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Asst. Editor: M. C. KRISHNAN.

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The Educational Review

MONTHLY RECORD FOR INDIA

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JANUARY 1953

1

Revolutionising High School Education

BY DR. K. N. KINI, M.A., Ph.D., *Late Adviser, Gandhi Rural University, Sardarshahr, Rajasthan.*

INDIA is a poor country and is industrially and agriculturally so backward that it is dependent upon foreign countries for even the bare necessities of life, such as food, clothing and partly housing. We do not produce enough food to feed as large a population as 360 million, and this necessitates a drain of 200 crores of rupees per year which we have to pay for getting about 5 million tons of food at tremendous cost and effort. We are dependent for the transport of the materials mostly on foreign shipping. Should any world war break out, it is certain that those foreign countries which spare us food now will neither be able to spare it, nor will they allow us the use of ships to transport it. The result will be starvation in India.

We do not realise the danger, though it is staring us in the face. Unless every citizen is trained to produce our bare necessities of life, our economy will dangerously fail and even our very safety will be in jeopardy.

Every citizen should be able to do three things, namely, (1) to equip himself with culture which will enable him to enhance it by self-effort throughout his life, (2) to produce some commodity or other which is useful in life, and (3) to defend his country against foreign attacks.

High School education, as it obtains today, is too bookish and does not enthuse most of

our youths to produce anything that is useful in life. Five to six hours of the students are spent in school, almost wholly in acquiring bookish education, and the work not to be done in his leisure is also related to this bookish education. Little attention is being paid to manual work, so much so that those students who come out of our high schools hate to work with their hands and despise those who do it. There is practically no training for defence, not even for self-defence. The so-called physical education is only a make-believe, and neither the students nor the teachers are serious about it. Medical examination of the students, wherever it exists, is only a farce, as there is little of follow-up after the malady is noticed by the doctor. In short, there is no training in our high schools for producing a whole youth. The education is lop-sided and sets the minds of the the students to seek clerical appointments or to hanker after a University degree, which again impels him to get a subordinate position in some office, government or commercial.

OBJECTIVES OF HIGH SCHOOL EDUCATION

Those who wish to reform the High School education should aim at preparing the youth, firstly to be culturally efficient, secondly, to be able to produce some one or

the other of the things used in daily life, and thirdly, to be a very efficient soldier who will be able to defend his hearth and home against foreign invasions.

I would, therefore, suggest that the time of these students in the schools should be equally divided among these three kinds of training, that is, a third of the time should be devoted for cultural subjects, a third of the time for occupational work and a third of the time for physical and military training. Any other system may not carry us far in the world of realities. *The system obtaining in American and European schools does not suit us.*

CULTURAL TRAINING

In the High Schools, there is too much of repetition of the work done in the primary and middle (upper primary) classes, so much so that the students do not meet with adequate freshness in studies. Also, we are looking too much towards the past, specially in language and history. There is too much importance paid to English, which will certainly not be a State language ere long. The regional language is undoubtedly a very necessary equipment, but the older forms, especially in poetry, may be safely eschewed, and only the modern regional prose and poetry be insisted upon. A second language should be left to the student's choice, and it may be either one of the Indian languages apart from the regional language or one of the other Asiatic or European languages. *I would not insist upon any student taking English as a compulsory second language.* As education will spread, and more and more among the masses will enroll in our high schools, the percentage of pupils that will profit by English will be relatively less, and to insist upon compulsory English will be a great national waste.

Adequate History and Geography are learnt in the primary and upper primary schools, and therefore there is no need to repeat these subjects in the High Schools. Economics, sociology and every day science including steam, oil and gas engines, dynamos and motors, radio, aeroplanes and telegraph and telephone would be adequate

to make up the cultural subjects. Mathematics and science of the pure and imaginary type that is done, may be removed, and related mathematics and science may be taught along with the occupational subjects.

OCCUPATIONAL SUBJECTS

In all Rural High Schools, Agriculture and Animal Husbandry should also be compulsory. A rural industry should also be added, so that the students may be able to earn their bread without depending upon any office for their employment. For the urban students, training in two allied industrial occupations obtaining in the locality should be compulsorily taught for one third of the time. A close relationship between the high schools and the local industrial concerns should be maintained. Every student must be apprenticed in these industrial concerns, so that after his studies are over, he may seek employment there, if he needs it, or may set up his own industrial or occupational centre, if he has the capacity to do so. Visits to similar concerns in neighbouring towns and cities should be arranged. Self-help and self-dependence should be cultivated in our high school youths. For government appointments, too, youths trained in this manner will be far better than those, who have a simple literary career. Modern governments have to deal far more with agriculture and industry than former ones.

PHYSICAL & MILITARY TRAINING

Our country has been subjected to invasions for over two thousand years. In the past we produced plenty of wealth by our hard labour, and the eyes of the indigent neighbouring nations were upon us. Because of our poor military traditions, we fell an easy prey to these invaders. We must learn a lesson from history at least now, and should guard ourselves against future invasions. The independence we have won now cannot be maintained, unless every man and woman is a soldier.

Therefore every High School boy, as well as girl, should be given compulsory physical and military education, so that every future adult may be able to stand

against attacks from without and live an independent existence. Those who do not believe in violence should organise non-violent armies. They should not be permitted to hide their cowardice behind

the screen of non-violence. Let them develop their own non-violent technique of fighting violence.

A third of the school time should be devoted to this military activity.

A Warning to Basic Educationists.

BY SRI N. KUPPUSWAMI AIYANGAR, M.A., L.T., *Vaduvur.*

“AS early as 1652 Terrard Winstanly taught that there should be no special class of children brought up to book learning only. For then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren which occasions all trouble in the world. Therefore, it is necessary and profitable for the commonwealth that all children be trained to labour and to learning.”

Consciously or otherwise, Basic Education is being sabotaged by the Government of India. Unless they are put wise at once, we are courting absolute failure and a colossal waste of public money.

This sabotage is being done in two ways.

1. By reducing the standard of Basic Education and confining it to Elementary Education.
2. By having two systems of education side by side—(1) Basic-Post-Basic-Rural University. (2) Primary (Basic)—Secondary—University.

By equating Basic Education to Primary Education, not only are people deliberately confused by invoking Gandhiji's name for a thing which he did not approve, but the Basic Education system itself is ridiculed.

The main aim of Basic Education cannot be realised within this short period or at this early age. No craft apart from playful practical work, can be usefully begun before the pupils complete seven years of age—I would say eight years, i.e., before they come to the present fourth class. If craft is begun earlier, I would agree with the view of an ex-Director of Public Instruction that the school requires "an early visit from an inspector of factories and a representative

of the S. P. C. C." Nor efficient training in citizenship with a view to evolve a co-operative Social Order in place of the present day cut-throat competition, which is the main aim of Basic Education, can be given at this young age. This training requires that all sorts of pupils, rich or poor, intelligent or backward, should rub shoulders with one another in their impressionable age, i.e., till they attain the age of discretion which is considered to be between 14 and 16.

It is for these reasons, I believe, Gandhiji stated that in Basic Education "we must combine Secondary with Primary education and include the general knowledge gained up to the Matriculation standard less English plus a substantial vocation." (Page 117, *Educational Reconstruction*, Fourth Edition.) In another place he says that Basic Education "should take the place of what passes today under the name of Primary, Middle and High School Education."

I know that most of the present-day English-educated people do not like this system. It may also be that the Government of India does not believe in the system as recommended by Gandhiji. In that case, the proper course would be to admit it frankly, drop the term 'Basic Education' altogether, adopt a different terminology for their system of education and not call it 'Basic Education' nor use Gandhiji's name in association with it. (See page 178, *Harijan*, 18th July, 1948.)

With regard to the contemplated two systems, there is no theoretical objection, provided, as the late Sri Mashruwalla has said, (1) that the differentiated system begins at the Post-Basic stage (Post-Basic stage,

according to him, corresponds more to the present intermediate stage than to the High School stage); and (2) that the status of both the Universities and their graduates is regarded as equal in every respect.

The first condition is not to be satisfied. Secondary Education is to begin at the end of the Primary Education Course, that is, at the end of a five years course in Basic Education as interpreted by the Government of India, but really after two or utmost three years course in Basic Education, as recommended by Gandhiji. One educationist wrote to Gandhiji that if he did not take care, he would find that Basic Education in urban areas would take a different form from that in rural areas and a kind of superiority complex would be developed. It looks as though this prophecy is being fulfilled.

The second condition is an impracticable one. You may proclaim equality of status from house tops. But inequality will remain so long as the influence of the present day English-educated people continues, and it is sure to continue for a long, long time to come, unless you put an end to their interference in the reshaping of our educational system at once. The Rural University graduate will be considered inferior to one of the older Universities. For public services and for the learned professions, the latter is sure to be preferred.

The existence of two systems is sure to increase the gulf that now exists between village and town life. At present this difference is tolerated as inevitable between the educated and the uneducated. It will end in bitterness, if equality of status is proclaimed, but not acted upon. This is not conducive to the evolution of a co-operative social order.

Again, two systems mean selection at some stage or other. What is to be the criterion? Residence, ability, wealth, aptitude, or a mere desire? Whatever it is, if it is not the last, it is sure to produce a kind of unhealthy superiority complex in the minds of the selected, and perhaps bitterness and frustration in the minds of the others.

Of all the different methods suggested for this selection, one suggested in the Sargent scheme is the worst, being both unpsychological and anti-social. The essence of the method is that the pupils are to have an examination at the age of 11. Those who pass in the examination are to be sent to the High Schools. If there are poor pupils among the selected, they are to be given scholarships. If there are rich pupils among the unselected, who are prepared to "pay the whole cost of the education provided," they are also to be sent to High Schools. Those who fail, unless they are rich enough, are to be sent to the Senior Basic Schools. It is to be noted that special favour is to be shown to the dull rich, and the Senior Basic Schools are intended for the dull among the poor.

Lastly, the question will arise why, if these proposals are so inconsistent with the scheme of Basic Education recommended by Gandhiji, even top-ranking Congressmen and the Congress Planning Committee whose president was Mr. Nehru and the Secretary of its Education Section Shri Ariyanayagam, accepted this diversion to high schools at the age of 11 before the pupils had completed their Basic Education course. This question was put to Shri Ariyanayagam by Gandhiji himself, when I raised the point at my interview with Gandhiji on this matter. The reply was revealing. It was: "Rich people wanted to give their sons a different kind of education and we could not prevent it". Bertrand Russelle says: "Educators in every country except Russia, tend to be constitutionally timid, and either by their income or by their snobbery, to be adherents of the rich"; (Page 20, *Education and the Social Order*.) This and the significant statement of Terrard Winstanly, quoted at the beginning, will perhaps explain why there is a persistent demand for confining Basic Education to the village poor and for a different kind of education for the others.

Finally, I would request the Basic Educational Conference to urge the Hindustani Talim Sangh to put up a strong fight against

this attitude of the Government of India and make it declare frankly whether they believe in the Basic Education System as recommended by Gandhiji, and if they do

not, admit it frankly, give any other name to their system and desist from calling it Basic Education, and confuse the mind of the people who believe in Gandhiji.

Elementary Education in the United States

IN the United States, from early colonial days, elementary education has commonly included education for children from approximately 6 to approximately 14 years of age.

The exact age of voluntary and compulsory attendance and the conditions under which a child may attend or may withdraw from school have always been determined on the state or local level. Responsibility of the school for children who attend, has usually been confined to the school day of 5 or 6 hours, and the school year of 8, 9 or 10 months.

Currently there is interest in extending public elementary education to include 5, 4 and sometimes 3 year-old children; to raise the age of compulsory attendance; and to extend the time of both the daily and the yearly responsibility of the school for children.

In this article an attempt is made to discuss the goals of elementary education and the organisation, administration and programme of the elementary school.

GOALS

As society becomes more complex, education becomes more essential. Elementary schools must therefore assume greater responsibility. The general aim of American education is the fullest development of each child. The goals of elementary education grow out of the basic needs of our children and the social demands of our society: Goals become both individualistic and social, since they give direction to the development of individuals as well as of social groups.

The goals of elementary education can best be stated by describing what the schools

should do for children. American elementary schools are guided in their effort by certain specific objectives which every child is expected to attain in terms of his own abilities.

Every child should be helped to develop a healthy body and sound emotional attitudes. The attainment of physical, emotional and mental health is basic to the goals of education. The school has a responsibility for helping children care for their own health and physical needs. It has a responsibility for helping them develop wholesome emotional attitudes and social growth.

Every child should become effective in the use of the tools of learning. In order to behave more intelligently in the modern world, the individual must be able to read, communicate, think, analyse and get along with people. The elementary school recognises this responsibility for helping children grow and develop. It is important, however, for the schools to understand how children develop these abilities and to guide their development in terms of sound principles.

Every child should be able to identify and deal with his own personal and social problems. One of the main purposes of good education in the United States is to help individuals meet and solve their problems intelligently. Children, as well as adults, constantly face real problems in relation to health, safety, recreation, family relations, group living, buying, selling, saving and thrift. If children are to deal effectively with their daily life needs, the school must help them gain the experience which is essential for effective daily living.

Every child should develop worth-while recreational and creative interests and

abilities. The changing nature of recreation in the modern world and the importance of recreation in personality development call for a programme which gives children opportunities to develop worth-while recreational and creative interests and abilities. The elementary school assumes the responsibility for helping to provide these opportunities.

Every child should have the opportunity to progress in terms of his own abilities. Democracy implies that each individual should have the chance to develop his best powers and potentialities. Normal success and achievement are necessary for the development of wholesome personality. The elementary school programme provides opportunities for each child to understand his strength and weaknesses. This implies that interests and abilities will be discovered and then cultivated.

Every child should be taught to understand the physical and social environment of which he is a part. Children should be helped to gain an insight into the conditions and problems of their own environments. This awareness should gradually extend and widen the child's community and world, and help him realise his dependence upon others and the need for wholesome relationships. The child not only should be helped to see present life, but should also learn to know and appreciate the past.

Every child should have the opportunity to grow in an understanding of the meaning of democracy as applied to all aspects of living. One of the major goals of the school is to help children understand democracy, practise it, and develop those personal characteristics which are necessary if they are to participate effectively in a democracy. The successful achievement of all the other objectives helps to insure a greater realisation of this important American heritage.

ELEMENTARY EDUCATION FOR CHILDREN

Organisation. The organisation of the elementary school depends on several factors. In some rural areas, all or many of

the elementary grades may be found in one-room schools with one teacher. In village, consolidated, and city schools, it is customary to place one grade in a classroom with one teacher. In the schools of the United States, the number of children placed with one teacher varies greatly. More and more there is a tendency to limit the number to 25 to 30 children. Transportation facilities make it possible to take children to larger school centres which offer better advantages than small, isolated one and two-room schools. In some areas, children of grades 7 and 8 are placed in a junior high school unit of organisation, a unit usually comprising grades 7, 8 and 9;

Administration. Customarily each elementary school is administered by a principal who may also be a teacher during all or part of each day. The principal is usually responsible for the well-being and development of the children, for the efficiency of the school, for programme development, for the professional growth of teachers, and for the relation of the school to the community and to other elements of the school system.

In the United States, the principal's work is constantly examined by parents and staff for its effectiveness in training children and in maintaining democratic relations. Modern trends in administration are to give parents and other adult citizens, staff members, and to some degree, children opportunities to help decide how the school shall function. In many ways this enlarges the sphere of activity for the principal, but the mutual good will and understanding which result from this cooperative effort bring strength to the school.

Programme for the Elementary Schools. Programmes in the elementary schools show much similarity, but they show little uniformity. Because good health is considered essential to American and world citizenship, as well as to individual happiness, most schools provide for periodic physical examinations followed by corrective measures, the study of health maintenance, physical education activities,

and daily health inspection. Also, because it is considered essential that modern children learn to read, write and calculate as well as possible, schools commonly give a great deal of attention to the development of these and related skills. All children study American and world history and geography, and elementary science and safety, and all children have some opportunity to engage in musical, artistic and other creative activities.

Obviously, this similarity results from common goals. Diversity or lack of uniformity results primarily from the U.S. tradition that public schools should be administered through state and local units. In the effort to suit the school programme to the needs of children in the district where the school is located, many diverse practices arise. This adjustment, together with constant attempts to improve service to children, brings about changes and variations in school programmes.

Courses of Study and Curriculum Guides.

How is the course of study or the curriculum used in elementary schools determined? Many state departments of education develop courses of study for both elementary and secondary schools and make them available to local systems which do not develop their own curriculums. For this, some state departments of education are equipped with a staff of specialists in education, curriculum laboratories, and a library of teaching materials. Similar curriculum laboratories in city school systems, colleges, and universities serve as workshops for curriculum committees, providing materials, leadership and assistance for school groups interested in improving their school programmes. In many cases, curriculum guides that contain overall philosophy or teaching suggestions are provided instead of specific courses of study. These may then be adapted to fit local needs.

Most of the larger city school systems and many of the smaller ones provide their own courses of study. Sometimes teachers, school supervisors and administrators, directors of research, parents, and, in some

cases, children, work together to develop the curriculum. It is felt that this democratic practice, although time-consuming, produces better results by bringing together many points of view while at the same time informing participants. Frequently local surveys are made to determine how the school programme can be adapted to meet children's needs.

Throughout the United States school programmes are being improved in a number of ways; through the cooperative curriculum work just mentioned; through research studies in child growth and development; through the wider use of local resources, such as clinics, libraries, parks, playgrounds, and museums; and through experiments and studies in teaching methods. Facilities and curriculums for the preparation of teachers are also continually being improved. Instructive current educational literature, too, helps teachers understand the newer aims of education and ways to put them into practice.

No matter where or how the printed curriculum is produced, there is variation in the ways in which its content is organised for children. Some teachers are able to organise most of their teaching around the experiences or problems children meet in and out of school, and to present much of the information and demonstrate many of the skills children need, and at the same time help children learn how to solve problems and to work as individuals and in groups. In providing the helps, teachers (1) relate new learning to present experience; and (2) find some of the intrinsic relationships of one subject-matter area to another.

On the other hand, some teachers teach subjects separately, allotting a certain portion of time each day to the various subjects and making little effort to relate learning to life experience or to the various subjects of study. The practice of most teachers lies somewhere between these two opposite poles. Teachers sometimes unify or relate the subject matter they teach, and they sometimes teach subjects or skills directly, helping children to grow in understanding and ability.

In most schools, and in some more than others, attention is given to the progress of each child. Attempts are made to determine by observation when a child is ready to learn, and to stimulate, interest and guide him effectively.

Records and Guidance. In some schools, though not in all, progress is recorded so that a child's work may be continuous from year to year as he progresses through school. Ideally, the teacher notes differences in individual abilities, in the children's interests and skills, in their home and community life, and provides the guidance needed to encourage growth. The history of the child's development, his progress achievements, individual characteristics, and needs become part of permanent school records, and form, in turn, the basis for continuous guidance given by principal, teachers, or special counsellor for the rest of the child's school days. The teacher also prepares progress reports for parents. Through personal conferences with and written reports to parents and through meetings of parents and teachers, the school solicits home cooperation in guiding the child's development.

The Day at School. There is considerable variety in the programme for a single school day. Regardless of age, the child acquires experience both as an individual and as a member of a group—in the classroom, in the auditorium, on the playground. Widened interests stimulate a real need for fundamental skills, self-expression and self-control. Interests and skills help provide the information and develop the traits and habits characteristic of good citizenship upon which American democracy depends.

In some schools, children help make the daily programme. During the day the child has opportunities to enjoy stories and poems, classic and modern. Perhaps he listens while others read, or he may read for pleasure or out of curiosity. Discussions led by the teacher or by a group chairman centre upon topics related to the way people live together, how the world's work is done, problems of classroom planning, and an evaluation of the day's work. The child

may use paints, crayons and other art materials to express his ideas. Or he may make with wood and tools the things he needs for a playhouse or library corner, for a dramatisation of colonial life, or for a railroad terminal. The programme is flexible, and can always be adapted to the situation. It allows time for developing skills in reading, arithmetic and writing, for play, for creative work, and for critical analysis. Many schools plan for hobbies, games and clubs as part of the school programme or after-school time. Whatever the programme two major goals are uppermost—the child's wellbeing and the full development of his potentialities.

EXTENSIONS OF ELEMENTARY EDUCATION

Schools for Children under Six. Kindergartens have long been recognised as a much-needed service to children below the traditional age of six. Interest in kindergartens and the service they provide for aiding the child's best growth began during the last quarter of the nineteenth century when kindergartens were organised under private auspices for children of well-to-do parents and, later, for those whose parents were employed outside the home. The programme has benefited by studies of how children grow and develop and what type of school programme supplies their needs for growth.

Today all states but one authorise (but do not compel) local school systems to provide kindergartens for young children. Two-thirds of the states supplement local school funds with funds provided by the state. An increasing number of states provide guides for the use of teachers to encourage the adoption of adequate standards of operation for this first unit of school. In addition many states have regulations as a guide and standard for privately conducted schools for young children. Several states have also added to their primary school staff a teacher who visits and approves these private schools.

At present kindergarten enrollments are the highest in the history of public education. Approximately a million children

attend public-school kindergartens, and half that number are enrolled in kindergartens privately administered. In many places, kindergartens and the first three years of primary education are regarded as the first unit of the elementary school. Some schools provide one or more nursery schools for children below the age of five. Courses of study for elementary grades usually begin with the kindergarten and follow the growth in skills and information and social adjustment through six or eight school grades.

Most kindergarten children attend school for half the average elementary school day, although a few cities provide full-day classes in schools located in industrial and congested areas.

The programme for children under six is planned mainly to provide children with experiences which will (1) help them learn to associate with others, (2) help them secure the activity they need in safe surroundings, (3) help to stimulate their curiosity, interest in exploration, sense of responsibility and judgement, (4) help to expand their understandings, and (5) help them achieve maximum health. There is time for children to play together, to dramatise, to express their ideas through paints, crayons, with wood, in the sand-table, with clay and other plastic materials, to dance, and to play games. They also play outdoors and take trips with their teachers to explore the neighbourhood. There is time, too, to enjoy things alone, to look at a favourite book, to listen to stories or music, and to stretch out for a rest or a nap.

As scientific information on how children grow and develop becomes a part of the thinking of teachers, parents and school

authorities, efforts are increasing to provide for these young children a programme that gives them a fair start in life.

SOME TRENDS IN ELEMENTARY EDUCATION

It is difficult to generalise about elementary education throughout the United States. Yet, among the variety of school practices, an observer finds the following trends :

1. To evaluate growth in terms of the personality as well as subject matter.
2. To individualise teaching as much as possible.
3. To utilise the findings of child development research in the construction of curriculum and in guidance of children.
4. To relate the curriculum to the needs of children in the community where they live.
5. To select and organise the work of the school around the interests of children and around problems which children can comprehend.
6. To make the school an integral part of the community and the community an integral part of the school in every way possible, as shown by the parents as visitors and helpers in schools and on committees, the use of the community's resources as avenues for children's learning, and the use of school buildings and grounds for community needs.
7. To extend public school services (a) to children below six, (b) to after-school hours and (c) to the months when school is not normally in session.

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THE EDUCATIONAL REVIEW

XXVII All India Educational Conference

(From Our Correspondent)

THE 27th session of the All India Educational Conference met at Nagpur in the last week of December, 1952. Over 2000 delegates from all over India attended. Their comforts were looked after carefully by the Reception Committee. The open session met in the spacious convocation pandal.

Reception Address

Sri K. L. Dube, Vice-Chancellor of the Nagpur University and Chairman of the Reception Committee, welcomed the delegates. He paid a tribute to Prof. Diwan Chand Sharma, President of the Conference.

"Minds of our educationists have been engaged in tackling", he said, "both in thought and in practice, special problems of education, among the most prominent of which has, in recent years, been the problem of a smooth transition from the medium of English to the medium of Hindi or regional languages at higher levels of education.

"It is with this conviction that the University of Nagpur, while retaining English as a compulsory subject, has introduced, on the basis of an elastic compulsion, Hindi and Marathi as media of instruction for its courses for the Bachelor's degrees in Arts and Science.

"For education, as for other spheres of planning, we need money—and, more than money, we require competence in the men to execute them. But even more than competent men, we need, in the present situation, men with a sense of mission, with a faith in the object of their devotion that will literally move away all mountains of obstruction".

After the welcome speech, Sri S. Natarajan proposed the name of Prof. Sharma for the Presidentship. The proposal was seconded by Sri S. Roy of Bengal and supported by Sri P. S. Naidu of Allahabad.

Inaugural Address

Inaugurating the Conference, Dr. Pattabhi Sitaramayya, Governor of Madhya Pradesh, pleaded for the development of regional languages and the speeding up of the literacy drive through conscription of educated young men in the service of the nation.

He said: "I make no apology for venturing to appear before a body of experts in education, although I am but an amateur in the line. Sometimes amateurs rush where experts fear to tread. My only claim is that apart from the position I now hold, I had spent forty years of my life in making an experiment with education during the troublous times which began with the viceroyalty of Lord Curzon.

"Education and citizenship do not merely follow each other as day and night, but are vitally connected with each other as cause and effect. Indeed, they move in a healthy circle and while education helps in amplifying citizenship, citizenship in turn strengthens education.

"To integrate oneself with society, to enrich it so as to make man happy, enlightened and high-souled, should be the achievement of education. Such an objective can be attained not merely by informing the mind, but also by disciplining the spirit, by directing the energies, by regulating the tastes, by promoting a spirit of sympathy, love and service. Past culture, epics, drama, tradition, ceremonies, festivals, history—all these open out the mind and develop emotions. Festivals and folklore, arts and crafts, religion and philosophy, the struggles of life and the pursuit of knowledge, these are the means of developing man. Humanities are of interest in that they present the study of life. That very study, from another standpoint, constitutes what we popularly call sciences.

"In a sense, every study should excite and satisfy the different mental powers. It must

give the pupils intellectual vision, aesthetic enjoyment and physical power. If thus the human mind is a unity and all knowledge is interdependent, it follows that education when thus properly developed must look to the whole man. This is the meaning of education through work, education of the whole man. In the University of Elhazar, divinity and medicine are combined.

"Amongst the four Vedas, the Atharva Veda includes all sciences from Ayurveda to aeroplane-construction, archery and military science, agriculture and commerce philosophy and literature, medicine and surgery, grammar and law.

"Panini's work on grammar, traceable to the 6th century B.C., is sometimes known as the Fifth Veda and is unsurpassed as a scientific study of the laws of language.

"Kautilya's *Arthashastra* deals not only with politics but with law and military strategy. Seeking the full life, you seek the good life. Both are synonyms. Without developing personal qualities, which determine one's goodness or badness, the full life cannot be developed.

"While the claims of culture are paramount, things mundane may not be neglected. We cannot preserve or protect our new-won freedom, unless we meet the fundamental needs of the nation. They relate to the body, mind and spirit.

"Nor can we make our system of education a mechanical steam roadroller, grinding boys and girls under the same unbearable burdens of regimentation. It must rather train them to play each their peculiar roles in life and society.

"The future awaits the gradual reconciliation between language areas, between provincial literatures, between rural and urban equipments, between the literate and the illiterate, between national and cosmopolitan, so that one day we may realise the dream of Parliament of Man and the Federation of the World—the ideal of 'Vasudhaiva Kutumbakam'.

"Two of these points I shall briefly refer to in closing. We have 10 cultured languages

in the country. Ten sets of literature are growing and one not knowing what is the content of another. To translate such literature into the different regional languages is the need of the hour. To this end, we must encourage the acquisition of one or more regional languages in each State by scholars who write in their mother-tongue.

"Each State may profitably set apart a lakh of rupees every year so as to offer encouragement through money prizes for scholars to learn sister regional languages.

"The second point is that proceeding at the rate at which we are jogging on, in respect of literacy, which lies at the foundation of all education, it looks as though it will take decades to develop literacy to the point of cent per cent. That was the plan of John Sergeants and Wavells, who had budgetted for 317 crores of rupees and 54 years of time.

"We must advance quicker. A kind of conscription will have to be employed, demanding that every matriculate should produce a certificate, having made 50 illiterates literate, likewise every intermediate a hundred before becoming eligible for admission in their next higher class, and every graduate before becoming eligible to take his degree—two hundred and fifty.

"This will produce full result in 10 years. We shall thus be making the country literate and prepare the nation for a single language and literature".

Principal S L. Pandharipande read out the messages received by the Conference.

Presidential Address

Prof. Sharma, in his Presidential address, said that unless an appreciable advance was made on the educational front, our schemes and plans, though fruitful, would not yield a bumper harvest.

"If democracy without political equality is barren, if political equality without social justice is a mockery, if social justice without economic sufficiency is sterile, all these forms of

equality are hollow, if they are not accompanied by educational advance all along the line.

"Education stands on a higher footing. To education, we have to apply also the test of ultimate values, the values to which mankind has been paying only sporadic attention."

The President said that the constitution had laid down that each State should provide for free and compulsory education for children of six and eleven years within a period of ten years. "But the pity is that even the first part of the pledge has not yet been fulfilled, nor is there any prospect of its being fulfilled in the near future.

"To say that the traditional primary schools in our country should be replaced by Junior Basic schools as quickly as possible, is to state the obvious. For, Basic Education is now admitted to be, by far and large, the most suitable form of education for our children". He regretted that the change was not taking place as fast as it should.

Prof. Sharma wanted the administration of the primary and basic schools to be directly under the State Ministry and not left to local bodies who had not given a good account of themselves in the administration of education.

He hoped that the Secondary Education Commission would study the problems with utmost care and give us well considered solutions. He added: "I will be sorry if their report also meets with the same fate as the University Commission's Report.

"I, personally speaking, look upon the University Commission Report as perhaps the most authoritative document on University Education, and I know with what care and thoroughness it has been written".

Prof. Sharma also stressed the importance of social education. "If we have social education to the same extent as warranted by our needs, the face of India will be changed. At least our villages will undergo the transformation which we all desire".

Examinations had vitiated the atmosphere of our schools, colleges and universities, and were primarily responsible for lowering of standards. He wanted something to be done to mitigate their tyranny. The best thing to do in his opinion was to give some place to school or college records in the scheme of things.

Prof. Sharma endorsed the suggestion made in the Radhakrishnan Report on religious education. Reverence should be the basis of this type of education reverence for the individual, reverence for the country and reverence for humanity. "If we do this, we will solve the problem of lack of discipline amongst our students, of which we see so many manifestations these days".

Prof. Sharma pleaded for teachers, particularly of primary and secondary schools, being given a "fair deal". There should be an improvement in their salaries and status. He hoped that the Secondary Education Commission would take up this question, even as the Radhakrishnan Report had given some "hope" to college teachers.

"We are called nation-builders: let us lead the people in constructive endeavour. We are teachers, let us teach people how to do worth-while things. It is to this that our destiny beckons: let us fulfill our destiny, irrespective of everything. In this lies the glory of all of us, nay, the glory of our country. Jai Hind".

The Exhibition

"The educational exhibit is the very quintessence of self-expression; it is a form of creation wherein the self-expressive urge in man and child finds its most happy and intense consummation", said the Education Minister, Sri P. K. Deshmukh, while inaugurating the Educational Exhibition, at the University College of Law buildings.

Mr. Varma, Chairman of the Exhibition Committee, welcomed the delegates and guests and requested the Education Minister to open the Exhibition.

The exhibition, divided into various sections and spread over a number of

spacious halls, consisted of a number of items of children's and teachers' creative Work, Handicrafts, Science Section, Teaching Aids, Social Education and Aboriginal Education. A number of firms displayed books and journals in separate stalls on the lawns.

Resolutions

The All-India Educational Conference urged the Central and State Governments to introduce immediately conscription for social service at high schools and colleges with a view to inculcating the dignity of manual work and harnessing "the enthusiasm and energies of students to national work."

The Conference said in a resolution that a programme of mass education should be planned and carried out with vigour to fulfill the hopes expressed in the Directive Principles of the Constitution.

By another resolution the Conference urged all Governments to take immediate steps to raise teachers' salaries to a level appropriate to their status and responsibilities in society and sufficient to enable them to "lead a life of cultural competence".

The Conference suggested that Governments should take steps to ensure security of tenure of teaching posts, opportunities for advancement and promotion within the educational services and adequate retirement benefits.

The Conference also called upon the Governments to form a teachers' registry, and to constitute for each State a Teachers' Council for enforcing professional conduct and laying down standards, and an appeal committee consisting of representatives of the teaching profession, the management of educational institutions and the public to consider and decide all cases of differences between teachers and managements.

The Conference urged the Central and State Governments to encourage, through State agency, movements for the revival of aboriginal folk arts and crafts and publish folk songs and legends on sound-film on a national scale.

The Conference stressed the necessity of vocational guidance and requested the Central Government to introduce vocational guidance in the country on a large and systematic scale.

On teachers' training, the Conference called for country-wide arrangements for imparting a short course of training to untrained teachers with 10 years' teaching experience and refresher vocational courses for trained teachers. The course for the training of teachers at all levels, should be made more practical, and practical aspects of the courses in training schools and colleges should be assigned equal marks along with theoretical studies.

The Conference urged the Central and State Governments to appoint sports and physical welfare boards to co-ordinate sports activities, plan physical education programmes and encourage physical culture activities. It called on all educational institutions to introduce regular health and physical education programmes in schools and colleges and provide a daily period of about half an hour in each class. It also felt that domestic science should be made a compulsory subject for all girls at the middle school and high school stages. This would improve the hygienic and artistic conditions of home life.

The Conference rejected a resolution which called for making Sanskrit compulsory for those students who wanted to go to the university for humanistic and scientific courses. It also rejected a resolution urging the award of scholarships in public schools.

The Conference urged all the universities in the country to make adequate provision for the study of humanities leading to the development of human personality and cultural advancement on right lines:

In its "earnest desire to maintain the standard of English in the universities" the Conference recommended a complete change of method of the teaching of English with greater stress on tutorial work.

The Conference deprecated the tendency of "gramming" of notes and guides by

students and recommended a change in the method of paper-setting. It also suggested oral tests for candidates at university examinations.

The Conference urged the Governments to implement the policy of compulsory and free education for children between six and fourteen and provide mid-day meals, medical inspection and financial help to children belonging to poor classes.

TEACHERS' CHARTER

The Conference adopted a Charter on the rights and responsibilities of teachers, as drawn up by the All-India Federation of Educational Associations.

The Charter demands, among other things, that every teacher must be regarded as a nation-builder of society and the State. The teacher has a right to earn in spare

time additional income from supplementary occupations, compatible with his dignity, provided his legitimate duties do not suffer.

Also, teachers must have an effective voice in the shaping of the educational policy and in the administration and control of any institutions run by the Educational Department of any local, State or Central Government or by private bodies or universities through their accredited and elected representatives.

The Charter calls upon the teacher to regard as his foremost duty the rearing up of the younger generation on the principle of unity and brotherhood among all races, irrespective of caste, creed or colour. The teacher should be a believer in dignity of labour and practise it in his own life and bring up his pupils on that belief and practise.

Dharma in 'Bhagavata'

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

INTRODUCTION

The sage, Vyasa, the author of the *Mahabharata*, who had realised the meaning of the *Vedas*, felt that his soul had become a waste and blank: "Khilam Aatmaanam". Sage Narada pointed out that he had not sung the pure glory of the Lord in the manner in which Dharma and other ideas could get described, and urged him to narrate the doings of the Lord for the release of all from bondage. Vyasa concentrated his mind and composed the famous *Bhagavata Purana*, equal to the *Vedas*.

DHARMA—ITS CONNOTATIONS

It is therefore clear that Dharma is a primeval norm, visualised and conceived by the ancient Hindu seers, and it is to the eternal glory of the Hindu culture that this basic norm was discovered in which law, religion, ethics and convention cannot be clearly distinguished. The indeterminateness of the concept does not stand in the

way of clarified understanding. It is recognised as a dynamic principle, the fundamental motive force in the life of man as a social being. It stands for the moral law, the eternal law of light, 'that which makes for righteousness both within and without', the law of nature or nature's God which makes the World Process what it is and holds all its parts together as one whole, in a breakless, all-binding chain of causes and effects. It is again, in the language of Babu Bhagavan Das, "the code of laws which bind together human beings in the bonds of mutual rights-and-duties, of causes-and-consequences of actions, arising out of their temperamental characters, in relation to each other, and thus maintains society". It is proper that we consider the various connotations of the word. Sometime, it is used to signify the ethical duty, or virtue, or what is morally proper. In the parting message to Uddhava, Lord Krishna defines the Dharmas common to all *varnas* :

"Non-violence, truthfulness, non-thieving, freedom from passion, anger and avarice, endeavour to do what is pleasing and helpful to others—these are the Dharmas common to all *Varnas* or castes".

The dharma of kings finds exposition in the incarnation as King Prithu. He upheld Dharma, made the world follow Dharma, guarded its bounds (*the dharma-setus*) punished even his own son if he deserved chastisement, punished not the innocent, even if the latter were the son of his enemy, loved his subjects like a father, and created villages, towns and cities. An ideal king was Prithu.

The Dharma of the householders is inculcated by the Lord in his incarnation as Rishabha. We have *Varna-Dharmas* and *Jaati-Dharmas* also referred to in our Puranas.

Dharma is also used in the sense of *Sva-dharma* or the Dharma of the individual. Observance of *Sva-dharma* is enjoined in the *Bhagavatam* as in the *Bhagavad-Gita*. Lord Kapila says :

"Perform *Sva-dharma* upto one's capacity, turn away from what is another's Dharma". (*Sva-dharma-aacharanam sakyaa vidharmaat cha nivartanam*). Again, Lord Krishna says to Uddhava :

"Passing one's days in this world, a person who is established in his *Sva-dharma*, is not sinful and is pure, easily attains pure wisdom of devotion to me". (*Asmin loke vartamaanaah etc.*)

The doctrine of *Sva-dharma* needs separate elucidation, as it has suffered wrong interpretation at the hands of ununderstanding critics. It has been enjoined in the *Gita*, also. "Better is death in going by one's own Dharma. The Dharma of another is fraught with fear". (III. 35).

Dharma is again used in the sense of *Nivritti-Dharma*, Dharma that would lead to liberation. Lord Kapila says :

Graamyadharma-nivrittischa, mokshadharma-niratastathaa,

'*Nivritti-dharma*' is work done unselfishly, unegoistically for the good of the whole without the desire for consequences. It has been called 'evolutionary dharma', as opposed to, '*Pravritti-dharma*', which leads man to bondage on account of selfish aims and is therefore called 'involutionary dharma'.

Dharma, again, has been used to signify *punya* (good work), *karma* (duty), *bhakti* (devotion), divine justice, etc. in various contexts; and a careful reader must try to grasp the significance of the term in its appropriate context.

II. Dharma is in the highest sense an impersonal principle; but it did not merely grow out of the earth.

It rained down from on high. This is repeatedly emphasised in *Bhagavata*.

"Vasudeva is the goal of all Dharmas; Vasudeva is the ultimate goal" (*Vasudevaparo-dharmo Vaasudeva. paraa gatih*)

Sri Krishna revealed to the sage Narada his mystic manifestations in the various apartments of his wives' mansions, and told him: "O, you who have realised the *Brahman*, I am the creator of Dharma, its expositor and expounder, and the person who commends it. And teaching it I am firmly established in this world. Don't worry, my son". (*Brahman dharmasya vaktaa-aham etc.*)

When Lord Krishna had completed His mission on earth, *Brahma* addressed *Govinda* from the skies: "You have firmly established Dharma among the good and the truthful". We find in the story of *Ajamila*; "Dharma is that which is inculcated by the Veda, and we have heard that the Veda is the self-born God *Narayana Himself*".

Again, in the same story, occurs the verse: "Dharma is founded verily by the Lord Himself".

So, then the concept of Dharma rained down from on high on this sacred land of *Bharatavarsha*, and has been handed down to us through ages.

DHARMA - PERSONIFIED

The glory of Hinduism lies in its scope and adaptability to appeal to persons of varied grades of spiritual development; to high metaphysical thought as well as to thinking in concrete objects and forms. Dharma as an abstract impersonal principle may not be understood by persons not highly evolved spiritually; and has therefore been personified as a superhuman or divine being or deva. *Dharma* is sometimes identified with Yama, the God of death, divine justice, who knows the greatest secrets of Dharma. Again, Dharma is described in the *Bhagavata* as a bull with four feet in the *Satya-yuga*, with three feet in the *Treta-yuga*, with two feet in *Dvaapara-yuga*, and trotting on one foot in the present *Kali-yuga*, the age of discord. The feet are truthfulness, mercifulness, *tapas* four (penance) and *charity* (alms - giving). *Adharma* is represented as a low-caste person who, disguised as a king, maltreats the bull (Dharma, or the people who are righteous) and the cow (representing the earth). A saintly being appears and forces the tyrant to abide in the restricted spheres of falsehood, intoxication, passion, slaughter and animosity.

The various incarnations described in the *Bhagavata* have taken place to uphold Dharma, and in their ideals of conduct and behaviour are personifications of Dharma. "Whenever there is the decline of Dharma and the increase of Adharma in this world, Hari, the Lord and Master, incarnates Himself".

But the most exalted personification of Dharma is the incarnated Lord-Krishna Himself from his lowest aspect as personal God, to his highest aspect as absolute truth.

THE KEYNOTE OF THE BHAGAVATA—BHAKTI.

The keynote of the *Bhagavata* is *bhakti*. The greatest Dharma for men is said to be, in the words of Sūta, devotion to Hari.

When Ajamila was released from the noose of death by the mention of Lord Hari's name, Yama exclaimed :

"Only this is considered as the greatest Dharma of men, namely, the practice of *bhakti-yoga* or devotion to the Lord by such means as reciting His name".

The following exhortations in Lord Sri Krishna's pasting message to Uddhava emphasise the efficacy of *bhakti* :

"The greatest man is he who, transcending all Dharmas, worships Me".

"Only by *bhakti* I can be grasped". "Bhakti firmly established in Me hallows and sanctifies even a born Chandala."

"My devotee sanctifies and purifies the entire universe."

What more re-assuring message for our salvation do we need? *Bhakti* is the greatest *dharma*; nay, *bhakti* transcends all *dharmas*! This is the cardinal note struck in the *Bhagavata*.

Book Reviews

SHRI DAYARAM GIDUMAL: A MYSTIC OF SIND. BY U. B. VASWANI, THE SERVANTS OF INDUSTRIES SOCIETY, ANANDA VILLA, RAUPURA, TOWER, BARODA. Pp. 18 PLUS IV. PRICE AS. 10

Dayaram Gidumal (1857—1927) was born in Hyderabad. He had a distinguished career as a judge and retired as a Sessions Judge of Ahmedabad. His chief claim to

fame rests on his mystical poems in Sindi. He also wrote in English a book called *The Least of God*, where he expressed the essence of his mystical experience. He was popularly known as Rishi Dayaram.

Sri U. B. Vaswani has given a brief sketch of his life and a few translations of the mystic poems in English. One comes across many startlingly original images in

these poems, and feels an intense desire to read more of his poetry. Sri Vasvani points out that Dayaram has dealt with in his poetry many of the themes and problems of the modern industrial civilisation.

Sri Vasvani's booklet will prove of interest to all who care for modern Indian literature.

INTERNATIONAL YEARBOOK OF EDUCATION 1951, EDUCATIONAL DEVELOPMENTS. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION No. 137. $9\frac{1}{2} \times 6\frac{1}{2}$ ins. 304 pp. 8 SWISS FRANCS.

Although each country has its own characteristic educational problems, on account of the prevalent geographic, economic, social or cultural conditions, there are also important world tendencies which influence the development of national plans of education in varying degrees.

The general survey which figures at the beginning of the twelfth volume of the International Yearbook of Education, 1951, makes it possible to discern the most important of these current trends, particularly those dealing with school administration or organisation, the increase in enrolments at the various levels of education, structural reforms, study plans, curricula, teaching methods, vocational training, and the status of teachers.

While this general survey preceding the reports, sent either to the XIVth International Conference of Public Education or directly to the International Bureau of Education, by the Ministries of Education of forty-nine countries, offers the reader a panoramic view of the more or less rapid evolution of education, the individual reports will provide him with more detailed information on the particular educational problems of each country.

The complete collection of the International Yearbooks of Education, of which the first volume appeared in 1933,

constitutes, for all those interested in educational developments throughout the world, a source of information extending over periods of great changes such as the between-wars and the post-war years.

TEACHING OF NATURAL SCIENCE IN SECONDARY SCHOOLS. FROM INFORMATION SUPPLIED BY THE MINISTRIES OF EDUCATION. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION. PUBLICATION No. 139; 1952. $9\frac{1}{2} \times 6\frac{1}{2}$ ins. 216 pp. Sw. frcs 5.

In 1949, the International Bureau of Education carried out an inquiry into the teaching of natural science in primary schools, the findings of which were published as 'International Bureau of Education Publication, No. 110'. The above volume contains the findings of a parallel inquiry conducted by the Bureau into the teaching of natural science in secondary schools.

Replies for the second of these two inquiries were received from forty-eight countries. They reveal that there is an ever-increasing tendency to give natural science teaching an experimental bias, and to bring the subject into closer touch with life. The subject now tends to be treated in such a way that the acquisition of knowledge goes hand-in-hand with the pupils' application of what they learn to meeting problems arising in their everyday life.

It makes a comparative study of the various aims assigned to the subject, and indicates where and under what circumstances the subject is compulsory or optional. It gives details concerning the age of the pupils, syllabuses, time-tables, instructions or suggestions as to method, the various approaches to observation and experimentation, the part assigned to textbooks and auxiliary aids, the training and further training of natural science teachers, and the proposals being made in various countries to improve natural science teaching.

ACCESS OF WOMEN TO EDUCATION. FROM INFORMATION SUPPLIED BY THE MINISTRIES OF EDUCATION. PARIS, UNESCO; GENEVA, INTERNATIONAL BUREAU OF EDUCATION PUBLICATION No. 141; 1952. 9½ × 6½ ins. 208 pp. Sw. fcs 5.

This book contains the findings of an inquiry completed by the International Bureau of Education in 1952. It is in essence a comparative study of the opportunities offered to women and men for access to education. It serves to show that in law women generally enjoy equality of access with men at all levels of education, but that so far as actual enrolments in educational establishments are concerned, there is a marked inequality which begins at secondary level and reaches its peak at the university level.

Another interesting fact that this volume shows is that women teachers are usually in a decided majority in primary schools, but in a very marked minority at the level of higher education. All persons interested

in the question of education for women, and in the traditional, social and economic factors conditioning its development, will find in this book detailed information on the organisation of education for women, and statistical data provided by the education authorities of fortyseven countries.

SHORT COURSES FOR TEACHERS IN ENGLISH, 1953. BRITISH UNIVERSITIES SUMMER SCHOOLS 1953.

We have received the above-mentioned pamphlets from the British Council, Indra Palace Lodge, Block H, Connaught Place, New Delhi-1. They give full particulars about various courses for the study and teaching of English organised by the British Council and various English Universities. For some courses, scholarships are available for overseas students. Those who are interested may communicate with J.G. Bruton-Esq., Education Officer, British Council, Connaught Place, New Delhi 1.

Editorial

Sadhu T. L. Vaswaniji, whom we respectfully congratulate on completing 73 years recently, has written a brief but thoughtful account of the Indian Ideal of Education in *Vara (East and West)*. In his inimitable way, he sums up this ideal as "Education is Fellowship." Two important forms of fellowship are referred to—fellowship with the *guru* and fellowship with Nature. These led to the acquisition of knowledge and cultivation of feeling. As Sri Vaswaniji points out, education of the emotions is sadly neglected even in our so called national schools. As for discipline, we seem to be engaged to-day in a vast national enterprise to undermine it in all sorts of ways. But the ancient Indian system nobly blended discipline with emotion. "Discipline gave *form* and nature's communion gave *colour* to the student's life

in ancient India." It is a pity that such grand and inspiring ideals are still beyond the ken of our educational reformers.

Presiding over the 27th All India Educational Conference at Nagpur, Prof. Diwan Chand Sharma delivered Prof. Diwan Chand a highly interesting address. There is plenty of evidence in it to show that the Professor is an active M. P. It refers not merely to the Constitution, but also to the five-year plan. It goes into the question of the social and political goals now so much in the air. "If democracy without political equality", Prof. Sharma declares, "is barren, if political equality without social justice is a mockery, if social justice without economic sufficiency is sterile, all these forms of equality are hollow, if they are not accompanied by educational advance all along the line".

Here we have a suggestive but highly controversial statement of social, economic and political goals, which requires considerable clarification. Speaking as an educationist, Prof. Sharma then reviews some important educational trends in the contemporary world. The most valuable part of his discourse concerns itself naturally with the world of Indian education. After listing recent educational activities of a noteworthy kind he makes useful suggestions about pressing problems. Stressing the urgency of solving the staggering problem of primary education, Prof. Sharma advocates the conversion of all elementary schools into Junior Basic schools. What is even more important, he urges the need for a certain informality of approach, a certain freedom from red tape, in the matter of buildings, trained personnel, supervising staff etc. for elementary education. He draws attention to the very unsatisfactory way in which local bodies in general have dealt with education, and is anxious that education should be taken away from them altogether. Social education is another problem on which he has a practical suggestion to make. He points out how necessary it is to use voluntary agencies in the matter if we are to have appreciable results. He has no kind word to say about our examinations. He would abolish tests by external examiners altogether, but considering that impracticable, he wants greater value to be placed on school and college records. Another important matter he refers to is the question of religious education. He commends the suggestions of the Radhakrishnan Report on the matter. "Reverence should be the basis of this type of education—reverence for the individual, reverence for the country and reverence for humanity". Prof. Sharma's address is thus notable in many respects, and he gave a fine lead to the Conference over which he presided with so much distinction.

The extremely unsatisfactory way in which Grant in Aid is administered in Bombay is brought out

Grant in aid in the report of the
vagaries K i n k a r Committee
appointed by the Bombay

Headmasters' Conference in October last. It is surprising to learn that cuts have been imposed for poor results at the S. S. C. Examination, As the report points out :

"Teachers can supply facts, but they cannot be expected to supply brains". In some cases, clerical and administrative staff, admitted as necessary for years on end, were suddenly declared superfluous and cuts were enforced in respect of their salaries. In one case, a sum of over Rupees three thousand, representing arrears of pay, was held inadmissible, because payment was being made one year late. Large cuts seem to be the order of the day, if surpluses are shown. In regard to medical examinations of pupils, Government holds as admissible for grant only two annas per pupil. Quite apart from the question of the adequacy of grants in aid, there is need for administering the system evenly and fairly. From the Kinkar Report one feels that cuts are often made capriciously. We trust that the Government of Bombay would look into the complaint carefully and do all that may be necessary to remove misapprehensions, if any, on the subject. The committee also makes some important recommendations about increasing Grants in Aid and deriving higher fee income. These recommendations deserve careful and sympathetic consideration at the hands of the Government.

For the last fifty years and more the traditional essay type of examinations has been criticised as being

Marking Old and at the mercy of the
New subjective vagaries of
the examiners. It is

this feeling which led to the rise of the new type tests. The essay, however, cannot be avoided in evaluating competence in language. But under the influence of the criticism against subjective evaluations, there has been a movement for marking essays in a detailed and analytical way which will reduce to a minimum differences between examiner and examinee. The *Journal of Educational Research* U.S.A., publishes an interesting investigation by Ann F. Coward of the Educational Testing Service, Princeton, about these two methods of grading English compositions. She calls the old method "wholistic" and the new method "atomistic". In the latter, the evaluation of the composition is fragmentised. The examiner makes a number of specific and objective judgements on each composition, and these scores are summed up to reach the final marking of the paper. In the

investigation under reference, each composition was rated in respect of each of seven variables; material, organisation, spelling, punctuation, grammar, diction, and rhetoric. The investigator had in mind two questions about the comparative merits of the two methods of valuation. Which method is more reliable? Are the same abilities measured by the both the methods? The results of the investigation are extremely interesting. The atomistic examiners agreed more closely than the wholistic in the order in which they placed the candidates. But it was also found out that more time was spent on each paper by the

atomistic examiner than the wholistic. Certain calculations suggest that with additional time the wholistic valuations might have been made as reliable as the atomistic ones. The report concludes that the atomistic and wholistic methods are likely to be equally reliable, if the time factor were equalised. Nor was there any evidence in the data of an intrinsic difference in the nature of the abilities evaluated by the two methods. All this comes to saying that the age-old method of evaluating essays by subjective impressions is fairly dependable and reliable, provided it is done carefully and conscientiously.

No Play, Bad Work, and Poor Health

BY RAO SAHEB T. N. S. RAGHAVACHARI, *Retired P. H. Bacteriologist,
St. Thomas Mount, Madras 16.*

The following valuable report by an eminent educationist, was published in the LANCET, in 13—10—1951, and it is reproduced here for the benefit of our readers.

THE medieval student, according to the poet, spent his leisure "cheerfully wandering, blithesome and squandering; jesting eternally, quaffing infernally." His modern counterpart, the student of today who has been examined, interviewed, selected and perhaps drilled in the Army before going up to the University, can hardly be expected to sparkle like his forbears. Nevertheless, to those who believe that students have changed very little, it will come as a surprise to learn that the undergraduate of today either allows himself no leisure, or if he does take time off from his studies, makes little use of it. Yet this is the conclusion reached by Dr. A. H. Macklin of the University of Aberdeen Student Health Service.

Dr. Macklin studied between 1949 and 1951 the health interests, extra-curricular activities and academic ability of a number of Aberdeen undergraduates. They were medically examined and were asked how

they spent their leisure in term-time and during vacations. Their performance in examinations was also recorded. It was found that, while 83 per cent of the students had taken part in organised games, and other activities, while they were in the high school classes, half of them had given up all physical activity on entering the University. When asked why, a quarter of them said, that they would like to take exercise and felt better for it, but that they could not spare the time; 33 per cent said that they had no inclination to take exercise, some of these also pleading want of time; 27 per cent "metaphorically shrugged their shoulders" and said they would like to play games or take up some activity but they had so far done nothing about it (!). 3.5 per cent said that they could not afford the expense of playing games; but when it was suggested that they could take exercise in the form of walking or hill climbing "replies were generally vague." 3.5 per

cent, said that they had made an effort to join one of the athletic clubs, but had been discouraged in one way or another; and 8 per cent were unable to take exercise because of physical disabilities. Only 16 per cent were found to be taking part in student affairs or taking an active part in clubs or societies.

When the students were questioned about reading books other than those needed for their studies, half of them said they had read none, the reason given in every case being lack of time. Of the remainder, few read books of cultural value. Only a little over half the students had other interests and hobbies and the remainder were unable to name anything in which they were particularly interested. Questioned about their vacations 83 per cent seemed to have a reasonable amount of enjoyable recreation. 89.4 per cent found paid work during the vacation (out-door or in-door work).

When they were re-examined, it was found that 79 per cent had not changed their habits; 10 per cent had stopped taking adequate exercise but 8.7 per cent who had previously taken no exercise had taken up some kind of activity. 11.4 per cent of the students began to take an interest in student affairs in their second and third years, 3.8 per cent who had taken part in these affairs in their first year had lost interest. Of those who had read books unconnected with their studies 6.5 per cent had stopped doing so; but 1 per cent had begun to read such books. Questions about other useful interests showed that 89 per cent had not changed their outlook; 6.2% had given up what interests they had; and 4.7% had developed new interests. In the vacation 52% had undertaken paid work and 58% had a reasonable amount of recreation during the vacation.

On comparing these results with the health and academic success of the students Dr. Macklin found that on the whole those students who had activities outside their course—especially outdoor exercises—were healthier and had a wider educational range and a higher academic performance than the others. He also found that most of the students medically examined and classified

as Grade I, took exercise and that students from wealthier homes were on the whole, healthier than those from poorer homes. His conclusions may be summarised as under:—

(1) That a proportion of students at the University are living a totally unsuitable life. *It cannot be said* that those who spend the whole day in class rooms and their evenings at home or in lodgings, work for a large part of the week end, who take no part in the activities of their fellows, and who have no real interests outside of their work, are getting that wider, more liberal education which it is generally agreed that a University should provide or one calculated to place them in a position to face post-graduate life "with an outlook beyond the confines of an examination syllabus, with a well disciplined mind, with human interests and an intelligence able to move with the progress of human knowledge"—(Report of the Goodenough Committee on Medical Schools).

(2) That participation in extra curricular activities does not militate against academic distinction.

(3) That a number of graduates who leave the University with distinction have in fact received an education which has been wholly or largely "within the confines of an examination syllabus."

(4) That the majority of students in the lower groups of academic performance are to be found in those who are inactive and appear to have no interests outside of their work.

Discussing the reason why so many young people change their habits on entering a University (from the high school), Dr. Macklin points out that many lack the initiative to take up activities of any kind when they are not supervised as they were at school; only 20 to 30% are fitted by heredity or training to adapt themselves in their new surroundings, and they are the *leaven* in every student effort. The second factor, he says, may be summed up in two words small in themselves but written large in the minds of prospective students, entering college; they are "Work Hard".

(To be Continued)



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