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*By*  
**Dr. S. R. RANGANATHAN;**  
M. A., L. T., D. Litt, F. L. A.

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# The Educational Review

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10

## Sphere of Social Education\*

BY DR. S. R. RANGANATHAN, M.A., L.T., D. Litt, *Delhi*.

Mr. President, Dr. Sen, Ladies & Gentlemen.

**T**HIS is a mixed gathering. The people in this gathering fall into three groups (1) the prospective students of the Training Centre being inaugurated to-day; (2) the teachers in the Training Course; and (3) the general public on whose good will and encouragement the success of the course will have to depend.

### 1. MISSIONARY ZEAL IN TEACHERS

The essential things which the prospective students should be told have been said so fully by Dr. Sen. He has rightly warned you that work in the field of social education will not bring you much money, nor power, and not even much prestige. You must carry with you the positive message given by him. You have to enter your work and do it with a missionary zeal. You must derive joy from the opportunity to make your own contribution to the colossal work which awaits to be done in our country in the field of education. I appreciate the courage and the determination with which you are entering this course of training. I wish you success during the course, to apply in actual life all that you learn here. I wish you, above all, a

steadfastness of purpose which will make you lean upon that opportunity for the joy of your life.

With regard to the second group of the audience—the teachers—I am in an embarrassing position: I am to be one of the teachers. I do not propose to address myself or my learned colleagues in the faculty.

The main purpose of this gathering is to tell the third group—the public—about what our difficulties are, and to ask for their sympathy, support and good-will.

### 2. INDEFINITENESS ABOUT MEANING

There has been always some difficulty as to what we mean by social education and what we aim to achieve and how we should set about it. We have been talking about this, under one name or another, for the last half a century. We used to call it Adult Education. During the last five years, we have begun to call it Social Education.

We have been talking about the subject a good deal. We have had a series of committees. Very often, a committee did know what to do. If it knew what should be done, it could not decide how to do it or where to begin doing. Many of the

\* Speech delivered at the opening of the Training School for Adult Education Teachers, of the Delhi State Adult Education Association, on 15th September, 1952, at the Adult Education Office of the Delhi Municipal Committee.

committees have drifted in this fashion. Many have been forgotten, without formal dissolution. In Madras, I had been associated with many such committees on adult education. Year after year, the newly elected Mayor would set up an Adult Education Committee. He would set his publicity machinery on it. Much noise would be made for a month or two. The noise used to die out in slow degrees. We never used to hear about adult education after a couple of months. The Mayor abhorred being reminded of the Adult Education Committee. This series of experiences, year after year, had made me sad.

Of late, I have been trying to understand this problem of social education. Being a university man myself, I have been trying to make clear in my own mind the essential difference between Higher Education and Social Education.

### 3. DEFINITION OF EDUCATION

I used to start with the following definition of education itself. "Education is the process of the development of personality to its own fullness, in its own way and at its own speed." Having defined education in this way, I thought that the essential difference between Higher Education and Social Education should be traceable to the essential difference between different types of personality. While in this mood, I turned to the *Gita* which gives a clear analysis of most of the problems which arise in life.

### 4. SATTVIC PERSONALITY

Chapter 18 of the *Gita* devotes verses 26 to 28 to personality analysis. Three types of personalities are mentioned, the *Sattvic*, the *Rajasic* and the *Tamasic*.

Verse 26 mentions the attributes of the *Sattvic* personality in words like *muktasanga*, *anaham-vaadin*, *dhriti-utsaaha-sam-avita*, *siddhi-asiddhayoh nirvikaara*, etc. A *Sattvic* personality is highly organised. It flirts not with fruits. It is not ego-centric. Its will is strong. It perseveres. It is unchanged alike by achievement and failure to achieve. The progression of a *Sattvic* personality is towards a balanced view of everything. It seeks to understand

things-in-themselves. Its education is along the highest lines of research. It cannot be helped by the Ministry of Education or by Universities. It has to be guided by its own inner light. At best, it feels encouraged by the company or by the achievements of its own peers. There can be no formal organisation of the further education of a *Sattvic* personality — for *Sattvic* education.

### 5. RAJASIC PERSONALITY

Verse 27 mentions the attributes of a *Rajasic* in words like *raagi*, *karma-phalaprepsu*, *lubdha*, *himsaatmaka*, *asuchi*, *harsha-soka-anvita* etc.

A *Rajasic* personality is somewhat organised. It has a fairly strong will. But it is activated by emotions. It flirts with fruits. It is ruthless. It does not abhor impurity. It finds itself thrown alternately on the horns of elation and grief. *Rajasic* or Higher Education aims to lift the *Rajasic* level towards the *Sattvic*. The emotions should be sublimated. It must be helped to see the futility of flirting with fruits. The *Rajasic* personality must be accustomed to a scale of values abhorring ruthlessness and impurity. These are the objectives of Higher Education. The education of the *Rajasic* personality requires the service and immediate presence of a *Sattvic* personality. Sankara has prescribed this as one of the means of higher education. He even asserts that it is a reliable, effective and certain aid. Each nation establishes universities to take charge of higher education. The University Faculty should be a galaxy of *Sattvic* persons. These will not themselves be allured by power, prestige or wealth. Their example will lift up a *Rajasic* personality towards the *Sattvic* level. They will irradiate the pupils. The effect of their irradiation will persist on the personality of a pupil, for years after they leave the university. Thereby a University increases the chance for developing a *Rajasic* personality towards the *Sattvic* variety. This should be the primary objective of university education, though its edless by-products are not only beneficial, but even essential to the well-being of a nation,

## 6. TAMASIC PERSONALITY

Verse 28 mentions the attributes of *Tamasic* personality in words like *a-yukta*, *praakrita*, *sata*, *naishkritika*, *alasa*, *vishaadi* and *dirgha-sutrii*. A *Tamasic* personality is ill-organised. It seeks no anchorage—no source of inspiration. It is primitive. It is obstinate. It is wicked. It inhibits. It is idle. It gets dejected. It procrastinates. Its personality should be given a shape. It should be provided with an anchorage—with a sympathetic source of inspiration. It should be weaned away from obstinacy, wickedness, indolence and proneness to dejection and procrastination. It should be activated by aids of all sorts, until it develops its own steam. These are the objectives of Social Education. The field of Social Education in India today is abnormally vast. Normally, not more than a third of a nation may lie in the *Tamasic* level. But due to the historical happenings of the last few centuries, nearly 85% of our people are found in the *Tamasic* or the near-*Tamasic* group. The education of a *Tamasic* personality has to lean upon the immediate presence of a teacher even more than that of a *Rajasic* personality. Its self-educability is vanishingly small. The sympathy of the teacher has to be far greater. He should have assinine patience. It is only missionary zeal, as Dr. Sen has put it, which can supply the sympathy and the patience necessary. The zeal-potential requires to be specially increased in the case of social education

teachers. This has not been sufficiently thought about or provided for in the past. We have been talking glibly about social education. We have been imagining that the problem of personnel for social education could be solved by compelling every unshaven youth to serve as a social education teacher for a prescribed term before he is awarded his certificate or diploma. We have been deluding ourselves that the preparation required for social education work is almost nothing. This has been a great mistake.

## 7. VALUE OF TRAINING FOR TEACHERS

As the titular Secretary of the Indian Adult Education Association, I take this opportunity to express our appreciation and thanks to the Delhi State Adult Education Association for having looked at the matter more seriously. I am glad that they have not believed that a course of one or two weeks would be sufficient to transform any immature youth into a social education teacher. I am glad that they have provided for at least a three months course. I am sure that they will soon realise the need to increase the duration of similar future courses.

The Social Education of this vast continent requires thousands of properly trained social education teachers. The Indian Adult Education Association hopes that the example set by Delhi State Adult Education Association will inspire the establishment of many such training courses all through the land.

## Our Education—A brief retrospect and a prospect

BY SRI B. K. MADHAVA MURTHY, B. A., B. T. *Acharya High School, Gortbidnur.*

AT no time in the history of our country so much was talked of and thought of education as to-day. National liberty has inaugurated a strenuous period of responsibilities and problems, and the problem of education has engaged the mind of the country as much as any other problem. There is an unchallenged cry for 'Reform

in Education' to suit our national life. It is highly exhilarating to see that our men in general and the national government in particular have begun to think of education in all its aspects with all the seriousness and attention the subject deserves. This intellectual agitation for reforms gives rise to many questions concerning the problem

of education, viz, the need for reforms and the defects in the existing system. It is necessary for us to trace the origin of the present system and analyse its course in Indian history without the warp of prejudice.

The existing system of education owes its origin to the British rule in India. It was a premature introduction. It was a system introduced and perpetuated by the then government, based not on the demands of the country, but on those of the ruling class. It was an education on the western model without any bearing on the philosophy of the country. A system of education which had developed in the west to answer the needs of a growing industrial society was forced on a predominantly agricultural country. The result was that the youths who got western education found themselves placed in a society which was not quite receptive to the new knowledge. In the absence of opportunities, the only alternative left was to seek clerical jobs and become "quill-drivers". Moreover, the British economic policy meant continued economic strangulation of Indian society with no possibility of opportunities to the youths. In course of time a new class in our society began to grow up. It was a class of westernised Indians, of whom some became civilian officers and ruled the people for the Britishers. No imperial power of the world had perfected its mechanism in the art of ruling a foreign country by employing its own natives so thoroughly as Britain. These conditions ultimately gave rise to the nationalist movement and led to the denunciation of the western educational system as being unsuited to the genius of Indian society. This is a just reaction. The national awakening brought in its trend a flight from all that is western or British. But in the gush of emotions, we fail to notice that the western system of education had an independent origin in the needs of western society. It was in response to the needs of a society undergoing transformation by the impact of science, technology and industry. The system of education introduced then is a sort of a message of industrial revolution. Today, our country has outlived the policy of industrialisation,

of tapping and developing the resources and of transforming an agrarian economy into a capitalist competitive economy. Science, technology and industry play a significant role in the future economic set-up of the country. The country to-day is in greater need of technicians, scientists, economists and statisticians. So the retention of the present educational system to some extent seems to be a necessary bedrock on which the progress and prosperity of the country are depending.

But what are the criticisms levelled against this system? The spread of unemployment is great among the educated class. Recently, the recruiting authorities observed that our graduates do not possess the required standards and efficiency. One notices a pronounced indifference and discipline among our students. A state government order says: "In particular, the obvious defects of the existing system of education result in a sense of frustration in the minds of the students, wastage of time and talents, and these have to be remedial." These and many other drawbacks are manifestations of obvious defects in the present system of education.

Such a conclusion as this is a natural corollary to the frustration that has set in the political economy of the state. There has been too much of unthinking imitation of the west. But we must exercise clear thinking and dispassionate comprehension before concluding that such manifestations are due to the existing educational set-up. Many things are wrongly attributed to the present day education. People have condemned it from time to time, and at the same time they have been perpetuating it. Defects there are. But the entire system itself is not to be accused. The one inherent defect is the absence of a well co-ordinated economic and industrial policy so as to create opportunities in the economic sector to satisfy the demands of education. Expansion in education must correspond with expansion in opportunities also. Absence of such a coordination has resulted in the growth of a sort of hostile attitude towards education. This is also due to a conflict of

cultures—Indian and western. The British domination of India was not merely physical, but also cultural.

As stated before, the resurgence of science and revolution in commerce in the west resulted in evolving a philosophy of education to fit into the framework of a changing society. The west learnt to adjust to the changing times; but we in India could not altogether adjust to a changed environment. Dr. Kilpatrick in his famous work *Education for a changing civilisation* has observed that society is ever changing and a changing civilisation makes new demands on education. If these new demands are not comprehended and met, society courts catastrophe. As H. G. Wells point out, civilisation is a race between education and catastrophe. The intellectual growth of any particular society is measured by the extent to which such a society has adapted itself consciously to change and how far it has itself contributed to change. But in our country, tremendous contributions are made without enabling society to adjust itself successfully to a changing civilisation. Such a process of adjusting is much more difficult in a period of transition, when we cannot draw the line of demarcation between criticism and chaos.

The existing system of education has not become so bankrupt that we should close down our institutions which have really made us national-minded. But problems there are—grotesque in nature. The one major problem of the present system is economic in nature. In Europe, industrial expansion went side by side with expansion in education. In India, ruled by the British, the gap widened. Educated Indians became job-hunters. This resulted in a wholesale accusation of the prevailing education. Therefore, a process of industrialisation and economic readjustment will not only solve the problem of unemployment, wastage of time and talents, etc; but also create an atmosphere for expansion of technical education in the light of the new changes. But the process of adjustment is not easy. The dead weight of old habits rebel against the new inroads into our body

politic. We have to discard sentiment and adopt a scientific attitude.

Apart from the economic aspect, there is the cultural aspect. We should not lose sight of our cultural heritage in our eagerness to effect economic and social adjustments. Thus, confusion has crept in the field of education. These confusions bring us to the educational policy of the country to-day.

Recently, the Union Government at the centre has constituted a Commission to go deeply into the problems of secondary education. They have issued a questionnaire on Secondary education, covering a wide range of problems, divided into eight parts containing more than a hundred questions. On what lines should reforms be suggested? What is the meaning of reform?

By reform, in its broad sense, is meant a thorough overhauling of the contents and methods of study, but not mere changes in the contents of education. Reform in its narrow sense means some modifications in the course or curriculum of studies. A reform in the broad sense of the term is not practicable in the present context of the country, and is not necessary, if we take into consideration the above analysis of the causes for the defects in our education. These causes of the defects must be rooted out, and not the system itself. So any reform in our education should be in accordance with the needs of the changing times. To-day vast changes in economic, political and social spheres of the country demand a change in the emphasis and a reorientation of the methods of education. This is a task of the highest magnitude which the educationists in general and teachers in particular have to shoulder. A stage has come in the history of the education of our country to evolve a philosophy of education that is a true reflection of the ideals, culture and aspirations of the country. Another hard task for the reformer is to define the aims and objectives of education, especially those of the secondary stage. The terms of reference of the Commission now set up are to report on the present position of secondary education in India in all its aspects and suggest measures for its reorganisation and improvement. The government have to consider at this stage the

relationship of secondary education to primary, basic and higher education; the interrelation of secondary schools of different types and other allied problems, so that a sound and uniform system of education suited to our needs and resources may be provided for the whole country. At present, secondary education is predominantly academic in character. Secondary schools are only a means, but not an end. It also marks the completion of education of a majority of pupils. Here comes the need for a comprehensive survey of the system, aims and organisation of the secondary course. Secondary education needs a reorientation in such a measure as to fulfill the ethos of the adolescent phase, when differences in aptitudes and talents begin to originate. The secondary schools supply teachers to the elementary schools and prepare pupils to the university. Hence there is greater need to make secondary education a more efficient system, lest it should affect adversely the ladder of education at all stages.

The need for reorganisation of secondary education has become more important as a result of the acceptance by the Govt. of India of Basic Education, as the pattern of education at the elementary stage. In conclusion, it is in the secondary stage that there is the greatest need and scope for the educationist and the Reforms Commission to do their best to the children of our nation. Instead of window-dressing the sentiments and prejudices voiced by certain sections of society, the Commission should forge a new phase in secondary education, more practicable and profitable than hitherto. If this is achieved, it becomes a living education.

Another problem of no less importance, related to reforms in secondary education, is whether such an educational system should be uniformly rigid throughout the Republic without any regard to the nature of the locality where it is imparted. What sort of education should be imparted in rural India? What are the environmental factors at the back of the rural parts and industrial areas? Opinion is not divided on the fact that there should be

differentiated curricula for the country. Education imparted in rural places should have its own characteristics akin to the genius of the locality, quite different from the one in an industrial area. Educational reformers should proceed with caution, sagacity and foresight in this matter of differentiating the curricula at the secondary stage. For the last fifty years, many commissions were appointed to go into the question of evolving an educational set-up for us. We have the findings of the Royal Commission, the Abbot and Wood Report, the recommendations of the Saddler Committee, the Sargent scheme, the Wardha scheme and the Vidyamandir scheme of education—a true manifestation of the genius and culture of the country. Thus our education to-day is at the cross roads.

In conclusion, education is not just the imparting of the contents, that is, to answer the mere needs which are technical in character, but the developing of a spirit to analyse, to fathom and to evolve with a consciousness of what is essential or non-essential or of what is to be discarded in the old and what is to be retained in the new.

A word with regard to the position of teachers is apt in the present context. It is now recognised that teachers are the pivot on which education revolves. They form the hub in the wheel of national life. No reforms, however ideal, can go a long way in fulfilling the objects of education, unless there are the 'right people' to implement them. The nation to-day requires right men to teach the right things in the right way. Only men of definite intellectual standing with ability should be recruited to the profession. The profession of education should not be the sorriest of trades. On the other hand, it should be made attractive to ambitious men. Unless the Government, central or state, determines to raise the teacher from his degrading economic position, no amount of reforms will prove of any avail. It is a thing left to the financial experts of the state and the party in power. Let us hope that the teacher of tomorrow would feel better than the teacher of to-day.

# Secondary Education Commission

BY SRI R. SRINIVASA IYENGAR, B. A., L. T., *Srinivasa Tutorial, Coimbatore.*

**I**NAUGURATING the work of the Secondary Education Commission, Moulana Azad, Central Minister for Education, stressed the intrinsic importance of the secondary education stage and explained why it was considered necessary to reorganise secondary education. This stage supplied students for higher stages and the teachers for primary education. All State Governments have accepted the scheme of basic education; and the Central Advisory Board of Education had unanimously recommended that the time had come to replace ordinary primary education by basic education. The Board invited the special attention of the State Governments to the fact that a system could not properly be designated as basic education unless it provided for the full course, including both the junior and the senior stages, and it placed adequate emphasis on craft work both in its educational and productive aspects. Hence the relationship of secondary education to primary, basic and higher education is a very important problem to be tackled by the Commission.

Mahatma Gandhi explained his scheme of primary education as covering a period of seven years or longer and all the subjects up to the matriculation standard except English, plus a vocation. He was for combining into one what we called primary education and secondary or high school education. Thus he included secondary in primary education and would finish off both the stages in a period of seven years. He was not particular about the duration being limited to seven years; in his opinion, to reach the requisite intellectual standard, it might be raised to eight years even. Hence the framers of the Indian Constitution have laid down in the directive policy free and compulsory education for a period of eight years. The Secondary Education Commission have to bear in mind that section 45 of the Indian Constitution has to be implemented by the State and to take note of the fact that either secondary education is merged

under basic education, or rather that it commences after the pupil's fourteenth year. Post-basic education coincides with secondary education. The present scheme of secondary education commencing at 11 plus has to be given the go-by.

Secondary education will then commence at the pupil's fourteenth year and run on for three or four years, according as the academic or technical or vocation courses may require. The curricula will have to cater to varying types of school experience for differing scholars and will provide courses enabling pupils to enter into various professions and take to big or small-scale industries or go up to higher education in science or humanities or technology.

In effecting correlation between basic and secondary education, the curriculum now adopted in the basic education scheme will have to be modified so as to make provision for the study of Hindi and English during the last three years of basic education (from the pupil's 11th to 14th year). But these two languages cannot be taught compulsorily to all pupils, lest the basic principles of basic education should be violated. Provision should be made in all basic schools for teaching Hindi and English during the last three years; but so far as pupils are concerned, the study of the two languages will be optional and binding on those who wish to go to post-basic or secondary schools.

In the new set-up of secondary schools which are intended for pupils of 14 years and above, and which may impart education for 3 or 4 years, the necessity for continuing the Intermediate examination may have to be considered; and the matriculation examination conducted by the University may straightway lead on to the degree courses.

It is hoped that the Secondary Education Commission will seriously consider the implications behind the relationship with the lower and the higher stages of education and evolve a sound and uniform system of education suited to Indian genius and requirements.

# Educating Teachers for Free India

BY SRI R. K. KAUL, *Principal, Govt. Teachers' Training Institute, Ajmer*

SINCE the advent of freedom, conditions in our country have obviously changed. Prior to this, most of us had to work according to the dictates of those who were not interested in the progressive welfare of our country, as they required only some men who could run the administration which was a machinery for undisguised exploitation. They imposed western culture here and tried to make people of this country look and feel as foreigners in their own land. Most of us forgot our own culture and some even exhibited hatred for anything that was Indian. Thanks to the sacrifices of our leaders for the last two generations, we are free from shackles now to shape the destiny of our country; as sons of the motherland the responsibility for the regeneration, development and administration of the country devolves on us, the nationals of India. We have to see that in this country a society is evolved which obliterates differences between the classes in all sectors and on all planes, social, economic, political, cultural and educational. If the evolution of a class-less society is not an immediate possibility, at least all classes are to be treated equally and are *de facto* and *de jure* to be equal. We have to see that political, economic and cultural consciousness is roused in all sections of the masses. Productive capacity of the people is to be raised and the spirit of cooperation effectively cultivated. A citizen shall live a fuller, broader and more joyous life, pulling his due weight in the dynamics of the life of the country. This requires on the educational plane broadening and deepening of all means of cultivation of body, mind, spirit, and even a modification of the ways of approach to education. In terms of the school, it means that the personality of children is to be enriched for responsive cooperation, and for that creative activity is to be the main feature of our educational institutions. But all this cannot be achieved. This needs a change in the content of education and emphasis will shift on the appro-

priate parts in the curriculum. The method and organisation too will require reinterpretation and reorientation. The system of Basic Education adumbrated by the father of the nation is an attempt for achieving all this.

A basic school is not to be a place of learning lessons. It is to be a centre of purposeful living where children take part in worthwhile activities, through which they cannot only express their natural impulses but also adjust themselves progressively to the needs and situations of life. Gandhiji would say, "I would expect children in Basic Schools to know everything about the local affairs, about our corruption and how it can be ended. This kind of political education I would wish every one of our children to have. This would surely add a cubit to their stature". Gandhiji was so thoroughly convinced about the potentialities of the scheme that he once said: "I think I have more than proved that the system of Basic Education is sure to promote economic and political advancement of the country." Gandhiji once said: "Whatever may be true of other countries, in India, at any rate, where more than 80 % of the population is agricultural and another 10 % industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after life." By education he means "all round drawing out of the best in child and man, body, mind and spirit." But any scheme of education, howsoever sound and attractive it may be, will obviously depend for its success on the right type of teachers.

I shall give in brief how this Institute tries to foster this spirit and ideology in the new teacher for New India. This institute has completed its fourth session, and it tries to meet the needs of two states—Delhi and Ajmer. During the last session which ended in May, 1952, we had about 300 trainees of whom one hundred came from Delhi state and about two hundred from the

state of Ajmer. The latter included 37 lady trainees.

To have a sound scientific background for discharging his responsible duties with a sense of confidence, the pupil teachers receive theoretical knowledge in the principles of educating child psychology, methodology, school organisation and social education. They pick up the technique of integrated teaching. Art forms one of the compulsory subjects. Among the crafts, spinning is compulsory for all. Agriculture and cardboard work are alternative crafts for male student teachers, Home-craft and music are compulsory for lady trainees.

Extra-curricular activities form a very important part of the work in the Institute. Teachers in Basic Schools have to work for "allround drawing out of the best in the child". They have also to bring the school closer to the society around it, and to achieve this end organising extra-curricular activities helps a great deal. Much stress is, therefore, laid on this aspect of work of the trainees. During the course of the session, it is carefully watched that every pupil teacher takes part in these activities, with a view to encourage effective corporate work. In this connection the following Associations have been running in the Institute:—

- (i) Basic Shiksha Uthan Parishad.
- (ii) Shiksha Sadan Parishad.
- (iii) Hindi Sahitya Samiti.
- (iv) Amateur Dramatic Club.
- (v) Agricultural Association.
- (vi) Recreation Committee.
- (vii) Rover's Association.

Debates and lectures by educationists are arranged by No. I, preparation of visual aids for teaching is organised by No. II, *Kavi-samelsans, musharas* etc. are arranged by No. III. The dramatic club organizes dramatic performances and variety shows during the course of the session. The Agriculture Association organizes a number of lectures and demonstrations by the experts of the Agriculture department.

Teachers should know what our cultural heritage is. Celebration of national, social and religious festivals should have an

important place in our system of education. The Recreation Committee of this Institution organises the celebration of such festivals. On some of these occasions, we have community dinners in which members of the staff, all the pupil teachers and the servants participate. Occasionally, we have dinners in which the servants are the guests and the pupil teachers do the cooking and services. The following festivals are usually celebrated during the course of the session:—

- (i) Independence Day.
- (ii) Janma Ashtami.
- (iii) Mahatma Gandhi's Birthday.
- (iv) Dipawali.
- (v) Christmas.
- (vi) Republic Day.
- (vii) Id-Milad.
- (viii) Basant.
- (ix) Holi.

The Recreation Committee organises excursions in which all the trainees and the members of the staff participate.

The health of the people is to be improved for the sake of the individual and defence of the country. Physical education, is therefore, given its due place in the curriculum of this Institution. The trainees have physical training every morning and outdoor games in the afternoon. The lady trainees also take keen interest in these activities. The pupil teachers have inter-group tournaments in games, sports and athletics.

Life in the hostel is organised on democratic lines. Elected representatives of the trainees have a full hand in the management of the hostel. The trainees living in the hostel get up at 5 a.m. and have a prayer meeting regularly at 5-30 a.m. in which they have a common prayer. On special occasions in the prayer meetings, verses from the *Gita*, the *Quran*, the *Bible* and the *Granth* are recited. The trainees sweep their rooms and clean their utensils, and thus acquire the attitude of self-help.

About 80% of the population of our country lives in the villages and, therefore, in the reconstruction of the villages will lie the progress of the country. The teachers have

to work for the social moral and cultural regeneration of the villager. To give them a full idea of working in the rural setting, village-contact programmes are organised. The teachers-in-training are deputed, in small batches of twenty, to different villages. Each batch work there under the supervision of two members of the staff. The lady trainees are also deputed in similar batches to villages where girl schools exist.

In these villages the trainees have more practice of teaching in the schools to supplement their work in city schools, and they study registration work too. They organise cleanliness campaigns which include digging of manure pits, urinals and latrines. They give talks to villagers on personal hygiene and social evils existing in the villages and our cultural heritage. They stage dramas and variety shows to impress upon them the existence of social evils and the ways and means to eradicate these. The trainees start their work in the villages every day with "Prabhat Pheries". This programme continues for two weeks, and the trainees have a very busy time during this period. It has been observed that, if properly tackled, the villagers give full cooperation to the trainees in organising cleanliness campaigns, in arranging dramas and other activities.

It is not enough for teachers to be potent factors in the regeneration of the country. It is necessary for them to realise that India has won freedom after a hard struggle and that the retention thereof depends on how the people can fashion the irindividual and collective life. A heavy responsibility, therefore devolves on teachers. India can be lifted out of the morass, only if the teachers are conscious of their obligations. Teachers have to realise that they have the sacred duty of preparing the youth for life

and of making them efficient instruments for the service of the people. They have to draw inspiration from ideals like those of the Bharat Sevak Samaj; and in turn to inspire the youth with such ideals. The teachers should not make light of our national problems, but at the same time they should not allow these problems to overcome them. They should work to mould the future rather than be content to let the future mould them. They have to lead the people of the villages, but should resist being led for cheap popularity and spectacular results. One may have at times to undertake risks, but one should not hesitate, as, in the words of Gurudev Tagore, "Taking shelter in the dead is death itself, but only taking all the risks of life to the fullest extent is living". In putting through the new scheme of education, the teachers may have to face many difficulties and may have sometimes to face unnecessary criticism, but if they persevere with determination their efforts will be crowned with success. Here it may be pointed out what Mahatmaj, while addressing teachers, wrote, in the *Harijan* of the 28th October, 1939. "Above all, let me tell you that everything will depend on your faith and your determination. If you have the will, there is sure to be the way. Every difficulty will dissolve, if you make up your minds that this is a scheme that has to be put through. Only the faith has got to be a living faith. Thousands profess to have faith in God, but if they fly in terror at the slightest alarm, their faith is dead faith, no living faith. A living faith endows one with the requisite knowledge and resource to put one's plan through".

If teachers in India go forward with faith, courage and hope they will make the country not only *one of the greatest*, but *the greatest* in the world.

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*Manager.*

THE EDUCATIONAL REVIEW

# Future of English\*

*Mr. Sarvottama Rao:* The problem of the future of English has arisen because of the declared policy of the Government as embodied in the Constitution of India to replace English as the official language of the administration of the country by Hindi at the end of 15 years. We may therefore say that this will take effect from 1964 or 1965. We know that English has already ceased to be the medium of instruction in almost all schools; and in another 12 or 13 years, we may expect English to cease to be the language of our law courts and of Government offices and official communications. I do not say that this means that English will be completely dropped out. It may keep its place as a second or third language in our schools, the study of which is compulsory. But even if English is compulsorily studied by all educated people, so long as it is not the medium of instruction and so long as it is not the language of the administration, it will recede to the background. Please consider what will be the practical consequences of this policy, and in the light of those consequences, say whether the policy is desirable and advisable. What do you think, Raghavan?

*Raghavan:* I don't think that the elimination of English from our country or even the relegation of it to the background will be a desirable thing. On the contrary, every effort should be made to keep up its importance. I am sure my friend, Ratnanayakam, will agree.

*J. R. Ratnanayakam:* You said, sir, that in most of the high schools, English has almost been replaced by the regional language as the medium of instruction. Would it not be interesting to find out what measure of success this step has met with?

*Mr. Sarvottama Rao:* I myself was very sceptical at first about the results of English

being no longer the medium of instruction. But I have found from experience that those who have been taught in the mother-tongue are as intelligent as students of the earlier generations who had their subjects taught in English.

*Ratnanayakam:* I am not talking of intelligence. My point is, will those who have their subjects taught in regional languages be able to express themselves on such subjects with as much accuracy and ease as we do in English? What do you say, Mr. Siddalingiah?

*Siddalingiah:* Why not? I would even say that one can very easily express oneself in a clearer and more forcible manner in one's own mother-tongue than in English.

*Raghavan:* I am afraid it cannot be so in such subjects as Economics, Politics and the Sciences. For, we have been learning all these subjects in the western fashion, and to know them well, it will be better to study them in English and not as translated into the mother-tongue.

*Ratnanayakam:* In the field of science, we must grant that the west has made enormous progress. If we want to progress, as we naturally want to, we have got to keep up our communication with the rest of the world, and that is possible only by retaining English as the medium of instruction.

*Siddalingiah:* What prevents our people from learning these science subjects in their own languages? Probably, the only difficulty would be the technical terms, for which we can invent equivalents. We must try to develop scientific words in our own languages. I feel that any scientist will express himself in a better manner were he to formulate his ideas in his mother-tongue.

*Ratnanayakam:* The scientists are a nation by themselves. The language they

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\* A discussion in the 'Youth Forum' broadcast by the A. I. R., Madras, on 21-8-52 and printed here with their kind permission. Three College Students, Messrs Raghavan, Siddalingiah and Ratnanayakam, conducted the discussion with Professor B. K. Sarvottama Rao, M.A., B.L., in the chair.

use is the expression of their thought. In corresponding with one another the scientists all over the world have to use one common language, and that can be only English. If we want to keep alive our contact with the Western countries, we have to preserve English. The progress of science has made the ends of the world come nearer, and even distant countries have become our neighbours. In the light of this very important consideration, it is desirable that we should have English.

*Siddalingiah*: My friend speaks as if everybody in this country would be a scientist....After all, people engaged in learning science subjects, pursuing higher studies in science, doing research work in science—these people are very few, compared to the vast population of the country. And do you honestly believe that we should think of preserving a foreign language like English in order to have the so called contacts with the West? It is not proper to suggest that we should still cling to English, even after we have got our freedom.

*Raghavan*: While my friend may be right in his view, I must point out that to introduce a new language and to remove English all on a sudden is not desirable. By all means, let us have a national language. But this should not mean that we should give up English.

*Siddalingiah*: Nobody said that English should be driven out of the country. What I mean is that we should give the best priority to our own mother-tongue and then to the national language of India. If English is needed for maintaining contact with the outside world, let us learn it as a third language.

*Raghavan*: But you are forcing a language like Hindi on non-Hindi people, and you are asking them to learn it in 15 years. The time-limit given is far short.

*Siddalingiah*: After all, some limit has to be set, and our leaders have thought 15 years sufficiently long to bring about the necessary adjustments.

*Raghavan*: I feel that the period is far too short. I do not mean that it will take us 15 years to pick up the language.

*Siddalingiah*: I hope not: One can pick it up in 15 weeks, if one makes up one's mind. And I am told that, in some of the North Indian schools, the boys most proficient in Hindi are those from south India.

*Raghavan*: No. I was not implying that it would take us long to learn that language. That is not the point at all. The point is whether by that time the necessary text books and reference books without which you cannot conduct education, can be prepared.

*Ratnanayakam*: I thought it was agreed that the medium of instruction in colleges should continue to be English.

*Siddalingiah*: Why should it be so?

*Ratnanayakam*: It should be so because, even if you could arrive at a stage where everything in our Sciences, could be conveyed in our own mother-tongue (and I doubt whether we can ever come to that stage) it would still be mighty foolish on our part to be cut off from the thought of the rest of the world. Why should we do it? I can see no advantage in it.

*Raghavan*: Your argument brings to mind an interesting idea. On this very day, as you may know, there is a pediatric conference going on in our city. Eminent pediatricists from all over India have met together to discuss problems of child-health. The usefulness of such conferences for promoting knowledge is universally acknowledged. These doctors are able to confer together, because they all speak English and they could even have foreign specialists who speak English join them in their discussions. Would such conferences be possible if our doctors learned their medical sciences in regional languages?

*Mr. Sarvothama Rao*: That reminds me of how I happened to meet one of the delegates to this conference yesterday—a doctor who has visited nearly all the countries of Europe several times. He told me that the study of English was compulsory in nearly every one of those countries.

*Ratnanayakam*: And I would ask my friend, Siddalingiah, to consider this also. We are at present trying a system of exchange of

professors between our motherland and other countries like America and England, a system which will undoubtedly confer lasting benefits on students. Will this be possible 'if we give up English and carry on our education in our regional language'?

*Siddalingiah* : I am prepared to concede that it would be advantageous to retain English as the medium of instruction in the Colleges, but in our schools instruction should be only in the pupil's own mother tongue.

*Rathnanayakam* : Why do you want to relegate English into the background? What is the harm it has done to us? Has it not been the instrument of unifying our people who could not have come together if they had not had this common language? And has it not opened to us the rich, the practically unlimited resources of English literature?

*Mr. Sarvottama Rao* : Nobody, I think, denies the useful role English have played in unifying us and integrating us to world culture. But then is there no such thing as a nation finding its own soul? And can we find our soul in medium admittedly foreign? Even if we achieve mastery of English, can we hope to create original literature in that medium?

*Raghavan* : I remember to have heard how our poetess, Sarojini Naidu, showed her early English poems to the eminent critic Edmund Gosse, and how that critic on going through them found them to be merely imitations of Shelly and Keats. They earnestly advised her to stop writing about English landscape and English social customs, and to attempt giving poetic pictures of Indian scenes and sentiments.

*Mr. Sarvottama Rao* : Exactly. You have come to the vital point there. If our creations in a foreign medium like English should have any merit at all, they should be related to our life and our background, 'and' if they are compositions which relate to our own life and background, are they not much better in our own language?

*Siddalingiah* : Yes. It is time we thought of finding expression for our creative urge in our own language. Writing in English,

we can never hope to produce another Shakespeare, Milton or Tennyson in our country. Thousands of our countrymen and women, during all these years of English domination, learnt English. If they had given their time and attention to their own mother tongue, they might have become noteworthy poets or prose-writers, enriching their own literature. If there is a willingness now to give up English, it is only because we have been so long enslaved to it. The fulfilment of our destiny is impossible, unless our own regional languages take the place which English occupies to day.

*Rathnanayakam* : I am afraid the attitude you show towards English reveals prejudice rather than true patriotism. Most of this dislike for English, I think, will disappear, if we forget that it was the language of our former rulers. Surely, we cannot plead that English is bad, just because our former rulers spoke it and imposed it on us. I think it was justice Chagla who recently warned the campaigners against English not to allow political prejudice to influence their judgement. Whether it is the mother-tongue of our former rulers or not, the fact remains that it is the single universally known language to-day, the language which affords the key to world thought and world culture. You speak of enriching our own literature through the encouragement of the study of our own regional languages. It is a laudable object. But then I would ask you to remember that soon we will reach a stage when we will no longer speak of the individual culture of nations; but will speak of world-culture.

*Mr. Sarvottama Rao* : I am afraid that last argument of yours will not carry us far. You cannot have such a thing as a world-culture, unless each national unit makes its own contribution to it. We can hope to make a contribution comparable with that of other nations, only if we create conditions favourable to drawing forth the best creative efforts from the widest number of people. I myself, who have given practically all the years of my life to the cultivation of English, can claim to have produced nothing of original merit in the

language. Had given the same time and devotion to my own mother-tongue, it is conceivable that I might have written something which can be recognised as literature. The literary potentialities of our generation and at least four or five generations before us, have been sacrificed at the altar of English. It had to be so, I suppose, so long as we had English masters to tell us what our education should be. Should we sacrifice the potentialities of our children too, when we can no longer complain that the Englishman is there to force us to learn his language? Surely, there is no prejudice in all this. It is patriotism.

*Raghavan*: I admit the convincingness of the argument that we can find self-expression best in our own mother-tongue. But does it follow that we should neglect English? It should be possible for us to cultivate and honour our own mother-tongue without neglecting English. Why should Hindi be our national language?

*Siddalingiah*: Do you mean English should be our national language?

*(Laughter in which others join)*

*Raghavan*: Well, don't call it the national language. Call it the official language.

*Siddalingiah*: It has almost been settled that Hindi should be the national language of the country and that the regional language should be the medium of instruction in the respective areas. After all, we did not have English. 200 years ago, and yet our ancestors produced volumes of literature in their respective languages.

*Ratnanayakam*: In my opinion, we need not take into consideration our ancestors; it is quite irrelevant. After all, India had no contact with the outside world except commercially before the advent of the English. Now we are thinking in terms of a smaller world. The world is coming together, and we are taking more and more interest in international affairs. The educated people of India must be in a position to communicate with other parts of the world, if the country contributes something to the world.

*Raghavan*: I have a stronger argument than that for the retention of English and against the use of Hindi in its place. You say that the study of the mother-tongue should be encouraged to create conditions favourable for the flowering of our literature. I agree. But I put it to you that our literature will flower best if it draws inspiration from another literature. It is there that English is useful. It has a literature incomparably wider and richer than any that Hindi can claim to have. I am given to understand that Hindi is not only limited in scope so far as her literature is concerned, but also that it is a language less flexible and less ample in vocabulary than even some of the other Indian languages.

*Mr. Sarvottama Rao*: That Hindi is at present a language less highly evolved than English or even Tamil or other Indian languages is no argument against its adoption as the national language. It can grow, and I think it will grow rapidly if adopted as a national language by incorporating words and idioms necessary to make it the sensitive, pliable and self-sufficient language it should be. A language which grows like that by extensive usage, will have been shaped by our needs and will reflect our own temperament, outlook and character. I do not think we can make any of our leaders seriously listen to us, if we were to say that we shall have no national language, but keep English as our official language. We shall be found wanting in the necessary quality of national dignity and national pride, if we were to say that the only language common to India should be English and that we should have no national language.

*Ratnanayakam*: *(almost groaning)* Is English to go then?

*Siddalingiah*: No. We should keep it as a compulsory third language for those whose mother tongue is not Hindi, and as a second language in the case of those who have Hindi as their mother-tongue.

*Raghavan*: Can our children stand up to the strain of learning three languages in

their tender years or even four languages, for there are those who would not like to neglect a classical language like Sanskrit.

*Siddalingiah*: I myself know four languages; Telugu, Tamil and English, besides my own mother-tongue, Kannada.

*Raghavan*: I am willing to consider you as a prodigy, Mr. Siddalingiah. But what about the average child?

*Siddalingiah*: The average child is already managing three or four languages in our schools, and there is no sign of strain. And please remember that it is not a burden, which we only have to carry. The English people study Greek, Latin and also, I think, a modern language like French. The same is the case, I am sure, with other nations.

*Mr. Sarvottama Rao*: Very well. You have gone into the question fairly deeply. But I wish to know whether there is any agreement among you on all or any of the points at issue. Do you all agree that the medium of instruction in our schools should be the regional language?

*Rathnanayakam*: I think we are all agreed about it.

*Raghavan*: But what about the medium of instruction in the colleges? I thought we agreed that it should be English.

*Siddalingiah*: Yes, I agree, but on condition that the ground covered in the regional language in the school is not lost in the colleges. If the subjects are to be taught in English, the regional language should form a separate big part, as big as English is to-day.

*Rathnanayakam*: Yes. I would agree to that, provided English is not altogether dropped as a language part.

*Mr. Sarvottama Rao*: Then I expect that the disagreement, if any, among you, is on the question of whether English is to disappear as the language of administration.

*Rathnanayakam*: I favour English continuing as the language of administration.

*Siddalingiah*: I insist that we should have a national language, and Hindi seems to be best suited for the purpose.

*Raghavan*: I would consent to Hindi being adopted as the national language, if the process of switching over from English to Hindi were to be spread over a fairly long period like 30 or 40 years, so as to ensure that adaptation will be easy and smooth.

## The Land of Sunshine — A Background in Indian Education

BY SRI S. JAGANNADHAN, *Teachers' College, Saidapet, Madras.*

(Continued from page 177)

### III. THE CHILD AND AS IT GROWS

The child is looked upon as a sacred possession. It is said that it is a son that is responsible for the parents being saved from the Hell called "Path". In general, a child is considered very sacred.

Even during conception the would be mother goes through a number of social and religious functions which prepare her fully for the care of the child after birth. The bangle-wearing ceremony in the 7th and the *simantham* in the 8th month are some

examples. Even the younger children are trained to await the expected baby. With work and rest coming to her alternately at home and outside, the mother is able to bear the huge strain of child birth.

Breast-feeding is considered the best for the new born baby. This system not only enables physical growth, but also aids mental development. It is, as it were, a transmission of light, culture and everything of value in the mother to the child. This reminds us of the story of Parvathi,

the Divine Mother, feeding the child devotee Sambandam with divine milk from her breast and thereby imparting to him divine wisdom.

The child is subject to quite a number of social and religious functions, the importance of which is to show how sacredly and fondly we cherish our children, watch them and aid them in their growth. The grand-children are very often named after their grand-parents, and thus the names of forefathers are handed down to posterity.

The naming of the child, the crossing of the doorway, the teething, the feeding of the child with rice for the first time, the first birth day, the cutting of the hair are all significant functions.

'Lock upon the first five years of childhood as those of a prince', is a wise saying. The child is the centre of adoration and admiration in all social functions in the house, when friends and relatives gather in large numbers.

And for the growth of this child, the parents put themselves to great suffering and sacrifice. They forego much of their comforts and conveniences for the sake of the child. Cradle songs, nursery stories and children's play with household materials and those available in nature around are common in all homes. Some of the grand-mother practices such a "thought-turn" have had great effects on the training of children.

Daily domestic practices have a great educative influence on children. A careful housewife observes the motto, "a place for everything and everything in its place" in her daily life. Women at home observe Fridays in the week as very sacred days. The house is washed and kept scrupulously clean. Designs on the floor with white and red flour or powder characterise these domestic festivals and celebrations. All the members have a bath. There is *pūja* in the house. The observance of the sacred day culminates in a visit to the nearest temple. Light is associated with health, prosperity and wisdom, while darkness is associated with sickness, poverty and ignor-

ance. Lighting lamps and keeping a place bright is a religious act, while putting it out is equally considered sacrilegious. The burning of camphor and producing a glow of light has the true significance of praying for inner light and true wisdom.

Children have a special place in the celebration of feasts and festivals, coming one after another according to the changing seasons. Decoration of the floor with designs (*kolams*) in rice flour, daily offerings to God, the crow, the dog, the beggar, planned pilgrimages, all have their own significance to children. Poor-feeding has been considered as an act of religious duty in connection with the celebration of marriage, anniversaries, birth days, feasts and festivals in homes, temples and public institutions. The anniversaries of parents and grand parents too are observed with scrupulous care, and the relations near and far are very often invited to attend those domestic functions.

The children's mothers and grandmothers adopt both pleasant and unpleasant methods in bathing, feeding and administering medicines to the child. The aged men and women were learned in their own way of diagnosing diseases and administering medicines by preparing simple mixtures from things in the kitchen. Adept indigenous doctors prepare these medicines from simple things. But the pity of it now is that these simple first aids and curatives are not set in writing so as to be available for ready reference.

Gradually the children get accustomed to daily baths in hot or cold water, and weekly oil baths. 'What you give the doctor, give it to the oil monger' is an old saying. An oil bath once a week is enjoined for the sake of health. In course of time, the boys and girls learn to be self-dependant in the matter of looking after themselves. They need no help in going about the place, washing and drying their clothes, going to school, bazaar or the workspots of their parents.

As is the father so is the son. Generally, the boy takes to the vocation of his father. Tradition in arts and crafts has much to

contribute to workmanship, and modern education has to take a lot of lessons from it. Marriage is a sacred rite and is observed in a very solemn manner, combined, no doubt, with all sorts of pleasant social functions, the bridal couple being the centre of attraction. They receive the blessings of the elders for long life, healthy living and a prosperous career. One of the commonest blessings is "May you be gifted with long life and healthy children". This is an indication to show how the birth of offspring is considered auspicious and sacred in married life. Childless couples observe fasts, go on pilgrimages, bind themselves to charitable vows and stake everything for being blessed with a child. On all marriage occasions, gifts or *sambhavaṅas* are made to the village temples and religious mutts and the *acharyas*.

The married boy in his own turn assumes the headship of the family. The family gets larger, and the expenses are on the increase. Only one or two are the chief earning members, and all the others are dependents.

The attachment between the children and the parents is really great. Equally so the children, as they grow in years, develop a great attachment to their homes, their parents and relations both distant and near. The parents are the first gods. *Maatru-devo bhava*, *pitru-devo bhava*, *aacharya-devo bhava*. "அண்ணையும் பிதாவும் முன்னறி தெய்வம்." It was a remarkable sight for me to see a son aged 56 years prostrating before his aged mother every morning after finishing his morning prayers. It is a great religious duty of the sons to perform the obsequies of heir parents. A great son of India once observed how ashamed he felt at the mere recollection of the thought that by living at a great distance he was disabled from being present at his mother's death bed and perform her last rites. He added that the mere mention of the same brought tears to his eyes. Such is filial duty. What seems to be a law of health or legal code has been enjoined on him as a Vedic sanction, religious belief or moral code.

In discharging the onerous responsibility for the welfare of a large joint family of children, men and women, young and old, relations distant and near, he is inspired by a bond of affection and a keen desire to preserve the oneness of the family.

After a day's work in enervating heat, his mind seeks a cool place of rest both for physical and mental relaxation. In this period of so called rest, his mind wanders about and he begins to meditate upon strange phenomena in Nature and in creation. Thus the home, Nature around, the social setting and all the human activities going on for the welfare of society have been good, healthy educational influences. Teaching by the concrete, the training of the senses, the story method, the play-way, the dramatic method, the individual method, the activity programme, correlated work, the basic plan have all been studied through children and learnt as best fitted for children. The methods which are to be used at proper stages and ages of children's education have been practised in a normal way without any educational code and without an institution as a school.

*Niti-shaastra* says that children should be treated as kings till they reach five years. The *Gita* teaches that the mind gains knowledge with the help of the five senses and that the working of the senses has to be controlled.

In *Thirukkural* we read :

ஐயுணர் வெய்திய கண்ணும் பயனின்றேற  
மெய்யுணர் விலவாதவர்க்கு

In short, the education of man needs literary pursuits, vocational guidance, citizenship training and cultural education.

#### IV. THE MAKE-UP OF THE HOME AND THE MAN

Houses, buildings, bridges, temples and towers built out of materials of the soil such as stones, brick, mortar etc., have withstood the sun and rain all these years and many of them stand as living monuments even to this day.

The Marmalong bridge on the Adyar near Saidapet, built in 1726 with indigenous materials, even now stands unimpaired in spite of the great heavy traffic during the war period and race seasons of the modern days. Within a period of 40 years, it has withstood two unprecedented floods. Instances are not wanting to show that buildings and bridges of very recent build, of newer materials not of the soil and also of artificial materials, have cracked and come down. Some of them are undergoing repairs all through the year. Artificial and imported things do not thrive in this soil. They are unnecessary and a waste. Is it not a wonder that ancients built in the time of Chola kings still survive?

Planting of shady trees on both sides of a sandy or metalled road have greatly helped pedestrians and pilgrims in their walks and long journeys. But a few minutes walk on a tarred road with bare feet will bring tears to the eyes. How far does such a road help in respect of the health of the pedestrians and the public? Time and experience alone will have to determine and tell.

It is for medical experts to say how the heat of the tarred road and the glare of the dazzling light are injurious to the eyes in particular and to normal health in general. Perhaps, these roads are intended for cars only, while pedestrians must walk on the side pavements. Even then the radiation of heat is sure to tell upon their health. The men in the wheeled vehicles too will have to share the same. The cement concrete road has at least less glare and heat than the tarred road.

A temple in the centre with a lofty tower is an indispensable adjunct to a village. Ancient *Rajas* considered it to be their foremost duty in uplifting their dear subjects. The way in which houses are located in streets indicate the corporate life of the villagers and the essential mutual co-operation in times of prosperity or adversity. The whole village will go into rejoicing at a marriage in one house or into mourning at some death in another.

The plan of the dwelling houses with a pial in front, a courtyard in the centre and a kitchen garden at the back has its own

significance. A pial is a resting place for strangers and for the inmates on some evenings and also a sleeping place for visitors, relations and friends. In the day, air and light have full sway in the house. The open-air courtyard is a place like the beach. During times of feasts and festivals it acts as a common meeting place, a dining hall and a reception hall. Some also have special puja rooms. The kitchen garden will have some space reserved for vegetables and greens, and some space for flowering plants. Flowers are considered necessary for worship and decoration. Watering, sweeping, cleaning and decorating the street and the house front is the very first act of the housewife for the day.

There is something remarkable in the conduct of the household. The mother displays very great skill in directing her attention to a good number of things at the same time. The crying child, the needy children, daily worship, the kitchen, storing of provisions, servants of the household, attention to elders, occasional calls of her husband, active planning for the morrow, silent planning for a domestic function weeks hence, catering to the visitors, turning a charitable ear to the beggar in the street, all draw her attention. A very great model lesson to the modern educated women!

In spite of her lack of education in any ordinary school and much less in a modern Montessori school, her senses are always alert due to the training she received at the hands of her presents and grand-parents in her home. In the make-up of the house and in the conduct of all functions in the house, there is present an abundant atmosphere for the co-ordinated training of the senses and not one particular sense being singled out or overlooked.

The greatness of the Indian home is entirely due to the greatness of these great women, doing their work in a very skilled and planned way, though in an unostentatious manner. The way in which they store provisions at the proper seasons, the manner in which they preserve pickles and dried things for future use, the variety of methods in which they prepare and cook

the greens and cereals, all demand very close scrutiny at the hand of the modern mother.

Thus the make-up of the home in its entirety has a beneficial influence on the growth and development of the children of the home. May the educator copy the example in the education of the child in the modern school!

The enervating heat of the day combined with the inevitable open air life in fields, farms and gardens and other places of human activity through manual labour make the average citizen too tired in the evening. He prefers some relaxation, a good bath, a good meal and a good sleep. Such a life for the past so many generations has made him necessarily neglect his literary tastes. As these conditions still exist, education has to be given during off-work time and off work seasons and by a method which will give him a sort of relaxation and rejuvenation. Even in off-seasons, they have their own domestic affairs, travel, house building, visits near and far and other things necessitated by the avocations, seasons and family ties.

Temples and rivers are very sacred and considered very essential for life and living. "சோயிலில்லா ஊரில் குடியிருக்க வேண்டாம்" "ஆறில்லா ஊருக்கழகு பாழ்". The kings have their own temples dedicated to their family deities in and around their capital cities and sometimes within their palaces themselves.

Look how the Raja and his brother walk bare bodied, leading a temple procession! The temples spread over the length and breadth of the country indicate how they yearned to inculcate spiritual ideals in their subjects. Not only the Sun, but all the planets have their worship in the temple and house as a corollary to the belief that life itself is controlled by the planets. Ancient Rajas styled themselves as descendants of the either the Sun Lord or the Moon Lord.

The annual temple fairs and festivals are attended by thousands of devotees from all parts of the country. The Rajas themselves take a leading part in them. Though these are far from perfection, yet they make the

common people 'God-minded'. God by whatever name He may be called, is the maker, the director and the ruler of the five elements.

Baths in connection with feasts and festivals and pilgrimages are considered to be not only for bodily purity, but also as fore-runners to piety and as penances for the expiation of sins. After a day's work in the enervating heat of the sun, the worker naturally retires to a cool place both for physical and mental relaxation—a pial corner, a shady tree, a cool spot on the river bank and even a lovely spot in the street under the moonlight. Even in this period of unalloyed rest his mind wonders about some strange phenomena of Nature and the Author who is the master of Nature.

The country's folk stories and epics have contributed their best towards the education and culture of the race. They exercise great fascination on the young and old, men and women, adults and children. The children of the soil have an amazingly good faith in the great epics. The same faith, admiration and adoration are handed down to posterity. It is for men to assimilate and practise the ideals set forth in these epics through examples and precepts. It was Mahatmaji's idea to establish Ramarajya on the Indian soil, and all his talk to the masses started with the chanting of Rama-Nama. It was given to him to spread this enchanting name after Thulasidoss in the North and Theagaraja in the South.

Some slight controversies in modern times only strengthen the faith in the thoughts contained in these valuable works. The country's proverbs, which are the outcome of ripe experience and mature thinking, were handed down from mouth to mouth and still form the gems of language. They are there just to awaken and brighten up the ordinary folk. These centre round Nature and human nature, and relate to all stages of men and all avocations in life.

Idol-worship and dedication to one deity are only a means to a higher end. The tales relating to the gods and goddesses are so intertwined and co-ordinated that at the

end they all lead to the oneness of God and speak about the glory of the Unseen. The oneness of the Supreme Being will be revealed also by the symbolic representation of a raised finger by the two divine figures, the guardians at the gate of the inner sanctum sanctorium of any big shrine. The smiling but the majestic, serene and meditative pose of these divine figures cannot but be amazing and awe-inspiring to any casual visitor.

#### INDIVIDUALISM VERSUS COLLECTIVISM.

The sun, moon and rain extend their benefits of light, lustre and water to the fully-grown tamarind tree in flowers. But all flowers in a fully blossomed tamarind tree do not yield fruit. Other circumstances in Nature creep in. The morning dew falls. Some flowers withstand it, and some succumb to it. Some wither very early and some fade away late, and very few bear fruit. Even then, many young fruits drop down soon when the fruits are ripe, some do not have the edible sour essence inside. In its place, a cork-like thing appears. In some, the corklike thing too gets charred and black. This is an example in Nature to show the amount of differences in spite of the ideal of equal opportunities to all by the sun, moon and rain. Even when equal opportunities are given, other circumstances in Nature stand in the way of development. Special opportunities are to be given then. Even here, all are not able to avail of these special privileges. Man is too small, humble and conservative to remake Nature in its natural setting. Unseen circumstances in Nature have to aid a man's earnest efforts in solving these unsolved problems. A father, whether with limited resources or unlimited resources, is unable to give all his children equal treatment and equal opportunities. Even special facilities are not well utilised. The large numbers in Nature and the absence of provision of special facilities for this large number stand as stumbling blocks, however genuine our desire may be or however noble the cause may be. The mysteries of Nature are not yet revealed to us.

But we have to do everything for the realisation of the ideal. But the ideal is far from the practical, as this is a complicated and knotty problem and highly intricate for man. We have pious and noble souls, seers and saints who have set us ideals in this respect and shown practical ways. It is through honest service for the poor and down-trodden, by men and women who feel this urge, however high they may be placed in society, that the initiative ought to be given.

In his life as a householder, as a public person, and as an individual, he has learnt to practise detachment in attachment, a very strange phenomenon in modern life. To this day, this rare characteristic can be perceived. He rejoices in duty leaving the result to God. Truth alone triumphs in his Vedic, religious and moral code. The make up of the whole man can be summed up in the following way.

He believes in the oneness of the Creator, in spite of the diversities in creation. He sees the cycle of creation in more things than one. He is entranced at the miracles of the mysterious force. At last he abides by the unseen divine law as something insurmountable and yet he knows that man must put forth his full effort in achieving his heart's wish. The belief in soul-force is something unique. He chants the verse of benediction which ends in the happy wish, "Let all people on earth be happy."

The householder has by his upbringing been habituated to weigh his life of actions is the balance of *Dharma*. His absolute surrender to the Supreme Being, when in insoluble mental conflict or distress, gives him solace and comfort. Every act is to the Brahman and not to himself.

The make-up of the soil below with the benevolent sun in the sky above, the make-up of the home and the make-up of the full man must naturally weigh in the educational make-up of modern children for the present and the future. 'May these children inherit the richest treasures in the material, moral and spiritual world' is our sole prayer to the Almighty.

# Editorial

Not so very long ago museums were regarded as being intended either for the ignorant to marvel and wonder at or for the experts to increase their already full stock of knowledge. But recently with the movement

## Museums and Education

in education away from books, there has been a tendency to make use of museums as aids to education. In a recent issue of *Occasional Papers in Education* by the Educational Clearing House, Unesco, Paris, the question is dealt with in a series of instructive articles. Dr. Douglas A. Allen, Director, Royal Scottish Museum in Edinburgh, points out that museums are primarily storehouses of samples of our world—"the minerals, rocks and fossils of the solid earth, the vegetation which finds a foothold on its surface, the vast assemblage of life that thrives on land and sea, and mankind which after so long a struggle has won a certain dominion over its habitat." He asks: "Where can one find an epitome of the wild life of the district, its rocks, scenery, and natural resources, the evidence of human settlement and the rise of crafts and industries? In a good local museum.....Where can one indulge one's curiosity and imagination regarding distant parts of the earth, the denizens of the ocean depths or the nature of subterranean lavas?...In a well served national museum". He goes on to sum up the role of the museum in education thus: "There is practically no subject of study, exclusive of abstract ideas, which cannot be taught with greater realism and a certain amount of simplification, if the exposition is done with demonstrations of real things such as mounted animals, armour and furniture, models of real things such as ships, engines and farms. The educator can have all these at his disposal in a good museum. Moreover, he has not only the things, but also their background. The habitat group of birds shows perhaps nature's camouflage, the sharp claws and curving beak of the carnivore, the webbed feet and shovel bill of the aquatic dweller, the eggs and the chicks. Prehistoric implements depict Man the Food-gatherer, Man the Hunter, and Man

the Settler, making use of the available natural resources. The African witch-doctor's outfit reflects man's reaction to his world, his belief in higher powers, and his acceptance of ritual to placate them. The model engine epitomizes man's ingenuity in contriving a series of wheels and levers operated by natural powers and harnessed to do his will. Nor are the results confined merely to an access of knowledge in the individual, for an interest aroused in biology may well lead to an active support of societies for the preservation of the wild life of the countryside, while an awakened appreciation of local history may bring a new recruit for the protection of old landmarks and noteworthy buildings. Museum exhibitions of trades and crafts down the centuries evoked pride in skill and tradition in the exponents and may help young folk to find their metier. In the more sophisticated countries, the how and the why of so many things in everyday life from public transport to public health, so largely taken for granted, offer possibilities for educational exhibits with far-reaching results: elsewhere they may indicate that great ends may come from simple beginnings, and that the fundamental rules that govern man's existence are relatively simple and of wide application. Our museums can go further, for they can direct attention to see many methods of employing leisure satisfactorily and happily, enriching the fields of individual experience. They can display objects of great beauty offering the wonderful experience of inspiration, with the more lasting gifts of critical judgement and high standards of taste. While they do not directly inculcate morals, their exhibitions can at least show the story of man's struggles, defeats and conquests, of the survival of cultures and ideals only at the price of ceaseless vigilance and the acceptance of certain disciplines and duties."

In India, the museum is rarely used by school pupils except as a place to which they may go on an excursion now and then. But with the outlook engendered by basic education, we should be in a position to make a better use of our museums.

Dr. L. Mukherji has drawn attention to the disproportionate amount spent on educational inspection in India in *Economy in Education*. In the latest Educational budget for Uttar Pradesh, Budgeting: it is as great as 4.87% of the total expenditure on education. This compares unfavourably with 4.01% in 1926, not to speak of the 0.7% of United States and 0.4% of Sweden. Moreover, this figure does not include the amount spent on such work by municipalities. Dr. Mukherji calculates that inspection may account for as much as 6% of the educational budget. He suggests that panels of a semi-official agency may be entrusted with the actual inspection work under the direction of inspectors and inspectors. It is proposed that the panels for basic schools may be made up of senior members from the staff of Government and aided schools and headmasters. For secondary schools, the panel may consist of the principal of a normal school or a member of the staff of a college near by and the head of an aided secondary institution from an adjoining district. Each panel may be entrusted with the work of inspecting half a dozen institutions. Dr. Mukherji's suggestion is novel, but it is worth serious consideration, as it promises to do something to solve the financial stringency which has stood in the way of our educational advance.

It is one of the fallacies popularly cherished about the teachers that they enjoy holidays on an unusually generous scale and very inconsiderable hours of work. This is exposed by Sri S. Palaniswami in the September issue of the *New Education*. He quotes

Teacher's Working Hours.

holidays on an unusually generous scale and very inconsiderable hours of work. This is exposed by Sri S. Palaniswami in the September issue of the *New Education*. He quotes

a letter from a Lanchashire reader in a recent issue of the *Tit-bits*, as illustrating this attitude. "Reading about teachers demanding rises in salaries," says this reader, "makes me gasp with astonishment. They get 17 weeks holiday every year with full pay, while productive workers ask for a modest two weeks". As against this, Sri Palaniswami sets out the result of a careful survey conducted by the Grammar School teachers of Sweden in 1949-50 about their hours of work. This survey showed that the average teacher worked for 2017 hours, while the average civil servant worked only for 1800 hours and the manual labourer for 2275 hours. The teacher's working hours were made up of 807 hours of teaching, 374 hours of correction, 459 hours of preparation, 138 hours of welfare work and 223 hours of general reading to keep himself up-to-date. The teacher found himself completely free for only one Sunday in four. As Sri Palaniswami points out, a survey of this kind here will find our teachers in a similar position. It is unfortunate that the teacher carrying so heavy a burden of work is so poorly recompensed.

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