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LURE OF PHANTASY

By

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"Once upon a time," begins the grandmother, and the expectant child is by her side, his eyes agog with excitement. Stories of weird and incomprehensible events enthral attention. There may be a magician. He has a ring, which, as in the story of Aladdin, calls a gnome to obey his commands. He has a collyrium, which, as in the story of Ali Kojiya, when applied to the eye, enables vision over long distances or into hidden treasure. He has a vessel, which, like the *akshayapatra* of the *Mahabharata*, supplies food whenever desired. He has a flower or fruit which, as in the story of Gule Bakavali, when smelt or eaten, cures all diseases, including deformities like blindness. He has a quiver which, as in the case of the *puranic* heroes, is never empty of arrows. He has a carpet which, as in the familiar story in the *Arabian Nights*, carries him to any part of the world. What about his garland which makes him invisible? Or he utters a spell to conceal his shape, and repeats it backward to make himself visible. His shoes carry him to any distance, while his ear-ring enables him to hear the speech of insects. His wand restores a corpse to life. His mirror becomes dim, if his wife is false, or he has a ring which pricks his finger in that event. He could turn round the ring in the finger to see what his wife is doing. Better still, he has a dress which shrinks and falls off, if worn by an unchaste

woman. What about his magic pill? A person, who swallows it, drops jewels out of his mouth whenever he speaks. The story-teller advances further in one of the stories of Vikramaditya, in which a woman, appropriately called 'Muttunakai', drops pearls out of her mouth every time she laughs. Here, there is no need of any pill. The woman has the gift by nature.

We hear of the magic herb. When it is carried, all fall into a deathlike sleep, which reminds us of the spell which put the Sleeping Beauty to sleep. Hanuman brought the herb, *sanjivi*, which revived the dead. A story speaks of the magic drug which causes all vitality to flow out and leave the person faint. One of the stories of Madanakamarajan speaks of a woman pouring out a love-potion into a drain which a serpent swallows; and thereupon it becomes her lover.

Spells can change human beings into beasts or birds. In the familiar folklore story, the untrue wife stands within a magic circle of ashes, chanting an incantation, and then blows some ashes on her husband, crying "Become a dung-eating pig". He is restored to his form by another enchantress. Another woman goes to the crossing of three roads on a new moon midnight with a *tilaka* of blood on her forehead, and offers the oblation of the flesh of a corpse got from a grave

to the devils. This reminds us of Faust's bargain with the Devil. Speaking of demonology, imagination has gone wild. One of the giant's two heads was like an eagle's and the other like that of a tortoise. He had the body of an elephant, wings like those of a gigantic bat, and a tail which ended in a sting. He was more terrible than the giant to kill whom Jack climbed the bean-stalk, for that giant had only two human heads. A fantastic giant belonged to the genus, Cyclops. He was as tall as a palm tree, his legs resembled masts and he had a flaming eye in the centre of his forehead. The prince in one of the stories of the *Katha-sarit-sagara* got the favour of a giantess by the novel expedient of stealing behind her and quaffing milk from her breasts which she had slung over her shoulders and down her back. Trees fell down at the tread of puranic giants and wild beasts scurried in sheer terror, hearing their roars.

Folklore speaks of the poison-damsel whose breath, bite, sweat or embrace conveyed fatal venom. The *Bhagavata Purana* refers to the demoness, Putana, who killed children with the poison suckled by them out of her breasts. But, the story-teller need not always depend on the supernatural. The merchant in the *Arabian Nights* who visited the virgin kept secluded in a castle, arrived there by a mechanical chariot. The Iron Maiden mentioned in an Austrian story enfolded a person in her steel embrace, if one of her nipples was pulled. When that nipple was twisted, iron spikes shot out from her, lacerating the victim who died in agony. The other nipple was pulled to liberate the corpse.

The good and doughty warrior, fighting against evil, has no end of troubles to overcome. Magic obstacles have to be surmounted. A brass soldier may bar the way. Dragons, like those which Sir Guy of Warwick met, appear. A lake has to be crossed with the aid of a spell which divides the waters and leaves a path across, or a boat rowed by a woman of

copper is to be propelled by operating a secret hole in her body. Sirens like those who tried to entrap Ulysses solicit with entrancing songs, or nude mermaids appear invitingly from out of the waters. Sometimes, the guardian of a gate has to be killed, but not in an ordinary way. His life is secreted in a worm in the body of a monkey living in a particular tree, or it may be kept in a cunning receptacle in a hidden cupboard. Fancy runs riot in describing the places visited by the adventurer. In the garden, the dust is saffron, and the stones crystals; the fountains spout rose-water and there are fences of jasmine. Trees bear fruits like human heads. The streets of the city are of brass, walls iron, houses bronze and pillars red lac. The palace stands in grounds of camphor which dazzle the eye and is built of ivory and coral, while the trees in its garden are emerald, yielding fruits like rubies. Let us not forget the Secret Room. The prince entertained by invisible women who visit him in turns, is implored by them not to open the room. But, the prince, as we expect him to do, opens the forbidden door and is lost to the women. Courtship also contributes some elements to folklore. From a piece of nail fallen from a maid, the artist is able to sketch her portrait. The smell of a lock of hair or the shape of a bodice may infatuate the prince. Contests to win the maid may involve perilous obligations in which the prince is helped by a guardian angel.

Human imagination can travel to incredible lengths. While inventing monstrous giants, it has not omitted to create a Tom Thumb or a diminutive elf who lives underground. Sometimes, the folklore may be the product of ancient tribal traditions which, stored in memory, were carried to all places to which the tribe had scattered. Here, they underwent modifications, being told and retold according to changing circumstances, times or places, and receiving new accretions. Sometimes, the basis consists of the exploits of the old heroes of the

tribe which were utilised by poets and chroniclers, as we find in the tales associated with King Arthur, Charlemagne, Rostum, Vikramaditya, or Hiawatha. Sometimes, nature-myths may be put in a picturesque form, as in the story of Rahu swallowing the sun or the moon and producing an eclipse.

Writers have noted the parallelism between the mental evolution of humanity and that of an individual man. The savages of primitive times sought explanations of natural phenomena in the activities of supernatural beings. Just like children, all primitive peoples were hysterical and emotional. In primitive times, storytelling was considered a divine gift and roused emotions of the intensest degree. It has been well remarked that man is an entirely different being at different levels of his growth. In childhood, emotional elements dominate over the intellectual. Amongst instinctive emotions are fear and anger, sprung out of the instinct of self-preservation. Fear of the unknown and incomprehensible lies at the root of many superstitions. Amongst primitive races, fear has, therefore, been of great social significance. Like fear, anger is anti-social, except where it takes the form of indignation against tyranny, dishonesty and other vices. Love of power is an old human instinct, and the child is delighted when the giant is overpowered by the man. The fairy tale harnesses the instinct of anger and love of power, when it depicts the victory of the virtuous knight over the forces of evil. This is important, as sound moral judgment, which depends on the growth of intelligence, power of reflection and human sympathy, appears only at a later stage of individual growth. If the child delights in the story of Bluebeard and his murdered wives, it is not because the child is cruel. The child is neither moral nor immoral: but is unmoral.

Between the ages of three and eight, there is incoordination of the finer nerve

connections and the thinking of the child is dominantly of the concrete type. He enjoys a vivid portrayal of concrete experiences without much of logical reasoning. He is ready to plunge into a world of make-believe and grotesque monsters. Prof. Stanley Hall points out that the play activity of the child is only the relic of the primitive activities of the human race. Karl Gross (*Play of Animals*) had stressed that play is essentially useful to the species in the correlation of movements and control of limbs. The pursuit and the capture of game and climbing of trees were designed to the satisfaction of hunger. The savage was often, himself, a hunted victim, and had to leap over brooks and other obstacles. The child enjoys running, climbing, jumping and hopping. Instinctive curiosity attracts the child to all things near, and he loves to explore or do new things. This activity becomes purposeful only after the child has reached an age between seven and ten. Curiosity is first roused by the novelty of a thing, and then maintained by a desire to discover all about it. This product of the restless activity of children leads them to pick flowers, catch butterflies, hunt for the nests of birds, fishing and gardening. The child also imitates the crafts of women like making baskets, pottery and cooking. This play activity is always associated with intense emotional feelings and breeds in the child alertness, vivacity, joy, a spirit of rivalry, friendship and muscular training. Animal stories are very popular. Between the ages of eight and twelve, different areas in the brain get knitted together, the external growth of the brain being practically completed by the age of eight. Logical reasoning is yet simple, and the child delights in sharing the adventures and dangers of heroes. Between twelve and eighteen profound intellectual changes happen: but these are accompanied by emotional instability. The primitive curiosity to find answers to puzzles develops into an interest in discovering hidden causes and relations. Anxieties of a hard and cruel world, he

between facts. Stories of adventurers like Robin Hood, Drake or Shivaji are now popular.

Does the adult delight in a fairy tale? Yes, when oppressed by the cares and

retreats into a different world where he can forget the present. But he cannot afford to take refuge in it for long. Unless he is abnormal, he has to return to face realities.

PHILOSOPHY AND EDUCATION

By

SHAMSUDDIN, Raipur

Philosophy means love of knowledge or wisdom. A person who is always in quest of new knowledge and is never satisfied with what he has gained in learning, is called a philosopher. Love of knowledge is nothing but the search for eternal truth; hence philosophy is also associated with the craving for truth. The scope of philosophy is very wide. Answers to the queries—What is life? What is man? What is the final goal of life? etc.—are all included in the wide range of different philosophies of life.

Philosophy or wisdom has its origin in different sources and accordingly it assumes different names. For example, wisdom originating from human senses is named as natural philosophy, wisdom acquired from human rationality is called idealistic philosophy and so on. Philosophy not only satisfies human intellect by providing answers to its different queries, but also coordinates all knowledge formulating some fundamental principles of life. Those principles are applied and practised by human life. Thus philosophy is also concerned with the rules of human conduct, and suggests a particular way of life for human beings.

Education is nothing but influencing others with one's own views and principles of life. Every person has certain beliefs,

and when he wants that others should also act according to his beliefs, he imparts them education. Thus, education is also a part of philosophy. It leads to the growth of the human intellect by natural development. It takes its seeds from the past and sows them in the soil of the present to get the fruits in future. Thus, the traditions of past culture in arts, science and literature are preserved and developed for future by means of education.

As education is related to life and life is a particular way of philosophy, both the terms, 'education' and 'philosophy', are closely interrelated. There are ties of relationships of society, culture and religion between the two.

Education tends to improve the natural tendencies of human life. Now the question arises: in which direction and on what lines this improvement should be done? In other words, what should be the standard of education? Great educationists and philosophers of all ages have answered these questions. The aims of education are determined according to the ideals of life of the people of any time. And therefore, as the ideals of life go on changing, the aims of education also change from time to time. Socrates believed that universal justice can be

sought only by the pursuit of truth. Plato believed in preparing just citizens so as to create a just state. Aristotle believed in the attainment of virtues. With the start of the machine-age the aims of education and ideals of life became more and more materialistic. But even then persons like Mahatma Gandhi came forward and taught and preached the ideals of truth and non-violence, proving the supremacy of the spiritual force over the material. Thus, the modern scientific age would have endeavoured to have so many interpretations of education. But its consequences would be the production of impracticable, irrational and speculative education, as it ignores spiritualism and lays more emphasis on materialism. In fact: "Education is a sustaining, progressive and purposive endeavour, and these forces arise from moral values, which can be supplied by philosophy."

Our foremost endeavour should be to fathom the activities of men. Not only this, but to arrange them according to their importance in human life. These are the things which can be tackled by philosophy only. As Bede says: "Unless we have some guiding philosophy in the determination of objectives, we get nowhere at all". The questions naturally creep in: What should be the place of imagination? What should be included in it? and so on. All these questions can be solved by philosophy. When the curriculum is to be drawn out, it involves a comprehensive philosophy in order to give full satisfaction to others and to implement it properly. The philosophy with its idealistic ideology makes it clear that the work can be harmonised and that man could get satisfaction in his labour.

Thus it is obvious that the proper curricula and text-books should be adopted to acquire the highest spiritual values, and to solve this all, again the question of philosophy comes in.

The methods of education too involve philosophy. Methods form the link between the pupil and the subject-matter. Teachers avoiding philosophy fail to make their endeavours effective. The method is such an important thing which the teacher should emphasise in the educative process. The great educationists, Rousseau and Froebel, think that the child is good. Madame Montessori pays more attention to environment. The modern educationists take pains to prepare the atmosphere.

As regards discipline, it too involves philosophy, which may be either that of an individual or of a group. Naturalistic metaphysics creates discipline by natural consequences. Idealistic philosophy brought freedom in education. A harsh discipline was the result of political monarchies, and today the democratic ideal has created non-coercive and persuasive education.

From the above discussion, it is evident that philosophy is the most essential factor for education. In other words, education, life and philosophy are so closely linked that they cannot be separated. In this short span of life, we find the problems of life too complicated, and to be out of these, there must be some principle, and that is created with the help of philosophy only. In brief, education and philosophy are 'the two sides of a coin'. "Philosophy is the contemplative side, while education is the dynamic side."

HOW CLASSICS ARE MADE

By

FRANK SWINNERTON

British authors have this advantage over some others, that they need never despair of fame. A single book, reaching one enthusiastic reader, may be enough to secure them present or postponed recognition, and even immortality. In Great Britain, as elsewhere, however, the author may have to wait a long time before he is valued aright.

This is because in every age readers, whether belonging to the majority or the minority, look first for literature which answers their immediate needs. If they are depressed or afraid, they cry for both comfort and spice; if they are perplexed they demand "experts"; and if they are bored in reaction from great events, nothing satisfies them like a tale of

disastrous chances,

Of moving accidents by flood and field;

Of hair-breadth 'scapes i' the imminent deadly breach

Hence the rapid fortune in recent years of both romantic best-sellers and serious essays in contemporary history or analysis; hence, too, the early failure of those books which miss the monetary taste and may seem to disappear unremarked. The best-sellers have no need of one enthusiast; as is shown by the success of innumerable campaign and escape stories, "confessions" and war memoirs, thousands of such enthusiasts are ready for them. They powerfully appeal to curiosity and to a hunger for adventure and secret knowledge. The essays satisfy an intellectual craving for news of man's place in the universe or the nation's place in this exciting modern world. "What really happened?" we ask. "What really happens?"

Men Of Their Time

Books which answer these questions make friends galore. Those which do not

answer them need private enthusiasts. They do this particularly when critics try to estimate their fundamental importance, and fail to do so. The critics fail because, being very intelligent, they always perceive, within apparently innocent words, the tough and alarming personalities of the authors, whose minds are independent, and whose tempers, whether bland or truculent, are not controlled.

The authors, for their part, have no intention of supplying the immediate needs of a public whose cravings they do not share. They are speaking for themselves alone. Being, for the most part, modest men, they do not realise that they have written for the readers of 50 or 100 years in the future; they hope only that somebody, somewhere, will care to read what they have written. Yet critics of today must offer judgment in the light of current opinion. Having been taught, or having formulated for themselves, certain dogmas which they regard as principles, they are bound to condemn, sometimes to despise, sometimes to detest, whatever does not conform to their own canon.

Or perhaps they have certain expectations of an author. He has previously written in one style; he must continue in that style, or justify any break with it. If he disappoints expectation, he is thought irresponsible, almost wanton; and the critics, being displeased (as they always were with Bernard Shaw's newest play), cry that he has failed.

He may not have failed. He may have done nothing but miss an appointment with the critics, who are men of their time. Moreover, few critics, even the best, are universal in appreciation. If they are looking, as they now often look, for a bold handling of current ideas, they find intolerable an author to whom current ideas are the scrawlings of adolescents. If

they prefer lofty indifference to world brawls, they will be shocked by an author so subtle that he seems to use a catapult against titanic forces. If they seek the representation of their own mental confusedness, and are offered limpid grace, they denounce limpid grace as emasculate. And if they yearn for lyricism, and are given obscurity, they dismally proclaim another charlatan.

A Persistent Process

No wonder any original British author finds criticism inadequate and public indifference discouraging. He need not fear. Gerard Monley Hopkins was saved from oblivion as a poet by Robert Bridges. Edward Thomas and Charlotte Mew, when alive, had few admirers; but one of Miss Mew's was Thomas Hardy. Kenneth Grahame's *The Wind in the Willows*, published in 1908, would have died but for the persistent praise, in and out of season, of A. A. Milne, who made it famous.

In the novel, 50 years ago, Anthony Trollope was half-forgotten. Today he is loved by all. Somerset Maugham was belittled for many years as "popular" and therefore critically negligible; Arnold Bennett, decried since his death, is hailed by the young and passed for immortality. John Meade Falkner and Henry Handel Richardson, the secret joy of connoisseurs, are rising. And now that everything has been said of the egocentric meteors of the nineteen-twenties, their less brilliant contemporaries are being discovered and acclaimed as neglected geniuses.

The unseen movement of taste has operated in all these cases. It is an unresting process. It occurs below both critical authority and popular fervour for the anodyne; and in time it becomes irresistible. When it is irresistible, a new classic is established.

New China Forges Ahead Towards Universal Primary Education.

By

THE CHINESE PEOPLE'S NATIONAL COMMITTEE FOR THE DEFENCE OF CHILDREN

The school-age children of China, of whom more than 63% were going to schools up to the end of 1957, will practically all attend schools in the near future.

In 1949 at the time of the liberation of China, only about 25% of school-age children attended schools. Within the eight years since then, over 240,000, additional primary schools have been set up, boosting the total number of primary schools to nearly 530,000. The number of primary school pupils during the school year 1957-1958 reached 64,590,000 representing a 173% increase over the

highest pre-liberation figure. But, according to our original plan, the extension of primary education to all the school-age children of China would take another ten years.

However, as a result of new developments in the past six months, the realization of universal primary education in China, instead of ten years, can very well be accomplished within a much shorter time. This is made possible by the fact that the entire people, following the current general line of socialist construction, are summoning all their revolutionary drive to do more, faster, better and

more economically in order to achieve a favourable position in every field of national construction. The farm population have recently irrigated more land; prepared more fertilizers and planted more trees than they ever did before. In the five months between last winter and this spring, they have extended irrigation to an area 120% that of the entire irrigated land of China before liberation. Old-style farm implements are being improved; hand tools are being replaced by mechanical or semi-mechanical ones. As regards our industrial output, the total value this year will surpass that of last year by 33%, while the output for the first quarter of this year has already overfulfilled the national target by 5.3%, surpassing considerably the output of the corresponding period of any previous year. Local industries are being built all over China with unprecedented speed. Hereafter each province, county, township, village, and even agricultural cooperative will have its own industry. This tremendous upsurge in production has stimulated technical innovations. Consequently, the workers and farmers are feeling more strongly than ever the need for education and technical skill. They not only study hard themselves, but are also eager to see that all their children will have the opportunity of education. They say: "To know a few characters is better than none, and to know more characters is better than a few; to advance a little is better than to stand still, and to advance further is better than to advance a little; to add one more school is better than none, and to set up a school earlier is better than to have it later." A favourite jingle among the farmers runs as follows: "The 'co-op' brings us a lot of good, but we need education to run it; the tractor is as strong as an iron bull, but we need technique to drive it."

Following the advice of the government, people throughout the country have launched a campaign to set up new schools in their own communities.

Economizing on materials and contributing their own time and labour, they set up schools by every possible means without regard to conventional methods. Happy tidings are coming from all parts of the country to the effect that universal primary education will become a reality in their localities ahead of schedule. For instance, universal primary education has already become a fact in Honan Province. Yenching county in this province is a case in point. This county has a population of 510,000. Situated on low land on the north-China plain, it had suffered from floods every year before liberation. In recent years, however, the people's standard of living has steadily improved, and among other things, education has made huge strides forward. Up to February, 1958, 67.67% of the school-age children of this county were in primary schools. Last February, the local authorities decided, in accordance with the need of the people, to extend primary education to cover all the school-age children in the county within one year. However, with the initiative of the agricultural co-ops, within a short space of twenty days, 840 new primary school classes were opened, taking in 25,396 pupils. In this way, practically all the school-age children in the county are going to school today.

The co-op members are determined to set up new schools despite difficulties. To begin with, there are not enough school buildings. They build new ones and make full use of existing houses and the vacations on a flexible basis. For instance, the schools may open half day or every other day, in early morning or in the evening, depending on the co-op's daily production schedule. The schools may extend the hours when there is less farm work to do, shorten them when there is more work, and suspend the classes altogether on really busy days. The students may spend less time in school on fine days, and make up the lessons on rainy days. Book-keeping is added to the curriculum to train book-keepers for the co-ops. Responsible officers of the co-ops

give lectures on the plans of production and their bearing on the national economy. The co-op's technicians serve as teachers of technical courses.

These arrangements enable the children to put to use what they learnt in school by engaging in productive activities that will help their mental and physical development. In so doing, the children see for themselves what they have contributed with their own hands to increase production, thereby becoming more conscious of the ultimate aim of their education, which is to prepare themselves for national construction. They have composed jingles such as this one: "We go to school and we weed the field; our co-op's oxen have plenty to eat, and a bumper crop is guaranteed." The parents are also delighted. They say: "This is the kind of school that suits our need, and the children so brought up will surely be able to continue our work."

According to surveys from 18 provinces, of 1,600 counties and municipalities, 821 have achieved universal primary education in the main. Even in areas where the work has to start from the scratch, like the cattle region in the western province of Tsinghai, universal primary education will be accomplished within 7, instead of 10, years. In many places, there are already primary schools in every co-op, school-going children in every household,—a phenomenon that has never existed in the history of our country.

To realize universal primary education presents many problems, among which is

the question of teaching personnel. Many measures are being taken to expand the teaching staff and to raise their professional level. The teachers in the newly opened schools are in most cases government workers transferred to agricultural co-ops, demobilized army men, primary and junior secondary school graduates, and intellectuals who have remained in the villages. Many short-term courses, spare-time and correspondence schools for teacher training have been set up. Government schools help along the community-operated ones; established schools help along the newly-opened ones; better equipped schools those which are not so favoured. The well-established schools serve as centres for the training of new teachers. These centres organize and give advice to new teachers on the principles and methods of teaching, or make arrangements for them to learn, to observe or to practise teaching in class. In this manner, the new teachers are able to learn and improve while they teach. Inspection teams organized by provincial and city educational departments visit the townships and co-ops in order to acquaint themselves with the actual situation and help solve difficulties.

Thus, guided by the social educational policy of running schools with thrift and industry, and of linking education with production, the working people of China will soon realize universal primary education throughout the country—an ideal that they have been striving to fulfill for thousands of years.

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University Administration in Britain

By

Professor C. M. MACINNES who holds the Chair of Imperial History at the University of Bristol, and is Editor of *The Universities Review*

Anyone who attempts to discuss the government of British universities is confronted at the outset with the problem of terminology. Not only foreigners but British people themselves are bewildered by the manner in which academic terms are used in this country. It is well, therefore, we warn the readers of this article now that they must accept these terms on faith. There is no reason in the matter whatever, but only history and use. Before the investigator goes very far, he finds that the same word means partially or wholly different things in different places. Thus, the word 'Senate' in Cambridge refers to one body, in Birmingham to another kind and in Belfast to still another. Court in one place is called Council in another, though the functions of these two bodies are almost identical. When, therefore, the stranger has mastered the constitution of a particular university he must not delude himself by believing that he now has a working knowledge of them all, for that would be far indeed from the truth.

Assuring that these differences are taken for granted, there is also considerable variation in the size and structure, as well as the number, of the governing bodies of the ancient universities, and that is to some extent present in those of the modern ones. But the only way in which a general view can be conveyed is to consider the constitutions of the various kinds of universities.

Taking the ancient universities first. The chief legislative and executive body in Cambridge is Regent House which consists of the members of the Senate who are engaged in teaching and administration in the University. The equivalent body in Oxford is Congregation. In Cambridge many executive duties are

exercised through the Council of Senate, elected by Regent House. The corresponding body in Oxford is the Hebdomadal Council. This is composed of university officials, such as the Chancellor and the Vice-Chancellor, together with 18 other members elected by Congregation. The government of Cambridge is controlled by the Senate. This is a body made up of Doctors and Masters, and of Bachelors of Divinity. The body roughly equivalent to it in Oxford is called Convocation.

In London the supreme governing bodies are Court and Senate. Roughly, the functions of Court resemble those of the Council in the civic universities. Senate is the supreme governing and executive body of the University in all academic matters. In Scotland the Council is a relatively formal body that resembles Court in English civic universities, while the Scottish Court resembles the English provincial university's Council.

CIVIC UNIVERSITIES

In the civic universities the highest governing body is Court. This is a large formal assemblage which meets usually about once a year. It normally contains all the members of Senate and Council, together with a varied selection of laymen. These include the Members of Parliament for the university's region, representatives of county and county borough authorities, professional and other organisations. Convocation, which is made up of the graduates of the university, is also represented on the Court. The chief executive body in these universities is Council. This is a mixed body, partly lay, partly academic. The laymen are elected by Court and various other bodies and the academic members are

elected by Senate and by the non-professorial members of the teaching staff. The chief academic governing body is Senate, which contains all the professors and a number of representatives from the non-professorial staff, who in some places are co-opted by Senate and in others elected by their colleagues. Each university is divided into Faculties whose affairs are managed by the Faculty Board. The membership of these bodies consists of all the professors and heads of departments in the faculty, together with a number of the lecturing staff. This may comprise the whole of the permanent lecturing staff or a proportion of the whole elected by the professorial members.

The chief official of the university is the Chancellor. He is normally a man distinguished in public life and it is customary for him to appear mainly on formal occasions, as when honorary degrees are to be awarded to distinguished people. Though he may have considerable influence in the university, he rarely concerns himself with its internal affairs. His advice, however, is frequently sought and, since he usually takes considerable pride in his office, he is a warm and energetic champion of his university's rights and interests. There may be one or more Pro-Chancellors whose function it is to act for the Chancellor in his absence. Though this office may be largely ornamental it may entail activities of one sort or another, and its holder is chosen in recognition of his distinction in public life or of special services rendered to the university.

VICE-CHANCELLORS

The chief academic administrative and executive officer is the Vice-Chancellor. In Oxford and Cambridge he is chosen from among the Heads of Colleges and holds his office for two or three years. In London he is elected by Senate for one year, but is eligible for re-election. In Wales the Vice-Chancellor is appointed from among the Principals of the constituent colleges in rotation and holds his

office for two years. In the other universities the Vice-Chancellor is a permanent official appointed by Council after consultation with Senate.

The advantages and disadvantages of elected and permanent Vice-chancellors have been discussed a good deal in the past, but in practice the system as it works at the present time is generally felt to be satisfactory, and it is improbable that it will be changed. British universities, as may well have been gathered already, attach little importance to mere uniformity, and in general the structure that is approved of is the one that will work efficiently. It is unlikely, therefore, that Oxford and Cambridge will decide to change over to a permanent Vice-chancellor, and the civic universities have no wish for an elected one.

Whether elected or permanent, however, the Vice-chancellor represents the university in a variety of ways too numerous to mention here. He speaks for his university; he presides at meetings of Senate and at innumerable other academic gatherings. He is responsible for the general direction of administration and for the formation of academic policy. He is not, like the Rector in continental universities, a government official, nor does he resemble the President of American universities in being the ruler of his academic world. The members of the staff are his colleagues among whom he is first among equals.

FACULTIES

At the head of each faculty is the Dean. In a few instances he is a permanent officer, but the normal practice is to elect him for a year or for a period of years. In addition to these officers there are various officials who do a vast amount of administrative work, such as registrars, secretaries, bursars, finance officers. Between them they divide up the task of carrying on the day to day administration. Most of this work is entrusted to committees of Council or Senate or

boards of various kinds. All these bodies contain academic members—some of them indeed are purely academic—while those which are concerned with finance, property and material subjects are frequently partly academic, partly lay in composition.

Here it may be well to point out that in the English civic university a great deal is owed to laymen who give much time and valuable experience to university administration. Often these ladies and gentlemen receive little thanks from their academic colleagues for this invaluable piece of public service, but without them university administration would unquestionably suffer. This purely voluntary co-operation of scholar and business man has worked successfully and has on

the whole been a happy one. The practice brings the university and the region close together. These laymen interpret the university to the region and the region to the university.

In conclusion it is necessary to repeat what has already been suggested, and that is that the reader should be wary in making generalisations about university organisation.

Indeed, qualifications could be made to almost everything that has been said on this subject in this article. Nevertheless, it is hoped that it will convey in a very general, though by no means exact way, some impression of the structure of British universities as they exist at the present time.

XLVIII Madras State Educational Conference

(Continued from page 144, June 1958)

Rev. Fr. K. A. Soosai, St. Xavier's College, Palayamkottai, declared open an educational exhibition conducted on the occasion. Mr. Srinivasa Iyengar, convener of the Exhibition, read a report.

A Subjects Committee was then formed after which Mr. T. V. Arumugam, Secretary, proposed a vote of thanks.

Golden Jubilee Address

Mr. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs delivered the Golden Jubilee address of the South Indian Teachers' Union during the Conference.

While it was necessary for teachers to exert themselves to raise the status of their profession, he said, no Government, calling itself a free democratic Government, could afford to ignore the status of school teachers. To expect millions of primary schools teachers who would be functioning in this country when all the children would be in school, to live like the

ancient "gurus" of India or the recent missionaries without caring for worldly comforts was "utopian."

If the teachers' status in society had deteriorated, some blame was due to teachers themselves, who did not take the correct attitude in relation to their own managing committee or other authorities. Besides, they themselves thought that their own profession was a reject in society and advised their children and their friends' children not to take to the teaching profession. If that was the attitude towards their own profession, how could they expect others to respect them?

Mr. Kabir deplored the practice among some teachers' organisations in the country to differentiate between the primary and secondary teachers and the secondary and the university teachers, and said such a distinction would only disrupt their unity and harm their cause.

In France, all teachers from the primary to the university stage belonged to one

cadre. Only if they built the floor strongly, they could raise a powerful edifice. If they achieved a sense of unity in the teaching profession, a time would come when society would recognise the role and function of the teacher in the new society about which much was talked but little was being done.

Mr. Kabir voiced unequivocal opposition to teachers' participation in politics and said he was particularly against elections being held among teachers for various offices. It was his experience that elections not only diverted teachers from their work as preceptors, but resulted in two other major evils. They created divisions and factions ending abruptly long standing friendships. Before the wounds of one election were healed, the next elections came to aggravate the existing wounds. Much worse than this aspect was the loss of loyalty of a large number of students who might also be actively interested in politics. It was their right to hold political views, perhaps strongly too. But for teachers as well as pupils to be involved in politics in the sense of fighting elections was wrong.

While this was one side of the picture, the other side was that it was the duty and obligation of the State, society and community to ensure to teachers their legitimate rights and see that they had no cause for grievance.

It was their duty not only to disseminate knowledge but also to expand the frontiers of their own knowledge. He expressed the hope that teachers in the country would attend to those two duties simultaneously.

Resolutions

The Conference adopted resolutions, urging that in the event of the abolition of the District Boards, the Government should appoint a committee for each district to take up the management of the District Board secondary schools; and requesting the Government to sanction

weightage in the revised scales of pay for teachers in elementary schools, to include all elementary school teachers in the teachers' constituency of the Madras Legislative Council, to revise the scales of pay of the drawing masters according to their qualifications and the class they are handling as in the case of Tamil Pandits and commercial instructors, to grant to teachers dearness allowance at the Central Government rates and house rent allowance at rates granted to N.G.Os, to introduce an Educational Act to safeguard the interests of teachers, to extend the educational fee concession to the end of college stage to the children of teachers, and to grant free medical aid to teachers under aided agencies.

The Conference reiterated its request to Government to adopt the scales of pay as recommended by the South India Teachers' Union, thereby removing the disparities in the scales of pay that exist now among teachers serving under various agencies.

The Conference expressed the view that the move for nationalisation of text-books would produce an unhealthy influence and affect greatly the quality and efficiency of education by stifling initiative and healthy competition in the production of text-books by private agencies and by giving scope for indoctrination and regimentation of ideas among pupils.

ELEMENTARY SCHOOL TEACHERS' CONFERENCE

In connection with the State Educational Conference, there was also a Conference of Elementary School Teachers presided over by Mr. M. S. Selvarajan, M.L.A.

Mr. T. V. Arumugam, General Secretary of the State Conference and President of the Tirunelveli District Teachers' Guild, emphasised the need for improving the status and emoluments of elementary school teachers.

Mr. Selvarajan praised the efforts of elementary school teachers in fighting illiteracy, and said that the Government were trying to introduce a pension scheme for elementary teachers and were sympathetic to their demands. But the teachers should realise the Government's anxiety to spread elementary education throughout the country and help in that great endeavour.

The Madras State Government spent Rs. 24 per pupil, while other States spent only from Rs. 10 to 15 per pupil. Yet, even with this spending, only 40 per cent were attending school. The Government proposed to spend from Rs. 24 to 27 per pupil and from Rs. 6 to 12 crores on education, so that before the end of the Second Five-year Plan, all children of school-going age could be brought into the schools.

SCHOOL MANAGERMENTS

By

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

The Government of Madras have appointed an *ad hoc* committee to consider the necessary changes that should be brought into effect concurrently with the changes in the curricula of secondary education. They have also announced their decision to abandon their earlier proposal to hand over the secondary schools under the management of the district boards to the Unions of Village Panchayats and to place these secondary schools under committees to be statutorily constituted for groups of schools. In the issue of December, 1957, I had stressed that educational institutions should not be dragged into the mire of village faction and intrigue, and should be kept as sacred as possible. The Government's decision is welcome to all interested in the future of secondary education in our State, and is a great relief to the large body of teachers in the employ of the existing district boards.

The *ad hoc* committee has been asked to consider the view of the Legislature Committee that steps should be taken to ensure that "private managements of aided secondary schools are not hampered by restrictions which limit their power to take decision for day-to-day management

of school affairs." This view reads ominously and has raised apprehensions in the minds of headmasters and teachers that managements would be vested with more powers, so as to enroach upon the sphere of the "internal management" of schools. The proposals in this matter should be published for discussion by teachers and the public.

The proper constitution of the managing committees of aided secondary schools is another important matter for the consideration of the *ad hoc* committee. This is already a condition of recognition; and aided schools are to be run by managing committees. But in practice, most managing committees leave the entire administration in the hands of the Correspondent; they do not bother themselves even about vital matters affecting the school and the interests of teachers. The managing bodies, either by themselves as a body or by sub-committees with delegated functions, should look after the appointment of the requisite staff, termination of their services, sanction or withholding of annual increments, grant of gratuity to teachers with long service, provision of new curricula of studies, accomodation

for increased strength and other problems. The decisions of the Correspondent, in many schools, are not even communicated to the other members of the committee; and vital matters are being decided by the arbitrary will of the Correspondent, without the knowledge and authorisation of the managing committee. The dictatorship or the one-man governance of an educational institution for an indefinite period causes injustice to individual teachers who, though efficient and hard-working, may not know how to curry favour; this system is not in accord with the democratic set-up in our national life. The *ad hoc* committee should suggest measures for the efficient functioning of the managing committees of aided secondary schools.

Another important matter entrusted to the *ad hoc* committee is the revision of the Great-in-Aid Code. After a long period of years, the Code underwent revision in 1946. Section 32 of the Code,

which was considered an enigma defying elucidation, was so modified as to enable managements to make profits and retain the profits for being spent on the improvements to the school to be made later. There is provision for making profits; for, whatever be the number of instalment of fees collected from pupils, the income from tuition fees is reckoned at standard rates, viz., eight instalments. The grant will be, according to this calculation, two-thirds of the full net cost plus 13 $\frac{1}{3}$ % of the actual fees levied. The earning of profits is contemplated under rule 32 (iii) of the Code. The profit is bound to be greater in the case of schools which levy fees higher than the rates fixed. The revised Company Law requires companies to deposit excess profits with the Government; the Government is obliged to cut down projects in power and irrigation. Equity to the tax-payer cannot permit private managements to make and retain profits with Government aid. Section 32 needs revision from this standpoint.

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Our Educational Diary

,By
'PEPYS'

14-6-58. The President has promulgated an Ordinance to take immediate steps to improve the 'disquieting state of affairs' prevailing in the Banaras Hindu University and bring about a complete overhaul of the present academic life and administration of the University. This is a sequel to the findings of an Enquiry Committee headed by Dr. A. Lakshmanaswamy Mudaliar. According to the Committee, everything seems to be rotten in the University affairs, both academic and administrative.

[It is never too late to mend. This is the only University in India which is engaged in teaching a wide variety of subjects, technical and academical. Crores of money have been invested in it, thanks to the parental care that the late Pandit Madan Mohan Malaviya took in its welfare and progress. It is to be hoped that the undesirable elements will be weeded out and the prestige of the University restored.]

15-6-58. Under the Second Plan, the Centre has proposed to employ 60,000 teachers in the primary classes and thus reduce unemployment as well as expand primary education. Junior Basic Schools or primary schools will be opened in schoolless villages. The Centre also proposes to give financial assistance on a cent per cent basis for the following purposes: (1) enrolment of teachers, (2) equipment grant at the rate of Rs. 250/ per teacher, (3) cost of training teachers, (4) residential quarters for women teachers, and (5) appointment of inspecting staff.

19-6-58. The Central Council of Sanskrit Education, Hyderabad, has passed a resolution requesting the Centre

to form a Central Board of Sanskrit Education with branches in every State. It has urged the necessity for establishing a separate Department for Sanskrit both at Centre and in the States, as well as for continuing the traditional Sanskrit and Vedic institutions. It has made a plea for reclaiming the various Trusts founded in the past for Vedic and Sanskrit studies. It has protested against diversion of such funds and called for legislation making diversion illegal. Another resolution pleads for the allocation of 50% of the surplus funds of Religious Endowments for traditional Sanskrit education.

20-6-58. Dr. (Mrs.) Rukmani Krishnaswami has suggested that the Kerala University should undertake research in written vocabulary, particularly for young children. Only such research could improve the present educational system. The production of text books by the State was mainly a business venture. The States of Mysore and Andhra have undertaken research in this direction. She was confident that such research centres would be started in every State.

25-6-58. The Education Minister for the Andhra State said that the scheme of nationalisation of text books was purely a business venture, and it was too early for him to assess the financial aspects of the scheme. It was the idea of the Government to publish text books for all the primary classes in due course.

26-6-58. The Prime Minister of India has suggested that primary schools might be conducted in open air, under the trees, as was being done at Shantiniketan. He has also recommended that a long vacation should be given during the monsoon. He has pleaded for the revolving of the village school round the teacher and not round buildings.

1-7-58. In the course of his Punjab newsletter, the Hindu correspondent refers to the great chaos and ferment in the educational field in Punjab. The causes are: (1) the nationalisation of local bodies, schools of middle and secondary standards, (2) the introduction of the scheme of free education upto the IV class in all Government schools, and (3) the conversion of a large number of high schools into multi-purpose higher secondary schools. The whole trouble is that the Government has no money to carry out these reforms, which they have introduced without having any idea of the financial commitments which such reforms might land them into. The local bodies are refusing to refund a proportionate share towards the upkeep of the middle and secondary schools. Private schools are protesting against the free education in Government schools only. As regards the multi-purpose schools, they are lacking in staff as well as equipment.

x x x

Teachers' training in Kerala is henceforth to be on the Basic pattern. Primary school teachers' training would cover a period of two years of 200 hours per year. The curriculum would consist of (1) general education and (2) a professional course, including theory and practical work, which would be Basic in character.

The selection of teacher trainees would be by a committee appointed or approved by the Public Service Commission, consisting of a representative of the P.S.C., a nominee of the education department, the headmaster of the concerned training school and a representative of the recognised Teachers' Association. In the case of a private institution, the manager will also be a member.

5-7-58. Mr. C. D. Deshmukh regretted that a cut of 8 crores had been made in the second Plan expenditure on Universities. He stressed the need for maintaining proper standards in English and the need for changing the existing methods of examination.

6-7-58. Sri R. V. Parulekar's proposals for banishing illiteracy are as follows. (1) A four year course of primary education for the age group 6 to 10. (2) Compulsory education should start at 7. (3) The curriculum should be simplified. The study of only the 3 R's would be ideal. (4) The number of pupils should be about sixty. (5) Part time instruction may be given, wherever classes of 60 cannot be arranged. The shift system is one form of part-time instruction. Half day schools would be of real benefit. (Rajaji's scheme advocates the shift system and the out of school programme.)

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MIDDLE SCHOOLS

By

M. NAGASUBRAMANYA AIYAR, Papanasam.

There appears to be a move generally to open Class V in every secondary school. Even as conditions are, higher elementary schools, which were established to cater to the needs of the poor, are having a tapering strength for the only reason that there is a public examination at the end of Standard VIII to qualify for promotion to Form IV. Properly speaking, the strength in Forms I to III and in Standards VI to VIII must be in the inverse ratio, according to the prevailing economic conditions. For a long time past, the conditions and fluctuations regarding admissions in Forms I and II and in Standards VI and VII have been open to question to the detriment of efficiency and discipline, though the course of instruction, including English, is almost the same and the qualifications of the teachers in the two types of schools are in no way different.

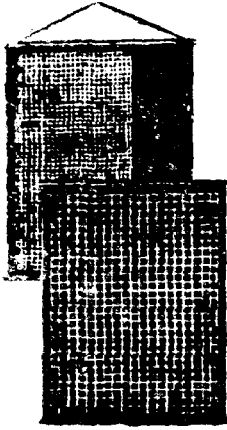
To give a concrete example of a serious handicap, out of 60 pupils that were promoted to Standard VI from Standard V in my higher elementary school at Papanasam, where 16 out of 19 pupils passed at the recent VIII Standard public examination, only 30 pupils remain, the rest seeking admission in secondary schools with or without record sheets. When there had been an admission of 10 pupils only in Standard VI here, till the middle of June last, paying a nominal special fee or no fee at all, about 150 pupils sat for a test for admission in Form I in the local secondary school. Verily, this is a bugbear to the parents—literate and illiterate. Can it be that the higher the charge incurred for a pupil, the greater is his benefit in public view? The Government would be doing a good thing to have the VIII Standard public examination to Form III pupils also from the next school year, pending full

implementation of the revised integrated course of elementary education.

Now that the integrated course of elementary education for the first seven years has already taken root, it will not be inappropriate to style Forms I, II and III as Standards VI, VII and VIII, and to name Standards V to VIII as constituting the middle or higher elementary school with one set of rules and regulations regarding fees, working days, compensation grants etc. All complete elementary schools must be manned only by secondary grade teachers, as is now the case in the lower classes of secondary schools.

Secondary schools in the new set up from Standard VIII would certainly require increased accommodation and may be freed from having classes from Form III and below even from next year if possible. The holding of a common public examination for Form III pupils also from next year would itself pave the way for getting a number of middle schools without congestion in secondary schools. Every revenue *firka* can easily have and must have one or two middle schools of the new order. It is my firm conviction that, allowing secondary schools to have elementary classes also, working for 200 days in the year, when elementary schools work for 200 days, would surely continue to affect admissions in elementary schools to a great extent, as the urchins of 10 to 12 even from long distances would be continuing to seek admission in a secondary school, which means unnecessary drain of money and energy to the public and to the Government as well. A district-wise test at the end of Standard VII, revised, taking school marks also into consideration, would go a great way to improve the tone and general efficiency.

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EDITORIAL

Religious Education and the Constitution :

We understand that the Government of Bombay has issued a circular, prohibiting educational institutions receiving grants in aid from imparting religious and moral instruction during school hours. Apparently, this is in pursuance of Article 28 of the Constitution. But that article does not justify such a circular. It bans religious instruction in educational institutions run by the State, excepting those which have been established by trusts and are merely administered by the State. In respect of educational institutions recognised by or receiving aid from the State, only compulsory attendance by students against their will or the wishes of their guardians is prohibited.

We believe that there is no such rule in other States, and that several institutions run by Christian Missions, the Ramakrishna Mutt and similar bodies continue to this day to impart religious instruction to their pupils with beneficial results on the whole. The banning of moral instruction also seems to be carrying the zeal for secularism too far. In Europe, the term 'secularism' has unfortunately acquired a sense of root-and-branch opposition to religion, and we have to guard against that history being repeated here. It is to be hoped that the circular will be so revised as to permit and even encourage religious instruction within the limits set down in the Constitution.

Free Elementary Education

On the 10th July, speaking before the Trichy Teachers' Guild, Sri C. Subramaniam, Minister for Education and Finance, made a welcome announcement. The Madras Government, he said, were now actively considering the question of giving up the present system of providing grants to elementary schools in the State and to make education free for all

children in the elementary school stage. Managements which wished to come into the new system could co-operate and accept the conditions stipulated by the Government, while others would be free to manage the school with Government recognition but without Government aid.

Providing free elementary education is certainly an objective long dreamt about. And it is good to hear that it is now coming within the range of practical realization. However, care should be taken to see that the new set up does not in effect become nationalisation of elementary education. We believe that private enterprise has a salutary and effective role to play in education, and we should not like all educational institutions, at any stage, to be merely creatures of the Government. It is to be hoped, therefore, that the rules for compensation to private elementary schools will be so drawn up so as to allow many of them to survive. It is true that complaints are often made that elementary schools are run for profit. Though this may be true of a few, many are run purely in the spirit of service. And what is more, education in a free society requires private enterprise with all its varied talents and individuality.

Training Colleges

Writing in *Teacher Education*, Sri T. A. Apte draws a doleful picture of our training colleges. "Withdrawn into their own shell, doing only a routine job, they are unable to have impact on the schools or on the profession. They watch with helplessness, when their own products, the teachers, are condemned by everyone in the nation. Their students have lesser pride in the job than semiskilled labourers. Without research and experimentation, education cannot progress, and without departmental recognition and prestige, even good work has no impact. Until we consciously design our

training colleges for the building up of the teaching profession, the teacher's job will continue to be the last refuge of the unemployed."

Sri Apte has of course his own suggestions, and many of them are good and worth trying. Among these may be mentioned discontinuance of appointing untrained persons as Inspectors, bridging the gap between training colleges and working schools by entrusting to the former academic supervision and guidance of a few of the latter, maintaining contacts with the profession through seminars, refresher courses etc. and providing facilities of every kind for the trainees.

This last factor is very important. And Sri S. Krishna Rao, of the College of Education, Hyderabad, makes some interesting suggestions in this behalf in *Educational India*. One is that the teacher's training course should be of about 15 months' duration, divided into

three periods. It would open at the commencement of a long vacation, and teach theory till the schools reopen with only one holiday per week. As soon as the schools reopen, the trainees will go back to their schools, and continue their practical course there under direct or indirect supervision from their training college. Non-teacher trainees will work on stipends as temporary teachers in some school or other. During the next long vacation, the theory course will be continued and completed. There is much to be said for this proposal, which meets the practical difficulties of teachers seeking training and at the same time ensures coordination between the training college and the work for its trainees. He also suggests a four year professional course for teachers after leaving the school.

Here are a number of suggestions which deserve careful consideration in any concerted effort to improve the teachers' colleges.

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BOOK REVIEWS

EDUCATION IN INDIA (1955-56)

Published by the Ministry of Education and Scientific Research, Government of India.

This gives a complete report on Education in India, giving statistical details of every phase of educational activity.

HISTORY OF EDUCATION IN INDIA :—(Modern Period) by Dr. S. N. Mukerji. Published by Acharya Book Depot, Baroda 1957. Third Edition. Price Rs. 8.

An excellent book on the History of Education in India, which every teacher should read carefully. The author is impartial in assessing all the factors which have led to the present system of education, which has given satisfaction to none, in spite of many attempted reforms. The popularity of the book is shown by the number of editions it has already undergone.

The author is to be congratulated on the excellent manner in which he has connected all the necessary data and arranged them to make interesting reading.

There are some printer's mistakes in pages 3, 11 and 15.

V. Thiruvengkatacharya, M. A.

PRABANDHA PARIJĀTA published by the Hostel of Sri Chamarajendra Sanskrit College, Bangalore. Editor Dr. Viraraghavachar. Price Re 1/-

This is a prose work in Sanskrit consisting of thirty-three articles on various topics, ranging from philosophy and religion to the present day topics, such as panchasila, modern science etc. Of these, five have been contributed by the teachers of the college itself. Four have been written by students who have

passed the 'Vidvat' examination in one branch and who are studying in a different branch in the same college. The rest of the articles are contributed by the students of the college

Certain points of interest can be noticed here. A Jain prince of the name of Jinadatta, son of Sahakararaja, who was in dire circumstances, came to South India and settled down in Hosa Nagara of the Shimoga District of the Mysore State. He built a temple for Padmavati and installed an image therein. That image was lost, and another was installed therein. It is even now worshipped there. This incident took place when the moon was in the constellation of the moola asterism. Therefore the Jains of South India observe this day when the moon is in this constellation, with great eclat. Panchasila, as enunciated by our esteemed Prime Minister and Chou En Lai, the Prime Minister of China finds a place here. Some articles, such as those that deal with Swami Chinmayananda, are of topical interest. This is the first time a work of this kind has been published. We hope that the same institution as desired by the editor will publish other works of this kind in near future. This work has supplied a long felt need in the modern age. It shows how Sanskrit can deal effectively with the latest topics. This is a fit work that can be prescribed for the Pre-university course of any of the Indian universities.

M. B. Narasimha Iyengar, M. Sc.

GUIDE TO THE MOON: PATRIC MOORE, F.R.A.S.

Collins—Price Re 1/. (Comet Books series) pp. 191.

This is one of the latest popular books on the moon written in simple, lucid and non-technical language and divided into

fifteen chapters. The information given is exhaustive and makes interesting reading for a layman.

With Sputniks encircling an mother-earth, the possibility of interspatial travel to reach the lunar world has been revived; and the possibility of human habitation there also has to be considered. In this connection it will be worth our while to go through the 15th chapter, 'Life on the Moon.' The following conclusions will be interesting. "Throughout its existence, then, the Moon has been a barren world. No beings have scrambled across the surface rocks; no footsteps have echoed on the plains, and no eyes have ever beheld the wonders of the lunar sky" (page 159). The first visitor to the lunar world will find it very inhospitable.

A useful table of eclipses is added in the appendix. The book is so well written that it will not only interest lay readers and students of astronomy, but will prove indispensable to every visitor to the lunar world, who should possess a copy of it, so that he may be well acquainted both with the topography and the prevailing conditions.

V, Thiruvengkatacharya, M.A.

C. I. E. STUDIES IN EDUCATION AND PSYCHOLOGY Publication Number 20.

EDUCATION OF THE HANDICAPPED IN AUSTRALIA, by P. D. Sharma—pp. 75, cost Re 1-50

Central Institute of Education Delhi-8.

Sri P. D. Sharma was awarded a Unesco Fellowship for a study assignment in Australia in the field of school guidance, and the book is a result of his studies in that continent.

It consists of eight chapters, covering the whole scheme of education of the handicapped.

The students are divided into three classes: they are the Mentally Retarded, the Physically Handicapped and the Maladjusted.

Detailed schemes for the educating the Handicapped are given in the book in an analytical manner. The institutions are financed mostly by private donations. The whole question is treated as a community problem, and it can be stated with confidence that Australia is well on the way to meet the needs of the country in educating all the handicapped.

In India we can take a lesson from the experience of Australia and other countries. The government have done well in having formed a National Advisory Board for the Handicapped. So far our country has done nothing in a systematic manner for the benefit of the Handicapped.

Education need not imply teaching of the three R's to the handicapped. They can be given that type of training with the help of which they can cease to be a burden on society and lead an independent and happy of life by earning a living through some suitable type of manual labour or other work.

V, Thiruvengkatacharya, M. A.