fields of study.

Another area of interest which Dr. Reddy pursued during the U.S. visit was that of general education courses. Gaining increasing vogue in this country also, general education ensures adequate all-round instruction in both the sciences and the humanities to undergraduates, who would otherwise specialise in one of the two areas to the complete exclusion of the other. Osmania introduced general education a year ago, after three of its staff members had observed U.S. practices and an American professor had visited the campus to help with the new course.

Dr. Reddy conferred on the subject with faculty members at the Massachusetts Institute of Technology (M.I.T.), the Universities of Wisconsin, California

(Berkeley), Kansas State, Chicago, Stanford, Fisk, and Atlanta. He has also collected a great deal of syllabus and course material for the perusal of his colleagues.

Yet another activity that the Vice-Chancellor sought to promote during the trip was the exchange of personnel between Osmania and American universities. Already a student exchange programme with the University of Minnesota is in its second year of operation, by which a post-graduate student from the Indian university studies for a year on the American campus and *vice versa*. This year, Miss Mary Ann Rush of Minnesota will join Osmania under this programme to study international relations. Her Indian counterpart is already at Minnesota. While the travel expense is borne by the students through private resources or other programmes, the host university pays for tuition and board.

Dr. Reddy held discussions at Chicago and Colorado Universities to extend such programmes. He is also envisaging an exchange of professors through similar agreements.

While in Washington, Dr. Reddy held talks with State Department officials to push his request for 50 Peace Corps men to work from Osmania as their base. According to the Indian educator, this team of selected graduates can (1) help out as part-time instructors at the university, thus somewhat relieving the teaching load on the permanent faculty members, (2) learn an Indian language at the university, and (3) work at the same time in outlying villages in social service projects along with interested Indian counterparts. These American youths, the Vice-Chancellor said, will be given facilities to stay with Indian students at the university hostels, where there are already some 30 foreign students.

"The idealism of the American Peace Corps men," Dr. Reddy believes, "will be an incentive and inspiration for our own boys."

Dr. Ranganathan's Contribution to Social Education

S. S. Sekhon, Assistant Librarian, Central State Library, Chandigarh.

Almost everybody in India is quite aware of the importance of Social Education today. Its scope is very vast, and this requires much effort on our part to understand its various facets as we are engaged in the gigantic task of making a good citizen of every adult person.

Once Mahatma Gandhi remarked: "The Adult Education of my conception must make men and women better citizens all around. It should include the education for every stage of life". Formerly it was thought that by imparting the knowledge of the three R's the aim could be achieved successfully, but now the phrase, "Adult Education", has totally been discarded and has been replaced by the concept of 'Social Education', which in its turn covers a wider sphere of activities and enunciates a new phase of the conception. Pandit Nehru once said: "Social Education in a wider sense is perhaps more necessary than any other kind of education, but this may be so, if the terms are not interpreted in a narrow way."

Shri P. V. Bhuma Reddy has aptly brought out the threefold function of Social Education in an article which appeared in the *Educational India*, February, 1960, wherein he defines the concept as under:—

1. Education for self-improvement and specific objective.
2. Education for community responsibility and development.
3. Education for international understanding

Judged from the aforesaid criteria of Social Education, Dr. Ranganathan has given it so richly deserved a consideration in order to carry out the aim sought for, that every phase of Social Education is strongly represented in his works, giving his writings a distinct feature, unconta-

minated with the outside influences of his contemporaries.

Some great men are associated in our minds as the embodiments of typical qualities. A few are famous by their inherent grandeur of character, a few by their spirit of humanity, while others are so by their wisdom. Dr. Ranganathan evokes the last image. He is the international figure in the Library World. This small article giving his contribution in the field of Social Education cannot fully cover this vast subject, for which he has proved a God-sent personality born for carrying out the aims of Social Education. Really, his contribution is marvellous. His writings bring before us a warm emotional temperament, an unassuming demeanour and transparent sincerity towards the cause of Social Education and Library Science. Years have brought him unique recognition and fame, so far as the Social Education development is concerned. He has been working incessantly for carrying out this particular purpose and the serenity of mind and inner equilibrium he has achieved after life's strenuous toil, has imperceptibly passed into his creative library work. His book, *Social Education Literature*, published by the Indian Adult Education Association, has evoked high encomia on the wonderful executions of his pen. It was published in 1953, and its reprint has appeared again. His single-minded devotion to the aim of Social Education, resulted in his cultivating intimate friendships with other eminent personalities in the field. The spell of his genius in the library world is so widespread that it occasions very little surprise when we find him holding very high posts of responsibility in the Indian Adult Education Association. He published a work under the caption of *Rural Adult Education*, which was prepared on the occasion of the Unesco Seminar, Mysore, November-December, 1949, and that was published by the Indian Adult Education Association, Delhi. The same

year he was elected the president of the Indian Library Association with unanimity, and under his brilliant leadership the organisation has been doing wonderful work in setting up and popularising library matters, with almost a fanatic zeal. It is his mission to make this country library-minded, and to inculcate therein the idea of Social Education, as other European countries are doing to-day. So he has been working with ceaseless endeavour towards this end. He has really brought out the practical aspect of this new concept, and has made a sensational debut on the Library World by putting forth the new concept of Social Education. No doubt, he had to toil hard in order to enter into the citadel of recognition. He took the initiative in this matter, at a very early stage while he was in the Madras University.

He calls the Library a means of universal perpetual self-education. He says in the *Organisation of Library*: "The library is a means of self-education. 'Self' emphasizes a difference between the library and the formal school in which education is acquired largely through a teacher". He calls the library a 'social organisation'. Bernard I. Palmer says: "He has a powerful analytical mind, and approaches every problem with an unbiased critical attitude. I would go so far as placing him among the immortals of our profession". Dr. Ranganathan's works have really revolutionised world thought on many aspects of library science, thereby bringing out the development of the concept of Social Education. He has lifted the discipline of librarianship for the first time to the level of a science. He has been a teacher of library science for over thirty years, and has published more than fifty books on the subject.

In *Education for Leisure* Dr. Ranganathan deals with various aspects of Adult Education in India. His highly constructive suggestions regarding education and other allied subjects have given the book a great popularity, as it is a highly thought-provoking work. It is still

in the press, and its review has been published by the Asia Publishing House. It shows the high spirit and unflinching efforts of the author in this direction. His energies have not been exhausted even at this advanced age, as he has taken it as the only aim of his life to work towards the enrichment of educational literature.

Dr. Ranganathan emphasizes the need of setting up a permanent organisation and of the diversification of the educational machinery of our country and the establishment of an independent department of Adult Education and Library Science. Once an eminent educationist wrote, "That education is most worth which comes in response to a felt need". This saying has a bearing upon the all-round enthusiasm for Social Education in our free India. No doubt, the foundations of a healthy democracy are largely based upon an educated, wide-awake electorate. Naturally every Indian is anxious to see his mother-country blossoming into a first-rate democracy. Dr. Ranganathan has mentioned about the slogans of Social Education. He calls Social Education in India a challenge to statesmanship. According to him, it is sought to be solved by slogans, and its aim in modern India is totally opposite to that of universal education as advocated in the advanced countries of Europe and America. The unprecedented momentum of Adult Education gained by other countries has not so far been gathered by us, and it is at a snail's pace that we are moving in India. He says that the challenge of Social Education in India stems from three factors, namely, quantity, urgency and book famine. So far as quantity is concerned, he says, "The Social Education of this large number of people suffers between the old order rapidly dying out and the new order yet to be established".

Then, he touches upon the urgency of Social Education, and says that our present revival has synchronised with the upset of the balance between population

pressure and Nature's near-free gift. Moreover, it has also synchronised with the expansion of political units to colossal dimensions. Again, it has also synchronised with the setting in of rivalry between democracy tending towards socialism of power, and democracy tending towards dictatorship of power. So the tension between these two world-forces has been causing confusion in the minds of the people. Therefore arises the necessity of Social Education. Dr. Ranganathan has further stressed upon the need for the provision of economic, political and cultural agencies.

Dr. Ranganathan ascribes the book famine to three factors, namely paralysis of language, latency of authorship and technological inadequacy. This is the triple challenge of Social Education. According to him, fond hopes are painted as facts and let afloat. No doubt, truth will be out sooner or later. But they bank on its being later than sooner. Nevertheless, the challenge is tightening its grip.

He calls such slogans as comparable to catching at a straw. The latest screw is found in factories. 'Pass a law that every factory should make its employees literate in one year'. And similarly in the case of the village and the family Dr. Ranganathan calls these techniques as self- and mass-deceptive methods. Such ex-cathedra methods and suggestions cannot solve the problem. One way is an immediate transitory rise, and the other is a permanent rise, but both require extra quantity of team work. The first way out is based upon reading out books making the people literate and canalisation of social impulses. Great psychological qualities are required as sympathy, patience, resourcefulness, awareness, missionary zeal and a high level personality in the task of reading out books. For the literacy work, he says that training centres for Social Education should also be reserve centres and the means of communication may be periodicals, books and short term seminars. So far as the canalisation of Social Education impulses is concerned people speak glibly of utilising local and

social resources. In the training of leaders they depend only on a native floor. Dr. Ranganathan calls in a branch of public relations which demands the rise of objective techniques.

Further, Dr. Ranganathan suggests a permanent way. He says that it must be largely one of self-education through books, re-inforced at intervals by day to day direct contact with great personalities. He suggests acts for universal child education, universal folk education and universal public library service. The local bodies should be empowered and compelled to provide for these with adequate finances. The transitory phase can be merged into the permanent one within a span of thirty years in carrying out this programme.

The quest for truth, that is the offshoot of the love for knowledge, holds the clue to the successful career of Dr. Ranganathan. His contribution to the Library Science is considered as epoch-making and revolutionary. His magnum-opus, *Colon classification*, was published in 1933.

Primarily, he was an educationist, and his devotion towards education is no less strong. While an educationist, his interest in Library Administration was aroused. Adult or Social Education was his main aim, and for the development of the Social Education movement in India he has done much. He was the General Secretary of the Indian Adult Education Association for a long period and was connected with the movement for over a decade. Later, he became Vice-President and was elected president at the first post-independence conference of the Association, held in Mysore. Many works on Social Education mark him out as a clear thinker and untiring writer.

We in India feel really proud of such a great genius. An American authority on libraries has said, "Ranganathan's philosophy represents the mature thought of one of the great figures of the present age of international librarianship. Librarians may feel uncomfortable in the

company of his particular kind of genius. But one must admit that here indeed is genius, and we who so pride ourselves on our professional objective and freedom from emotionalism can profit greatly from his philosophical insight".

Giving a finishing touch, we can say that Dr. Ranganathan's contribution to the field of Social Education is unlimited, and it is like squeezing the river into a small tank, if we try to explain his philosophy in a small article like this.

India's Contribution Education-III

By Dr. V. N. SHARMA M.A., Ph. D. Principal, Children's Garden School, Madras.

Formation of new groups and new classes took place every year or every new term and no formal examinations were considered necessary as the pupils received individual instruction and the teacher knew whether his pupils followed him or not. "It is no use putting to test what has not settled in the mind" is the view of ancients in this matter (Kalidasa). However, on the completion of a higher course, they considered some sort of examination necessary, and this was arranged in many cases by presenting the pupils before an assembly of the learned or at royal sacrifices, a common custom we find in all ages in India, and many ancient texts have vivid scenes of this test. In a hymn of the *Rigveda* (X. 71) there is a reference to such an examination of learned men. The examination usually was in the form of a debate or discussion on a particular subject or in branches of subjects in which a pupil had completed a regular course. Success in such a debate was considered a real test, and such a successful student was allowed to call himself a scholar. Such scholars alone were honoured and taken into the different services of the state. They were alone eligible to take part in sacred sacrifices either as priests or assistants.

In other words, the examination was to some extent like the "Response" of the Middle Ages in Europe. In all tests thus we find in vogue in olden days, the pupils were given full scope for originality, and this is evident from the descriptions preserved

in the *Brahmanas* and *Upanishadic* texts, of animated debates and discussions held at royal sacrifices (Mazumdar: *Education in Ancient India*, P. 142). But in course of time, especially in the Buddhist period, there arose some grades and distinctions, promotions and rejections in this connection. The teachers, we hear, often assembled for discussion or to test the intellectual capacity of a student, to reject the worthless and advance the intelligent. Those who brought forward or estimated aright the five points of the doctrine of Buddha and gave "subtle principles", their proper place in the Dharma were honoured. Those who were ornate in diction and acute in "refined distinctions" were also honoured in a similar way. The successful candidates "ride richly caparisoned elephants, preceded and followed by a host of attendants. But as for those for whom teaching has been offered in vain, who have been defeated in discussion, who are deficient in doctrine and redundant in speech perverting the sense while keeping language, the faces of such are promptly daubed with red and white clay, their bodies are covered with dirt, and are driven out to the wild and thrown into ditches" (Yuan Cwang. I. 162). Further, we hear, in regard to students in these examinations who exhibited great distinctions and showed through their life great spiritual attainment, the honours conferred on them were extraordinary. The names of such distinguished scholars "were written in white on the portico" (I Tsing P. 178).

Such a student who spent a successful career for five summers from the time of his admission to the institution was allowed to study the Vinaya. And now, says I Tsing, he is allowed to live apart independent of his instructor. He can go about among the people, but must be under some teachers wherever he goes for five years more, until he understands thoroughly the Vinaya (I-Tsing, 119).

As different sciences and arts increased in number in the curriculum of studies, there came into practice some kind of a more practical, rather than an oral examination. The Buddhist books have recorded such practical examinations conducted under the Buddhist system. The famous physician, Jivaka, we hear, received his medical education at Takshasila for seven years after which he had to undergo an examination in which he was asked to describe the medical uses of all the vegetables, plants, creepers, grasses, roots etc., that could be found within a radius of 15 miles round the university city of Takshasila. Jivaka examined them for four days and then submitted results "informing his professor that there was hardly a single plant which did not possess some medical property" (*Mahavagga* VIII. 3).

There is an impressive ceremony on the completion of the formal studentship in all ancient schools and we find a similar ritual both in the Buddhist and Muslim systems of education as well.

The ceremony is known as *Snataka* (bathing) or *Samavaranana* (leave-taking) and lasts for three days. First begins a ceremonial bath in which the pupil bathes with all things he has been using since his *Upanayana* (initiation) all these years—his girdle (*Munja*), staff, sacred thread, etc., and this bath relieves him as it were from the vows he had taken to lead a life of celibacy (*brahmacharya*) (*Rigveda* X. 3.1.6.) The *Upanishads* as well the *Sutra* literature have preserved for us many interesting descriptions of this ceremony. Moreover, this ceremony gives him freedom to lead any path of life he chooses in accordance

with his wishes. He pays a fee (*guru-dakshina*) according to his capacity, or a parting gift of cows or some such other substantial presents to his preceptor. We see in some instances the parents of the students taking part in this ceremony and presenting an offering to the teacher on behalf of their sons. A present to a teacher, as times passed on, became a matter of obligation; even in some cases the demand was unreasonably high. In *Raghuvansa*, the pupil of Varatantu goes to King Raghu to find 14 crores to pay his master for the four branches of learning acquired from him. We hear also of some cases where the teacher does not accept a parting fee at all and the pupil insists on rewarding him with an adequate payment.

We read of some cases where the teacher treated his pupils severely in connection with his reward. Ekalavya offered due respects when the teacher Drona came for his presents. The teacher asked him, "If you are indeed my disciple, offer to me the reward you owe to your guru." The pupil was intensely gratified, and said, "O Master, there is nothing on earth which is too valuable to be offered to my guru. Now be pleased to order what present I might offer at your feet." Said Drona, "If you are ready to give me all that you possess, cut off and offer me any of your fingers of the right hand." With grateful reverence, Ekalavya offered the thumb as his preceptor's fee and was happy that his teacher made him free from the debt a pupil owed to his teacher. Seeing this unparalleled devotion to him, the teacher blessed him with these words. "Teachers can be had by the millions, but a real disciple is hardly ever born." (*Mahabharata, Adi Parva*).

Such cases of trial were rare, but the ancient injunction was: "After having bathed, with the permission of his preceptor, the *snataka* must pay him a honorarium according to his pecuniary circumstances. A plot of land, gold, a cow, an umbrella, a pair of shoes, paddy, clothes, or whatever he is capable of giving him,

with that he shall evoke the pleasure of his preceptor" (*Manu II. 245-246*). Even if his worldly circumstances did not admit of his giving any other thing, a pupil was enjoined by the ancient teachers to gather some vegetables and offer them at the feet of the preceptor in return for the knowledge acquired from him. (*Laghu Hari a*) 'Having studied the *Veda* in the house of the teacher, and having paid to him what is his due, one should dwell with his family in a healthy country, reading the *Vedas*, bringing up virtuous sons and pupils, devoting oneself with all one's senses to the Universal Soul, and injuring no created beings" (*Chhand. Up. VIII. 15.*) Further, the ancient texts say that the student, with this ceremony, "restored the book to the chest where it was deposited" (*Atharva Veda 2: 13*). "He becomes his own master in the end, and no longer he is subject to *Karma*" (*Chhand. Up. VIII 25-2*).

On the completion of the ceremonial side of the ceremony, the teacher would make a speech. The *Taittiriya Upanishad* has preserved for us a specimen of the parting speech which a teacher in ancient times generally addressed to his student on this occasion: "Speak the truth, perform dharma. Swerve not from the study of the Scriptures. Having gathered for the teacher the wealth he desires, thou shouldst never cut the thread of the progeny. Never swerve away from truth. Swerve not from dharma. From the beneficial thou shouldst not deviate; and deviate not from prosperity. Stray not away also from the study and teachings of the *Vedas*. Never swerve from the rites due to the gods and to the manes. Let thy mother be to thee a god; let thy father be a god to thee; a god let thy teacher be unto thee; and so also let thy guest be unto thee a god. Let those works be done by thee that are free from blemishes, and not others. Only those deeds and not others. Only those deeds of ours should be followed by thee, that are good and not others. Learn, and ones are superior to us. Thou shouldst remove their fatigue by serving them with seats. Gifts should be given to them with all due faith and humility: it should never

be given without faith. It should be given in plenty, with modesty, with fear, with compassion. Now, if there should arise in thee any doubt as regards any sacred work, or as regards conduct, thou shouldst act in those matters as do those learned ones who are guileless, of good judgment, devoted to dharma, engaged in the prescribed duties. Now as regards dealing with persons of ill-fame, do thou deal with them, as do the learned there, who are guileless, of good judgment, devoted to dharma. This is the injunction. This is the advice. This is the secret of the *Vedas*. This is the commandment. This should be observed, and verily this should be observed by thee!" Lastly, the pupil also was admonished not to neglect his health and possessions entrusted to him by the community (*Taitt. Up. I. II.*) We find a spirit of humility on the part of the teacher in asking his pupil to imitate his good points in the new life he proposes to lead and ignore the bad ones and recognise his superiors, as his guides and example.

There is another ancient Vedic hymn preserved for us in this connection. The teacher gathering his students on their leave-taking, says; "Meet together, talk together, may our minds comprehend alike, common be your action and achievement, be your thoughts and intentions, common be the wishes of your hearts, so that there may be thorough union among you" (*Atharva Veda VI. 6. 4*) The student is further exhorted to do his best to spread the Vedic culture, to mould his character and conduct after the Vedic ideals and acquire glory and the good will of his fellows and respect at the hands of all. Besides, on this leave-taking day, the pupil performs a number of rites to gain long life, health and glory in his new life. "Savitri Vrata, Veda Vrata, Pratikā Vrata, Upanishad Vrata, Godanavrata, Trisuvāna Vrata, he must perform on this day of his leave-taking celebrations" (*Budha Smṛiti.*)

He was now known as a *Snataka*, and before he settled down into the family life and the clan of his ancestors, he performed the 'godana-vrata.' After this ceremony

he could wear his hair, and dress as he pleased, and this he must do in the due Aryan mode.

There was a similar ceremony for girls and women who completed their studies in accordance with the Aryan tradition.

The Buddhist schools also adopted this Vedic ritual and many of the instructions Lord Buddha gave to his disciples on their leavetaking from Him to work among people either as monks or lay men are similar to the convocation address we have referred to from the Vedic texts.

We see a similar convention in the schools of Islamic culture. The teacher gathering his students on their departure from him into the wide world would exhort each and every one to endeavour to purify his nature, attain physical purity. "The angels will not enter a house in which there is a dog. The human heart is the house. The evil qualities, anger, lust, malice, envy, pride etc, are the barking dogs obstructing the entry of angels." He should minimise "his worldly attachments and live away from home and relations when any necessity arises. He has one heart only, and divided attention

fails to grasp truth. He must be free from arrogance and surrender himself in all respects to his teacher. Obey his instructions and seek virtue and honour by service. He must be ready to learn and listen to all" (*Kimiya-us-saad*, Ch. 6.)

In conclusion, we may say a student when he leaves his school and enters into family life or takes up another stage, is expected to impress the public with his uniqueness in character. He seeks only those who lead him from doubt to certainty, from hypocrisy to genuine truth, from desire to renunciation from pride to humility, from malice to good will and those whose presence may remind him of God. In no moment of his life, should he use his knowledge as an instrument of sense gratification and power over people. He should avoid controversy and the courts of vicious kings. He must lead a life of abstinence and control his tongue. He should continue to study sacred and esoteric sciences and practise their spirit in his personal life. "Know truth by purification and meditation" This path of self-discipline alone leads him to his highest goal in life. This alone made the stream of wisdom flow on all sides and strengthen his faith in his dharma.

OUR EDUCATIONAL DIARY

"PEPYS"

14-5-61 250 delegates of the South Indian Teachers' Union at Trichy walked out in protest at alleged denial of their rights because of late registration at the time of election of office-bearers. Sri G. Krishnamurti deplored that communal considerations had entered into the teaching profession as well.

It is proposed to start a training course for language teachers (men) in Calicut.

19-5-61 Sri G. R. Damodaran, chairman, College Tamil Committee, said:

"An average student coming out of the portals of the college to-day is unable to understand a simple narration in English, either spoken or written. Thus, he has first to be taught the use of primary linguistic skills—literary values could be obtained only after the mechanics of the language is mastered. In colleges the objective is not to teach English, but to teach text-books. The four skills of reading, writing, understanding and speaking have to be developed."

[No truer words were spoken. The English language could be learnt only

if the number of terms in text-books is the minimum and teachers are given ample time to teach the language. Thus the entire idea of prescribing a bulky set of text-books should be given up, right from the lowest class to the highest. This would undoubtedly improve the quality of English among the students. But how few official educationists do anything of fundamental thinking? Everybody is just content to go along the old rut]

22-5-61 Sri C. Subramanian, speaking in Coimbatore, said that the decision of the Madras State to make Tamil the medium of instruction in Colleges was final and irrevocable. But he emphasised the need for learning English as well from a very early age, and that would mean the introduction of English from the third or fourth standard.

The Madras State has decided to introduce Tamil as the medium of instruction for optional as well as compulsory subjects in four Government Training Colleges from the next academic year.

The Headmasters of high schools at a meeting in Calicut requested the Education Department to introduce the shift system so as to be able to meet the rush of students. The meeting also suggested that the public examination for the VII Standard should be restored.

26-5-61 The Andhra Government proposes to integrate the high school and higher secondary school education from 1952-1963. According to this scheme, there will be no specialisation even in the higher secondary schools, and education will be of a non-elective pattern throughout. But there is opposition to this move. It is likely that opinions will be called for from educationists on this question.

Speaking on the occasion of the Trivandrum Hindi Prachar Saba convocation the Kerala Chief Minister said that Hindi should be taught more intensely to ensure better standards. He also said that the Kerala University did not agree with the view that the medium of instruction in Colleges should be the regional language.

28-5-61 The Madras Government proposes to provide the following increased educational facilities during the Third Plan period.

(1) Enrolment of pupils of the age groups 11 to 14 and 14 to 17 in elementary and high schools and appointment of more teachers; (2) Providing libraries to each elementary and higher elementary school; (3) Building of quarters for women teachers in the villages; (4) Conversion of more elementary schools to basic ones; (5) The provision of free education for all poor students; (6) Upgrading of more high schools; (7) Aid to Universities for development of existing facilities

31-5-61 The Prime Minister advised the National Development Council not to cut the outlay on education programmes in the Third Five-year Plan.

1-6-61 The syllabus committee of the Kerala Secondary Education Board has recommended the introduction of the study of English from the third standard instead of from the fifth standard, as hitherto. It has also stressed the need for the training of teachers in teaching English, specially in stories. It has recommended that physical instruction should be imparted to students on each working day for 20 minutes. The Committee has also opined that students should be given an opportunity to study Advanced English as well. It has agreed to the suggestion for a reduction in the number of elective subjects from three to one in High School classes, provided either Indian or world history should be made a compulsory subject.

10-6-61 It is proposed to allot Rs. 410-37 crores for education in the Third Plan.

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Children of poor parents will hereafter be given full fee concession till they complete the XI Standard. The concession, however will be withdrawn during the second year of detention in the same class.

13-6-61 The Union Education Ministry has worked out two new scholarship schemes to be implemented during the Third Plan. They are the National Scholarship scheme and the scheme of Merit Scholarships for children of primary and secondary school teachers. It is proposed to award 2000 merit scholarships each year to post-matric, graduate and post-graduate courses, including research

14-6-61 The Madras Public Service Commission in its report has pointed out the poor performance of candidates who had appeared for the B.A. standard examinations in 1961. It points out that in English composition, the performance has been uniformly poor, the ignorance of rules of grammar and bad handwriting being most marked.

16-6-61 The Planning Commission is considering a proposal to allcate extra funds for the Education Ministry's programme for the production of text-books.

26-6-61 The Kerala State Education Advisory Committee has recommended that workers may be permitted to sit for S.S.L.C. examinations as private candidates but need not be declared eligible for higher education. It has also suggested that full freedom be given to any person to take teacher's training without any age restrictions. This recommendation will not go against the rules of employment. Those above the stipulated age may get employment outside the State!

[But why suggest a good thing and in the same breath render it useless within the State?]

1-7-61 During the Third Plan, the University Grants Commission may give a grant of Rs. 10 crores annually to the various colleges in India.

10-7-61 Dr. Satyendranath Bose has strongly pleaded for the spread of scientific knowledge in the country through the mother-tongue of the students.

—o—

Prof. M. Rangacharya's *Great English Translation of*

SRI-BHASHYA

VOLUME I. Rs. 15.

The Educational Publishing Co.,

Nungambakkam, Madras-6.

EDITORIAL

Correspondence Courses

It has been announced that the Delhi University will be shortly starting correspondence courses for students who are unable for some reason or other to study in regular colleges. This is a bold decision, and should be welcomed in the present context of a large quantum of unsatisfied demand for higher education. No doubt it is liable to abuse, and it may lead to a fall in standards. These are however dangers which can be resolutely tackled. Some Universities even today are allowing students to appear privately for their examinations, and their experience in the matter of the performance of such candidates will be valuable to the organisers of the Delhi course. So too will be Australian and American experience. It may be expected that most of the students for correspondence courses will be zealous and hardworking, a thing which cannot be said of all students in our regular colleges.

English teaching in the Pre-University Class

Professor Srinivasaraghavan has suggested, in an article in the V.O.A. *Journal of Education*, new objectives and techniques for the teaching of English in the Pre-University class. He points out that the boys who get admitted to the class are for the most part woefully ignorant of both grammar and usage. They seem to have gone through drilling in 250 'structures' and 2500 words without being affected in the least by them. Apparently these are shaken off like dewdrops from a lion's mane. The patent fact remains that one can get a pass in the S.S.L.C. without being able to write a single correct sentence in English. And so Professor Srinivasaraghavan wants the Pre-University teaching of English to have a linguistic bias, to concentrate on tutorial work rather than lecturing.

If we are frank about it, we should admit plainly that the textbooks in English prescribed for the Pre-University class, not to speak of those for the degree

classes, seem to be totally unrelated to the standard of attainments of our pupils today. Mr. Srinivasaraghavan makes some desperate suggestions, but it is doubtful whether they will fully meet the difficulties inherent in a situation where we are deliberately deceiving ourselves into thinking that standards have not fallen while they have.

Mr. Srinivasaraghavan desires that poetry should be confined to 300 lines of simple modern verse, that there should be two prose texts, one consisting of specimens of simple modern English and the other of extracts dealing with topics from physical or social sciences, and that non-detailed text books should be prescribed to furnish supplementary reading material. And these texts must be taught not merely so that the students might understand the information conveyed in them and appreciate the manner of presentation, but also in order that they might be helped to comprehend the language and use it without committing mistakes. And so the proposal is for converting most of teaching in the Pre-University class to tutorial work. Worksheets may be given in advance, outlining the work to be done and calling for preparation on the part of pupils before they come to the class. The worksheets should be discussed in the class. There would thus be training in oral expression. Training in writing could be given by asking the pupils to work out comprehension exercises and write simple general essays.

A programme of the type suggested is certain to do some good. But the radical remedy lies elsewhere. If the schools fail to lay the proper foundations for the study of English, the colleges can do little in the matter of building on the shaky foundations or even in repairing the foundations. Unless and until there is more efficient teaching and stricter evaluation in schools, we shall continue to pretend to standards that have no relation with facts.

Felicitations to Shri Shamsuddin

We are glad to publish the following tributes to Prof. Shamsuddin, one of our esteemed contributors, received on the eve of his departure to U S A.—Editor.

I

Dear Mr. Shamsuddin, No educational magazine of this glorious Republic of ours as far as we see is complete without your masterly touch in it. Wherever these casual eyes are cast, the mighty minds of old are seen, says a poet, and such is the case in respect of you, wherever and whenever we turn any page of our educational journals.

Brother journalist, you seem to be born with the spoon of journalism instead of the silver spoon, and quite recently a reputed editor of a journal which is as old as our Independence rightly concludes his review on *Gleanings*—the special issue dealing with the Future of Indian Education (published by the Department of Extension Services, Post-graduate Basic Training College, Raipur) by congratulating the selfless efforts of Shri Shamsuddin, the editor of the *Gleanings* for the very successful way in which the *Gleanings* have been published. Besides being a professor with the arduous duty of conducting the classes, how do you find time enough for all these activities is a great wonder and perhaps this is only to turn 'barren land', into the delightful land of culture. Like the grower of the mighty banyan out of a tiny seed, you have a very wonderful way of expressing yourself, and you richly imbibed in you the right value of time in tune with Lord Chesterfield.

It is astonishing that any one can Squander away in absolute idleness one Single moment of that small portion of [time Which is allotted to us in this world... Know the true value of time?]

Dear Publicity Officer, perhaps you do not know that your short accounts of the Progress of Basic Education in Madhya Pradesh has been adopted in full in several magazines, and this points out your vision

and masterly expression. That thought is the lever of life in the words of the Mahatma has its full exposition in your beloved self. Again, there is the saying of Byron that a right seed enters even into rocky soil.

Dear Psychologist, your charming personality has the magnetic touch and has the magnetism of drawing from far and near. You are the guiding star for the young artists in life. By your magnetic touch of psychology you have won indeed a rich galaxy of cultural comrades. Educational psychology and psychological education are your lungs of life, and your volume of literary cuttings richly point this out and transform the field of education into the Divine Land of Bliss in tune with the expression of Shakespeare, "Knowledge is the wing wherewith we fly to Heaven".

Let the floodlights of Education, Service, Love-Sacrifice-Patience and Truth lead you from success to success, and may you have a safe voyage and happy return home through the grace of the All-Merciful.

Even yours in the cultural cause.

D. KRISHNAYYA,

Hindupur.

II

As a devoted worker in the field of education, Prof. Shamsuddin has been appearing before the public for the last so many years. The loyal friends of educational literature must indeed be curious to know, as they go through the articles of Prof. Shamsuddin, about the man who comes before them off and on.

As one who has collaborated with Prof. Shamsuddin for a number of years, I feel, I am in a position to give an evaluation of him as a man. I consider Prof. Shamsuddin a profound scholar in a wide range of subjects, a kindly gentleman

considerate of the opinions of others, the possessor of tireless stamina and energy, and a man who activates his life by a high code of moral, spiritual and ethical standards. He is truly an ideal teacher and co-worker.

He is a dedicated bibliophile whose hours, aside from those spent in homely engagements, are devoted to reading. His personal library is one of the finest. He was born and partially educated at Raipur. Then he migrated to Nagpur and then to Jabalpur and secured his Degrees from the Universities of Nagpur and Saugar. After obtaining his Degrees he entered into service of the State Education Department and worked in different capacities and also taught for a number of years in different institutions. Then he was transferred to the Post-Graduate Teachers' Training College, affiliated to Saugar University.

Prof. Shamsuddin is an educator of unusually great stature. He is widely and popularly known as an author of short articles on education, a contributor of magazine articles, consultant in State Level Workshops and Seminars and speaker at educational conventions.

In a thumb nail sketch like this, it is not possible to do justice to Prof. Shamsuddin. He has the unique ability to make adjustments to conditions of whatever sort to savour both the ordinary and the extraordinary.

As an instructor, too, he is unique. He stimulates his students to share his own

contagious appetite for learning. Thousands of students from all parts of the state have taken his courses and have experienced the friendly atmosphere, the meeting of minds and the thought-provoking discussions that prevail in his class.

As a writer, he has been both versatile and voluminous. He has published over one hundred articles in professional educational magazines. In fact, he is a prolific writer in the field of education contributing articles to the educational journals in India as well as abroad. His two books, 'Buniyadi Shiksha Yojana' and 'Educational Essays' will keep him alive for a number of years to come.

He is young and there is no doubt he will be long available for service in the cause of education for which he is so devotedly working today. So from good friends everywhere, to Prof. Shamsuddin, come wishes for many years of happy living.

To this beloved worker, teachers and pupils are truly indebted. Through his earnest efforts, I am sure, teachers are better prepared to educate future generations. Long live Prof. Shamsuddin. Amen.

At the end, what else can I wish you in your trip to the United States of Americagood company, good weather and good luck?

— RAJENDRA SINGH,
Raipur.

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EDITOR.