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FIELDS OF EVALUATION

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Much criticism has been levelled against examinations. But some sort of evaluation is necessary, so that a fair account of a pupil's progress from time to time may be made, his difficulties and drawbacks diagnosed, his special abilities, interests and aptitudes predicted for future planning of his vocational and educational career, proper classification made, teachers' work checked, parents and administrators satisfied, employers informed and, above all, proper standard of progress maintained. Evaluation being a necessity, our further consideration is to follow an all-comprehensive system of evaluation which would provide us with a fair judgment of the pupil's achievement in various fields. The fields of pupil's achievement and progress being diverse, evaluation also will have diverse fields. We shall have to traverse each field and then come to an over-all conclusion.

Briefly speaking, the following are the fields of evaluation :

- I. Physical development
- II. Personality and character development.
- III. Social development
- IV. Academic achievement

1. Evaluation of Physical Development.

The measurement of physical development of the pupils from time to time is of foremost importance. It is only through the medical check-up that physical disabilities, which might be hampering the progress of the pupil in academic subjects, can be diagnosed and remedial measures adopted. Physical development has direct bearing upon mental development and scholastic achievement. For this reason, it is necessary that

- (a) a physico-medical test of each pupil is held every term and at least annually ;
- (b) a record of the physical disabilities is made, remedial measures adopted and progress observed ;
- (c) a record of participation in games and athletics by each pupil is kept ;
- (d) a rating scale of physical efficiency is used for each pupil ; and
- (e) the services of a part-time physician are engaged, and a dispensary run, which will be sufficient to cope with the pupil's needs.

II. Evaluation of the pupil's personality and character development.

True education emphasises the development of such traits as initiative, integrity,

persistence, leadership, self-confidence, emotional control, social attitude, truthfulness, enthusiasm, industriousness, sincerity, honesty, self-control, cheerfulness etc. It is necessary for the teacher to make keen observation of the behaviour responses of the pupils inside and outside the class-room in academic work, school activities, outings, camps etc. There is a danger of the teacher's subjectivity-affecting such observation and assessment; and to minimise this, the mode of assessment should be threefold:—

- (a) An assessment of the pupil's own diary, wherein he records his daily observations, reactions to certain situations, personal likes and dislikes, important events and stray thoughts.
- (b) An assessment by the teacher in his own diary, which will contain a record of all the events and special points pertaining to each pupil's behaviour. (The teacher's unobserved observation is more useful in this respect)
- (c) Personality tests may be given from time to time to judge the interests, attitudes and complexes. Periodical testing on a rating scale, Rorschach test, C.A. T. or T.A.T., inventories etc. must be followed by preparation of combined scores for each pupil. It is the teacher who will prepare the combined rating card for each pupil about his personality traits.

III. Evaluation of the pupil's social development :

Attitudes leading to social betterment and social consciousness, which include citizenship, discipline, cooperation and social service, are as important in the democratic set-up of our society as academic achievement. The school being a special environment for the development of social traits, assessment of the rate and progress in social maturity of each pupil forms one of its important functions. The assessment should be made through :

- (a) day-to-day work of the pupil, his participation in games, scouting, social service, community activities, cooking, cleanliness, hostel management and other school activities ; and
- (b) proficiency in various co-curricular activities.

A five-point scale for each of the social traits is sufficient for this purpose. Varieties of opportunities must be provided for free display of the qualities of self-help, cooperation, toleration and sincerity.

IV. Evaluation of the pupil's academic achievement :

Usually, this is the only field of evaluation which is being attended to, though not in a satisfactory way. A written annual test is all that is depended upon, though it is far from being reliable. There are not less than four devices—not independent but supplementing one another—for assessing academic achievement: (i) the essay-type-tests (ii) the new-type-tests, (iii) oral tests, and (iv) daily assignments.

The results of all the four devices of evaluation combined must determine the measure of the scholastic achievement of a pupil. Promotions, awards of certificates, vocational and educational guidance and employment chances must be based on the combined results of the above four devices, of course supplemented by Intelligence and Aptitude tests. The fault lies in using only one device and depending upon that exclusively. Such imbalance in the mode of measurement is found in foreign countries as well. While there is predominance of the essay-type tests in India, there is predominance of new-type tests in U. S. A., and of oral tests in U. S. S. R. Each mode of assessment has its own advantages and disadvantages.

1. The present essay-type tests, in spite of their low validity and low reliability, due to limited sampling of questions, irrelevant factors and overburden on expression, and because of subjectivity in

scoring, are indispensable for the measurement of some essential skills such as expression, work-habits, functioning and organisation power, application of knowledge and solution of problems.

2. The new-type tests, on the other hand, are of immense help in measuring the factual knowledge and are more reliable, being objective in nature. These are comprehensive, easy to score, less tiring and less time-consuming. They are, however, not meant for measuring the ability to organise knowledge, and express and narrate facts. Consequently, both essay-type and new-type tests have special tasks to perform.

3. Oral tests are similarly essential for judging pronunciation, comprehension and verbal expression, in languages, practical ability in sciences, mental calculation and occupation in mathematics, and social understanding in Social Studies. Reading a book with normal speed and accuracy, answering questions orally, reading a thermometer, locating a town on the map, commenting upon a news-item, reciting a poem—all these are related to oral tests.

4. Evaluation of the pupil's day-to-day work, is the fourth device. Its importance

has been fully realized now. Promotion of the pupil to the next higher class should depend more upon the year's work and progress shown day-to-day, rather than on one annual examination. The teacher should, therefore, make a record of the work done by the pupil during the whole session.

Assessment of the day-to-day work will include

- (a) the work done in the class, the impression got by the teacher in the class and participation in discussion etc. in the class-room ;
- (b) written work done at home, pertaining to all the subjects ;
- (c) assignments—short or long—given by the teacher from time to time ;
- (d) library work done, and the extent of self-study made ; and
- (e) articles prepared in craft work, and practical work done in the laboratory in the science subjects.

Evaluation of the academic subjects, nevertheless, presents certain serious problems to be tackled, and the same will be discussed in the next issue of this journal.

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NINTH INTERNATIONAL CONGRESS ON HOME ECONOMICS

Rapid changes going on in the world are so strongly affecting homes and family living that education for home-making and the paid professions connected with it must be constantly re-tooled to meet present-day needs. This was one of the conclusions reached by 1,044 representatives of home economics professions in 59 countries during the Ninth International Congress on Home Economics which concluded its week's meeting in the United States of America on August 2, 1958.

The Congress also urged increased research to determine the basis for re-tooling or for establishing programmes of home economics where none exists. But in the same breath, the Congress spoke out for preservation of the cultural values of the individual countries. "Research and other means of investigation are essential," the delegates said "as a basis for planning sound home economics programmes that meet the needs of a country or of population groups within a country. Study of the patterns of living, the cultural background and social attitudes and moral values of the people, and the problems pertaining to life in rural and urban areas are needed to form the basis of newly developing programmes and to make existing programmes more effective.....In the interpretation of research findings, attention should be given to adapting them to the cultural backgrounds, as well as to the needs and the interests of people.

"In an effort to put across new data and facts, it is essential not to lose sight of the value of the culture as well as the importance of the preservation of the individual. It is the individual who must be taught to analyse a situation,

evaluate the alternatives and then make a free decision."

During the week, the Congress participants held four plenary sessions on various aspects of the theme, "Education in Home Economics Relative to the Social and Economic Conditions of the Various Countries." After three plenary sessions, the delegates met in small groups with colleagues in the same area of work. They held informal discussions of how the problems raised in the plenary sessions might be met in the various countries and in the particular branch of home economics in which members of the group were working—as, for example, secondary education, research, or adult education. The small groups provided an opportunity for delegates to exchange ideas with colleagues from countries with similar problems, as well as with those with very different problems or programmes.

Other conclusions reached by the discussion groups were that, though in most countries home economics has developed first and most extensively in the area of food and nutrition, "there is need for a broader concept of home economics and for research in such other areas as housing, equipment, management, economics, and family relationships."

Programmes of community development in countries with a large rural population (particularly where illiteracy is a problem) should be given high priority—but these programmes for the improvement of home life should be based on the expressed needs of the people in the community—not on the professional worker's interpretation of the needs. For many of these rural groups, motivation is a problem—they do not yet recognize the improvement that education can bring to them.

For the countries where industrialization is already well established, the number of married women and mothers working outside the home is of great concern to the educators. Congress delegates recommended better preparation of girls for the dual role of home-maker and wage-earner; more emphasis on guidance in family relationships and child development, and on management; and in some countries, more emphasis on work simplification and teaching of consumer-buying and wise use of resources. Participants from many countries recommended home economics training for men as well as women, because of the greater sharing of family responsibilities, where women are employed outside their homes. For other countries, such education would not be acceptable in the cultural pattern.

The participants in the Congress also hope for increased communication between countries and for greater sharing of professional knowledge. Because the lack of a uniform terminology has so far been a deterrent to this communication, the Congress recommended compilation of a glossary of terms and definitions. It also suggested some central planning of teaching materials and exhibits of teaching materials at the next International Congress.

Reports of the discussion groups were presented by Mlle Helene Terre, of Paris, France, Mrs. Mae Edna Cholmondely, a home economics instructor in Subryanville, British Guiana, and Miss Edith H. Cosens, a home economics teacher in Toronto, Ontario, Canada.

At plenary sessions during the Congress the delegates were told by Carlos P. Romulo, keynote speaker, that the United Nations and international cooperation are the best hope the world has for peace. Speaking to the already highly industrialized as well as to the rapidly developing countries, Miss Isobel S. Gibson of Scotland, president of the International Federation of Home Economics, reminded the younger nations that some

of the mistakes made by the older industrial countries could be avoided by sharing of history and experiences.

At other plenary sessions, the delegates heard talks on the kinds of facts needed for the benefit of families in such areas as nutrition, management, and clothing and on the role that research plays in obtaining these facts. The speakers were Miss Gudrun Akre, Dean of the State Normal School for Home Economics in Norway, whose paper was read by Miss Agnes Hornnes, supervisor of home economics education in Bergen, Norway, and Miss Hazel Stiebeling, Director of the Institute of Home Economics in the U. S. Department of Agriculture.

In a symposium on the application of home economics knowledge, Miss Patricia Coleman of the University of Otago, New Zealand, said that in the past 50 years home economics has provided a whole new field of professional activity and given women an outstanding opportunity to contribute to the well-being of society through professional leadership; Miss Chiyono Matsushima, of the Yamaguchi Prefectural Board of Education, Japan, described post war education in home-making in Japan with particular reference to the ways that home-making education and home-making clubs help to develop democratic procedures. Miss Pergrouhi Najarian of the American University in Lebanon, told the Congress of the common needs of East and West, "rooted in expanding economics through greater industrialization," and the value of an effective network of adult education to meet these needs; Miss Dorothy Batcheller of the National Poultry Institute of Canada described the role of mass media of communication in disseminating home-making knowledge and urged great alertness to ensure authenticity in information.

Mlle. Jacqueline de Luget of the Ministry of Health and Population in France said that the objective of home economics is to help women find in themselves the energy and the ability to express their

own thinking and to fulfill their own mission. Miss. Maria Socorro Lacot of the Home Economics Section of the Department of Education in Puerto Rico described today's home economics in many parts of the world as "a programme that is interpreted as education for more intelligent home-making and enriched family living," and one that has shifted from teaching of skills to education for the growth and development of the individual as a member of the family and the community. Mrs. B. Tara Bai, of the Lady Irvin College of Home Science in New Delhi, in a paper read by Miss Ann Samson of the Lady Irvin Faculty, described the expanding careers in home economics which now offer opportunities in education, in community service, in business, in dietetics and food service, as well as in home-making in the home.

At the closing general session of the Congress, Mlle. Mtrguerite Badoux, maitresse-directrice, Ecole Menagere Rurale, Marcellin Sur Marges, Switzerland, as one of the speakers on the "Our Week Together", described the personal value to each delegate of the opportunity for personal contact with colleagues from so many countries: Mary Clarke, Secondary School Inspector, Canadian Department of Education in Toronto (who was the Canadian liaison with the Organising Committee for the Congress), urged greater cooperation in the International Federation and the strengthening of the Federation, and Miss Edna R. Amivon, Director of the Home Economics Education Branch of the Office of Education in the U. S. Department of Health, Education, and Welfare, spoke of the over-all conclusions of the Congress about home economics are good when education for them is adapted to the changing world: encompasses basic principles and is the result of co-operative work with many disciplines: increases student's ability to think and to search ever deeper for the reasons 'why' and for the 'basic truths; helps families to keep 'the human touch' and those enduring cultural values that are

important to the family in every land; fosters the development of creative solutions to problems; encourages self-confidence; strengthens bonds between generations; is built on research and fundamentally sound studies; is inter-related with all kinds of social movements (supports and draws from them); and recognizes that both parents are in the picture when you educate for home and family living.

Miss Winifred Hargreaves, Her Majesty's Inspector of Schools, London, England, speaking on "Our Work Ahead", urged the delegates to use the Congress as a springboard to a broadening of their concept of home economics education and to continue evaluating and strengthening their educational programmes in the ways indicated by the Congress. She also urged countries to share information, asking, "Have we the right in this 20th century to waste time and energy in unnecessary duplication?"

Reporting to the Congress on the meetings of the Executive Committee and the International Permanent Council, Miss Isobel S. Gibson, who was acting president during the Congress, explained that the Federation was made up of collective and individual members and urged that membership be increased. She recommended also that the Federation should try to find ways in which the Bulletin of the Federation could contain more research reports and more advice, as well as continuing and enlarging its service as a medium for exchange of information. She reported the appointment of Miss Catherine T. Dennis of the U.S.A., Miss Marjorie Kennish of Canada, and Mrs. Greta Bergstrom of Sweden, as a committee to study the Bulletin and make recommendations about it. Miss Helena Benitez of the Philippines, Miss Persis L. Wingfield of Scotland, and M. Francois Jourdain of France were appointed to study methods of election in the Federation and make recommendations for procedures.

In lieu of formal resolutions, the Congress, in a plenary session, approved the recommendation that the summaries of the discussion group reports be submitted to the International Permanent Council for appropriate action.

In addition to the discussion groups and plenary sessions, the Congress programme included field trips to points of professional and cultural interest and informal entertainment, including one evening spent with an American family. Delegates were housed in student residence halls on the campus of the University of Maryland where the meetings were held.

Officers of the International Federation of Home Economics elected during the Congress were :

President (1958-60)—Miss Isobel S. Gibson, Principal, Glasgow and West of Scotland College of Domestic Science.

Vice-President (5-year term)—Miss Marjorie Kennish, Asst. Professor of Home Economics, Mt. Allison University, Sackville, New Brunswick, Canada.

Members of Executive Committee (5-year term)—Mlle. Jacqueline de Luget, Conseillere de la Sante Publique et de la Population, Paris, France.

Fraulein Lens Voellmy, Home Economics Inspector, Federal Industry Trade

and Labour Office, Vocational Training Section, Bern, Switzerland.

Continuing in offices are :

Honorary President—Mlle. J. Plancherel, Chief du service de l'Enseignement menager Fribourg, Switzerland.

Executive Committee members (term expires in 1960) :

Miss Helena Benitez, Vice-President, Philippine Women's University, Manila, Philippines.

Miss Catherine T. Dennis, State Supervisor of Home Economics Education, North Carolina Department of Public Instruction, USA.

Mrs. Oswald-Jacobson, Chief of the Home Economics Department of the Royal Swedish Board for Vocational Education, Stockholm, Sweden.

Secretary-General - Mme. Silvie Fritsch, 41, Avenue Theophile-Gautier, Paris 16, France.

Paris was chosen as the site for the next Congress which will be held in 1963.

The Ninth International Congress on Home Economics was arranged by the American Home Economics Association with Mildred Horton, executive secretary of the Association, as Congress Director. The Canadian Home Economics Association was co-hostess with the American Home Economics Association to the meeting, which was the first such Congress held in North America.

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Chinese Thoughts on Education

BY

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In ancient Chinese education, we find that education is based on a theory of cultural recapitulation. According to this theory, the cultural recapitulation of the past should be given a place in the scheme of education. In the Chinese concept, 'nature' means 'the gift of heaven'. The path of duty is to be determined in accordance with this 'nature'. The regulation of this path of duty may be called education. Thus, in Chinese educational theory and practice, there was a continuity of its age-old tradition until recent days. The structure of Chinese education was mainly conservative.

It is Confucius who puts 'family affection' as the aim of education. The Chinese thought is characterised by humanistic ideas—fundamentally considered. Through the influence of humanism, Chinese thoughts are detached from supernatural elements. Due to the influence of Taoism and Chuang-Tzu-ism, the Chinese people receive joy and enjoyments from nature. It is Hsun Tzu, the solitary philosopher, who accepts the theory of conquest of nature, but his ideas were not accepted and physical science could not develop even at the touch of the Western civilization. Democratic trends in China have been ever strong, due to Confucian humanism, Chuang Tzu's principle of levelling all things and Mo Tzu's principle of universal love.

In the modern age, a cultural evolution is going on in every part of the world. China is no exception to it. Dr. Radhakrishnan rightly says: "East is no more East and West is no more West, as the dwindling of distance and the ever-increasing inventions for transmitting thoughts and disseminating ideas are constantly forcing the Titanic twins to meet" (*History*

of Philosophy, Eastern and Western, Vol. 1, Page 558).

From the third century before the Christian era until the early twentieth century, the Chinese civilization was marked by three important factors, namely, its stable social fabric, its centralised form of bureaucracy along with a decentralised political system, and its ethical and moral conceptions. China has developed 'a world of basic unity', 'a world of its own', and it has rarely been touched by the outer contacts of the Western civilization. The social unit in China is the family, and rarely they think and act in terms of the individual. Chinese society so long remains 'a self-contained small community in its own right' and takes the responsibility of some important social functions, including education and social welfare. It has developed its own internal cohesion according to its own ideals. The Chinese have had a common educational background, because of the unique family system of education. Their education has so long nothing to do with 'public administration or political science'—but with 'humanistic', 'literary' and 'artistic' studies.

Confucius is the most important of all the great philosophers and educators whose thoughts have profoundly influenced the minds of a large body of men throughout several centuries. Confucian thoughts are concerned with the solution of some of the 'ethical', 'human' and 'social' problems of the world. 'Harmony in human relations might be called the key word in Confucian ethics'. His five principles of human relationships may be enumerated as follows: (1) subjects should obey their ruler; (2) children should obey their parents; (3) wives

should obey their husbands; (4) younger brothers should obey their elder brothers; (5) friendship between man and man should be a guarantee of social harmony. The family was the nucleus of social and political life in imperial China, and the Confucian system is 'a guide to both social and political harmony—a harmony, however, based on the principle of authority rather than of individual liberty'. "The writings of Confucius and other important Chinese philosophers, together with the commentaries written on these works by later generations of sages, formed the core curriculum in the education of the scholar-gentry up to the end of the empire."

In Chinese educational classics known as "Hsueh-t'ung," it has been invariably pointed out that education is the weapon for transformation of the people and perfection of culture. These classics deal with some methods of teaching and learning, which closely correspond to some of the modern findings of educational psychology. They discuss the contents of education relating to 'ethico-social phases of individual and community life'.

The main characteristic of education in China is its stress on morality. Educational activity is related to social life, and thus there is a social parallelism in social life and the general trend in education is essentially humanistic. Education in China has been conditioned by social factors because of the following reasons:

(1) Family morality, directly and indirectly, affects the social life of the people. The factor of social integration is an added stimulus to it. The individual and social aims in education, as clearly manifested in Western educational philosophy, are rather a new idea in Chinese educational thought. The *via media*—social compromise or mutual adjustment—becomes the rule of daily living.

(2) China's idea of human brotherhood is but another way of application of the

same principle of moral ideas. China's consciousness of 'one world under heaven' is a unique idea. This idea has been developed through co-operation, adjustment and sometimes through conflict, till the advent of the Europeans, when China had to face a new set of problems.

(3) The conditioning factor in education is China's productive process in agriculture. Although in theory it was recognised that everybody had a right to education, it did not imply that this principle was attained in practice.

Toynbee remarks that a most serious challenge was presented to the Chinese people in the form of the meeting of the East and the West. China had to respond to this challenge. As a result of the East-West contact, China had to put an end to its own examination system as well as its free private inquiry of knowledge. The first school for the study of Western languages was established in 1862, and the first modern school was introduced in the year 1902.

The educational response to the challenge was mainly four-fold: (1) the influence of Catholic and Protestant missionaries; (2) commercial and business transactions; (3) wars; and (4) social and intellectual influence. The results of the East-West contact in China during the nineteenth and twentieth centuries have affected the very roots of the Chinese social system. 'Educational and social thinking in China, then as now, was confronted with seemingly very real opposites or contrasts in the forms of Chinese and Western learning or education.: (*The Year Book of Education*, 1949, P. 602). The ultimate result is that science has been included in the curriculum of China and the growth of the modern system of schools. In Chinese education, we now find great many changes. Scientific education is the great Western contribution, and this is the most important phase of Chinese education. There are new democratic trends in education, which emphasise adjustment to the needs of society, development of individuality, education for life and adjustment to local needs.

Education is related to social and economic needs. China has to build up her own national system of education, but

this system must take into account the bearing of international education.

Educational Patasalas

BY

M. S. V. CHARJ, Tindiyam

For sometime past, our Prime Minister has been carrying on a propaganda, advocating the conduct of primary schools in open air. He has cited the example of Shantinekatan for others to follow. Let the village school revolve round the teacher and not round buildings, he has been saying of late.

The implications of such an educational 'war cry' are really immense, if only we pause to think deeply on that wise slogan, which, by no means, is a new one. It is just a clarion call for the resurrection of the Gurukula.

It is indeed a tragic fact that we, parents, have more faith in buildings than in teachers. For while we should gladly send our children to an inefficient school, we would never entrust our children to the care of a teacher who might have the leisure and the genius for teaching well.

To a certain extent, parents are really to blame for this sad state of affairs, for they are not so anxious to educate their wards in the true sense of the term as to get them qualified for jobs. We all want 'labelled' education and not real education.

The Government are equally to blame. The insistence of the Government on the students putting in a certain minimum percentage of attendance in recognised schools before they can appear for the public examination, naturally gives more importance to brick and mortar than to the teachers. And it takes a lot of energy

and requires a lot of money to put up a school in brick and mortar. Naturally, the spread of education is very, very slow.

If our Prime Minister really means what he says, that is, if what he says is not a mere piece of rhetoric, but is meant to be carried out, nothing is easier than to revive the *Gurukula* at all levels of education, academic and technical. It requires just the co-operation of a few educationists to start *patasalas*. As for technical education, educationists and the industrialists can successfully co-operate and run such institutions. Single-teacher *gurukulas* are not possible to-day. Even our Sanskrit *patasalas* employ more than one teacher. The students of modern times have to study a minimum of various subjects. What is feasible in modern times is only the *patasala*.

The academic *patasala* may consist of half a dozen teachers with a decent laboratory, while the technical *patasalas* may consist of a small quantity of technical equipment. These latter *patasalas* would impart both technical and general education. The *patasalas* may be run and managed by retired educationists and technicians, assisted by a small staff of young teachers. State and Central aids might be given to the running of these institutions, whose strength must be allowed to 100 to 200 students. What is aimed at here is *intensive* education from the beginning, and close contact between the teachers and the taught. The *patasalas* will have to be made *autonomous*, and the

Education Department must have no control over their internal management or over the staff or the students. The efficiency of the *patasalas* may be determined by results at the Public Examination.

By thus encouraging the starting of such small *patasalas* all over the country

and giving them recognition, educational progress in the country will receive an extraordinary impetus.

True education must really revolve round the teacher. It is a fine slogan. Will the Government work it out in right earnest?

Maintenance of Family History in M. P. Schools

BY

SHAMSUDDIN, M.A. M. Ed., Raipur (M. P.)

In M.P., about 12% of the schools maintain Family History, but many of them do not possess a clear conception of it. In the personal interview with some of the Headmasters, it could be gathered that in their opinion the Admission Registers maintained in schools were enough to serve the purpose, and there was no need to maintain an elaborate form relating to Family History. This goes to show their complete ignorance about the purpose and usefulness of this record.

Out of these 12%, only 28% could claim to have separate Family History Records; but those forms are very sketchy and do not deal elaborately with the family history of the children. One sample of them contains the following items:—

1. Name of the student
2. Father's name.
3. Caste or religion.
4. Date of birth.
5. Date of admission.
6. Class to which admitted.
7. Father's or Guardian's address.

This is all that passes on as Family History. This information does not lead anywhere. In fact, all the items are included in Admission Register or Transfer Certificate Register, and therefore to have a separate form of this type appears to be superfluous. It can be concluded that there is hardly a school which maintains this type of record in its elaborate form with a view to making use of it for proper appraisal of child's family

and home background. This might be either due to lack of emphasis laid by the Department on this type of Record, or there is no encouragement to the teacher, so that he may endeavour to make use of it in the proper manner.

The following table reveals the percentage of persons who are kept in charge of Family History Records.

Serial No.	Designation	Percentage
1.	Heads of the institutions	18 %
2.	Class Teachers	40 %
3.	Clerks	42 %

The above table makes it obvious that out of the schools which maintain Family History Records, 42% of the schools entrust these records to the clerks for maintenance; other 40% of the schools entrust the records to the class teachers, and the remaining 18% of schools keep the records in the hands of the Head of the Institution. Thus there appears to be no uniformity in matters of personnel maintaining the record.

Thirdly, the method of maintaining this record is not sound. The record is completed with the help of the oral information imparted either by the guardian or the ward, and nothing is taken in the shape of writing so as to make the record completely reliable. Needless to say, that oral information can be unauthentic to a very great extent, as

the giver of the information does not commit himself in writing, whereas the same can be authentic, if it is received in writing.

Thus, there is uniformity neither in the contents nor in methods of maintenance. Besides, none in the school specifically holds himself responsible for maintaining this information and the work is equally done by the headmaster or class teacher or clerk, depending on the convenience of the school.

As a matter of fact, in the Family History Record, there should be emphasis on such items like home circumstances, family discipline, number of brothers and sisters alive, order of births of the children the type of the family (joint or single,) family income and education of parents etc.

SOLUTION

Every individual bears an imprint of the environment in which he is brought up. The family which constitutes the earliest environment for every individual is one of the most potent forces in moulding the personality. It is more

important, because the family is almost the exclusive environmental factor which influences the first few formative years of life. Pestalozzi, with a true insight, regards the home as an indispensable factor and the mother as the source of all true education, because during these earliest and impressionable years the family is the child's social environment. During the first six years, the child's proper place is at home. Here it gets freedom, spontaneity and affection. It is here he learns to speak, acquires a certain vocabulary and a certain range of ideas. Here it forms its early habits. It is the foundation of the child's virtues such as sympathy, affection, generosity, consideration, justice, truth and industry. Psycho-analytic literature is full of cases wherein it was found necessary to go back to childhood circumstances in order to understand personality problems of the adult. It is, therefore, necessary to know the family background of a student before an attempt is made to understand him. To fulfill this need, a family history record form has been prescribed which is given below :—

FAMILY HISTORY RECORD FORM.

Name of the pupil (in full).....Sex..... Religion.....
 Mother Tongue..... Village or Tahsil.....Dist.....State.....Year.....Month.....Day
 Place of birth..... Date of birth.....

Permanent Address.	1. Family Status		Important Miscellaneous Information.		Yes.	No.
	Economic Social Cultural	A B C D E A B C D E A B C D E	1. Is the family orthodox ? 2. Is it a junior family ? 3. Is the residence overcrowded ?			
Type of Nourishment.	Sibling.	No. of elders alive.	No. of youngsters alive	2 Order of birth of the child.	No. in school.	No. employed.
Good :— Moderate :— Low :— Unsatisfactory :—	Brother Sister					

Parent's name	Dead/Alive step	Occupation	Education	Health	3. Emotional attitude towards the child	Desire regarding the future career of the child
Father						
Mother						
4 Guardian						
Relation ship :						

N.B. The items marked 1,2,3, and 4 should be filled in, after considering the instructions attached to this form.

The size of the form will be 8 by 11 inches - one of the standard sizes, and the paper will be of thin cardboard design. This design and size is essential because these will be permanent records and may be handled often. Therefore, they should be safe from being torn. This form should be accompanied by:

(i) a printed forwarding letter requesting the parent/guardian to render correct information.

(ii) a printed sheet of instructions.

This form is to be given to each student after he is admitted for the first time in the school to get it filled by his parent or guardian. If a student changes his school, this form will have to be transferred to the new school with necessary remarks.

The Family History Record Form contains certain items which have to be filled in after consulting the following instructions :

INSTRUCTIONS.

(1) *Family Status*:—A general impression, based on the evaluation of various aspects, has to be entered with reference to the scale given below :—

- | | |
|-----------|-----------------|
| A. Upper | B. Upper Middle |
| C. Middle | D. Lower Middle |
| E. Lower | |

(2) *Order of Births*:—Order of birth of child in the family should be shown as follows. If the child is the eldest one out of five children, he should be marked 1/5.

If a child is marked 6/7, this indicates that the child's position in the family is the sixth out of seven children.

(3) *Emotional Attitude*:—Parental attitude towards children can vary right from pampering to positive neglect. Even in the same home, it is observed that all children are not liked alike. Some are more fondled, others less. Some are favoured by father, some by mother.

A list of common parental attitudes is supplied below, from which area what is applicable to the particular case, is to be noted in the column headed, "Emotional attitudes towards children".

- (i) Over-protection.
- (ii) Total neglect.
- (iii) Pampering.
- (iv) Rejection.
- (v) Unnecessary Appraisal.
- (vi) False notion.

For reasons of convenience, the numbers against the item should be mentioned in the record Form; e.g., if the child is over-protected, mark (i) in the form.

(4) *Guardian*:—In case the child lives with anyone other than his real parents, details of the person should be entered against 'guardian.' Exact nature and relationship should be mentioned in that same column in line with the word, Relationship. In this case column, marked Dead/Alive/Step has no meaning and should be left blank.

INDIA'S APPROACH TO ART

BY

Dr. V. M. SARMA P. hd. (Heidelberg) Madras,

ART AND EDUCATION go hand in hand in the education and development of the child. Even though this conception is new to modern psychology, it has been the life is breath in India from time in memorial. The writer endeavours to place this Indian approach to the readers of the *Educational Review* in a series of articles.

— EDITOR

THE ARTIST AND HIS LIFE

The position of the artist in India and in particular, the sculptor is not comparable with that of any men of craft in the West. He is a teacher, a priest and a philosopher. He has at his command his craft traditions (*sadhana*), proper to all the diverse aspects and manifestations of the One who takes forms and names (*namarupa*) appropriate to the needs and states of understanding of His devotees. The artist is there to interpret the yogic vision of the Divine Form for the common folk as well as for the cultured. In this process, his creative faculty of imagination is not tied down, as in other lands where the craftsman is either bound by mechanical rules of craft guilds or by dogmas and doctrines of religious institutions: examples of the latter we could see to a great extent in the Gothic art of the earlier stages. His life is there to serve God and not man, even if the latter might happen to command wealth and power. Further, he is not an artist seeking name and fame; like his Divine Master, he leaves aside his name and form, leaves aside all things that separate man from man in this world. He is only responsible to his Master; to Him who is not far away in some other world and mediates with his creation through some outer organisation or an individual; he is there beholding his Master day and night in all stages of his consciousness. His Master speaks to him in His own language and symbols. His life's work is to hold this divine vision with all the full awareness he can command. He may not seize his full Vision; but he is satisfied with the form he can conceive in his meditation (*dhyana*). In this representation of his Master, he knows it can never be

His True and Universal Form; but certain fragments of His life at least he can touch. In other words, Oneness of all life is the basic principle of this art. The dream of Wagner, that art is the accomplishment of our desire to find ourselves once again in our own true form among the phenomena of the external world, is fulfilled by the Indian craftsman from times immemorial.

There are certain traditional steps to help the craftsman in his eternal search of the Lord. We find these extensively mentioned in all ancient texts on sculpture and painting (*Silpasashtra*). They prescribe certain purification practices (*prayaschitta*) as an unfailing aid to the craftsman for clearing his outlook on the higher desire of his life's dream; they tell him how he has to sit, dress, meditate etc. The same rules the science of *yoga* demands from each and every one who desires to engage himself in meditation and contemplation. They exhort him to employ his innate faculties—i.e., imagination, intuition for the regeneration of man (*yogakshema*) and thus make humanity at large avoid complications in its pilgrimage in search of the Highest. These traditional practices further remind him that the *rasa*, the art of idealism, abstract and transcendental, should be his guide; he is told that this *rasa* alone is the centre of all forms and names; and without its aid, all his skill, even though he might be a master of technique, would be of no use to the world at large. It "cleanses and curbs his anxiety, gives high and pure delight, cancels the evil of false vision and dreams. Further, it pleases God and is conducive to peace and happiness."

HOW THE THEME IS PRESENTED

The theme is presented to the imagination in broad outlines. There is emphasis neither on this or that aspect of form during its presentation as in the Gothic art; lack of emphasis is the main feature of Indian art. It suggests to the intuition—not to the emotion as in Gothic art—certain fundamental principles and laws. This art does not, like the Gothic, insist on details: the latter are left to the individual to fill the gap. Only the framework is given. It appeals primarily to the mind and secondarily only to the emotions. Intuitive understanding and appreciation is more important than the excitement of the emotions; it is introvert, subjective, wrapt up in thoughts and strives for the life side and not the form side.

In this connection, the craftsman is expected to create an inward, mystical nature, nature as an idea and not as a fact.

His themes are as varied as his subjects abound in Indian life and religion. In every theme, iconography plays a great role, and *apropos* of this, certain ideals are placed before him.

THE IDEAL MAN

The ideal man is not to be represented as in Western art, on the model of a warrior or a powerful monarch. The norm is the divine inner personality, i. e., Buddha, Rama, Siva or Krishna, the noble ones who have set an example on the path of life through their exalted lives. The ancient teacher tells us: "The sculptor (*silpi*) should take his ideals of gods by men of spiritual contemplation only. The spiritual contemplation only. The spiritual vision is the best and truest standard for him. He should depend upon it, and not at all upon the visible objects perceived by external senses. It is always commendable for the sculptor to carve the images of gods. To make human figures is bad, and even irreligious. It is far better to present the figure of a god, though it is

not beautiful, than to reproduce a remarkably handsome human figure." (*Sukraniti Sara*, Chap. IV).

The form of the representation of his conception must be made with great judgment and discretion; there must be dramatic force and at the same time free movement. In this connection, we find enumerated in many ancient texts the marks of beauty of a perfect man, and the sculptor or the painter is expected to utilise them in all his representations, and so also measurements and other technical data are founded thereupon.

MARKS OF BEAUTY

The *Brihad Samhita* of Varahamihira gives us the following points; "The pair of arms should resemble an elephant's trunk, hands reaching the knees, even and full. The joints should be fleshy, the body even and radiant, the waist slender. Fine eye-brows and hair. A reddish dusky complexion. A neck marked with three folds like a conch-shell (*sankha*), a longish face".

Lalitavistara gives us also some idea of the marks of an ideal man (*mahapurusha*): "He should be represented by 32 main marks and 80 minor ones of beauty." (Chap. VII). Further, this text tells us that "a uniform roundness, evenness and softness in the different organs of the body are considered as the elements of the beauty of the human frame". Naturalism in harmony with idealism and realism with conventionalism is the ideal placed before the craftsman by all ancient teachers.

It is no wonder then to state that Indians as a general rule admire the beauty of the image "because they believe that beauty possesses the magical power of attracting the deity", and as such we hear in a text that God appears before the worshipper "in consequence of his devotion and meditation, of his abundance of offerings and the beauty of the image." (*Hayasirsha Pancharatra*: Tithitattva).

THE IDEAL WOMAN

Female beauty too has a great part to play in all the plastic arts of India. Unlike in Gothic art, the craftsman in India never seeks his ideal in the human form, even if she is the fairest beauty of the land. But his ideal is Parvati, Sri Lakshmi or Saraswathi, the feminine aspects of the Divine Form. The image, according to canons of art, should express both through its representation as well as through its technical skill, that womanly beauty is more than earthly beauty. The image should, we further see from Indian tradition, remind us of the highest qualities of womanhood. She should, by her poses and gestures, bring into physical life her grace, joy and nobility.

In this connection, I think, it would be appropriate to narrate a traditional story that gives us some thoughts as regards the proper and representative image a sculptor is expected to present to the public.

There was a sculptor in India who was known for his art, his images of divine forms could be seen in all places of worship both in the towns and in the countryside. The king of the land, in his annual tours, paid his homage to places of worship. He saw everywhere only male images of God, and nowhere a female aspect of His Glorious Form. Now, he was very anxious to have a female image produced by the master-craftsman of his land. A message was sent to the sculptor by the ministers to appear before the king and take his orders. The sculptor, obeying the royal command, came to the court and presented himself before the king.

"Are you the sculptor who is so much praised by all in my land?" asked the king.

"Yes, Your Majesty".

"Are you the person who has produced the images of Siva, Krishna, Rama and other divine ones in my land?"

"Yes, Your Majesty."

"Do tell me which are the female images you have executed for the worship of my people."

"I have done none so far, except one".

"Which is it?"

"Is it Your Majesty's command that I should reveal it?"

"It is".

"It is my mother's image."

"Is your mother so great that you should carve an image of her?"

"Not to the public; but to me....."

"Where is that?"

"It is in my house, and I pay my homage to her every day".

"Is it like the other images of your craftsmanship?"

"In beauty it is like the others, but it is more precious than any of these".

"Don't you think that the public too would like to worship a female image of the divinity?"

"Yes, Your Majesty".

"Then it is your duty to fulfill their desire".

"Yes, Your Majesty".

"Then I command you to take up this work at once".

"O Lord, is this possible for this servant?"

"Why not?"

"I am not fit to do this Himalayan task, Your Majesty".

"I do not think so. You have shown so much skill in your workmanship of male images. You could do this task as well with your skill. I am sure of this".

"O Lord, My God has given to this servant His art for the welfare of the world. If I do not obey His commands, I will be committing a great sin".

"These are all excuses to disobey my command. A man who could produce an image of his mother for worship, could carve the image of the World Mother

without any difficulty. Go home now and begin your work at once”.

“ O Lord, I have a request ”.

“ Your image of the World Mother shall proclaim your name for ever in all lands ”.

“ I have a request...”

“ I will give you a year's time. You can go away now. ”

The year passed, but no image was produced. The sculptor was brought before the king for disobeying his orders.

“ Why have you disobeyed my orders? ”

“

“ Do you not know that we have been maintaining your family for generations? ”

“ Yes, Your Majesty. We are ever grateful to Your Majesty's family ”.

“ Then why have you not executed my order? ”

“ I am an ordinary person. How can I conceive Her form? ”

“ This is no excuse. You have skill and imagination for this highest task ”.

“ Yes, but I must tell you something, Your Majesty. How can I carve Her limbs, Her face, without showing disrespect to Her motherhood? If I were not calm in my thoughts in this connection, I would be committing a great sin towards Her. I found it so difficult to execute my mother's image. In such a matter like that of the World Mother's form, I must have initiation, greater than what I possess. My hands must be very sensitive,

more than they are. She must command me to do this. Till then, I am unfit to think of this work, Your Majesty ”.

“ No, these excuses will not make you free from my commands. Yours is a divine work.... I give you one more year's time. Go ahead and begin your work at once. ”

“ Yes, Your Majesty. But.....”

“ I will meditate with you on the Divine Mother ”.

Years passed. The sculptor is at his work day and night. The king never troubled him, and the sculptor never cared to go to the royal palace or execute any other image. He was becoming old; innumerable wrinkles we can see on his face, and his body is nothing but a box of bones and tottering skin. All his thoughts are on the Divine Form; his sight is firm, and age has no power over it. So also his hands; they are firm and steadily working, day and night, on the stone. The image of the Mother is almost complete; he has produced a masterpiece. He has done a miracle. The divine beauty is to be seen in all its aspects. The king comes to know this from his messengers, who have been watching his gigantic work. Now it is announced that the image is ready and the king can come to fetch it. The king is filled with joy over this message and orders elaborate ceremonies to honour the sculptor and install the image of the Mother in the royal palace temple. But where is the sculptor to receive royal honours? He has now entered the heart of his Mother to execute Her commands in other spheres of life.

Elementary Education

Some Suggestions for Improvement

BY

M. NAGASUBRAMANYA AIYAR, Papanasam.

Every one is aware that the Government is earnest about the improvement of education generally. Particularly in regard to elementary education, their scheme of the integrated course for seven years will make effectively for progress, with an eye to cost-controlled education also, if the suggestions made below are adopted.

Selection of Teachers

Much depends on the quality and the efficiency of the teacher for the right growth of children from infancy. To attain this, the minimum qualification of the teacher must be S.S.L.C. eligible, as pronounced by leading educational councils and educationists. Even then, an aspirant for the training course must have a specified attainment in spinning and in physical culture, besides the need to come out successful in a suitable written test. The training period may as well be reduced to one year with advantage to all. As matters are, two years' training proves to be a waste, the main course being occupied with cooking, spinning etc. The teaching and instruction side also leave much to be desired. Basic education does not connote that the pupils should squat on the dirty floor in the dining hall or in the classroom even without planks or mats. The stipend must be doubled to enable the pupil-teacher to have better meals with ghee and buttermilk of quality.

Teachers' Salary

The G. O. No. 556 Edn/24-3-'58, making differential treatment in salary among secondary grade teachers, must be rescinded to make the teachers contented. To say that some would get a salary of Rs. 30/- only has come as a bolt from the blue and would have a deleterious effect, affecting the whole system. Lower standards are to be manned by better teachers with standardised pay, at least, if not with attractive pay. No pains should be spared to revert to the scale aimed at in November, 1956.

Just as in Government-managed schools, teachers in service under other kinds of management, including aided schools, must be paid on the first of the month. Aided schools, endowed or not endowed, may be required to have at least two months' salary of the teachers in a bank. Out of this, the salary may be disbursed to individual teachers by cheques. The amount taken must be reimbursed when the teaching grant paid monthly is got. It is necessary that payment of compensation grants is made within a fortnight after the quarter ends, if the system of advance payment is impossible.

T. P. F. Accounts

To avoid slips and confusions in the matter of loan-taking, subscribing to N.E. Schemes and so on, each teacher may be provided with a foolscap size register with 12 pages to be named Teachers' Provident Fund Register. This may be had for supplying monthly particulars of all the needed items, including condonation orders and calculation of interest. One book will last for ten years. There could be no difficulty in making P.F. remittances within the 4th of a month under the aforesaid suggestion. When a teacher leaves an aided school, it should be a rule that his accounts are immediately closed and sent to the controlling authority for custody within a fortnight. This would be a stitch in time which saves nine and would greatly minimise worry and waste of stationery, postage etc.

Teacher-Pupil Ratio

As per the G. O. No. 639 Ed./2-4-'58, elementary schools are to work in the ratio of 1:35—a sudden change from 1:20. This has upset the smooth working in many of the big schools in towns and major panchayats, while many schools in the interior with an over-all attendance of 20 per teacher with no scope for improvement even in Board Schools, on

the analogy of which the ratio of 1:35 was created, are remaining unaffected. My idea is that, even if the ratio of 1:25 is fixed and strictly observed, many of the schools will take a long time to add one more teacher to the staff by really improving the attendance. In this connection, I am an actual sufferer as the manager of a school at Papanasam. The school is 500 strong with 13 teachers and one additional teacher for 13 sections, last year. The daily attendance of Standard VII is 55 to 60 in one section, when each of the five bifurcated standards is 25 to 30 in attendance. Unless the over-all attendance policy is had at the ratio of 1:25 forthwith, good work is impossible. I am afraid most of the schools cannot satisfy the suggested ratio, even if followed strictly.

Teachers' Monthly Gatherings

At every range there are an adequate number of associations under the presidency of the Deputy Inspector of Schools. These could be made better use of. A subject should be programmed monthly for exposition by teachers. They must all come prepared and the first three taken by lot at the meeting must talk on the subject. This would act as an incentive to make the teachers alert and attend meetings with preparation of the topics programmed.

Education Bulletin

G.O's, proceedings and important matters are said to be read at the Teachers' Meetings. Information could not be had in time. Oral statements and translations of the orders here and there cannot convey the real idea. Managers who are not teachers are very often in the dark, for not being in possession of verbatim copies of the G.O's and proceedings then and there. A lot of trouble arises leading to waste of stationery, unnecessary correspondence, postage and time. To obviate these, the issue of a monthly bulletin bilingually at the Divisional Inspector's level is suggested, and this may be priced nominally.

In the preparation of monthly returns, record sheets, closure of T.P.F. Accounts,

grant of leave to teachers, etc., there appears to be no uniformity in preparation and in the forms themselves. Sometimes duplicate and triplicate statements have to be sent when one will do. To aim at uniformity in procedure in the submission of any kind of return, the bulletin can play a useful part. There would be decidedly less scriptory work in schools and in offices.

Public Examinations

At the end of Standard IV (revised), there needs to be a public test, *viva voce* as well as written, to be conducted by persons selected from a panel of examiners for each range. A small group of contiguous schools could gather at a place and the number of the examinees may be about 150. At the end of Standard VII (revised), there may be a districtwise test, including crafts and games. This would be a safe guide for the parents to chalk out a proper course for their children. In point of sound education, the public examination now conducted for Standard VIII in elementary schools may be had for the pupils of the III Form also from the next year, until the new Standard VII comes into being. This would be of great help for the growth of complete elementary schools in larger numbers in villages without the need for sending pupils to far-off places for admission in Form I of a secondary school.

Sports and Games

Sports and games and histrionic activities among children firka-wise may form an yearly feature at a fixed place.

The aforesaid suggestions, far from being impracticable, would easily pave the way for aided schools to earn a good name. They really form the bulwark of elementary education as matters are. In the new set-up, aided schools are likely to swell in numbers, even supplanting board schools with no effective supervision and control. A taluk education committee is suggested for general supervision of schools co-operating with the Deputy Inspector of Schools.

Our Educational Diary

BY

'PEPYS'

10—7—58. The National Committee on Women's Education has issued the following questionnaire, (1) the difficulty in the way of the progress of girls' education at all levels, (2) the problem of wastage and stagnation in girls' education, (3) co-education, (4) the content of girls' education, (5) vocational education, (6) provision of women teachers, (7) adult and social education among women.

11—7—58. The problem of the reform of the system of examinations was discussed at the first Seminar held at Hyderabad. The examination committee was expected to formulate the general principles on which further action could be taken. Mr. Mathai, the Secretary of the University Grants Commission, said that the problem was to devise an examination system, which would be an accurate test of the achievements of students, as public examinations in India were found only to be a test of memory. It was indeed a massive problem in India. But the problem of examination could not be divorced from the subject of teaching. Dr. Bloom said that the changes in examining should be gradually introduced. He added that these might well be more than one type of testing and evaluation procedure, each being appropriate to the purpose of instruction.

12—7—58. Dr. Deshmukh, speaking in Bangalore, said that education must be adequate and broadbased, and for the purpose adequate funds *must* be found. If education was not accelerated, democracy in India would suffer proportionately.

As regards the medium of instruction, English could not be discarded at any foreseeable future, and hence its study had to receive our special attention. Basic education, he said, was a drag on the progress of primary education.

17—7—58. The Madras Education Minister said at Dindigul that the Government was considering the question of giving educational concessions and other reliefs on the basis of economic backwardness rather than on caste considerations.

x x x

Speaking on the occasion of the opening ceremony of the Ethiraj Women's College Hostel, Dr. Deshmukh appealed to public-spirited philanthropists to give liberal aid to educational institutions. He also appealed to the teachers to remember the admittedly bad financial position of the Government in the context of an overwhelmingly large number of students seeking higher education.

23—7—58. Speaking at Patna, at the Seminar on Examination Reform, Professor Mathai declared that the examination system required urgent reform. Dr. Bloom of Chicago declared that significant changes in the examination system could not be made, unless changes were also made in other aspects of University education. Students had also to be adequately prepared for it. He said that a true examination should reflect what was taught in the class.

24—7—58. The Education Minister opined, speaking at Srivilliputtur, that co-education was not suitable in the secondary stage of education, when girls were in the formative stage of their mental development. He also said (at Tirunelveli) that in the N.E.S. area, the housing problems of the teachers had to be attended first.

2—8—58. Sri Leelakrishnan of Tirupati, in a letter to the *Hindu*, has suggested that Colleges might conduct monthly examinations and send the marks to the

University. These marks, he suggests, may be taken into consideration along with the results in the public examination. 50% of the total marks may be reserved for class tests, and 50% to the public examination. The portions for the examinations should be fixed by the University and communicated to all the Colleges. This will ensure uniformity. Sri Leelakrishnan says that only this kind of linking class examinations with University control will make the students take to these examinations seriously.

(The suggestion seems to be a commendable cut-and-dry solution, and is likely to ensure regular study on the part of the students.)

x x x

Mrs. Durga Bai Deshmukh, speaking at Madras, regretted that sentimental and economic reasons were responsible for the lack of progressive women's education in rural areas.

Having regard to the urgency of the problem, she suggested that general education and training in teaching could be undertaken.

x x x

At a meeting held in Madras under the auspices of the Women's Indian Association, Dr. Muthulakshmi Reddi put in a vigorous plea for the provision of more facilities in the cause of women's education in the shape of an increased number of training institutions for girls in urban as well as rural areas. She protested against the cry that women's education at the higher stages was a waste and against reduction of the number of seats earmarked for women's professional courses.

Mr. J. D. Naick of Bombay said that even according to the revised Primary Education programme, under which only the compulsory education for age groups between 6 and 11 was envisaged, the proportion of girls was far less than that

of boys, being slightly less than 50%. Miss S. Pananadikar of Poona deplored that parents of girls, especially in rural parts, were indifferent to girls' education. She pleaded that more courses should be opened for women's education in schools like teaching, nursing etc.

Mr. P. C. Mathur of Patna said that, in framing the syllabus, due regard must be paid to the needs of the rural population. Mrs. Zora Ahmad, who spoke on co-education, said it seemed to be unwelcome after the primary stage. Mrs. O. C. Srinivasan of Kerala State deplored the existence of an unemployment problem even among teachers as a result of the raising of the teacher-pupil ratio.

Mrs. Deshmukh said that the percentage of literacy among women was only 8%. The necessity for women to enter into professions had become a reality, owing to the present economic condition and low income of the people.

(In one sense, to say that education is a wastage, be it women's or men's, may betray a poor intellect. But, in the present context of shortage of accommodation in Colleges, it has a meaning. When even in the case of men's education, it was proved to be a waste, speaking from a utilitarian point of view, it cannot be less so in case of women who pursue a purely the academic course. It will be right to curtail seats for women in Arts Colleges in the B. A. and M. A. classes. We have any number of unemployed graduate women. And for professions too, like Engineering and Veterinary Science, they may be unfit, involving as they do hard physical labour. But they must be given more seats in professions like those of the doctor, the teacher etc. for which they are quite fit and indeed may be trusted to have better aptitudes.)

EDITORIAL

Religion of Nationalism.

Sri V.K. Krishna Menon, Union Minister for Defence, delivered the Convocation Address of the Madras University on the 18th August. He then exhorted the new graduates to shun all counsels of division, from whichever quarter they might emanate, because no part of the country, no language or no religion was greater than the unity of the country and the peace of the world. He called upon them to make their own contribution by way of dedicated service to the nation and to the peace of the world. What they lacked in India was the capacity to work together and the feeling of belonging to the nation. If they could shed some of their mutual jealousies and cultivate the spirit of team work, there was nothing which they could not achieve. In our country, the burden of educating the few had been placed on the rest of the community. And it became their duty to repay the community what they got from it. And if they failed in it, their university education would have failed in its purpose.

Mr. Krishna Menon's appeal for unity and warning against all counsels of division are badly needed to-day in South India. There is really now in Madras State a movement for secession from India. And we have a feeling that the serious implications of the movement are not realised by the Union Government and the national leaders. Persistent and widespread propaganda is being carried on. Schools and perhaps universities also are brought under its influence under the specious plea of linguistic patriotism.

Nationalism has, therefore, to be preached in South India, preached eloquently and convincingly. The rest of India may need it too, but not in this measure. This alone justifies Mr. Menon's reference to nationalism as making for the peace of the world. For one of the

most potent factors behind the devastating wars of the 20th century is European nationalism. Whatever may be our immediate needs, it is therefore well to bear in mind that nationalism need not be made into a religion or elevated above all other religions.

It is time that the real position regarding national sentiment is clearly understood in India. National feeling in India is bound to be complex. It has to rest on and derive strength from subsidiary loyalties. Even in such a small country like Britain, Lord Acton found secondary nations within the framework of a single British nation. The Scottish and the Welsh qualify in this regard. We in India need not fight shy of our rich social and cultural heritage. Our leaders should not look askance at our minor loyalties. They must show interest in them, and at the same time teach us to keep them in their place. So far, however, the tendency has been to ignore, oppose or destroy them, as if the aim is to allow nothing to intervene between the individual and the leviathan of the national state. This policy has not killed parochial feelings, as expected. It has led them underground or thrown them out in spurts of violence; and there has been a great deal of hypocrisy in regard to them. What is required is a frank acceptance of minor loyalties, followed by a determined effort to keep them minor, as compared with the major loyalty of patriotism.

A proposal about practice teaching.

Professor M. Y. Bhide of the St. Xavier's Institute of Education, Bombay, has made an interesting suggestion about practice teaching in the *Journal of the Mysore State Education Federation*. It is well known that Training Colleges show considerable reluctance to admit raw graduates, and find a great deal of difficulty, if they are admitted, in arranging

for their practical work. Professor Bhide anticipates that such graduates will have to be admitted in larger numbers in the near future. He therefore suggests that the best way of dealing with the question of teachers' training is to extend the course to two years and to arrange for all the trainees to be part-time teachers in one practising school or another on a regular salary. The problem of the trainees' stipends is solved without the

burden being cast on any one. The schools will get adequate return by way of the services of the trainees as regular members of the staff. The trainees again will work under a natural setting.

The suggestion deserves to be carefully considered after its practical implications are fully worked out. If we are to go in for trained teachers on a large scale, we shall have sooner or later to make some such arrangements.

Book Reviews

SIVA-SUTRAGALU by J. Rudrappa, Retired District Judge, Gandhi Nagar, Bangalore 9. Price ordinary Rs. 3/-, glaze Rs. 4/-.

The present work is a treatise in Kannada on Kashmere Saivism. The original is in *sutra* form in Sanskrit, and istsaid to have been composed by Vasugupta in the ninth century A.D., according to some, and the thirteenth century according to others. This religion is based on the *agamas* only. A few centuries later, some followers of this religion, such as Abhinavagupta, tried to interpret the *Sutras* with the help of the *Upanishads*. Abhinavagupta has himself written a commentary on the *Bhagavadgita* known as the *Gitarthasangraha*.

According to this system, Siva is the Supreme Being. This class of Saivites has recognised thirty-six *tattvas* or principles. Of late, the Veerasaivas of Mysore have begun to study this system, and they have tried to suggest that there is a marked similarity between their religion and Kashmere Saivism,

This school of Saivism was not in existence at the time of Sankaracharya. Nor was it current at the time of Ramanujacharya. Because we do not find any references to it in any of their works. For the first time it appears in the *Sarva Darsana Sangraha* of Sayana Madhava-charya. Sri Ramanuja lived in the eleventh century A.D., and Sayana Madhava in the thirteenth century. Thus we find that these *Sutras* must have been composed either in the twelfth century or in the thirteenth century A.D.

The *Siva Sutras* have been translated into Kannada for the first time. The author has explained them in this work. He has published already two works in Kannada. They are *Pratyabhijnāhridaya* and *Lalleswari's sayings*. He has written an elaborate introduction, wherein he has explained the intricate problems of Kashmir Saivism. This work is written in a simple and elegant style and is intended for the benefit of those who do not know Kashmir Saivism. It serves its purpose very well.

M. B. Narasimha Iyengar, M.Sc.

Seminar on Orientation of Elementary Schools towards the Basic Pattern.

(From a Correspondent)

The fourth Western Region Seminar, conducted by the Union Ministry of Education, on 'Orienting Primary Schools towards the Basic Pattern' held at Bhopal concluded its one week deliberations on 17th July '58. It recommended a series of activities that could be easily introduced in all the elementary schools without involving any high expenditure. Activities connected with simple crafts, cultural and social service were properly planned out for execution. Further, ways were also suggested to minimise the expenditure on activities and their implementation in their proper perspective.

The States of Bombay, Rajasthan and Madhya Pradesh were represented in the Seminar by the Officers of the rank of Dy. Directors of Education, Divisional Superintendent of Education and Senior District Inspector of Schools. Mr.

P. C. Sharma and Mr. Nagar participated on behalf of the Union Education Ministry. Representatives of Public Schools and Anglo-Indian Education also participated in it. The Seminar consisted of forty-eight delegates in all. Miss S. Panadikar, Director of Education, Bombay, acted as Director of the Seminar, and Shri Amarnath Kaul Adalati, Principal, Govt. Basic Trs. Training College, Tikamgarh (M. P.) as Jt. Director of the Seminar.

The Seminar had two stalwarts in the field of Basic Education, Dr. S. D. Sharma, Education Minister of M. P. and Shri G. Ramchandran of Madras, at its inaugural and closing function. Besides, a message received from Dr. P. D. Shukla, Dy. Educational Adviser, Ministry of Education, proved a source of inspiration to the Seminar.

Letters to Editor

Sir,

As per G.O. No. 1985 Edn./31-10-56, secondary grade teachers, young and old, get their pay increased to Rs. 45 plus Rs. 5 in the scale of Rs. 45—2—85, the Government aiming at uniformity in the pay structure of such teachers. Even the secondary or senior basic pupil teachers who were discharged from the training schools in March 1957, get their pay at Rs. 45 plus Rs. 5 since April 1957. What applied to them must equally be applicable to the senior basic pupil trainees, who joined the training schools in June 1957 and who would be discharged next March.

June 1957 was a period, when there was no thought of the G.O. of March 1958. To apply G.O. No. 556/24-3-58 to them, starting them on Rs. 30 in the scale of Rs. 30-1/2-33, as in the case of higher grade teachers would not be fair. Justice requires that, while it is necessary to rescind the subsequent order of March 1958 in toto, the trainees who would be discharged from the training schools in March next should be given the initial pay of Rs. 50/- without bringing in the question of sanctioned and unsanctioned posts.

M. Nagasubramania Ayyar.