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Hon. Editor: Sri A. N. PARASURAM, M.A.

Asst. Editor: M. C. KRISHNAN.

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Manager,
THE EDUCATIONAL REVIEW

EDITORIAL

Problems of Universities

DR. KRISHNA'S thoughtful Convocation address to the new graduates of the Madras University on August 17th covered a wide ground. It traced in brief the rise of the modern university from its medieval prototype, taking into account the significant contributions made thereto by the Germans, the French and the English. There was the German legacy of liberal humanism, academic freedom and devotion to research. The French tradition was for centralising higher learning and maintaining a close connection between the university and the secondary school. The importance of the residential college with its pervasive and stimulating atmosphere was shown by the English. Out of all these has come the main objective of the modern university. Dr. Krishna quotes Flexner's enumeration of its four major concerns: "the conservation of knowledge and ideas: the interpretation of knowledge and ideas: the search for truth: the training of students who will practise and carry on."

After defining the ideals of modern universities, Dr. Krishna sets out to examine how far Indian universities follow them. He makes a strong defence against the fashionable criticism of the day, dismissing them as mere clerk-manufacturing factories. "We have striven in these universities of ours," he says, "to combine and synthesize a scientific outlook and technological culture, which have mastered man the world over with a traditional Indian way against our own background and philosophy, so that though Western in origin and concept, these universities are truly Indian in character, and what is even more important, they are the fountain-heads which provide the strength and motive-power for all the great activities of the nation."

Here is a tall claim made for our universities which considers the strictures on them for being imitative or un-Indian as baseless. It will be readily conceded that much of the criticism of universities is ignorant or ill-informed. Nevertheless, it remains true that Dr. Krishna's statement refers to an aim rather than to an achievement. And even here it may be seriously doubted whether many of our universities set before themselves an ideal of this kind.

The great defect of our university system from the time Macaulay's Minute brought it into being is its failure to integrate with national life. Western learning came into India frankly as a foreign import. The pity of it is that it still remains so more or less. Dr. Krishna has spoken of the university's role in fostering a technological culture. Later, he refers to the utilitarian values of scientific studies. The point here to note is that our universities still teach us science as if we in India are living in a society where there is abundant utilisation of applied science. Unfortunately the science graduate of our university has few careers open to him where his specialised training can be used. In fact, to him science merely proves to be a cultural study. But he has been taught the subject in such a way that he is fuller of details than of first principles, of facts than of ideas.

Very little has been done again in the matter of relating our universities to our by no means negligible cultural heritage. We have turned out thousands of graduates who are ignorant of the very elements of Indian culture, and have never felt the slightest urge to learn them. What our universities badly need today is a radical reform which will put them in touch with and integrate them with Indian life. This however is more easily said than done. Frankly, no considerable attempt has been made so far to do so. Let us hope that something will soon be done to them which will deal with them as Rajaji has dealt with our elementary education.

Dr. Krishna referred to various other problems also. He suggested that universities are better suited to do fundamental research, and that the National Research Institutes started by the Central Government would do well to devote themselves to applied research. The suggestion is well thought out, but most

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A Peep into Japan

BY SRI R. M. THAKUR, *Gurukula University, Kangri.*

JAPAN is an old country, the history of which can be traced back to two thousand and five hundred years. Leaving out of account some disturbances caused by the invading Mongols and the Chinese, it can safely be asserted that this happy land was never conquered by any foreigners, with the exception of the last second world war and in that too it was due to the use of the atom bomb. It has been ruled by sovereigns of the same dynasty from the time of the Emperor Jimnu Tenno (the first Emperor) to the present day. The martial spirit of Japan is not of foreign importation but was inherent among the people from periods of remote antiquity. The spirit which was manifested in the naval victory of Hokata against Kublei Khan in 1281 A.D. or in the expedition against Korea was once again exhibited on the battle-fields of Manchuria and in the battle of Pushima.

If Japan was great in war, she was still greater in mental culture. As far back as 270 A. D., the Lunar Kingdom (Corea) brought to the notice of the Imperial Court of Japan the splendid classics of China, which opened the gates for the inflow of Chinese and Hindu or rather the Buddhistic civilisations. This ultimately gave rise to a unique movement in education, and in the reign of Mommu Tenno, 701 A.D., universities and national schools were founded in important centres of Japan. The foundations of these institutions preceded the 'Educational Ordinance' of Charlemagne and even the University of Oxford by more than a hundred years, and it far antedated the St. Peter's College at Cambridge.

Though these beneficent institutions ceased to have a continuous existence in Japan owing to the feudal strife raging in Japan then, they testify to the fondness of the people for culture and learning even in that remote period of her history. The people of Japan have ever been obedient to their parents, faithful to their superiors and loyal to their sovereign. In fact, filial piety and intense loyalty to their sovereign have been the very foundations of national morality in Japan. These qualities have been, as it were, transmitted from generation to generation, and we find in the twentieth century a practical proof of the devotion to the Emperor in the suicide of General Mogi. In every day life in Japan, one can find instances of filial piety, and sometimes this sentiment degenerates itself into such evil practices as the prostitution of girls for the support of their parents. This is, however, an exception and hardly finds any approval in society, though this rare custom has been taken advantage of by globe-trotters in order to accuse the mothers and sisters of that heroic nation

of loose morals. In fact, the fundamental principle of education in Japan is that a girl should grow into a good wife and a wise mother and should possess the virtues of filial piety, chastity and love towards the family members and society in general.

With the restoration of the Imperial Regime in 1869 and the abolition of the 'feudal system', if at all that is a system, the social order in Japan has undergone a thorough change. The national morality of Japan, I am afraid, is somewhat loosened by the importation of foreign social ideals and 'the old order has changed yielding place to new.' The Emperor was "Heaven-born" and His will was the Law. Patriotism was a synonymous term with loyalty to the throne and unconditional obedience to the Imperial will. The people would look upon the Emperor as the babies look up to their parents. But now the democratic ideas are spreading and progressing. There is a drift towards democracy, and a new relationship is being established on a new understanding of mutual rights and obligations.

Imperial Rescript.

The Imperial Rescript lays down rules of morality to be followed by the whole nation in everyday life, and these principles are now working in every sphere of life in Japan. As such it seems necessary to refer to this rescript first and then dwell briefly on systems of education followed there and just touch upon the commercial spirit of the nation as a whole. The Imperial Rescript issued in 1890 lays down the rules of morality in general terms:—

"Our Imperial ancestors have founded our Empire on an everlasting and broad basis. Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire and herein also lies the source of our Education. Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters, let the relations between a husband and a wife be always harmonious, be true and faithful, bear yourself in modesty and moderation, extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and cultivate moral powers; furthermore advance public good and promote common interests, always respect the constitution and observe the laws. Should emergency arise, offer yourselves courageously to the State and thus guard and maintain the prosperity of our Imperial throne coeval with Heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of our forefathers.....

"The way here set forth is indeed the teaching bequeathed by our Imperial ancestors to be observed by their descendants and subjects alike, infallible in all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with our subjects that we may all attain to the same Virtue."

Pupils Progress in the Schools.

By means of story-telling and by means of noble precepts and illustrious examples, the very spirit of this great Rescript is infused into the minds of all pupils in Japanese schools. The national song sung on all important occasions inculcates once again a spirit of loyalty to the Emperior. The general discipline in Japan is maintained by certain methods of physical culture and various kinds of social gatherings. Encouragement is given in various schools to gymnastics, military drill, Judo (art of self-defence) and Kendo (fencing). Tennis, baseball, cricket and snow-fights too are not unknown. Various social gatherings are held which give good opportunities for strengthening the bonds of social union. On certain occasions, the pupils assemble in the halls of schools and colleges and after a solemn ceremony

the Director reads the Imperial Rescript on Education which sets forth principles of morality. Besides these there are such gatherings as are usual on the occasions of school anniversaries, literary associations, Undokai (athletic meetings), and Ensoku-kai (travelling for study), which give an opportunity to teachers to observe constantly their students and to watch the development of the students' moral nature and to direct their energies into proper channels by giving timely precepts. Sometimes a whole class is placed in charge of one teacher whose duty it is to familiarise himself with the conditions of homelife surrounding the pupils and to observe their general conduct and to watch their progress. In order to maintain uniformity of discipline, social gatherings are arranged both at home and at school at stated intervals and the guardians and the teachers exchange views about the welfare of pupils. A close inter-communication is constantly kept up between the home and the school, and all possible means are adopted to prevent children from going astray. In spite of these measures which sometimes verge on stringency, there have appeared some abuses and anarchical manifestations that were sternly repressed by the Government. Evil forces do assert themselves, but on the whole strict discipline is maintained.

The Dawn Of A New Era.

As it has been already stated, the intense love of the Japanese for education can be perceived in their attempts to establish institutions even in remote ages. But the internal strife consequent on internal disorder set back the hands of progress. There was, however, a revival of learning during the regime of the Tokugawa Shogunate in the early part of the 17th century. In 1868 the Tokugawa Shogunate ended and the new era of Meigi—the enlightened reign—dawned. In 1871 the Department of Education was established which promulgated the 'code of education' which laid down in quite unequivocal terms that henceforth all classes — Kazoku (the nobles), Shizoku (the gentry, including the masses)—should so endeavour to acquire learning that there should not be a single village with an illiterate family nor was there to be any illiterate individual in a family. The results were marvellous indeed. The number of the boys of schoolgoing age is represented by 98-6 per cent and that of girls by 96-7 per cent. The period of school and college education which an average student is required to pass through is 19 years in addition to the period of 3 years' training spent by youngsters in the Kindergarten classes. Masters employed for the training of these youngsters are named "hobo" whose object is mainly to foster in them powers of observation and to make them acquire good habits, and their instructions supplement those of home-education and include several games, singing and conversation. The ordinary elementary schools, where what is called compulsory education is given, have their special school songs, school-flags and uniforms too. Boys there sometimes cleanse their school-rooms, plant trees and elect a representative for their respective classes. The fitness for promotion is decided not by annual examinations but by considering the results and progress of the work turned out daily by every pupil. Corporal punishment is strictly prohibited. The present system of education, however, is remodelled on the lines followed by the civilised nations of Europe and America and some improvement on those lines also is perceptible. No religious education in the strictest sense of the word is given, nor are any religious ceremonies observed in Japanese schools. There are three well-equipped Universities of Tokio, Kioto and Tohoku, which can very favourably be compared with any university in the Western countries.

Japanese Regard India As Their Tenjiku (Heaven)

The social and religious systems of Japan once resembled those of India, but

now some changes have been effected. There were the hereditary priesthood (Bochau), nobles (Shogun), military class (Samurai), merchants (Shoniu) and Stai (the Parachas). After the Renaissance, however, these distinctions have gradually disappeared, and a homogeneous nationality has evolved out of those heterogeneous masses. The ceremony of naming a newborn baby and the ceremony of feeding it with rice are all observed. The marriage ceremony is a very simple one and a tame affair. It is a mere social contract, and chiefly consists in the exchange of a cup of tea between the bride and the bridegroom. Women cannot inherit property and have no claim on their husbands or children. There is perfect religious equality and intermarriages are freely allowed. Early marriages are unknown, while widow remarriages are allowed.

After the death of a relative, mourning is observed for 49 days, and bereaved persons pass 3 sleepless night in conversing on the doings of their dead relation. In China, however, the near relatives do not loudly lament, but outsiders are hired who regulate their mourning according to the payments they receive. The Japanese regard India as their Tenjiku (heaven), and even the greatest statesmen there testify to the spiritual kinship existing between India and Japan. Can Indians think of taking the torch of spiritualism there and bring back the scientific culture here ?

The insular position and the climatic conditions render Japan eminently fit for carrying on an extensive trade with foreign countries. Trade with China and Corea existed even from remote antiquity. Ebisu, the first merchant (about 1458 A.D.) is still worshipped by businessmen as a god of commerce.

There was very little trade carried on by the Portuguese and the Dutch with the Japanese, but the visit of Commodore Perry marked an epoch-making event in the commercial history of Japan. More ports were thrown open to foreigners and there has been a gradual extension of foreign trade since 1868. During the last 40 years, the export trade has increased 27 times and the import trade 39 times. The commercial morality of the Japanese does not seem to be of the highest order.

INDIA & JAPAN.

India presents a striking contrast to Japan. Japan is concrete, while India is abstract: Japan is rational, India is mystical. Japan is material, India is spiritual. India is a land of theism, Japan is on the brink of atheism. Japan cares more for the visible, India hankers after the Unseen. Japan is active, and India is passive and fatalistic in tendencies. India is the land of religion and philosophy, which, when tempered with right knowledge of duty and conduct, may be well carried to Japan in order to establish once again the truth of the maxim that character is greater than force and God is higher than Mammon. When domestic purity and commercial morality are at a low ebb, nations quickly drift to the fatal rocks of ruin. The history of Rome, Carthage and Babylonia teaches us in quite clear terms how it is that nations rise and why it is that nations fall. Patriots ought to study carefully the symptoms of diseases which are likely to eat into the vitals of society and prevent the premature death of a nation. It will be the proudest day in the history of India when reformers, revivalists, patriots, sages and philosophers will all join their hands and work for the amelioration of this Suvarana Bhumi. They are to chalk out a path midway between rank materialism and dim spiritualism and lead us on to the goal of national greatness.

THE RELIGIONS OF JAPAN.

Religion is the science of the regulative principles of faith and practices in conformity with some eternal laws of Righteousness. Men are created in the likeness of God, and the end and aim of life is to manifest this divinity within. An insatiable thirst in the human mind

for something noble and sublime presupposes the existence of a Supreme Being, whose thoughts can satisfy the cravings under all circumstances of life. Like waves in the ocean, our impulses are surging out from the recess of our heart, and to hold them under proper control by dint of our reason and judgment and not to be controlled by them constitutes the goal of Humanity. It is, as it were, by living in blessed relation with Him that we can soar high and realise the beauty of human life as distinct from that of lower animals. Lives of great men serve as beacon-lights to guide us through the ocean of the life of sin and sorrow to that realm of righteousness, where peace abounds and the soul finds a sweet abode. There are those who, while practising morality in their daily lives do not recognize the existence of God. The people of Japan fall under this category and the country is really on the brink of atheism. It is really impossible to make the Japanese believe in the existence of a merciful God in the face of the sufferings of this world. Even the commonest folk will not hesitate to enter into a subtle and abstruse metaphysical discussion on the existence of the Omnipotent and the All-Pervading Creator. Hero-worship is, therefore, the practised religion of Japan and bears a sharp contrast to that of any other country in the East or the West.

ORIGIN OF JAPANESE RELIGION.

There are at present four religions in Japan, namely, Shintoism, Buddhism, Confucianism and Christianity. The people look upon all these divergent religions in the spirit of Hero-worship. Shintoism is the most ancient of the religions of Japan and dates back to the reign of Tensho-ko-daijin (the great bright Queen Goddess), the first woman recorded in Japanese history. This religion is merely Hero-worship and recognizes the existence of many gods or divine personages. People who excel in a particular vocation of life are deified on the authority of the Emperor, and certain shrines are dedicated to their memory, where on a certain specified date in the year the votaries assemble together to pay their tribute to the departed souls,

There is nowadays a brilliant arrangement of eighty thousand gods among the Japanese, and they are divided into three classes according to merit. The foremost names in the embellished list of the divinities of the first class are those of Tensho-ko-daijin and Jimu Tenno, the Great Emperor, sixth in descent from Susano no Mikoto, brother to the deified queen—who reigned in 2753 B.C. The same rank is held by Jingo Kongo, the queen who at the head 80,000 soldiers conquered Korea, Hirosue, the mighty of Commander of Port Arthur, Prince Ito and last but not the least, Mutsu Hito, the late Mikado whose memory is celebrated on the 30th of July. Husu-no-di Masahige Minatogawa Jinya is one of the first grade shrines of Tokyo, and is the daily rendezvous of hundreds of people. On the occasion of anniversaries, especially of such eminent heroes as Jimmu Tenno and Tensho-ko-daijin, the people offer new rice and vegetables to the departed souls and even the Emperor partakes of the offerings.

Confucianism and Buddhism are of later importation into Japan. About 284 A.D., (944 of the Japanese era) with the onrush of Chinese letters, learning and civilization, this religion was brought over to Japan. Buddhism was introduced into Japan in A. D. 552 (1212 of the Japanese era). This religion spread from Korea during the reign of Keiko Tenno who was 38th in descent from Jimmu Tenno, and a very large proportion of the population profess this religion. By the influence of Chinese Confucianism and Indian Buddhism, women were reduced to a condition of subjection. Not only were they degraded in social status, but also were humiliated in spirit. It being thought that learning would be detrimental to the feminine virtues, women were taught only such things as domestic

management, etiquette, manual work, &c., so that in spite of the general advancement of civilization and enlightenment, female education made little progress until the beginning of the seventeenth century of the Christian era.

Religious Rites

Every Japanese is born a Shinto. On the birth of a child, irrespective of the family religion, he is taken to the nearest shrine, and the parents invoke the blessings of the spirit of that shrine on the new born baby. The ceremony of naming the new-born baby is held on the sixth day or the eighth, while the rice-feeding takes place about the eighth month. These, however, are divested of any religious ceremonies.

On the death of a man, if so previously directed by him, the priests come to the family and pray to Buddha for his emancipation. The corpse is, then, removed to the holy temple of Buddha, where, after a solemn ceremony is gone through, the funeral is held. For three nights all the members of the family of the deceased remain awake inside the house and discuss the noble doings of the departed man. Till the 49th day the soul is supposed to remain inside the house, and the priest visiting it every seventh day, offers a prayer each time, till on the 49th day, after a solemn ceremony, rice cake is offered to the departed soul. On the anniversary, just as on the day of death, the people do not take fish or meat, and the ceremony of offering rice cake is held as usual. According to Shintoism, the punishment for wickedness is rebirth as devil seven times. The Shinto belief exists in the mind of every Japanese.

Although, of late years, along with other innovations, Christianity is making some progress in Japan, let nobody suppose that Christ is regarded by its followers as the son of God. The Shinto spirit works even in the Christianity of Japan. Christ is regarded as a great man, and all the worship to him means nothing but remembrance of the varied qualities which he possessed. How even the most sincere Christian in Japan is at heart a Shinto will be apparent from the fact that, in spite of all professions of Christianity during his life-time, Prince Ito's funeral took place according to Shinto customs at his own express wish.

It would be a mistake to suppose that the priests in Japan are the best type of men in the society; in fact, rather the opposite is true. Those who are looked down upon by the society for their evil deeds are generally the men who are recruited for this holy mission. If any habitual rogue after years of incarceration for his foul deeds, turns out a priest, he is forgiven by society, nay, held in high esteem for his move in a pious direction. The sanctified cloak of the priest converts him into an ideal personality. One fact will illustrate how the vow of priesthood is regarded as the best expiation for all sins even in the cultured society of Japan. In the cross country race held in Osaka in May 1912, about 300 champions took part and the University of Waseda was represented by three of its best athletes. Unfortunately, the heroes of that noble institution were left far behind in the race, and one of them, unwilling to show his face after a shameful defeat, ran to the nearest barber shop and shaved his head to embrace the life of a priest.

It was regarded as a noble expiation for proving an unworthy representative of the famous institution.

The marriages in Japan are entirely divested of religious ceremonies and are of a very simple nature. Intermarriages are freely allowed between different "religionists." It is really curious to observe the head of a family professing Shintoism, the wife Christianity and the boy possibly Buddhism. Interdining and intermarriage have worked miracles in Japan, and those who have the best interests of India at heart should not be ashamed to follow the example.

Education in the United States

BY EARL J. MC GRATH, *U. S. Commissioner of Education*

RECENTLY, representatives of the United States joined representatives of other nations in the Universal Declaration of Human Rights, saying, "Every child has a right to education." The measure of education of a people is therefore, at least in part, a measure of the success of a democratic government, as well as a measure of its potentialities for future. How far has the United States come toward realisation of its belief in education?

One in every five persons in the United States is attending a fulltime day school. In 1951-52, out of an estimated population of about 156,000,000 people, elementary and secondary schools enrolled 30,500,000 pupils. Colleges and universities, commercial and nurse training schools enrolled about 2,500,000 students. Many others were studying in private trade and vocational fulltime day schools, or enrolled in part-time education in evening and summer school classes and in correspondence schools at all levels. Last year, more than nine out of ten young people of the age to do so graduated from the elementary school, completing eight years of training. More than half the young people of the age to do so graduated from high school, marking completion of 12 years of schooling.

The amazing record is both a result of and a reason for the high standard of living which prevails among the American people, and for the high productivity per worker upon which this living standard is based. Here also is a part of the explanation, for recent successes in war, now largely mechanized. Here is both an insight into, and an explanation for, the success of democratic government in the United Staties.

DIVISION OF POWERS IN THE FEDERAL STRUCTURE

The United States, as suggested by the name, is a federal union formed by sovereign states. The Federal Government exercises sovereign powers granted by the states by a Constitution adopted in 1781. Because education was not listed among the powers delegated in the Constitution, primary responsibility for education has rested in the several states. In many countries, a national ministry of education exercises considerable power over curriculums and administrative matters of the schools. There is no such national ministry of education in the United States. No directive from a central office tells how things shall proceed. Local selfgovernment is the outstanding characteristic of American education. Each of the forty-eight states has a depertment of education (perhaps called by another name) which exercises powers corresponding in part to those of ministries of education in other countries.

In the Federal Government structure is an Office of Education primarily for exchange of information and experience among the states. It gathers statistics on all phases of school work and distributes them, so that people in the several states can compare their educational programmes with those of other states. The Office of Education collects and disseminates information of education in other countries for the benefit of educators in the United States. It represents education's interests to other Federal agencies, including the Congress, and channels information frem the Federal agencies to the schools. Upon request from state authorities, it brings nationwide experience and expert counsel to the solution of state problems. It facilitates exchange of students and administers exchange scholarships. In certain areas of particular national interest, the Office of Education administers Federal funds.

Since each of the forty-eight states has the authority and responsibility to organize its educational system as it

may deem appropriate, educational practices and policies differ among the states. Few statements can be made which begin, "In the United States, all schools..." To any such statement, there are exceptions and variations.

Yet common ideals do prevail, unifying the school system to the point that a child may move easily from a school in one state to a school in another state. The influences of common ideals are reinforced by easy mobility of the people in moving from one state to another, and by the ready interchange of experience among the states. Care for the transient student is a necessity in a country in which it was found in 1947 that only 42·5 percent of the people were living in the same houses in which they lived in 1940.

One happy result of the Federal structure is that improvements in education can be initiated in any state, community, or school. Any state can serve as a laboratory or testing ground for an experiment, and all states can benefit from the experience.

Schools developed in separate and isolated communities out of local concern and initiative. The people in a community elected representatives to employ the teachers, arrange a course of study, erect buildings, and set tax rates to cover the planned expenditures. Schools today are largely based upon that pattern. The states gradually assumed a portion of the expenditures to equalise opportunities for children in poorer school districts, to make sure that all children have a chance for an education. In 1949-50, it is estimated, there were 83,837 local school boards in which some 281,000 men and women gave public service, for the most part rendered without salary, in the management of the schools. Each of them had opportunity for initiative in the improvement of the schools. People in America like to keep the management of the schools close to home, with local control assured.

Funds for public elementary and secondary education now come 57 percent from local property taxes levied by such schools' boards through representative processes. States currently contribute 40 percent of the school budget, and the remaining 3 percent comes from Federal sources.

THE EDUCATION OF THE AVERAGE CHILD

Let me call by the name "John" the average boy in thh United States, and tell about his schooling. John starts to school at six years of age. (Many children in the cities go to nursery school and kindergarten before this age; in some states the child may start as late as eight years of age.) John will enroll in Grade One of the public elementary school. During eight years in the elementary school, John learns to read and write; he gains skill in handling numbers. He learns to communicate his thoughts. He studies geography, the history of the world and of his own nation, and elementary science. He has daily physical education activities, periodic physical examinations, and instruction on the care of his body. John engages in some musical, artistic, and other creative activities. In the elementary school, he learns things useful to people of all occupations.

John attends school 178 days a year, five days a week, Mondays through Fridays, beginning at 8 : 45 in the morning and ending at 3 : 30 in the afternoon.

At the age of 14 years, John completes the elementary school, along with nine out of ten of his fellows who began the first grade.

THE SECONDARY SCHOOL

Entering the public high school, John finds choices in courses. He may prepare for college. He may take a commercial course, gaining skills in typing and bookkeeping which will open the door for him in the business world

He may take a vocational course, learning to use tools of a trade, to become a farmer, or a homemaker. He may take a general course, making as good use as possible of four years in common learnings and cultural activities.

Like some of his fellows, let us say that John decides to take the subjects required for college entrance, just in case a way opens for him to go to college, while taking also some vocational subjects that will start him off in making a living. This he can do because the average high school offers both courses in the same building.

The system just noted is an important feature of the American educational system, contrasting sharply with the system of some other countries. A separation of schools for the so-called elite and for the so-colled common man is not well regarded in America. The early life together in the school for all the people is counted an important part of the training for the later life together. American thought honours hand skills as it does intellectual skills; American industry rewards the skilled labourer as richly as it does many of its professional workers. So the students move easily from one department to another in the high school. The student preparing for college may take a course in woodworking; the student taking vocational agriculture may take a course in poetry because he likes it.

For the four years of high school, along with 85 percent of the 14–17 year-old boys and girls in the United States, John meets classes daily in four main subjects. He has a different teacher for each subject, and moves from room to room for each; in the elementary school he stayed in one room for all his studies under one teacher. He has two or three study periods daily in which to prepare his lessons, but usually finds it necessary to take one or more of his books home for another hour or two of study in the evening.

A fourth of John's time in high school is devoted to the study of the English language and communication of ideas. Another large part of his work is in the social studies, including world history, American history, and problems of government. Early in his secondary school career John is expected to take courses in mathematics and science; his classmates planning entrance into technical colleges later are careful to take more. Physical education and health are required. John's choice of the vocational work gave him a year in general shop-work followed by two years in metal-working. For his remaining electives, perhaps John chose to study Spanish, with the thought that someday he might use the language in visits to Mexico and the countries further south.

Peculiarly American are the extra-curricular activities in the high schools. John liked games, but not being of athletic build he carried his interest in sports to competition for sports reporter on the weekly paper published by the high school students. He joined the "Glee Club", and weekly rehearsed songs later heard in student assemblies and public programmes. One year he went in for the "Camera Club" developing his own films and making enlargements from them, and his last year he went in for the "Debate Club," taking pleasure in his growing skill with words while speaking in public. These student activities were begun and operated by the students; the school allowed them use of the school rooms, and assigned them faculty members for cooperation. According to his interest the student may participate or not in any of these. This exercise of initiative is counted healthy in a country where responsibility for the government rests upon all citizens.

So, with 50.5 percent of his age group in 1951, John graduated from his school, and from there went about the business of earning his own living.

We named this average student John, but we could as well have said "Mary." Almost universally, girls go to the same schools as the boys, and for the most part take the same courses. In the high school years, many girls study homemaking, while the boys are studying other vocational courses.

Higher Education

Representing the average boy, John did not go to college. Yet the development of higher education is a crowning glory of the American educational system. About 4 in 10 of the high school graduates (almost half of the boys and a little less than one-third of the girls) do go on to college. In 1949-50, the institutions of higher education enrolled 19 of every 100 persons in the 18-21 age group, and in addition an estimated 813, 744 veterans who were returning to complete education interrupted by war. There were 2,732,865 students in full-time regular session work enrolled in U. S. institutions of higher education in 1949-50. About 2,000,000 were also enrolled in summer session, correspondence, extension, or other part-time courses in 1949-50. A larger percentage of young people go to institutions of higher education in the United States than go to secondary schools in many other countries.

The coeducational pattern characteristic of the elementary and secondary schools is continued in the institutions of higher learning. Of the 1,859 institutions of higher education listed in a current directory compiled by the Office of Education, there are 222 which accept men only and 258 that accept women only. There are 102 institutions attended predominantly by Negroes; enrollments in these have multiplied eight times since 1930. They currently enroll 70,000 students, and many more Negro students are enrolled in institutions attended predominantly by white students. In 17 of the 48 States, segregation of the races in the schools has been required by State law. During the past few years, as a result of litigation and court decisions, in 10 of these States Negroes are now admitted to the public institutions of higher education for professional and graduate instruction. Private institutions in these States are moving to follow this pattern. The institutions of higher education vary greatly in size, ranging from fewer than 100 students enrolled to almost 50,000 students.

For the most part, each institution of higher education determines its own policies. For the control of quality, the institutions have banded themselves into voluntary associations for "accrediting," and these publish lists of institutions that meet announced standards of quality. Students may readily transfer from one accredited institution to another without loss of time. The student who comes to the United States from abroad can do much to assure himself of good training by inquiry about the accredited status of the institutions he plans to attend.

Rapidly expanding are two-year institutions often called "junior colleges" or "community colleges." They have come in some cases as extensions upward of the public high schools, integral parts of the public school system. They bring the classical higher education courses close to home for perhaps a third of their students, who then transfer to the four-year school to continue college training. They frequently offer vocational and technical training, varying according to the trade opportunities open in the community to their graduates. Like other sections of higher education, their offerings may be open evenings as well as day-time, for the benefit of part-time workers who alternate periods of study with wage-earning. The schools vary greatly in size, a few enrolling more than 10,000 students.

Institutions of higher education have developed an extraordinarily wide range of subject matter offerings. The number of different courses given at a typical

college of liberal arts offering only the bachelor's degree would be sufficient to occupy the attention of a single full-time student for thirty years or more, if he completed all such courses. At the graduate level the specialization of subject matter has resulted in an enormous variety of subject-matter courses. One can find somewhere a course on almost any topic he might wish to study. High schools reflect a similar situation; a recent report shows 194 different subjects offered in the high schools of 15 or more States and 80 additional in fewer than 15 States.

In reaction to the specialization, some educators are asking for a larger core of common elements for all students. This is handled at the secondary school level by the introduction in some schools of a "core" curriculum, combining usual subject offerings and cutting across subject-matter fields. It is seen at the higher level as some colleges emphasize general education.

THE NON-PUBLIC SCHOOLS

Presenting the picture of the average boy, John attended the free, tax-supported, public schools. Most children do. There were 19,477,691 children enrolled in the public elementary schools in 1949-50 and 2,723,814 children enrolled in the non-public elementary schools. In the same year, there were 5,731,843 children enrolled in the public high schools, and 695,199 in the non-public high schools. American public opinion supports the principle that "parents have a prior right to choose the kind of education that shall be given to their children," as the Universal Declaration of Human Rights says.

More than half of the non-public schools are operated by churches. The remainder are operated by individuals for profit, or by non-profit corporations as a public service. Fees from students are the major source of income for the private scoools; the remainder comes from gifts and endowments, the church schools enjoying usually substantial support from their sponsoring churches.

In higher education, enrollments are almost equally divided between the public and non-public institutions. The public institutions are larger on the average, but the church and private institutions are more numerous. Enrollments in both kinds of institutions are increasing; enrollments in the public institutions of higher education are increasing more rapidly, thanks to liberal tax support from the people who wished particularly to see the war veterans whose education had been interrupted, have their turn in college.

Discussions as to the relative merits of the schools continue. Public policy gives freedom for the establishment of schools by any person or group of persons who will meet minimum State standards. Many language groups maintain schools for instruction of their parent tongue; these sometimes supplement, sometimes substitute for the usual public school.

In theory, the competition of the non-public schools is counted good for the public schools. The non-public schools can inaugurate experiments for the improvement of education, serving as a laboratory in which the public may judge the merit of the proposals and experiments.

INFORMAL AND ADULT EDUCATION

In addition to the main current of formal education, there are vast channels of informal education. These include museums, libraries, magazines, films, radio, television, and nearly one-half billion copies of books. There are 7,400 public library systems in the country, with bookmobile service in many areas; there are more than 50,000 rental libraries and 1,500 book-rental departments operated by 1,500 standard book stores. Business and industry conduct on-the-job training, and labour conducts leadership training for its members. Labour organizatsons have their own radio stations, their own publications,

Agricultural extension programmes reach people on the farms. Other widely-varied means of self-education are provided through the family, the churches, and a multitude of such social organizations as youth groups, women's clubs, civic and fraternal and professional organizations.

About 3 million adults are enrolled in some kind of educational programme in the public schools; and approximately 800,000 adults are enrolled in general and specialized off-campus classes offered by State universities and other institutions of higher education. Many of these institutions offer both credit and non-credit correspondence courses at college or secondary level. Federally-aided programmes of vocational education in 1949-50 enrolled 2,116,3337 people in evening and part-time classes. It is estimated that over 30 million adults, more than one out of every four in the United States, are engaged in some form of educational effort.

Special Education

Federal funds have aided the developmnt of special educational services to exceptional children, such as those physically handicapped, mentally retarded, socially maladjusted. Special equipment and programmes help children with speech and hearing and visual handicaps, crippled, cerebral-palsied, cardiac, and delicate children. Children so handicapped physically that they cannot be removed from their homes may be served by a bedside instructor in many cities. A few cities provide special schools or classes for markedly gifted children on a part or full-time basis, while more school systems attempt to provide enrichment for these pupils in the ordinary elementary and secondary schools.

Further emphasizing the effort to equalize opportunity, we note that in 1949–50 school buses transported children to and from school, to the number daily of almost 7 million. This helps to provide schools equal to the best in the cities for children on farms.

Education in the United States is a big business. With an average annual expenditure (exclusive of capital outlay and interest) of $228 per pupil in daily public school attendance, the American people spent $6·9 billion in 1951–52 for public elementary and secondary education. They spent an additional $1·9 billion for higher education. In schools of all descriptions, they employ over 1,300,000 teachers, who average something better in preparation than three beyond the twelve years required for a high school diploma.

Yet to those of us who know best the schools of the United States, more remarkable than the size of big business is that so much attention is turned to helping each individual become the best person he can be. In most schools, there is a continuing effort to individualize the curriculum and educational activities at every stage of human growth, so as to stimulate each person to develop all that is within him,

Education For World Peace

Partial as this picture of education must be because of limitations of space, I cannot close without special mention of education's effort for world peace. The schools of the United States are making a genuine effort to spread iuformation about the United Nations and its work. An increasing number of schools give information about the U.N.-sponsored Universal Declaration of Human Rights. More and more information is given about other nations in schools of all kinds. Our textbooks are freely offered for consideration of the United Nations Educational, Scientific and Cultural Organization, through their seminars to learn from educators in other nations how we may better serve the cause of world peace. Many serve the cause of world peace. Many voluntary efforts support curricular efforts to develop understanding of other peoples. Proposals are being widely discussed for further teaching of modern languages, to aid in mutual understanding. The

visitor from any country is welcomed to our schools. Our teachers work to improve understanding and appreciation by school children of the cultural contributions of different national and cultural backgrounds represented in our population. We encourage exchange of students and teaching personnel in every way possible. The schools are making whatever contributions they can to the understanding of other peoples and cultures, in response to the universal desire of the American people for peace. In this task the teachers of America join the fellowship of all men of good will, and like to feel that they are working together with their fellow-teachers in other lands for the peace of the world.

Education in Madhya Pradesh

BY PROFESSOR, C. N. PATWARDHAN, M. ED. (Durham), *Professor and Head of the Department of Educational Administration, Indian Institute of Education, Bombay.*

SOCIAL Education has been one of the very important activities of all State administrations in the Union of India. The recent report of the Mangalmurti Committee appointed by the Madhya Pradesh Government on Social Education in the State is not only illuminating as far as the particular State is concerned, but it may also serve as a caution to other States, and if the warning is taken in time, the obvious dangers of the failure of the whole scheme all over India will be sharply mitigated.

The Committee was appointed under the Chairmanship of the Hon. Justice Shri K. T. Mangalmurti. There were 16 members of the Committee (official and non-official), 15 of whom have signed the report. Two members—Shri Laxmishanker Bhatt of Jubbulpur, and Shri Gaurishankar of Raigad—have submitted a minute of dissent, which is attached to the report.

It is believed that the Committee have strongly stressed an entirely new organization of Social Education integrating the existing three agencies—Social Education Scheme, Village Panchayats and Home Guards.

The current year will require approximately Rs. 20,23,30,79 while during the last two years, since the commencement of the Scheme, Rs. 10,11,33,73 have been spent (Rs. 26,05,550 in 1950-1951 and Rs. 24,25,609 in 1951-1952.) These moneys, it is feared, have not brought in the expected educational return and the expense has been particularly a loss, because the Social Education Scheme did not incorporate among the normal activities the improvement in the standard of life of the villagers or at least the scheme failed to secure any advance in this direction.

One of the recommendations of the Committee is believed to be a thorough integration of Social Education with the various activities under the Community Projects and Five Year Plan. This integration should be achieved by a system of 'Blocs' and there should be 70 such selected areas for the 1953-1954 Plan.

The Committee have also recommended, as the reports say, the following basic principles of re-organization of Social Education in the State :—

1. Social Education should be based on literacy and mental development with the object of making adults able to have sufficient knowledge of routine home economics.

2. The present policy of publishing 'adult literature' has failed because the writers of these books were persons who did not possess adequate acquaintance with village life. The publication of

this literature through the Education Department should be discontinued.

3. Social Education Squads, Bhajans and Kirtans have been found to be very useful in advancing Social Education. These agencies must be encouraged and continued.

4. The Cinema, as a visual aid to Social Education, would work much better, if left to private enterprise, under proper supervision. In city areas alone the Education Department may directly undertake the use of the Cinema as an aid, as was expected.

5. Radio is certainly an important aid, but the methods used in applying this aid have been defective, and it would be better if attempts to use the radio aid were given up; but the same aid can advantageously used by adopting different methods viz. village panchayats and Development Councils sharing 50% expenses and actively undertaking the use of this medium, rural programmes being broadcast through a simpler language and being rich in ideas and presentation suitable to the village folk. The existing radio sets of the Social Education Scheme be used in greater measure for Madhya Pradesh :—

6. Villages should be grouped in units of 25 each. For each unit there should be organizers and full time workers (men and women).

7. These organizers and full time workers be paid personnel.

8. The organizers should exert themselves to raise the standard of the rural people by initiating and conducting constructive activities of various types including nursing, knitting and sewing etc. for women.

9. These organizers should be under the Education Department, but for this purpose primary school teachers or other teachers of the Department may not be useful. Recruitment to this cadre therefore, be direct. Direct recruits should have the minimum qualifications equal to that of a Matriculate, with knowledge of Marathi, Hindi, or Sanskrit, ordinarlly not less than 20 years of age and having passed the post-basic educational course. From time to time the organizers and workers should have compulsory refresher courses.

10. Libraries and Gymkhanas be managed by local authorities.

11. Social education schemes should include and extend to industrial workers and factories, but such work be entrusted to truly enthusiastic volunteers or primary school teachers.

12. A Board of Social Education be established with the direction that this Board would submit an annual assessment of the progress achieved.

Generally it was felt by the Committee that the fundamental objectives of Social Education were being neglected. To the question whether any constructive work has been done so far, the Committee fears that the answer would have to be in the negative. The attitude of society towards administrative efforts has to be favourable. An orientation of outlook in the entire society can alone help the expected development in social education plans.

The Madhya Pradesh Government has done well to review the progress achieved by its Social Education Scheme and to re-examine the basic principles, practical ways of implementation of these principles and the material and financial resources available for such implementation. There is no doubt that during the first two years up to 1953, the Madhya Pradesh has done considerable pioneer work and tried many new ideas. Though the commencement of the social education programme was heralded by a tragedy in which a Social Education Officer of Government lost his life, there has been a good deal of achievement to the credit of the Government. The drawback was that more money was spent than what the results would justify. With the recommendations of the Mangalmurti Committee, it will be possible to change

ways and methods suitable to the material conditions obtainable in Madhya Pradesh. Other States may not find the same recommendations equally successfully applicable to themselves, but Madhya Pradesh has admitted the popular demand for a thorough re-examination of social education schemes. This candid admission does apply to other States, and we hope that all State administrations will immediately proceed to assess their own gains and losses in social education and devise new policies to march to progress.

Asian Students in an Australian School

BY T. A. G. HUNGERFORD

ALTHOUGH a name like Chai Chana Bhibulbhanuradhana looks rather out of place on the class rolls of the Leederville Technical School, in Perth, Western Australia, its owner, like every one of the many Asian students at the school, fits very comfortably into all the activities of the students there.

Principal of the school, Mr. C. Cecil, is a genial and happy man whose activity and interest belie his white hair; he is one who has been kept young in heart by continued contact with young minds.

His passion is for schools and scholars, and he approaches his job of administering them with a dedication almost religious and a humanity and a humour that work wonders with his charges. He should never be caught short on experience, for this is a bilateral and co-educational institution and his pupils include ex-servicemen studying trades under the Commonwealth Reconstruction Training Scheme, apprentices from big industrial firms, young women who want to become teachers, scientists, nurses, and secretaries, young men who have their eyes set on careers in engineering, chemistry, administration and letters.

Of his school in any of whose class rooms he is likely to hear half a dozen languages spoken, Mr. Cecil says simply that it has no policy other than to create good citizens and to help fit them happily and usefully into their communities, no matter where they might be. Proof of his words is found in a study of his roll books which are peppered with names from far and wide.

Here is Ho Soo Wing, who has come from Johore, Malaya, to complete his matriculation; he has as classmate Hans Okas, from Estonia, who is studying to become a dentist. Miss Krautchuk, a Ukrainian, and Miss Ulminas, from Lithuania, daily share lectures with Miss Sharbanee, from Singapore, who wants to become a nurse. M. Calciou, a 40-year-old Roumanian, holds a continental degree not recognised in Australia, so he works at night and during the day attends school where he rubs minds with 16-year-old Bill Lewis, a full blood Australian aborigine who intends to become a teacher, and with Chai Chana Bhibulbhanuradhana, an engineering student from Siam.

Lam Voo Khuan, a prospective engineer from Taiping, Malaya, finds he has something in common with Sheik Abdul Rahim bin Abubakar, an hereditary Arab chieftain. To avoid publicity, and perhaps to save time, Sheik Abdul has put most of his name into cold storage for the time being and is known simply as Abdul Rahim. Siang Puan Goh, from Malacca, breaks the ice with a cheerful grin and says "Call me Jimmy", when introduced.

The school itself sets the mood for the pupils. It was built only in 1949 and so has taken advantage of the most recent developments in school construction. It is a pleasant building of cream brick

with warm tile roof and a multitude of wide, high windows. Inside, the walls are light blue, with dark blue doors; floors are of gleaming torazzo or polished wood. It is clean, spacious and light, and because of the windows, the lawns which partly surround it, seem to be only an extension of the interior.

Class-rooms are large, well lighted and well ventilated. They seat 25 to 30 students, without any suggestion of crowding in individual desks. Each has its open fireplace where cheerful wood fires burn throughout the winter; the Principal has the feeling that they are more homelike than central heating. Announcements are facilitated by a public address system, and classroom fittings embody many features specially designed and made in the trades section of the school for the comfort and convenience of the pupils.

Naturally enough, language difficulties often make the first few days of an overseas student's classtime awkward for both teacher and pupil, but they are soon smoothed out. Girl or boy, Asian or Australian or European, they come under the all-embracing term of 'student' and all the teachers share the opinion that after a couple of weeks, quality of work and personal characteristics are the only differences they see.

In 1949, only 100 students of leaving and sub-leaving standard attended the Leaderville school. The leaving standard in Western Australia is the examination before the matriculation examination. Now however, there are 250 full time day students, numerous others who attend on a part-time basis and evening classes for those who seem to be weak in any particular subject.

The grade of work is similar to that of a Senior High School. Students from Malaya, for instance, are required to complete the Senior Cambridge standard, which is much the same as the leaving standard in Western Australia, but more general. They can then either take the post certificate of four terms in Malaya and so qualify for entry to the University of Malaya, or come to the Leaderville Technical School to do the work necessary to fit them to sit for the matriculation examination for the Uuiversity of Western Australia, which insists on full matriculation or the four term post certificate. Requirements are much the same, with local differences, for all Asian students.

The working day is of six hours, a long four-hour period in the morning to use up energy accomulated during the night and a two-hour period in the afternoon. During the lunch hour, most of the students take part in the extra-curricular activities that do so much to weld the widely differing personalities of the student body into the happy and workable society it is.

The tuck shop, a non-profit-making concern conducted under the personal supervision of the Principal, is the meeting place. It dispenses sandwiches, fruit, pies, cakes and drinks and, in the winter, hot soups.

Over their lunches, members of the various societies discuss their plans and operations. The social club is planning a dance to buy playing clothes for the rugby football players.

The debating group is in session and the drama enthusiasts are allotting jobs as electricians, property men, make-up men and stage-hands for a forthcoming production. Those who belong to no particular group conduct an impromptu community singing session or play ball games on the lawns outside.

In a quiet room in the school building those interested in musical appreciation listen to recordings, at the same time being helped in their understanding by one of the teachers whose hobby is music.

A Students' Guild integrates all these activities, the dances, socials, performances, picture evenings and picnics with one of the staff liaising between it and the Principal. Mr. Cecil considers

them important in unifying the student body and in making it feel that it has a stake in the running of the school. It also keeps the students together and reduces the possibility of their straying into the City in their free time.

Owing to the mixed age groups of the pupils, the Leederville Technical School does not enter teams in the normal inter-school sporting competitions, but this does not mean that no sport is played there. Almost every week-end in winter, rugby is played by the boys, and mixed teams of girls and boys take part in tennis and soft-ball. In summer swimming parties are organised to the splendid river or sea beaches within easy travelling distance of Perth.

Although the Principal of the School works in close contact with the Department of Immigration, each gaining much from the arrangement, the main bugbear of accommodation still sits on the shoulders of the overseas student himself. This must be arranged through friends or relations already in Australia; only rarely can the school officials, who keep a keen look-out for vacancies, be of assistance. Fortunately, hostels have been found in which the proprietors have shown themselves willing to act, in concert with the Principal, as guardians of the younger Asian students.

It is Mr. Cecil's sincere boast that, accommodation provided, he will pack his school to saturation point with overseas students, irrespective of class, creed or nationality.

No advertisement has ever appeared in overseas journals to attract attention to the Leederville Technical School; news of its quality apparently spread by word of mouth, the Principal thinks, through the daughter of a Malayan official who was the first Asian student to attend the School. She liked what she saw and experienced, and told others; the result was this encouraging, if small, flow of people and ideas amongst a comparatively large group of nations.

It is a contact more important, perhaps, than many made at diplomatic levels, in high places; the more sincere because the only axe to be ground is the mutual pursuit of knowledge; the more lasting because these are young people in whose hands much of the future of their countries might well lie.

It is safe to suggest that in 10 or 20 years many an engineer, teacher and Government official in the nations to the north of Australia will look back with gratitude and happy memories to the years he spent among Australian boys and girls at the Leederville Technical School.

New Education Scheme—Pros and Cons.

(Continued from page 139)

CRAFT TRAINING

Rajaji continued:

The question was being asked as to what was the craft the children were going to learn during off-hours. The term "apprenticeship" had been used in this connection although he personally felt that "apprenticeship" was too rigid a term. What was sought to be inculcated was the habit of working in children. Prof. Venkatarangayya had asked where the need lay for teaching young children the value of dignity of labour, as there was no possibility of the children aspiring for Government jobs immediately. Prof. Venkatarangayya was quite right and Rajaji said he agreed with him. They should not talk of dignity of labour in this connection. They were only trying to instil in their children respect for the men who did work with their hands. Nowadays, the moment a boy was sent to the elementary school and he came up to the second class,

he began to think that he belonged to a different caste altogether from his own cousin who did not go to school. He became a separate entity and began to entertain visions of his becoming a Collector or some other equally high-placed officer.

"If this scheme is implemented properly and if the teachers co-operate, as we all co-operate in anything that we are serious in, then the boys will be taken to those people who work in the villages and would be made to respect the farmer, the blacksmith, the wheel-driver and the potter. He will behave well and he will continue to respect men who, by their bodily labour, continue to maintain society. I think it is a disgrace for any section of people to look down upon men who work with their bodily energy and produce things for the country and for society. It is a disgrace in two ways; it is a disgrace on its merits; it is a disgrace because you do not produce anything and you think poorer of the man who does.

"Mr. Venkatarangayya has grave doubts. He represents others' doubts also. Many people imagine that our village industries are gone. I tell you, friends, that our village industries still maintain our society. Do you think that we live on American or English imports? We still live on what is produced in our country. And the food that you eat is from the village industry. Do you know that this is the major operation in our country? Do you know how this is raised? Do you know when it is ripe to sow the seed and do you know how to raise it? Can you tell anything about how this process is carried on? Can we call ourselves citizens without knowing what is going on as the major operation for sustaining the life of the country? We are fairly ignorant about these things, and yet we think that we are all educated. This industry still goes on. It does live, and it also keeps us alive. Similarly, a major portion of the edible oil consumed in India is from the village industries; so also is the manufacture of bricks, doors and windows used for housing purposes. We do not import fabricated materials for all these things. Do not, therefore, imagine that village industries have gone out. Comparatively, the money value of it to the individual producer gives us this illusion. We, who want to get rich quickly, think that we cannot do so through these village industries. Therefore, we come to the illusion that village industries are dead and gone. Humbler people are much larger in number and they are still carrying on the village industries. My hope and the hope of my colleagues in the section of intellectual thought is that we must revive these industries."

The Chief Minister wanted the critics of the new scheme to remember that everything that they did had a double effect—a positive effect and a negative effect. The negative effect was that all school-going children were necessarily dissociated from the occupation to which their families belonged. The present system that they proposed now sought to remove the defect. They were not saying anything more. All children could go to school, but they should not give up touch with their family occupation, and that was why time was divided between the three R's that they wanted the children to learn and the occupational touch that they wanted to maintain.

The Chief Minister expressed his firm belief that much less time was necessary to give the 'Three R's Education' to children between the ages of six and eleven. They could complete this education in a shorter time without detriment to their being in touch with the life-giving occupations on which the community still depended. Children could spend the rest of the time in touch with the occupations without detriment to education. He would even go to the extent of suggesting that students, who underwent training under the new scheme, could be given preference in the matter of admission in technical and professional colleges.

The Chief Minister revealed that reports from Educational Officers went to show that, out of nearly 17 lakhs of elementary school-going children, nearly 15 lakhs came from occupational families and that only about 1,88,000 boys had to be provided with some place where they could see the occupations going on. This was a very hopeful state of affairs. There was no hope for their nation, if students did not begin to use their hands to turn out work.

In conclusion, the Chief Minister declared that two good results would come out of the new system. Boys, who were being held back by their parents due to poverty or family conditions, would be induced to send their children, if they could get education by sending them to school for half a day. The second thing would be that the teacher would be able to teach them properly. These two results—fairer distribution of classes and teachers and higher attendance—were quite enough to commend the scheme.

One complaint was, Rajaji added, that the children were being made to work at a tender age, while there was another section which felt that the boys would be encouraged to play the truant and the tramp. Both these assumptions were fallacious, and the truth lay midway, and that was what the scheme proposed.

"I hope that you will give your support. Of all the things that I have done during all these days, I consider this as the most important thing that I have attempted to do. I am very serious about this," concluded the Chief Minister, amidst cheers.

TEACHERS' UNION OPPOSES SCHEME

On July 4, the Executive Board of the South India Teachers' Union passed a resolution expressing the view that the new scheme of elementary education, "as it is being introduced, will only provide a sub-standard education". It felt that it was not too late "to have the whole matter adequately examined by a competent body" so as to "ensure to the children adequate education to enable them to become citizens of a democracy". Mr. S. Natarajan, President of the Union, was in the chair.

The resolution was adopted after a prolonged discussion of the statements and speeches made by various persons on the new scheme. By the resolution, the Board approved the following statement issued by the President and the Secretary of the S. I. T. U., the President of the 43rd Madras State Educational Conference and the President of the Madras Teachers' Guild.

"We are aware that the new scheme of primary education has had a mixed reception. The South India Teachers' Union and the 43rd Madras State Educational Conference have requested the Government not to introduce the scheme in haste, as they feared that there has not been sufficient time and thought bestowed in the planning of the scheme which would affect many lakhs of children. In explaining the new scheme, the following educational principles have been frequently stated: (1) Primary education should be less book-centred. (2) Children should not be made to sit in the class for five hours a day. (3) Children should do simple manual labour. (4) Children should recognise the dignity of work. And (5) children should help their parents in their work wherever possible. These are principles which are sound and should be and can be incorporated in any scheme of primary education, new or old. Then why are the teachers' organisations doubtful and hesitant about the scheme?

DISAPPROVAL OF HASTY MEASURES

—"Some of the fears are these: (1) In a democratic country no scheme of education should be introduced without careful investigations and planning. In this instance, the confidence that people have in Rajaji's wisdom and love for the country may give the people an assurance that no harm may result from the scheme. But the hasty manner in which the scheme has been introduced fills one with fears of possible hasty changes in the future. Teachers, as Rajaji has said, are conservative, but they are progres-

sive enough to understand and appreciate beneficial schemes and also the difficulties attendant on them in the actual implementation of such schemes. As such, they naturally do not like hasty measures.

"(2) The scheme speaks of apprenticeship of children of ages 6 to 11 if the parents cannot engage them in their own occupations. Teachers and parents will hesitate to accept this as sound in practice or principle. Conditions vary from village to village, and there are serious difficulties and dangers in entrusting little children to village craftsmen. Such apprenticeship may be more practicable for pupils above the age of 10. The teachers are of the opinion that the whole question of apprenticeship needs careful examination.

THREE HOURS OF STUDY WILL BE STRENUOUS

"The arrangement by which children will have three continuous hours of academic teaching without breaks for recreational activities may prove to be too strenuous for the children and the teachers.

"(4) It has to be carefully considered whether a teacher can teach efficiently for six days with two sets of three continuous hours of teaching.

"On the other hand the teachers are aware that with the limited financial resources of the State, the spreading of primary education is bound to be slow, unless the available school buildings and teachers can provide education for a much larger number of pupils. For this reason, the teachers will certainly co-operate in a system of shift wherever necessary. But certain spokesmen of the scheme have said that this new proposal is not meant to be a shift system and teachers are naturally puzzled.

"From this analysis, it will be seen that on the fundamentals, there is very little difference of opinion, but it is on the hasty manner in which the scheme has been enforced and in giving the scheme a revolutionary aspect, especially with the vague suggestion of apprenticeship for children of five years and upwards that the 'conservative teachers' and the 'silent parents' have raised their protest- The teachers and the parents would like to be assured that the changes proposed were practical and that possible errors resulting from hasty and ill-planned action did not affect the future generation adversely.

"SCOPE OF EDUCATION LIMITED"

The resolution went on: "The Executive Board views with grave concern the hasty and ill planned introduction of the so-called 'New Scheme of Rural Elementary Education'. In effect, it has limited the objective of elementary education to the attainment of mere literacy and has thrown the responsibility of educating the children in social behaviour and in the development of manual skill wholly on the parents. It is well known that many parents have neither the time nor the skill to discharge this responsibility. In a democracy, it is the responsibility of the State to provide for all the children as complete an education as possible and that the education of no child should be limited in any manner either by the poor financial resources or by the poor skill and competence of the parent.

"The Board notes with satisfaction the Chief Minister's desire that children should get no sense of uncertainty or futility in the new scheme of education and welcomes his sugestion that doubts about the scheme should not be expressed in their presence. The Board, at the same time, regrets the tone and language of contempt used by the protagonists of the scheme in their characterisation of the existing school system and decrying the work in schools. Such criticisms have not taken note of the changes in the scheme of elementary education and of the efforts of the teachers to make their work fruitful. It is unfortunate that the schools should be described as prisons. The Board feels compelled to draw the attention of the public to use of such language and declare that such unfair and unjust criticisms are likely to be injurious to educational progress.

"Tne Board feels it its duty to tell the public that the scheme, as it is being in-

troduced, will only provide a sub-standard education. In the absence of any change in the policy of drift that has characterised the Government's action in respect of providing free, universal compulsory education, the Board feels that even the hopes expressed of a larger enrolment may not be fulfilled to the extent to compensate for the loss in school hours. Nevertheless, the Board feels that it is not too late to have the whole matter adequately examined by a competent body, so that steps may be taken to ensure to the children adequate education to enable them to become citizens of a democracy."

(Editorial Continued)

of our universities have neither the talents nor the resources to carry out this duty. Steps, however, should be taken to encourage such research by our universities.

He also mentioned with approval the proposal now being considered for establishing a University Grants Commission. There are advantages in having such a Commission, but it may be suggested that our universities should be remodelled in some vital respects before they are set free from the leading strings of state governments. Our universities do not have the history, prestige and traditions of the English universities which could extort unconditional grants from the University Grants Commission. And as they are constituted today, they have irrational constitutions providing for the representation and influence of all manner non-academic elements which have very little to do with the planning of studies or the maintenance of standards. In the result, our universities have not been able to function in an atmosphere of teaching and learning. Dr. Krishna referred to the dead hands of millionaire patrons blocking the way to progress. But there is the even more glaring obstacle of the influence of the petty and culturally illiterate politicians from the mofussil.

Our universities are not so bad as they are represented to be. They are often blamed for the wrong reasons. Dr. Krishna did well in drawing attention to these facts. But our universities have no reason either to be self-complacent, until they have helped us to assimilate Western culture without losing our souls.

The New Scheme

Sri T. P. Santhanakrishna Naidu, Principal, Teachers' College, Saidapet, Madras, he written an instructive article on the New Scheme in Elementtary Education in the latest issue of the *New Education*. His analysis shows clearly what the New Scheme is intended to accomplish and how it differs from other proposals for the shift system in Elementary Schools. Like everything under the sun, the new scheme is not entirely new. Sri Naidu points out how Christian missions ran a few part-time schools some decades ago. The late Sir Meveral Statham suggested: "Where parents withdraw children from school before the completion of the elementary school course, a little persuasion might in many cases result in the return of the pupil to school, at any rate, for a few hours in the day, the school hours being so adjusted to fit in with the domestic, agricultural or industrial work, engaged in by the child."

There is a vital difference in the approach, as Sri Naidu notes, between the old attitude of reluctantly conceding part-time schools to parents who would otherwise keep their children away from school altogether, and Rajaji's emphasis on the national heritage of craftsmanship and industry under whose influence the children are to be left during out-of-school hours.

Another important feature of the new scheme is: "It separates the aim of training for a livelihood from that of general enlightenment through the conterment of the master tool of literacy : and it makes the former largely the responsibility of the parents and the local community, and limits the responsibility of the teacher and the school to the aim of making the children permanently literate." In other words, the new scheme restores recognition to the family and the community in the education of the child

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