

**CONTENTS****PAGE**

Education and the Role of Teachers By Sri K. N. Pasupathi, B.A., L.T., Retd. Headmaster, Kurnool. ... ..	201
Research in Education By Shri Shri Krishna Vaidya, M.A., B.T., Principal, Teachers' Training Institute, Aurangabad, ... ..	203
An American College for the Deaf By Tadd Fisher (From "Amerika") ... ..	205
Spelling Mistakes By Sri K. Sathyanarayananamurthy, B.A., B.ED. Headmaster, P. C. N. Board High School, Nagari. ... ..	207
The Modified Scheme of Elementary Education By Sri V. Sankara Iyer, Retired Schoolmaster, Madurai. ... ..	209
Educational Experiments in Bombay State : Experiment VII—Nana Wada High School, Poona—By Professor C. N. Patwardhan, Head of the Department of Educational Administration, Indian Institute of Education, Bombay. ... ..	211
A Comparative Analysis of Religion and Education By Sri S. Chakravarti, B.A., A.M.I. B.E., Madras. ... ..	214
Religion, the Source for all Good By Sri Swami Sivananda, Rishikesh. ... ..	217
All-India Educational Conference, 1953 ... ..	218
Editorial ... ..	220

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11

## Education and the role of teachers

BY Sri K. N. PASUPATHI B.A., L.T., *Retd. Headmaster, Kurnool.*

THE annual education week celebrations create among the public an urge for the proper education of the children of our land and enable them to realise the importance of right education and appreciate the work done by schools and teachers. On the part of teachers the education week gives them an opportunity to take stock of their achievements and plan their work for the future so as to adapt it to the changing needs of to-day. Education is necessarily a dynamic process, and teachers have to be ever progressive, developing the scientific spirit in the discharge of their duty.

The fate of our country depends almost mainly on the education of our people. In an infant democracy like ours, educational planning is a vital question to be properly tackled. And the success of all our educational programmes and projects depends ultimately on the right teacher, the good and efficient teacher. In a recent broadcast speech from Madras, Dr. A. L. Mudaliar drew pointed attention to this fact and said, "It is hardly necessary to state that the first and most important need for all education is the supply of well-qualified trained teachers with love of the profession and a flair for teaching." He also said that at every stage of the educational ladder it is the teacher who bears the brunt of

the task, and as such he should be the most important and the most respected element in society, unlike what obtains in the present, unfortunate state of affairs. Our country to-day needs teachers in hundreds of thousands, teachers burning with zeal to promote the social, economic, political and cultural interests of the land. Unluckily, however, the securing of the right type of teachers in large numbers is difficult as the conditions existing today are adverse. The teaching profession hardly attracts young men and women of ability and character to join it in a spirit of service or for the love of teaching. Aversion to enter the profession is due to the unattractive, poor material prospects that teaching holds out, comparatively with other walks of life, and the poor status for teachers in society. Neither the public nor parents nor the powers that be, have any good word, any word of appreciation for the teacher even when such appreciation is due from them.

And it is almost a tragedy that, in educational institutions, high schools and colleges, respect for the teacher that has all along been in our land a traditional virtue, is slowly dwindling now. Whatever the causes, this fact adds to the low status of the teacher and discourages young people of ability from joining the profession. This lack of

respect is the natural result of the conditions and circumstances under which education is imparted to pupils. Overcrowded classes, lack of individual attention and personal contact, want of effective collaboration among teachers who handle the same class or form,—these and other facts hardly ensure an integrated growth of personality of the pupils. Character-development is hardly achieved under the present conditions. Moreover, pupils, after reaching the adolescent period, come under outside baneful influences which develop in them unacademic, undesirable tendencies. They get out of control by parents and teachers. A good number of students in high schools and colleges sit unresponsive to class teaching or college lectures, and their attention is diverted to Student Federation, communist propaganda and meetings, cinema and other distracting matters which obviously prove impediments to young people's academic growth. A sense of indiscipline is bound to be imbibed by them. And without discipline, schools and colleges can hardly function in the right spirit or achieve anything worthwhile.

To remedy this state of things, it is necessary to indicate in students the fundamental principles of religion and morality, the ideals of purity, truth, kindness and courtesy, knowledge of God, the spirit of fraternity and order and purpose. It is no good to explain away the problem of imparting religious and moral instruction in schools or colleges. The problem is not impossible of solution. How can the State expect our younger generation in schools and colleges to be equipped for their future role as citizens of the country, if the problems of education such as this are not tackled successfully?

Education for citizenship is a main objective to-day. Teachers are the educators of to-morrow's citizens and leaders of the country. The school curriculum has in recent years undergone several changes in order to meet this objective

of preparing school children for citizenship. Directly as well as indirectly, teachers have to equip pupils with knowledge, character and a sense of discipline by providing them with activities such as Scouting, N.C.C., sports and games, excursion etc. Devolution of some actual responsibility is a pre-requisite for developing democratic citizenship, and hence teachers have to train pupils for intelligent participation in self-government. Teachers to-day have to remember that they have a much greater responsibility to bear than their predecessors ever did. Our country needs, in ever-increasing numbers, leaders, thinkers and inventors who can contribute to its progress in different directions. It is necessary for teachers to encourage the originality and initiative in pupils by fostering their curiosity and activity. The need to-day is for a new outlook and a new ideal on the part of teachers.

Now comes the question: What is the responsibility of the State to-day in Education? After the winning of independence, the State's responsibility has tremendously increased in regard to education. Our national government is struggling to solve the multifarious problems that have cropped up in every sphere or department of activity. Now they have launched on the Five-year Plan of expansion. It is no longer possible for either the State or Central Government to neglect education, the Cinderella of the various subjects demanding immediate attention. Our fate as a nation, and our place in the comity of nations depend mainly on the extent to which and the speed with which we are able to spread education. Our Governments, no doubt, realise this fact and try to give some sort of priority to education. But, in the stress of various demands and calls, and under a helpless, almost desperate lack of sufficient means to carry out programmes, their achievement has been slow and poor. Finance is the crux of Indian educational progress. If education has lagged behind

in our country in spite of well-planned schemes before our Governments drawn up from time to time, it is due to paucity of funds. Every year when budgets are prepared, they feel unable to allot sufficient funds for educational expansion. Hence our popular ministers dealing with the subject of education, merely express verbal sympathy for the cause of teachers in the matter of improving their pay and prospects, and are unable to do anything in action. As an instance, I wish to refer to the New Education Scheme recently introduced in Elementary Schools. The object is to double the number of school-going children receiving instruction in elementary schools by making teachers work in double shifts for six hours in the day without at the same time incurring greater or increased expenditure. Teachers are called upon to-day to extend their fullest co-operation to see that more and more pupils are brought into schools to have the benefit of education. They are consoled by men in power who preach that the standard of living of pupils and parents, generally, is much lower than that of teachers. It is also said that, if the expectation of the Five-year Plan is

realised, the economic position of teachers also will be raised to three times its present level.

These words cannot bring much cheer to the hard-worked and much neglected teaching profession. One cannot help feeling and thinking that the State's responsibility for education and the cause of teachers cannot remain like what it is to-day any longer without detriment to the future progress of our country. Education must receive the highest priority and our Governments must find the necessary funds for educational progress.

We do not know exactly what our Andhra State Government will do in the matter. It is beset with initial difficulties incidental to any new State. Teachers look forward to the lifting and disappearance of these difficulties in a short time and a stable Government functioning in Andhra under whose able piloting, the cause of education and teachers may receive proper attention. In that hope, it is my wish that teachers all over Andhra will carry out their task as educators and ensure real and rapid progress of education in the new State.

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## Research in Education

BY SHRI SHRI KRISHNA VAIDYA, M. A., B. T.,

*Principal, Teachers' Training Institute, Aurangabad.*

**O**UR present educational system has become a subject of criticism. The criticisms have been healthy and helpful, but the problems require careful investigations and consideration by all the concerned.

At no stage educational research and proper guidance was so necessary as it is today. The question of reorganisation of education in the light of needs and aspirations of Independent India is on the anvil, and the results of the careful investigations are sure to go a long way

in reshaping our whole educational structure. The immediate problem before training institutions is to find out ways and means of modifying existing methods of instruction, examination and discipline, so as to bring teaching into closer touch with everyday experience.

Research work in education has not been emphasised in our parts. Very little work in the field of Educational Psychology has been attempted. At present research work is conducted by a small body of experts. The ordinary teacher

contributes very little by way of fresh thought. It is an acknowledged fact that education will not advance much without the willing and active co-operation of teachers. The teacher has a unique opportunity, for he is at the focus of the whole educational system. The essence of education is the contact of the teacher's mind and the learner's mind. All useful investigation starts with a problem arising out of actual experience. The teacher is well placed to initiate inquiry. It is pointed out by a number of commissions and committees that there is an enormous waste in our education and the main factor responsible for this wastage is the lack of proper guidance. The problem of educational guidance is to discover the individual characteristics of children with a view to providing the education most appropriate to their different ages, abilities and aptitudes.

Some of the problems which will have to be tackled by research are as under :—

1. In what respects do children differ and what is the relative significance of these respects for educational guidance?

2. Having discovered the significant characteristics which differentiate children, we have to attempt to devise objective measures of these characteristics. It is clearly not desirable that the educational guidance of a child should depend entirely on unchecked personal opinions. If possible, objective methods of assessment should be devised. Till now we have relied almost exclusively on examinations, but for accurate judgement, we need more standardized tests of attainment.

3. As soon as we have isolated significant characteristics and devised methods of measuring them, the way will be open to vast expansion of our understanding of children and the possibilities of sound educational guidance.

The value of well standardized suitable new type tests is as great in the field of scientific educational research as in other fields of education. I wish to refer here to some of the difficulties in intelligence testing in India, which need careful consideration before we proceed to make further attempts on the subject.

1. The new type test movement here appears to suffer from lack of sufficient incentive from the practical side. The average parent is more keen about extension of education than about adjustment of it to individual natural capacities.

2. The second difficulty seems to arise from the fact that intelligence testing is usually taken as an easy task. They are inclined to believe that it is only application of foreign established tests and calculation of averages. There is a considerable difference between application and construction of standardized tests. The latter requires special ability and qualification. One has to be very well grounded in technical principles and very resourceful, even for successful adaptation of foreign tests to the special conditions of our country.

3. The third type of difficulty is of a special nature and arises from local Indian conditions. A research worker is always confronted with a tremendous difference in connection with (1) age reports of the pupils and (2) the language factor. The former are very unreliable and the latter present difficulty on account of wide variety not only in the different parts of the country but also in those of a province or even a district.

Those who believe in educational research and are keen on modernizing our education have to create a strong incentive for the construction and use of New Type tests on a regular basis.

# An American College for the Deaf

BY TADD FISHER (*From "Amerika"*)

Twenty-one-year-old Victor Galloway does not remember hearing his family and friends, or listening to laughter or music. Since he contracted cholera at the age of two, Victor has been deaf, consigned to silence. It might have been a lonely and unrewarding silence, had not a kindly American realised the value of education, particularly higher education, for the deaf.

This man, Thomas Hopkins Gallaudet, inspired by his sympathy for a neighbour's deaf child, established the first school for the deaf in the United States in 1817. He knew, however, that it was not enough to provide the rudimentary education there. There would be those to whom elementary training would bring only cruel frustration, unless it could fit deaf students for normal participation in professions and a satisfying life among hearing persons. Thomas Hopkins Gallaudet died before his dream was realised, but in 1864, through the efforts of his son, Edward Miner Gallaudet, the U. S. Congress authorised the establishment of Gallaudet College for the Deaf in Washington, D. C., the nation's capital. The only college of its kind in the nation, it is maintained by federal funds, and the government makes scholarships available to students applying for enrollment.

Today, Victor Galloway, working for a degree in mathematics and science, is an honour student in his third year at Gallaudet. Like him, approximately 25 percent of the 215 students there are either congenitally deaf or lost their hearing in infancy or early childhood. They have learned to "speak" and "hear" literally through their fingers and eyes.

The difficulty of communication limits the deaf child's success in schools and colleges. At Gallaudet, the faculty is

trained to understand even the slightly different problems of those congenitally deaf and those who lost their hearing during adolescence. The curriculum, which includes the general cultural and scientific courses of any regular four-year American college, offers opportunities for practical vocational education as well. Because courses are specially designed to fit students for normal life in a hearing world, those who have mastered college work at Gallaudet find it comparatively simple to continue in graduate work at other colleges and universities. Even before they have finished their studies at Gallaudet, some students take additional courses at regular colleges in the Washington area. This is advantageous since it permits their association with hearing students.

Actually, the course at Gallaudet covers five years. Most of the students spend their first year in a "Preparatory Class," a preliminary year in which normal secondary school work is completed. Deaf students are generally about three years behind hearing students scholastically, because of the school time that must be spent in teaching them speech and lip reading. Victor, however, found it unnecessary to attend this class as he had completed his secondary school work satisfactorily and was ready for college. While it is unusual to send a deaf child to public secondary school, Victor's 10 years' training at the South Carolina School for the Deaf, which he attended from the time he was six, gave him a mastery of lip reading and a degree of fluency in speech.

As Victor himself admits, however, "Those were sometimes bitter years." Despite his scholarship and ability to make friends, Victor shared the chagrin of most deaf students who find themselves competing with hearing persons before they are adequately prepared to do so.

It was often impossible for him to follow the teacher's lectures, especially when the teacher's head was turned when he spoke.

There is some disagreement among educators about the use of sign language, particularly in the elementary grades. Some teachers believe that the deaf child should depend solely on speech and lip reading in order to understand and be understood by hearing persons. Others feel that the manual alphabet and sign language should be permitted as they constitute the simplest and most articulate form of communication between one deaf person and another. This theory is accepted by Gallaudet's professors.

Most students arriving at Gallaudet already know these means of communication and have been taught speech and lip reading. Learning to speak is perhaps the deaf child's most difficult task, for he can neither hear his own nor anyone else's voice. At Gallaudet special emphasis is placed on conserving the speech of those who learned to talk before losing their hearing. Such students easily drift into carelessness and inaccuracies of speech and soon acquire the characteristic monotone of the congenitally deaf, unless they are constantly drilled in fluency, rhythm, pitch, volume, and quality. Those students who retain some degree of hearing are taught to use a hearing aid, although many share Victor's inability to hear anything other than deep, resonant sounds like those of a passing airplane.

In class, instructors depend on the blackboard to a large degree, but there is no lack of animated discussion between student and professor. Since nine of the 25 faculty members are deaf themselves, lectures are delivered by them in the sign language almost exclusively. Some professors accompany the quick gestures of their hands with spoken words which makes it possible for the student to continue his practice in lip reading. Literature and language courses are the

most difficult for deaf students, for their comprehension in reading is usually below average.

Standard tests administered annually to members of the second-year class indicate how Gallaudet students compare, scholastically, with other college students. Summing up the results of these tests, Dr. Irving S. Fufeld, dean of the college, says, "The tests tell us that our students, after they have completed the second year of college study, are not equal to the general norms in their command of the reading skills, in their general knowledge of history, the social studies, literature, science, modern fine arts, and contemporary amusements. Against this, however, our deaf students excel other students in grammatical usage, in mathematics, in contemporary political events."

The young men at Gallaudet tend to choose careers in education, mathematics, science, the graphic arts, printing and farming. The young women show a preference for teaching, library science and home economics. It has been found that a trained deaf person often has greater powers of concentration than a person with normal hearing because he is less easily distracted or disturbed.

Gallaudet's extra-curricular activities provide not only recreation, but supplement the academic curriculum and broaden the experience of the students. Those with a flair for dramatics participate in the several plays produced each term by the Drama Club and performed in sign language. Similar interest is shown in literature, especially poetry. Some students have won acclaim in competition with other college students in literary contests and take pride in their own publication. Victor is active in the photographic club, and he is also an officer of the athletic association which governs such sports as football, basketball, tennis, and wrestling. Gallaudet is considered formidable competition in intercollegiate athletics and has won several championships.

Since Victor wants to teach, when he has his degree, he may take advanced courses in Gallaudet's training programme for teachers. The Normal Training Department of the College—established in 1891—is the oldest for training teachers of the deaf in the United States. Education students in the college proper are particularly fortunate, since there is a school on the Gallaudet campus where they have an opportunity to observe methods applied in the teaching of deaf children who begin their education at the age of three and are taught to overcome their handicap. It is known as the Kendall School.

The practical application of speech and lip-reading methods at Kendall School makes it a valuable laboratory for members of the teacher-training department, a large percentage of whom are hearing persons. They become aware of the gaps in the deaf child's personality that must be filled through sympathetic

teaching combined with a firm resolve to protect him from self-pity and morbidity. Often students who lost their hearing in adolescence, faced with the tremendous task of re-education and readjustment, are overwhelmed by the tragedy of losing their hearing.

Gallaudet's professors are gratified by the results of their pioneering efforts. They anticipate the enlargement of Gallaudet College so that it will be large enough to accept all deaf students who are college material. This will necessitate a major building project and the training of a sufficient number of teachers. Meanwhile, Gallaudet is of incalculable value in proving that the deaf can develop high intellectual attainments and take their place in industry and business. Gallaudet serves as a vital bridge on which many deaf persons have left behind the tragic elements of their handicap to become happy citizens engaged in rewarding occupations.

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## Spelling Mistakes

BY SRI K. SATHYANARAYANAMURTHY, B.A., B.ED.

*Headmaster, P. C. N. Board High School, Nagari.*

**H**OW can we correct spelling mistakes? This is a very common doubt entertained not only by novices in the profession. In the words of Virgil, it can be said, "They can, because they think they can." An organised attempt to solve the problem goes a long way.

The wide variety of mistakes in spelling makes one feel that they cannot be arranged into any groups. But it is quite possible to attempt it even from the very beginning.

Firstly, in these days when lesser number of periods are allotted to English and the children have lesser opportunities of reading or hearing the language, it is better some drilling is done. The conjugation of verbs is one exercise

which is not at all tried by many teachers. The result is wrong use of participles at the higher stages and wrong spelling habits which are both difficult to eradicate later. The following words clarify the issue:—plan—planned; plane—planed; find, fine—fined; allow, allowed, "aloved"; begin—beginning, "begining"; pay, paid, "payed"; writing, "writting". A good foundation grammar drill can make the children understand the wrong usage of 'advice' and 'advise', 'their' and 'there', and correct themselves.

Secondly, wrong pronunciation has its share of increasing the evil. This is very common in children of rural parts. The following examples speak for themselves; "impromation" for 'information'

—“churched” for ‘searched’—‘cost’ for ‘coast’—“learnt” for ‘learant’—“sape” for ‘shape’—“dout” for ‘doubt’—“woner” for ‘owner’—“ischool” for ‘school’. This is where the mother-tongue scores its victory over the foreign sounds. Teachers who are anxious to “explain” the words well, use too much vernacular; with the result that the new sound is not caught well by the child. The transliteration of English words has its disadvantages. With some experience one understands how judicious the use of the mother-tongue should be in an English class. It needs no saying that there is no hard and fast rule which clearly says, “thus far and no further”.

Thirdly, a faulty observation by the child leads to some confusion in the tender brain. The following mistakes are common.—‘thou’ for ‘though’—‘coart’ for ‘court’—‘sari’ for ‘sorry’—wrong use of ‘price’ and ‘prize’—‘surly’ for ‘surely’—‘bellow’ for ‘below’. A faddist thought that by giving a list of homonyms the matter would solve itself. A big list of pairs of words like ‘rice, ‘rise’; ‘peace, piece’; ‘hear, here’; ‘prey, pray’; ‘sight, site’ was prepared and given. The result was far from encouraging. The number of spelling mistakes increased to a very alarming proportion. What is it due to? Words which have not been fully understood find place in the apperception mass without any firm footing there. So they shoot up like shooting stars into their consciousness with as much evil as the forebodings of the astronomical objects, if not more. Every new word must be gently forced into the child’s subconscious memory, so that it can be of use later on. A mere homonym does not serve the purpose.

All English teachers of the higher forms might have noticed the following mistakes at a certain stage:—“twon” for ‘town’ ‘trun’ for ‘turn’ “strated” for ‘started’ “swa” for ‘saw’ ‘from’ for ‘form’. To me, a child committing these mistakes is only a normal one. It has enough

matter and in its anxiety to give it out quickly misplaces the letters. Perhaps, at the time of revision, the child corrects its mistakes. To help the teacher to study the child in all the stages of an intelligent understanding of the foreign tongue, it is better one teacher follows it from I Form to III Form in the lower and one from IV to VI Form in the higher forms.

Fourthly, one very important defect at the starting point is the gross neglect of handwriting. It is very common to note that o looks like a, c like e, b like f, w like u and n like u. One period allotted to drawing may be utilised for correcting such errors and for copy-writing in the lower forms and transcription in higher forms.

I want to put forth some practical suggestions in this direction.

Firstly, a separate blackboard may be set apart for writing down common spelling mistakes. The following technique may be adopted with advantage. The word ‘beginning’ is generally spelt with one ‘n’ by pupils. The second ‘n’ may be written in red or yellow chalk to draw the attention of the child. Thus the eye of the child may be drawn to the likely mistake. But it is essential that mistakes should on no account be written on the blackboard. The class leader or any squad leader may be entrusted with this responsibility.

Secondly, a good reading habit will go a long way to improve the spelling. Unfortunately, children in our schools have not got opportunities of hearing good speech. It is not wrong to say that some teachers too have faulty pronunciation habits. Good gramophone records by standard phonetic experts can be prepared and used with advantage. The money is not wasted, as it gives many good returns. It can be spent from the audiovisual education fees collected, as it comes within its scope and aim.

Thirdly, the technique of syllabification is not at all taught. It will help

the child to understand identical sounds and syllables. A dictionary class in the lower forms will be a very useful one. Children in rural parts do not know how to use a dictionary, for they do not possess one. Maintenance of word and phrase books under the guidance of the master will bring about much benefit. Along with the text book, the teacher must bring into the class a small dictionary.

Fourthly, teachers should not depend for correction upon mere mechanical repetition of correct spelling. Good

spelling is more visual than aural memory. After some oral drill, as many or all of the previous remedies should be tried. When writing impositions of words, spelt wrongly, five times, the children may be asked to write one below the other. This helps to form a correct visual impression of the word.

Lastly, I want the teacher world, with its opportunities of studying child psychology, to ponder over the idea, if the spelling mistakes do not give an insight into the character of the child.

## The Modified Scheme of Elementary Education

BY SRI V. SANKARA IYER, *Retired Schoolmaster, Madurai.*

“THE cultivator and craftsman view the present day education with disfavour,” states the distinguished Indian leader, Sir M. Visweswariah,

“The schools that the British Government have so far established in villages have but little relation to the facts of the village life. They are not really designed to educate villagers; but to be the first rungs of a ladder leading up to the university,” writes an experienced Englishman, Bishop Whitehead.

“The failure of the Indian educational system to train character has often been criticised and with justice,” says the Report on Indian Constitutional Reforms.

Each and every parent wants to educate his children with the expectation that they will become clerks or officers in some department. They never take care to make them understand their own responsibility to earn their livelihood without becoming the slaves of others. Many graduates who come out of the colleges every year find that they are quite unable to get an independent means of livelihood. They go with their certificates to several doors for a number of days to get a job. But they find everywhere the board, ‘No vacancy.’

One of my friends, a graduate, thought that it was beneath his dignity to carry in his hands plantains worth two annas from the bazaar. Such is the egoism of the present day so-called learned students. This kind of mentality must change, and all the Indians should understand the value of the dignity of labour. Their education should make them feel that ‘the duty comes first and pleasure next.’

So, education should no longer be merely a passport for a job, but it must prepare the students to stand on their own legs. This serious defect can be rectified only, if vocational training is given along with secular study. Education should make everyone learn how to earn one’s livelihood and protect one’s family. So vocational training must find a prominent place in the curricula of all schools.

Our elementary education should aim at making the pupils *write legibly without mistakes and solve all the domestic mathematical problems and understand simple matters of health, hygiene and civics*. So, it is quite sufficient if the children in elementary schools, are taught the three R’s. (Reading, Writing, and ‘Rithmetic). Other general know-

ledge subjects can be included in the regional language and incorporated as lessons in the text books.

Considering these facts, elementary education should stop, with the fifth standard. A five years' course is quite sufficient, and so classes above the fifth should once for all be taken off from the elementary education scheme.

A large majority of children educated in these schools will have to stay in the village. They may become agriculturists, traders, or accountants in shops. I may say that most of the pupils leave their schools even now before they reach the eighth standard or third form, thinking that the knowledge they have gained is quite sufficient for their future life. A major portion of the thoughtful students, teachers and parents feel that what they learn or suppose to have learnt in high schools is not of great material benefit to them or their society, and the whole 'farce' is undergone under compulsion in order to become a clerk or an officer in some department.

I may be pardoned for mentioning here a few of my personal experiences for the past forty years even from my childhood. As students, we then used to get up at 4 o'clock in the morning precisely everyday to begin the day's work. But, with the present day students, the day never dawns before 7 o'clock in the morning, and they always grudge to work even when compelled. They have now become very lazy and easy-going and weak. I learnt cooking from my boyhood, and I take pleasure even now in helping others in cooking in big functions also when occasion arises. I have improved myself in carpentry, smithy and masonry, when I had opportunity to get myself trained. With my own tools I make my own furniture. Besides, I have increased my vocabulary in languages like English, Sanskrit, Tamil, Telugu, Malayalam and Hindi. I spend my leisure hours in studying the religious, astrological, astronomical and medicinal books. I have a working know-

ledge of Book-keeping, Typewriting and similar commercial subjects. I know tailoring also, and so I prepare everything required for my domestic use. I have a wooden machine (శ్రీరఘణం) to prepare rice out of paddy. Thus I never waste my time.

One of the secrets of discipline is work. It is true to say that Satan finds mischief for idle hands. So each and every pupil must be made to learn to help others and get help from others. So gardening, takli, charka, clay modelling, carving, drawing, basket and mat-making and similar other subjects can compulsorily be taught in Elementary Schools.

*So, the modified scheme introduced in this school year in most of the elementary schools will surely rectify almost all the defects now in vogue.* The experience will show that the under-mentioned reforms are also absolutely necessary to achieve the full benefit of the scheme.

1. The forenoon session should begin at 8 a.m. or even earlier and the afternoon session at 3 p.m.

2. Each session should work for not less than 2½ hours.

3. Each session should be utilized for theoretical teaching for one set of pupils and practical teaching for another set of pupils.

4. There should be one teacher for each class of theoretical teaching and one teacher for about 50 boys for practical teaching.

5. The theoretical teaching in elementary schools should consist of four periods for classes upto and including the fifth standard — the first period should be devoted to stories for moral instruction and current news which will be interesting and amusing to the pupils, the second to arithmetic, the third to writing and the fourth to reading.

6. The practical session should include spinning on the takli, and clay modelling in standards I and II; gardening,

needlework, mat and basket making, rope-spinning etc. in Standards III and IV; and garden work, drawing and carving in standard V for three periods; and one period for compulsory mass drill for all the standards.

7. Text books and *month-war* syllabus should be the same for all the schools in the state for all the theoretical subjects, and so the text books should be carefully prepared by the state itself for school use.

8. Legible and neat handwriting should also be insisted on, as one of the qualifications for promotion to the next higher standard.

“Nothing great in this world was ever accomplished without living faith;”

“Without the use of our hands and feet our brains would atrophy;”

“Literacy in itself is no education;” says Mahatma Gandhiji.

I may state that time once gone will never come back; that the idle man's brain is a devil's workshop; and that we should practise some substantial work or hobby during our leisure hours. So the value of time and importance of doing one's duty should be taught along with the lessons, wherever possible, to develop the pupils of today into happy and contented citizens of our country.

## Educational Experiments in Bombay State :

### EXPERIMENT VII—NANA WADA HIGH SCHOOL, POONA

*By Professor C. N. Patwardhan, Head of the Department of Educational Administration, Indian Institute of Education, Bombay.*

*Objective:* The objective of the experiment undertaken by the Poona Municipal Corporation is to promote social justice, by providing for the education of those who would ordinarily be without it for reasons of finance. Equal opportunities to be translated into practice, the creation of a cadre of national workers with a sense of idealism and instilling in the minds of the youth a faith in themselves and in their ideals.

*Traditions:* The Nana Wada (former Palace of the Chancellor of the Peshwas, Nana Faranvis) was selected by the early social reformers and educational pioneers—Lokamanya Tilak, Agarkar and Chiplonkar—for their first experiment in a secular, national, cheap and efficient education. The New English School, as the pioneer institution was called, functioned here till this year i.e. 1953 almost for 75 years. As the New English School shifted to its new premises on Tilak Road, the grand buildings of the Nana Wada, which was

the property of the Corporation, were proposed to be used for Municipal offices, but tradition was too strong for any such mundane and utilitarian purpose. The City Fathers, themselves steeped in the old educational traditions of Tilak and Agarkar, found no better use for the buildings than the foundation of a new type of institution, which will carry on vigorously the pioneer-educational reforms. The new school is based on certain fundamentals, which even the progressive secular educational societies, and much more so, the Government find it difficult to bless.

*Reformed Basis of the new School:* The School differs from all other institutions in (i) the class of society it caters for, (ii) in the way it is staffed, (iii) in its equipment and (iv) in its ideals.

(i) The school admits children of the income group Rs. 0 to Rs. 200/- p.m. Any parent earning more than Rs. 200/- has to find admission to other schools. The need for the school can be under-

stood when we note the fact that even before the school could apply for recognition by Govt. it already had more than 1500 applications for admissions. The maximum number of children was admitted—1,050, and all these were boys only. The number deserving admission but refused admission on the grounds of space, for boys alone will be more than 200 and with the possible number of girls, the pupils awaiting a similar institution would go up to a thousand. The need for the lower income group of Poona population was for just such a type of school. The Corporation served a genuine need of the economically handicapped population.

(ii) The Head of the School—Shri N. V. Kinkar, a renowned educationist, adopted a novel way of staffing the school economically but efficiently. He utilised the social service spirit, which because of the grand old tradition of Poona, is in abundance not only with the youth but also with age. There are three types of teachers on the staff, consisting of men and women. The first type is formed by teachers, Principals and former officers of the Education Department, who are placed on the list of “superannuated” personnel. These persons are 55 plus in age. They are given a small honorarium, the highest being Rs. 150/- p.m. Thus those who have not only a spirit of service left in them but also have the necessary physical fitness to serve for their ideals, have been given an enjoyable occupation at a little cost to the school.

*The second type of teachers are the teachers employed under ordinary rules of service. These teachers are trained and young, and their professional interests are safeguarded by admitting them to all advantages of service which they will receive in any school. Here there is no financial sacrifice expected.*

*The third type of teachers are volunteers, graduates and undergraduates, who expect to be admitted to a training*

college. For these teachers a kind of stipend, allowance or honorarium is fixed. The future trainees get an opportunity of working under expert educationists and be intimately acquainted with the routine of the school. The additional advantage is their close association with educational workers who have devoted more than 25 years of their lives in educational service of the people either as members of a secular educational society or as Govt. servants. No existing institution has this advantage viz. a cooperative work in education undertaken by Govt. and Non-Govt. servants alike. The young graduates and undergraduates are thus able to learn and earn.

The staff of the school has 60% of the teachers trained or certificated; 40% serve on an honorary basis, 6 retired (superannuated) personnel are in charge of school administration and supervision, the rest of the staff i. e. 30 teachers are young men and women. There are trained and qualified teachers for all subjects, and experienced and trained supervisors are in charge of all school activities and departments.

(iv) In school equipment also the Nana Wada has a novel feature. While an excellent laboratory, gymnasium, art room etc are provided, drastic changes have been introduced in classroom equipment. Except in the two top standards X and XI, all other classes have mats and small writing desks. This has meant an economic saving of about 450 dual desks or about Rs 18,000/- on the initial cost. The school also has reduced the daily cost of education to the minimum by using slates in place of paper, having a very small number of textbooks, and using a “File” for each student in which the student can file loose study papers. The cost of numerous exercise books is thus minimised and the utility of written work and its preservation increased.

(v) The reformed basis of staffing, equipping and working of the school is

further enhanced by the expert planning which is the real foundation of the school. The Corporation has its own technical and vocational schools functioning since 1900, but these schools were so far a drag on the Corporation's finances. As they were isolated blind-alley schools, beyond which there was nowhere to go, the Nana Wada will now serve as a link between these technical and vocational schools and general education. Instead of one multilateral school in one building, the new plan proposed will establish a healthy liaison between these existing institutions, and the Nana Wada will have a number of affiliated schools for technical and vocational education. These schools will in return receive general educational courses from Nana Wada. The new school is, thus, a great pioneer experiment in education in all its aspects—administrative, curricular, co-operative and financial.

The financial aspect of the school—and all experiments finally relate to finances in this country—is interesting indeed. The school charges a minimum of Rs 2/- and a maximum of Rs 3/- per student per month, while the ordinary fees according to Govt. rates in all schools are from Rs. 4 to Rs. 6/. In this school pupils of Stds. V, VI, and VII pay Rs. 2/- per head per month, and pupils of Stds VIII, IX, X and XI pay only Rs. 3/- per head per month. The school can run on this reduced income because of the low salaries and honoraria accepted by the staff, to a certain extent. Running cost of the school is further reduced by less consumption of paper, less use of fountain-pens and pencils, less textbooks and certainly less fads if we can economically interpret the fashion of school uniforms, as an example. When asked "Why your school does not prescribe a uniform for the pupils?" the veteran educationist, Shri N. V. Kinkar, wisely observed: "All the poor have the same dress, whether you prescribe it or not, and all have the same colour, pale, unhealthy yellow! We should first remove this common pallor and turn the

yellowish unhealthy skins into rosy and cherubic complexions. I want this uniform of health."

The Corporation spends about Rs. 50,000/- a year, which, on the basis of about a thousand students, comes to Rs. 50/- per pupil per year. The All-India average expenditure per pupil per year is Rs. 54/- while in Bombay State the average is Rs. 123/- in Govt. schools and Rs. 110/- in aided private schools (which are 90% of the total secondary institutions in the State). The financial relief granted to parents and to the Corporation can be judged in the light of these statistics.

*Objections:* This experiment, laudable in its adventure, is not without its critics. The first few objections are raised by the education authorities and they are mainly: (i) employment of staff on basis different from that of the Govt. prescribed Ghate-Parulekar Scale for Secondary Teachers, (ii) the employment of superannuated teachers, and (iii) deviation from the normal standard of school furniture. The first objection is further supported by some teachers also, who find the employment of volunteers as an encroachment on the teachers' profession. This is interpreted by critics as 'under-cutting' or a kind of practice which can be accused strongly of 'black-market' system or taking advantage of the poor unemployed. Some schools in the City have criticised the project as outside the scope of Municipal duties, which they believe to be principally of primary education. Some have even stated that had the Corporation informed existing schools of their intention to spend Rs 50,000/- a year for the education of the economically handicapped children, the existing schools could easily accommodate the number i.e. 1,050, at municipal cost, their fees being paid by the Corporation.

*Objections answered:* Some of these objections appear to be valid in law, viz., Municipality spending on secondary education, but this is only in fact of law,

if at all valid, but certainly not bad in the spirit of the law. The lower secondary classes V, VI and VII come under primary educational course. The schools offering to accommodate the economically handicapped children seem to have thought of this facility after the Corporation set in motion its own agency and yet there are many pupils who can be admitted by these schools because the Nana Wada School has no more room for admissions.

*Present Position:* As with all pioneer experiments, public opinion is divided on certain issues but it is note-worthy that distinguished visitors, including the Education Minister of the State, have appreciated this novel experiment in cheap and cooperative education initiated by the Poona Corporation and

the day will not be far distant when this institution will be blessed with Govt. recognition—at least, that is the hope of many who have welcomed the Corporation's move in undertaking the education of the economically backward children and their effort to co-ordinate existing municipal educational institutions and thereby attempting an enrichment of educational variety which is the crying need of the day.

*The future:* The success of the experiment depends as much on the Corporation's finance and grit in pursuing the experiment as on the spirit of co-operation of the Govt. Education Department, but the supreme factor is the will and zeal of the staff and the undaunted missionary spirit of the Head, Shri N. V. Kinkar.

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## A Comparative Analysis of Religion and Education

BY SRI S. CHAKRAVARTI, B.A., A.M.I. B.E., *Madras.*

**T**HERE were attempts in Western countries to analyse religion as a process of free association of thought, and Western scientists provoked theologians and scholars with their enlightened scientific interest. Educationists all over the world have grown wise by this experiment and dropped any tendencies to start refresher courses of education for men and women. But some psychologists have persisted in their attitude that individuality is inseparable from sex and burnt their scientific fingers while indulging in their curiosity over the sacrificial fire of Religion. This is still modern history.

On the other hand, some Indian politicians are now attempting to intervene in the field of Indian secular education to play the part of surgeons with the first aid kit in their hands. Naturally, Indian educational experts resent such surgical outlook in the present need for educational thereaupy. Under these

circumstances, a comparative analysis of Religion and Education might help in describing what represents the sense of guilt among citizens, and what remains the educational "blind spot."

It will not be correct to describe that Religion has ignored the biological origin of individuals. On the contrary, it is Religion that has offered comfort and solace to adults at a stage of their life and at a time when scientists have been exploring like infants and children the cradle and the nursery gardens. Now that these scientists have grown into adults, they seem to prefer a hypothesis for a prayer in the following revised form.

They seem to say: "Oh Nature (God), I would not believe in your inscrutable ways, but for the fact I have a wife and children to reckon with." Therefore, it is aggression and not Religion which represented the sense of guilt so constantly pointed out by psychologists, while they

played the part of hired parents (psychoanalysts) instead of priests. It is obvious that the guilt arises out of the pot calling the kettle black.

There will be no doubt blind spots in education, and head-masters of schools have already located them in their day-to-day contact with students. They have noticed that instruction needs, besides an aim, some goal or other to canalise cultural activity. They have called upon retired educationists and spiritualists to introduce a system of passive activity through prayers so that the blind spot might be made active sooner or later.

As a routine, prayers in different form are said before classes begin for the day. Discourses on religious subjects are arranged from time to time by school authorities in the school premises. These cooperative efforts have grown into regular congregations of students, teachers, parents and traditional elders; an educational expert has remarked that they represent refresher courses in cultural education. They have also developed into a reasonable debate on Religion and paved the way for religious leaders to understand that what Religion is seeking, Science might help to find out.

A series of lectures on the *Ramayana*, the Hindu epic of monogamous idealism, was delivered in a school in Madras city. Followers of other Religions were present. The audience even included students who were not quite regular in attending to their classes during the day. Although the lectures began with a common prayer from Hindu sources, all the Indians stood up to attention as if prayer from whatever source acted as a hypnosis. Young and old, believers and non-believers seem to have accommodated their self-interest and approved the subordinate relations of their personality to a common super-man mentioned in the prayer. But like all hypnotic influences, the charm wore out in a few minutes.

A young boy stood up and asked the traditional lecturer whether the story of

the *Ramayana* was real or not. This doubt is to be expected out of a growing boy in whom a conflict is taking place between his own selfish interests and the growing moral faculties. Even the audience of experts, teachers and parents seem to have lost their patience. The boy was asked to leave this chamber of the assembly of reasonable members.

The answer to this normal question from a boy is very simple. The same boy would have listened with delight to the story of *Maha-Bhagavatham* where Krishna played with many damsels. Although his pleasure would remain more mental and less real, he would not have had any doubts whatsoever. Why then should he question the reality of the story of *Ramayana*? It is because that consciousness doubts pain and not pleasure. The ideal of monogamy is more painful even to the adults, but the boy has happened to live in the middle of this painful situation at home which he has projected on to the school premises. What he is afraid to ask father, he took courage to put before the traditional elder in good faith after the school hours.

Here was a Heaven-sent opportunity to explain to the audience spontaneous activity inspired by sincere search for truth. The traditional lecturer should have affirmed that the pursuit of pleasure would not lead to happiness, that people doubt pain but not pleasure, and that the waking state of man is subject to the hypnotic influence of ideas and objects, just as dreams are intended to take the load off the mind and give the necessary relaxation to the self during sleep. He would have scored a big victory from this boyish interruption.

Unfortunately, the charge of atheism growing in society, and democratic parents being responsible for the conflict between parents and teachers were heard in this cultural gathering.

## II

On the other hand, there are also other democratic meetings of citizens, where emotions get out of control of reason

Democrats find their representatives in Parliament ignoring their election pledges to the people and leaving them in the middle of the situation of hunger, poverty and disease. Whenever any Indian leaders come to them with memories of the past and the burden of the present, they fall on them as if they are subjects of gloom and objects of melancholy.

Fortunately, Indian educationists are there who can help either children or adults who happen to live in the middle of a situation. They should educate traditional parents that obedience to authority is not equivalent to conforming to law. Often, parents and teachers meet to exchange their cooperative activity in the educational field, and educationists should emphasise that co-operation is education according to law, while education given without cooperation engenders subordinate relations to authority and retards the growth of children. In fact, it is authority that leaves man or woman in the middle of the situation in life, but not law which should decide one way or the other.

They should also educate the democratic parents that it is not lawful to distinguish democratic children in schools and colleges on the basis of authoritative communities, groups and denominations. Educationists themselves have grown into democratic parents and teachers without the necessity to believe in Theism or get baptised into the doctrines of Atheism. Education in India would remain in a state of confusion and anarchy, so long as the memories of education are in constant conflict with the facts of cooperation.

Let educationists recollect that illusions harmless to the individual become

a positive danger to society, while Indian culture remains at cross-roads. Let them remember that the republican constitution represents both authority and law and that they have something concrete besides beliefs and doctrines here to maintain on solid ground their educational activity.

Of course, dealing with Theism or Atheism is only an individual problem and not a social one at all. So far as individuality is concerned, the illusion of "As if" is omnipresent. Even the republican constitution has conceded that men and women are individuals on this "as if" nomenclature. A theist functions, as if he is a case of ancient or modern inflation; an atheist gives expression to facts as if he is an object among other objects of deficit finance. Inflation and deficit finance are modern social problems, and the above "As if" illusion arises when any citizen does not understand what he recollects is himself from the past and what he acts upon becomes social in the present. This is the reason why the Government of Madras has intervened in the field of educational reconstruction, as harmless illusions have grown into positive social dangers.

The modern educationists do resent the use of coercion. Those that believe in the story of *Maha Bharatham* might find that the superhuman effort of reason to replace power has failed. Now there is the unemployment army in the country and the Government should do their duty. Any Government could not help regarding the surplus values of education, as if they are in conformity with laws that operate in inflation and deficit finance. Let educationists accept real help when something true needs it without any palliative circumstances to control.

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## NOTICE

Sri M. C. Srinivasan has been appointed as one of our representatives. He is authorised to receive subscriptions and to book advertisements.

Manager,  
THE EDUCATIONAL REVIEW.

# Religion, the Source for all Good

BY SRI SWAMI SIVANANDA, *Rishikesh.*

**R**ELIGION produces a living influence on the heart and life of a person. It affords spiritual food for the mind. It transforms man into divinity. It is Life Divine. It melts, purifies and changes the heart.

The foundation of religion is faith. Its superstructure is self-realisation. Its walls are holiness, truthfulness, purity, noninjury, discrimination, dispassion, serenity, self-restraint, one-pointedness of mind and aspiration—are the bricks. Love is the cement.

Social customs and conventions have been given the status of religion by ignorant people. These social customs and conventions cannot, however, be called religion. They are changing from time to time according to the needs of the society or the exigencies of the occasion for the preservation of the society and the spiritual well-being of the individuals.

You cannot call social customs and conventions as religion. Religion is eternal and unchanging. If you strictly follow it, it will lead you to eternal bliss and freedom from the trammels of birth and death.

All religions point out the path to God realisation or perfection or freedom. All religions are essentially the same. Real religion is one. It is the realisation of oneness or unity of the Self. It is the religion of love or heart. All religions are the different versions of the one religion of Oneness and Love.

Man forgets all about his religion on account of ignorance or lust for power and greed. He has become irreligious, So he has come down to the level of the brute. He has lost all sense of morality. He does havoc. He creates mischief. He stabs, loots and burns houses. The law of the jungle prevails. What a disgraceful, deplorable state!

If man always remembers the essential unity of all selves, if he is religious, if he has really understood that all beings are one, that all are children of one God, if he has knowledge of the law of Karma, the teachings of saints, prophets and seers, if he has understood the illusory nature of this world, he will never think of doing any harm to others in thought, word and deed. He will never manufacture bombs. He will never think of self-aggrandizement. He will be ever leading the Life Divine and be happy for ever. He will be ever serving others. He will contribute all in his power towards the happiness of others.

Irreligious life is the cause of war and riots. Irreligious life is the cause for restlessness, power-politics, party-politics, division, separation, murder, arson and all sorts of disgraceful, abominable, heaven-closing brutal acts.

A really religious man is a veritable God on this earth. He is a cementing, synthetic force. He is all love. His heart is filled with mercy, kindness and affection. He is a blessed peace-maker. He is a super-man.

Quoting scriptures will not make one religious. Taking one meal a day, the bending of the knees, standing upon the head for three hours or on one leg till sun-set, practising Vajroli or Nauli, doing Tratak on the sun, will not make one religious. Religious life is a life of rigorous discipline. It is the annihilation of the lower self and a rich life of bliss and fullness in the Eternal.

Take away religion. Then man lives to no purpose. He is far, far away from the purpose of his creation. Life is a dreary waste here. There is no living without religion. It is only religion that makes existence valuable and fills the mind with love, devotion, serenity and cheerfulness. True religion shows

its influence in every part of your conduct and makes your life sublime and divine. Religion is the tie that links man with his Creator.

Religion is the foundation of society, the source for all good and happiness, and the basis of all virtue and prosperity of the individual and the nation. Civilization, law, order, morality and all that elevates man and gives peace to the nation are all the fruits of the practice of religion.

Religion teaches men their near relation to God and produces in them the spiritual awakening of divine-consciousness; it generates in them vigorous, sublime thoughts. Religion is mixed up with your very being and daily life. It gives you security of perennial joy, eternal life and everlasting bliss, and new hopes when all mundane hopes disappear.

Religious life is the greatest of all blessings. It lifts a man from the mire of worldliness, impurity and infidelity. Intellect is vain if it is not illumination

by religion. Religion does what philosophy can never do. If you live in accordance with the rules of religion, you will attain wisdom, immortality, everlasting peace and eternal bliss. You will become the wisest, the best, the happiest among men of this world.

Religion is the final centre of repose and undying peace. It is the goal to which all things tend. It is the impregnable citadel of virtue and purity and everlasting bliss. It is an invincible fortress which cannot be destroyed by any number of atomic bombs.

Religion is not dogma. It is not merely belief, or emotion. It is not merely a little prayer which one offers when one suffers from severe intestinal colic or chronic dysentery. It is pre-eminently life in the Eternal or the Everlasting Silence. It explains to ignorance the nature of the Unseen or the Unknowable and shows the way to realise Him.

May you all lead a true religious life and thus attain the final beatitude or Importal Bliss !

## All-India Educational Conference, 1953

**T**HE 28th Session of the All-India Educational Conference will be held in Calcutta from the 28th to the 31st December, 1953, under the Presidentship of Sri K. G. Saiyidain, Joint Secretary, Ministry of Education, Government of India.

The Conference has 16 sections, and each section has its President, Secretary and Local Secretary. The sections are : (1) University Education, (2) Secondary Education, (3) Primary Education, (4) Childhood and Home Education, (5) Women's Education, (6) Health, Military Studies and Physical Education, (7) Internationalism, Geo-politics and Peace, (8) Moral and Religious Education, (9) Education of the Handicapped, (10) Aborigines Education, (11) Indian Public and Residential Schools, (12) Vocational and Technical Education (13) Tea-

chers' Training, (14) Examinations, (15) Oriental Studies—(a) Sanskrit, (b) Arabic and Persian, (16) Adult Education.

The Delegate's Fee is fixed by the A.I. F.E.A. constitution at Rs. 3/- only out of which Re. 1/- will go to the Central Fund of the Federation. The R. C. Member's Fee is Rs. 5/- for individuals. Institutions registering more than 50% of their staff as members may however pay Rs. 3/- per member. Donations are invited from both individuals and institutions. All educational associations and institutions are particularly requested to send their representatives as delegates to the Conference. All members of the teaching profession and persons interested in education, residing in West Bengal, may become members of the Reception Committee on payment of the R. C. Member's

Fee. R. C. members are treated as delegates.

Arrangements for boarding and lodging will be made by the Reception Committee. Approximate charges for 2 meals a day will be Rs. 3/8 only. Delegates will have to bring mosquito curtains and winter bedding and clothing in addition to other necessary equipments. Arrangements will be made for receiving the delegates at Howrah and Sealdah stations and for escorting them to their lodgings. Conveyance and Transport charges will be borne by the delegates. Badges and tickets etc. will be issued on production of the Delegate's Fee or R. C. Member's Fee Receipt. Provision for the lodging and boarding of R. C. members will be made, if they so desire.

Railway Concession of single fare for double journey is available for all classes. The delegates and the members of the Reception Committee who want to avail of this concession should fill in the Railway Concession Form to be sent from the office of the Reception Committee and submit it to the nearest D. T. M.

### PROGRAMME

The provisional programme of the Conference is given below :

- 26—12—53 Saturday : 5 p. m. Meeting of the R. C. to elect 5 representatives on the Council of the A.I.F.E.A.
- 27—12—53 Sunday : 5 p.m. Opening of the Exhibition. 7 p.m. Meeting of the Sectional Secretaries — Federation & Local.
- 28—12—53 Monday : 9—11 a.m. Inauguration of the Conference. 5—7 p.m. Inauguration of the Adult Education Conference.
- 29—12—53 Tuesday : 8—10-30 p. m. Sectional Conferences. 1-30—4 p. m. Sectional Conferences. 5—7 p. m. General Session. 8—10 p. m. Entertainments.
- 30—12—53. Wednesday : 8—10-30 p. m. Sectional Conferences. 2—3 p. m. Khattri Memorial Lecture. 3—5 p.m. Debate. 6 p.m. Reception, 9—11 p.m. Entertainments,

31—12—53. Thursday : 9—11 a. m. General Session. 4—6 p.m. Concluding Session. 7—10 p.m. Entertainments.

### EXHIBITION

Arrangements have been made for an exhibition of articles of academic and cultural interest, charts, diagrams, appliances etc, Stalls will be opened. Educational institutions and associations, publishers and manufacturers of academic goods and persons interested in culture are requested to co-operate for making this Exhibition a really useful feature of the Conference. The Exhibition will consist of 18 sections : (1) Education in India, (2) Child Education, (3) Basic Education, (4) Secondary Education, (5) Vocational and Technical Education, (6) Social Education, (7) Psychology applied to Education, (8) Social Studies, (9) Science and Environmental Studies, (10) Education of the Handicapped, (11) Borstal and Reformatory Schools, (12) Public and Residential Schools, (13) Teachers' Works etc. (14) Arts and Crafts, (14) Health and Physical Education, (16) Educational Journals, (17) Educational Associations, and (18) Foreign Exhibits.

Excursions to Santiniketan and various places of interest in Calcutta and its environs will be arranged. There will be elaborate arrangements for entertainments.

A Reception Committee consisting of several Sub-Committees has been formed with Dr. H. C. Mookherji, Governor, West Bengal, as the Patron and Dr. Radhabinod Pal as the Chairman.

Resolutions and Papers (3 copies) may be sent to the Office of the Reception Committee. It is essential that a paper should be accompanied by a brief synopsis.

All communications are to be addressed to the General Secretaries, Reception Committee, A. I. E. C 15, Bankim Chatterjee Street, Calcutta : 12, Phone No. 34—4581.

# Editorial

IT is our sad duty to record the death on the 6th instant at Kumbhakonam of Rao Saheb R. Swaminatha Iyer, a great and

**The Late Kulapati :** universally esteemed educationist of our State.

Born at Sirugudi in Tanjore District in 1869, Sri Swaminatha Iyer was educated at the Native High School, Kumbhakonam, and the Government College there. Graduating in 1890 with physics as his chosen subject, he became a teacher in the Town High School, Kumbhakonam. In 1908 he became the headmaster of the School, a position in which he distinguished himself in various ways. In 1926, he retired. The years of his well-earned leisure were spent in unostentatious but effective public service of all kinds, particularly in the educational field, and in pious study.

Sri Swaminatha Iyer had the reputation in those days of a firstclass teacher in science. In fact, he was for long known as "Science Swaminatha Iyer". As headmaster, he showed a strong sense of duty which never felt weary of hard work or neglected attention to detail. Gifted with a sweet and serene temperament, he showed in his life and work the rare qualities of "quiet strength and steady zeal," to quote a phrase used of him by Professor M. Rangacharya whom he respected as his *guru*.

He served the cause of education in the state in many ways during his long career. He was connected with most institutions in our educational framework from the Primary Examination Board to the Senate of the University, where he was first a nominated member and later the elected representative of the headmasters' constituency. He was for long President of the Tanjore Teachers' Guild. He presided over a headmasters' conference and was intimately connected in responsible positions with many sessions of the Provincial Educational Conference.

After his retirement, he served in the committees of the Town High School, the Native High School, the Veeraraghava High School, Tanjore, the Gopal Rau and Sadhu Seshayya Library, the trust board of the Kalyanaraman charities and several other institutions, where he worked with zeal and earnestness.

Mr. Swaminatha Iyer always took an active interest in the theory, practice and administration of education, and he wrote readily and frequently on topics of current interest. *The Educational Review* has been privileged to publish many valuable contributions from his pen: and it may be recalled that when *The Hindu* was, years ago, conducting a weekly educational supplement, Mr. Swaminatha Iyer regularly wrote to its columns.

Recognition of his great services came to him in various ways. The Government conferred on him the title of Rao Saheb. The South Indian Teachers' Union hailed him as a Kulapati.

Mr. Swaminatha Iyer has passed away full of years and honours. He set a high standard of work and achievement. And we are sure that the example of his sterling worth and character will long be remembered and prove an inspiration to members of the profession. We offer our condolences to the members of his family.

A recent issue of *The Schoolmaster* draws attention to some interesting reforms recently effected in the Swedish educational system. Secondary education is to last from the age of 10 to 16 plus.

There is to be bifurcation at 13 allowing one set of students to take to practical courses and the other to proceed along purely academic lines. After 13, girls are expected to concentrate on 'household care', and boys to benefit from practical occupational guidance. Various combinations of general studies, courses at workshop schools and 'sandwich courses'

with industry are visualised. Of these, the last-mentioned may prove of special interest to us. It is suggested that pupils may attend school for three days in the week and work as apprentices to some trade or industry for another three days per week. This, it is claimed, will work well for many trades and occupations. But in regard to others, shifts lasting from one to three months are also visualised. In respect of agriculture and related occupations, it is proposed to devote winter, which is a slack season, for theoretical instruction, reserving practical teaching to the season of work in summer.

The Swedish schools under the new scheme compare with the "comprehensive" schools of Britain which are intended "to cater for all the secondary education of all the children in a given area". Every school of this kind is expected to provide a wide choice of courses, academic and practical, for children with different aptitudes.

Another noteworthy proposal is to compel all students pursuing higher education, whatever their special subject of study, to devote some attention to the elements of psychology, logic and the history of philosophy. We are certain that the science courses in our universities which are tending to become narrow and factual, will gain a great deal by such widening of range and interest.

Ever since the modern system of education was set up in India by the British in the middle of the last century, there has been a notable divorce between education and national culture. Particularly it is apparent at the religious and moral levels. The policy adopted by the British, if not perfect, could be justified on the ground of practical expediency. It quietly put away the problem of understanding Indian culture, much less of adapting it to the needs of the hour.

Our Government, after the attainment of Independence, quietly accepted this century old tradition. And many of our leaders feel relieved at this, as they associate the teaching of religion and morality in India with sectarian and communal rivalries and quarrels. No doubt sects and communal groups have flourished in rich variety in India—and are so flourishing today. That, one may say, is only to be expected in a large country with a lively interest in cultural, moral and religious matters. Be that as it may, these differences in India should not make us throw our hands in despair and demand that they should all be destroyed to make way for the colourless uniformity of a shoddy imitation of Western culture.

Sri S. K. Roy Chowdhury, former Mayor of Calcutta, deals effectively in *The Indian Journal of Education* with what he describes as two "stock objections" to religious education in India. Of these, the first is that there are many sects among the Hindus. His reply thereto is that there is a fundamental unity among all the sects, which may be seen in the teachings of the *Upanishads* and the *Gita*. The second objection is that India, being a secular state, cannot organise religious education in a land of many faiths. "We should not fight shy," he writes, "of the introduction of religious education, if we believe that religious education is necessary to build character. There is no conflict with the idea of secularism, if it means tolerance of all faiths."

The problem has not yet received the attention it deserves. Neither the University Education Commission nor the Secondary Education Commission has cared to go to the roots of the matter. We are sure, however, that the problem will soon press itself upon our attention, and when fads and doctrinaire theories are forgotten, will be solved wisely and well.

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