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"The true education is not yet conceived of amongst us. I never define anything, still it may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently."

— Swami Vivekananda.



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Constitutional Provisions and Education in three Federal SET - U P S.

By

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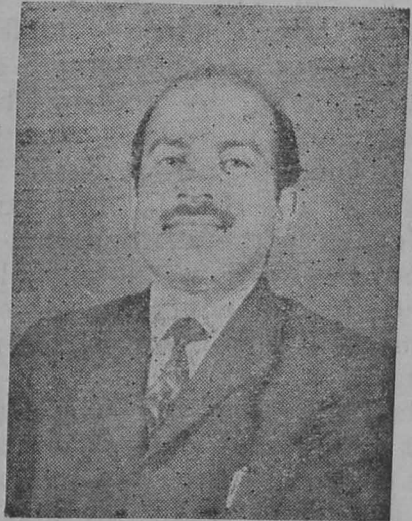
(Continued from July, 1976)

AS regards the freedom of religion and conscience, the Constitution lays that "the church in the U. S. S. R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens". Therefore, education has been completely secularized and pains are urgently taken to develop a scientific-materialistic attitude towards life, and learning.

Besides, the "Supreme Soviet of the U. S. S. R. passed on December 24, 1958, the Law on Establishing Closure Links Between School and Life and on the Future Development of Public Education."⁴

In its totality the main purpose of the Soviet Constitution is to produce a "cultured" citizen for the sake of living the "full conscious, moral life of a citizen of the Soviet Land."⁵ The changes in constitutional provisions concerning education depict a gradually increasing

"link between training and life and production." The Soviet "working



model" has many "positive aspects" for us in the Third World, particularly the equality of sexes, political-technicalization of education and social cohesion.

2. USA :

In America changes were gradually registered after the American

War of Independence, and after the normalization of conditions the "battle to establish public schools was fought and largely won in the nineteenth century. At first widespread support for universal education at public expense was aroused by voluntary groups...Under public auspices and with control located in the local communities, the people were willing to support universal schooling as a public service."⁶ By and by the decentralization of education got encouraged in the United States and so every state has its own educational pattern. But the "story of the advance of American civilization is, in large measure, the story of American education. Although the Constitution of the United States makes no reference to education, the justification for federal support of education is found in the general welfare clause of the Constitution."⁷ Actually it was as early as in 1785 when the Northwest Ordinance made the federal government to encourage and extend education by granting land and money and in today's America, the U. S. Office of Education in the Department of Health, Education, and Welfare is the main agency to work out federal government's plans and activities in education all over the country. The American interest in education is exhibited when ex-President, Lyndon B. Johnson, a former teacher, declared, "I intend to put education at the top of American's agenda...I make no apology today for continuing to be an unabashed partisan of education". So inspite of great diversity among the states in America, the Americans have laid that the access to education is a civil right by ensuring "right of all Americans to equal opportunity to be educated to the full-extent of their human talents."

The spirit of 'equal opportunity for all' greatly pervades the American thought and practice. Therefore, it is laid that "from the belief in the equal dignity of all men, a demand for equal opportunity for all men logically follows.....For some Americans, however, barriers to personal advancement have never fallen. The children of migrant farm laborers,... Negroes, Puerto Ricans, American Indians or Mexican Americans have not had the same chances for personal progress as have most American children".⁸ In recent years many changes have come. The year 1964 saw the federal legislation in the form of the Economic Opportunity Act and Civil Rights Act to curb poverty and thus extend education. A year later, there was unprecedented legislation when the Elementary and Secondary Education Act was passed. In spite of these and other mile-stones on the path of educational progress, there is a need that national legislation should be supplemented by state and local bodies to equalize educational opportunities for a huge sample of disadvantaged population of children and adults. As the states in America are not equally conditioned, there is bound to be inequality in educational opportunity, although federal funds float from the Congress to the states,

But apart from this, the other side of the picture reveals that recently the President's Report of the Commission on Campus Unrest (established on June 13, 1970) among other things laid that like, "the President, the governors of the states should hold meetings and develop contacts through out the school year to further the cause of reconciliation. Like the President, other federal, state, and local officials must be sensitive to the charge of repression and fashion their

words and is in a manner designed to refute it”⁹

The flow of federal grants from the Congress to the states is rapid for the promotion of research and development. The U. S. Office of Education is trying its best to help education through fiscal aids and organizations like National Science Foundation, the NASA, Presidential commissions, the U. S. Supreme Court and the like. But still there are hurdles in the development of federal programmes in education. The late President Kennedy warned his nation, “that additional resources, meaningful encouragement and vigorous Leadership must be added to the total effort by the Federal Government if we are to meet the task before us”. The federal government needs to become more active to reduce confusing variety in educational set-ups from one state to another state, from north to south and the like. Negro education is a poor show in America, as millions of Negroes are caged in urban ghettos particularly when the number of Black students in America may be larger than the total number of students in Britain. But still the country’s “Know-how” and affluence can certainly equalise educational opportunities, when she really means business. The American priority on “the development of the individual”, the development of scientific potential and ‘let best brains win; have great relevance for the people of developing countries to “lead them from darkness to light.”

3. INDIA

After the dawn of Independence in 1947, the Constitution came into force on 26th January, 1950, as an embodiment of the aspirations of the people of India, accepting democracy as a way of life. The Constitution

provides a number of Fundamental Rights and other provisions to encourage education. But primarily the Constitution wishes, among other things, to make all citizens enjoy privileges for material and moral perfection, without any consideration of caste, creed, religion or language.

Indian Constitution believes in equality of opportunity. “Article 19 provides that there shall be equality of opportunity for all citizens in matters relating to employment or appointment in any office under the State. No citizen shall, on grounds only for religion, race, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the State.”¹⁰ The right to freedom of religion is also granted to Indians under Article 25, where “(i) All persons are equally entitled to freedom of conscience and the right freely to profess, practise and propogate any religion, subject to considerations of public order, morality and health.....(ii) Every religious denomination shall have the right to establish and maintain institutions for religious and charitable purpose to manage its own affairs..... (iv) No religious instruction shall be provided in any educational institution wholly maintained out of State funds. But this restriction shall not apply to an educational institution administered by the State.”¹¹

The constitutional provision on cultural and educational rights ensure that “any section of citizens residing in the territory of India or any part of India having a distinct right to ensure the same. No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them.....

all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority....."¹²

The Fundamental Rights guaranteed by our Constitution are natural because they are universally regarded as essential for good life. For the fulfilment of the dream of socialistic pattern of society, right to equality, is a must. Our backward people, including Adivasis of M P., Bhils of Rajasthan, Gojars and Bakerwals of Himalayan range, Nagas of Nagaland and Harijans have yet to derive equal benefits of our changing society. For a multi-religious country like India, secularism should be further strengthened. Secularism is a hall-mark of our progress and growth. Indian Muslims have to give up their seclusion and come into the mainstream of national life, by embracing modern educational pursuits for greater happiness and utility. Therefore in the context of cultural and educational rights in the Constitution, the late Dr. Ambedkar has remarked that the "object of these rights was to see that if there was a cultural minority which wanted to preserve its own language and culture, the State would not, by any law, impose upon it any other culture which might be local or otherwise". Here the Constitution wishes to evolve a composite culture to preserve the seeds of variety in our national culture.

Under the Directive Principles of State Policy, three types of principles, namely, socialistic, Gandhian and liberal have been provided in the Constitution and these have the

public opinion as a real sanction behind them. These recognise equality of sexes, right to education, promotion of educational and economic interests of the weaker sections of the people and above all, a compulsory education for all children in the age group 6-14 years.

CONCLUSIONS AND COMMENTS

No constitutional provisions concerning education, directly or indirectly in the three federal set-ups of USSR, USA and INDIA, can be valid for all times to come. A constitution has to be dynamic to make necessary and timely amendments, to suit the changing circumstances and the developments in science and technology. While surveying the three federal countries the purpose is not "to determine whether one system of education is better than another, nor have any standards yet been developed for such determination... The essential contribution of comparative education is to enrich and ructify ideas and thinking."

The Soviet Constitution was amended occasionally to ensure universal compulsory education (now 10-years), emphasise polytechnicization of education, and strictly maintain equality of sexes. We in India have not been able to fulfil our constitutional provisions of providing free and compulsory education for all children until they complete the age of 14 years, although our republic is completing its twenty-fifth year of life. Pressures of economy and 'population explosion' have up set our planning. Besides, we can not claim to have a very uniform pattern of education for the present, but if everything goes well, the new pattern of 10+2+3 may ensure a uniform system of education in the country and at a future date constitutional aids may also be employed to work

out a uniform educational ladder. But like the Soviets we can-not strictly separate school from the church. Like Americans we allow religious endowments to run their educational concerns, where some of these are not financed out of the state exchequer, and it depends upon the nature of the denominational institutions.

Education in India is a state subject and as such each state, like other American states, is free to shape its education in its own fashion. Just as there is inequality and imbalances in American education, in the nearly-same sense we have inequality and imbalances in Indian education. The educationally backward states of M. P., Bihar, J & K and the like cannot be compared with educationally advanced parts of the country, namely, Kerala State and Delhi Territory. What is true of American Negroes is equally true of Indian Harijans with regard to their educational and other backwardness. Some caste Hindus still wish to give a low status to the traditionally suppressed Harijans and likewise many white Americans have a psychological and sociological aversion for their Black Negroes. So constitutions of the two

countries have to become more potent and forceful to uplift the down trodden sections of society and take them nearer to the goals of health, happiness and friendship through strong educational and allied legislation.

Away from the constitutional provisions, there is need for a better on-the-spot experience and understanding of foreign educational system and other benefits through 'teacher exchange programmes', so as to improve "Half Our Future", particularly in India which is a leading country of the 'Emerging World', eager to maintain friendly Indo-Soviet and Indo-American relations on the Principles of U. N. Charter and in the interests of good international relations, ensuring "a better education for a better tomorrow". Therefore, let us strive hard to fulfil C. P. Snow's (the famous British author-Scientist) observation of bringing "education to an enormous slice of an enormous country and to remove it from the privileges of a small elite" through constitutional and allied remedies, with the intention of making world happier and richer.

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The Conception of a True Education

By

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Lecturer in Philosophy, Andhra University, Waltair.

TRUE education is a continuous process from an early life to a later life. Some people think that education will stop with school life. But it is an erroneous idea. Education is a life long process. Man has a plastic nature. He has a nature which is unique to him. The distinction, between the lower beings and human beings is that human beings are rational beings. The lower beings do everything instinctively. Human beings do things basing upon their intelligence. Animals, birds and insects need not learn anything. They do things automatically. Human infants depend for a considerable period on adults. They depend on parents, teachers and other members of society. Parents protect them by feeding, giving clothes and educating them. Till they grow older and become economically independent it is the duty of the parents to look after them. Human life is a typical one. In the beginnings of human civilization man has a simple life. He was living on alms and raw meat and wearing barks of trees. Moreover he was living under trees and in the caves. But civilization was gradually developed. Man began to develop various utensils and tools. Fire was discovered. In the beginning there were only stone weapons. Later on metals were discovered.

With the help of metals instruments were built up. Then gradually agriculture was started. Orchards were built up. In the early stages there was only limited population in the world. People were living in small groups in the hills and forests. Gradually villages and towns were built up. The people began to instruct the techniques of growing fields, and the methods of hunting to the youngsters orally. More-over the various methods of building tools of civilization were also being instructed orally. Gradually the printing press was discovered. People began to write books on various problems. In the beginning there was no formal educational training. As time passes people began to instruct the skills and techniques to the youngsters organising classes.

In the beginning some experienced teachers were instructing lessons to others. Only single individuals were teaching orally to the students the various skills. Gradually schools, colleges and universities were started. How the educational training was being carried on? It was carried on by some method. What was done in the educational training? The individual's body, mind and spirit were trained. Education is a continuous process. It will help for the complete development of the individual. A

true education is that one which will help for the integrated personality. What is needed for modern man is a completion of all aspects. Man is not an isolated being. He is a social being. An absolutely isolated being can never exist. If at all exists he must be either an angel or a beast, there are only two alternatives. In order to survive in society, man needs many social skills. He must learn how to move in society. He must be able to understand the ideas expressed by others. There will be this interaction of the person with the other person for various reasons. He has to know how to get food, shelter and clothing. For this purpose he has to receive educational training from schools. In order to survive in society one must know how to make his livelihood. He must know how to do things for himself. There are different professions. These professions are various types. Some professions are simpler ones. Some are complicated ones. The individuals are trying to do things in various ways. In order to acquire their livelihood the individuals are trying to do so many things. There are so many professions. These professions are of different types. They range from simpler professions like carpentry, weaving and spinning to Industrial Engineering. It is necessary for us to know about the different professions. Especially there are some essential factors to be known. Formal educational training has been developed. People were taught how to read, write and speak on problems.

Knowledge is an entity. There are different branches of knowledge. People began to know about nature, life, society and culture. In addition to they were trying to know about the truth, beauty and goodness. Man is not satisfied when he knows something about all these things. He

is also trying to know about the reality. In this way different branches of knowledge have been developed. Classes were organized. Teachers began to teach these different subjects. Sometimes single teacher was teaching different subjects. Later on a single teacher was teaching a single subject. Formal educational training began to be organised in various ways. The Western educational training was in one way. In the beginning knowledge was developed in classical languages only. In the Western countries Greek and Latin were used as media of instruction. Gradually classical languages were abandoned. In their places regional languages like English, French and German were used in the Western countries. In the Eastern Countries like India Sanskrit was used in the beginning as the medium of instruction. Afterwards knowledge was being developed and disseminated in regional languages in India. There was a type of education in our country. In the beginning there were Ashramas and Gurukulas. In Ashramas Rishis were teaching the disciples. In the Gurukulas individual teachers are imparting knowledge to different disciples giving shelter, food and clothing. The Gurukulas used to have some properties like sheep, cattle and fields. The teachers were asking the disciples to look after the sheep, cattle and fields. With the income derived by looking after the above ones the Gurukulas were being maintained. There were famous universities in ancient India such as Nalanda and Taxila. In these ancient Indian Universities different branches of knowledge were taught. There were special methods of instruction. Students were receiving better attention. But in ancient India sciences were not developed in an elaborate way. The subjects like literature, history, philosophy and religion,

were studied. Moreover the subjects like archery, architecture and medicine were also studied. In the medieval times and afterwards there was the influence of Muslims on the educational training. The study of Arabic and Persian were carried on. Most of the other subjects were also studied. When the East India Company was started the British influences were incorporated into the Indian formal educational training. Gradually the western system of education was introduced. Colleges and Universities were started. The first three universities were started in Bombay, Calcutta and Madras. In these three universities the Western system of education was introduced. In the beginning the first Indian universities were modelled after the pattern of London University. The training in the early universities was intended for making clerks to assist the Government. But gradually the system was changed and intended for training people for different positions. Before and after independence many universities started. Now it is necessary for us to know about the different branches of knowledge that are being studied in the higher educational institutions. The fields such as Physical sciences, Natural sciences, Social sciences and Humanities were included for study. Moreover professional subjects like Engineering, Medicine and Law were being carried

on. The applied sciences were also developed. The pupils are being educated in the educational institutions. They are trying for uplifting the nation. Our Government has to invest much outlays on education like in the Western universities. Then there will be good progress in the country. The illiteracy should be eradicated. The educational training must make people self-reliant and self-supporting. What is important to know is that the educational training must make the individuals balanced individuals. It should make them prosperous individuals. Finally the educational training must make the pupils, as good citizens. When there are good, self-supporting and self-reliant individuals in the country, there will be stability, orderliness and peace in our nation.

CONCLUSION :

Gandhiji said that there is what is known as true education in his works. True education is not of temporary duration, but it is wholesome and complete in nature. In Gandhiji's view the end of all education should surely be service even while the pupil is studying. The pupil should consider his educational career as a rare opportunity which is to be utilized for developing balanced and integrated personality full of noble values.

Are you a teacher?

If so, read

TEACHERS' STATUS IN INDIA

102 Pages, 4 Chapters, 75 References Rs. 6. First Edition : 1976

by **I. Satya Sundaram,**

Lecturer, 10/156, Balaramunipet, MACHILIPATNAM (A. P.) 521 001

Need of the Guidance for Gifted or (Talented) Pupils

By

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THERE is no nuisance in this world than a boy at the age of 14. It is a period of stress and strain, storm and strife. It is the time for breaking away from childhood and embarking upon new behaviour patterns, attitudes and roles. This period is characterised by changes which confront the individual with new developmental tasks in the area of his intellectual, social, emotional, moral and physical development. The effectiveness of learning to cope with these problems influence subsequent behaviour and may leave an enduring impression on the personality of the individual. But the academically talented pupils may have, in addition, special problems of their own.

Are the academically talented boys and girls are able to cope up with the problems encountered by them in their school environment.

There has been vast quantitative expansion in secondary education especially in the rural areas since independence. But we find there is a disparity in the quality of secondary education between rural and urban areas. The disparity is due to a variety of the following causes.

- a) fail to attract competent and well-qualified staff and retain them.

- b) the provision of facilities is also inadequate due to economically and underdeveloped country.
- c) neglecting the talents of rural pupils and unstimulated.
- d) poor motivation of pupils and staff.
- e) absence of provision for individual differences i. e. courses matching the aptitudes of the 'pupils are not offered.

So the secondary school leavers who are not in a position to take up jobs have not had training appropriate to their abilities and aptitudes. Thus they swell the numbers of either the unemployable or the Arts courses in colleges.

In our public school system all the pupils are thrown together en masse in the same classes disregarding the range of their abilities and the diversity of their aptitudes. This leads to wastage of talents and academic frustration.

A school is not merely a place where the pupils enter the class and leave before and after the bell rings. Many behavioural changes occur among the pupils in the classroom. So the classroom plays a Pivotal role in moulding the personality of the

individual. Because our schools are over-crowded and cater to a heterogeneous population, the teacher cannot concentrate and give individual attention to all pupils. Normally the teacher lays emphasis on the average and below average pupils which in turn leads to the neglecting of the bright and the gifted. Thus we are unable to identify and stimulate the gifted.

Neglecting the bright and the gifted is a personal wastage for the individual and what is more constitutes National wastage.

The bright and the gifted are badly needed to play leadership roles in all walks of National life when they grow older. If we could identify and develop the talent-potential of these pupils, we can accelerate the pace of our National growth and development. Teachers must be trained to spot and develop the gifted.

Every society needs the gifted for playing leadership roles. The school, the parents, the community and the authorities have to play an important role in preventing such wastage and frustration due to problems encountered by the pupils in their personal, social and academic life.

In the opinion of the report of the Education Commission, Guidance and Counselling should be regarded as an integral part of education, meant for all students and aimed at assisting the individual to make decisions and adjustments from time to time.

Regarding guidance at the secondary level the report says "Guidance at the secondary stage should among others, help in the identification and development of abilities and interests

of adolescent pupils. The ultimate objective should be to introduce adequate guidance services in all secondary schools with a trained counsellor incharge of the programme.

More specifically it emphasizes the search for the development of the talent.

1. The search for talent must be a continuous process, pursued at all stages but the secondary stage is the most crucial.
2. In addition to the programmes of enrichment and advanced curricula, a variety of extra programmes should be organised for the talented such as summer schools, visits to places of educational interest and provision of hostel and day centres for those whose home environment is not conducive to study.
3. Teachers should be oriented to the special techniques of dealing with the talented children, especially to the need for providing an atmosphere for free expression and creative work".

The guidance services are to help the young pupil to solve their personal, emotional, social, physical, academic and intellectual problems.

Achievement is related to adjustment. If an individual has adjustment problems inspite of his potentialities, his achievement is likely to be poor. This under-achievement leads to frustration and depression which in turn leads to unhappiness not only to him but also to the people around him. It has been found by many investigators that, had guidance been made available to those who were classified as underachievers, they would not have been under-achievers and the level of National wastage would not have been so high. The extent of wastage of innate potentia-

lities on account of lack of guidance can only be imagined.

This can be done at least to some extent, if we can make all the talented and gifted pupils better adjusted so that they can use their abilities in worthwhile direction. This implies that guidance services must be instituted for identifying and stimulating the gifted.

In a poor country like India, to provide guidance services in all schools and to give guidance to all pupils and especially identifying the talented and giving them necessary guidance is a colossal task.

Individuals differ from each other. Every talented or gifted pupil has problems of his own. It is the duty of the guidance Services to identify, educate and counsel bright and gifted pupils. The basic concern with regard to these pupils is to help each individual, develop his potentialities to the full.

The term gifted includes not only those with highly generalised abilities but also those with a variety of specific abilities. Those with specific abilities also experience many adjustmental problems and need adequate guidance. The above concepts may be relatively new to a number of educators for the assumption has been that able students can readily resolve their own problems and that their accelerated learning rate is the only aspect to be cared for.

On the contrary many gifted often have problems, solely on account of their special abilities. They may learn at an accelerated pace, but social and emotional development may not keep pace with their intellectual growth. So guidance personnel have a unique role in helping talented and gifted youngsters bridge the gaps in the development of the various dimensions of their personalities and in providing appropriate programmes and environments for their growth towards self-actualisation.



INDUSTRIAL DEVELOPMENT IN ANDHRA PRADESH AND GENERAL PROBLEMS

BY: Dr. RAM K. VEPA, I. A. S.

The book is broadly divided into two parts: the first refers exclusively to Andhra Pradesh and deals at length with the story of its growth in the last ten years and on several aspects of this growth such as Small Industry, Rural Industry, Large and Medium Enterprises etc. There is a chapter on the Medium Industries Development Programme of Andhra Pradesh Industrial Development Corporation with which the author was closely connected. The second part deals with general problems of industrial development in the country such as the small industry programme, industrial estates, impact on National integration etc..

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The Teaching of Poetry

By

Shri Shamsuddin,

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POETRY is closely related to life. Man may live in palatial buildings of the town with all their comforts. But his life without Nature, is no life at all. Even the present age of science does not make life complete, unless it is associated with Nature and poetry. Poetry is the delicate means by which the humanity of men is kept alive and awakened.

It is difficult to define poetry in words, just as it is difficult to define 'life' and 'love'. However, people from far and near, both in the East and West, have made efforts to define poetry in their own way. Some say that "poetry is the expression of inner life". Acharya Mammata says, "That construction which is faultless, full of virtues and adorned with alankaras is poetry." Sahityacharya Ambika Dutta Vyas says, "Poetry is something which gives the happiness of life beyond life." Shyam Sunder Das, the great Hindi writer, says: 'Artistically beautified language which gives expression to feelings is poetry'. Literary persons from West too have tried to define poetry in their own way. For example, Milton says, "Poetry is simple, sensuous and passionate". Coleridge defines poetry as "The best words in the best order." Arnold says: "Poetry is at bottom a criticism of life". Wordsworth

calls it at one place, 'wisdom married to immortal verse,' and at another place, 'choice word and measured



phrase above the reach of ordinary man' and so on.

Though the above definitions touch different aspects of poetry, none of them expresses the idea of poetry as a whole in one single definition. Some give importance to the artistic expression, some lay stress on the expression of feelings and some others stress on the happiness derived from poetry. Keeping in view all the above aspects it can be said; "Poetry is the beautiful expression of life and the universe, which soothes, recreates

and uplifts life to a higher standard". Influences of the life and the world give new experiences to the poet, and he in his turn carries those experiences to the hearts of the readers by his poetry. Poetry has the power to move the hearts of the readers, to create pictures before them and to make them feel and experience the same feelings which the poet felt while composing poems. Poetry also gives advice in beautiful words. Even the cruelest persons are found to have been moved with a single line of an effective poem.

The ultimate aim of poetry is to give inner happiness to the heart and the teaching of poetry strives to fill the hearts of children with this happiness. Happiness here, does not mean mere recreation or entertainment. It is the real happiness which is derived as a result of the experience of 'Truth', 'Piety, and' 'Beauty' found in the poetry. For a moment, man is lost in the world of beauty and happiness. Poetry also sublimates the feelings of people and thus raises them to a higher standard of life. The poet expresses his experience in the form of words, and readers, with the help of their imagination, try to convert these words into images before their mental eyes. Thus poetry also aims at developing the power of imagination.

Keeping the above aims in view, a teacher has to teach poetry to a class of children. This is not an easy affair. The teaching of poetry is quite different from the teaching of prose. It requires extra qualification and ability on the part of the teacher to teach poetry successfully. First of all, the teacher of poetry should himself be a lover of poetry. He should be highly receptive to the experiences and imagination of the poet and be thoroughly absorbed in

them before he comes to the class to convey the same to the hearts of children. In other words, it can be said that the teacher of poetry should be very sensitive and emotional. He should be able to appreciate a poem himself before he makes an effort to make children appreciate it. Similarly, the teacher of poetry should always be inquisitive to learn and search for new things. The literature of the world is rich with beautiful Poetry. Only it requires love and curiosity on the part of the teacher to learn it. The teacher of poetry should also be very proficient and expert in the art and technique of poetry teaching. For this, he should not only be well qualified academically, but should possess ability to teach poetry successfully. If he is an efficient teacher, he would make poetry lessons most interesting to the children, or else they may turn out to be bitter drinks forced down the throats of students.

In teaching poetry, the teacher has to carry the message of the poet to the students. He has to make them feel and experience the same things which the poet felt at the time of composition of the poem. He stands in between the poet and the students only so long the students have not appreciated the poem, and once they appreciate and realize the beauty of the poem, the teacher leaves them absorbed in the world of the poet and he no more comes in their way. Thus the duty of the teacher lies in his art of bringing children close to the poet. This is what the teacher does by his fine art of reading the poem emotionally. He does it not only once or twice, but as many times as he feels necessary to arouse poetic appreciation in the hearts of the students. Poetry has essentially to be heard and can be

enjoyed through the medium of the ears only. To carry poetry to the hearts of children, the teacher has to read it in the most emotional and beautiful way. Similarly, the teacher should always take the whole poem as one unit. He should not break it into pieces, or else there will be obstruction to the appreciation of the poem.

The teaching of poetry thus involves one important emotional process, and that is poetic appreciation. The success of the poetry teacher lies in arousing poetic appreciation among students. Poetry is the expression of heart of the poet. But when others read or hear it, they start feeling that it is also the expression of their hearts, and they start getting pleasure and enjoyment in it. This is termed as 'Appreciation' in poetry. Appreciation is connected with language, but in poetry the emotional aspects become predominant over the intellectual aspect. Of course, the intellect helps and guides the emotions to decide the values of life. At times, it also helps to increase appreciation. For example when the recitation of poetry is going on and one is enjoying the beauty of its tone, if one is also well versed in the knowledge of language and technique of poetry, he will get double the enjoyment and will have greater appreciation of the poetry. The same is the case with music. A layman also gets enjoyment out of it, but a man with knowledge of the art of music, will get greater enjoyment in it. Appreciation can be of different types. When truth is appreciated, there is intellectual appreciation; when virtues are appreciated, there is moral or ethical appreciation; when beauty or art is appreciated,

there is aesthetic appreciation and so on. The test of poetry lies in its appreciation and the success of poetry teaching depends on its proper appreciation by the students.

To conclude, it can be said that the teaching of poetry is a very delicate affair. It needs more of heart than intellect and more of emotions than wisdom. In fact, teaching of poetry is like love-making. One has to be very cautious and careful on this path, as the least mistake may cause hazardous effects. The teacher should also be very cautious while dealing with this delicate affair of teaching poetry. If dealt with properly, it can really give heavenly pleasure, peace and happiness to the persons who learn poetry.

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The Teaching of Prose

By

Shri Raj Narain Vajpayee, M. A., (Eng.) M. A. (Pol. Sc.) B. Ed.,

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DR. M. I. Kaji in his article 'Some Innovations in Language Teaching' (Educational India July-August 1975) emphasises that the teacher should frame his objectives of teaching prose having in his mind certain ingredients of a prose portion of the text book-introducing the pupils to the history of literature, different trends therein, style of different Writers, forms of prose etc.

In my view the teacher is not to frame his objectives of teaching prose in the light of ingredients pointed out by Mr. Kaji. The prose text book is a means to an end and not an end in itself. The end of teaching English in schools is to impart the basic skills of language i.e. linguistic skills of understanding, speaking, reading and writing. The students are expected to understand, speak, read and write about 275 basic phrases and sentence patterns.

The students practise the sentence patterns orally in the class and then learn to read them from the board and the text book. The teachers, therefore, should not stress on the content of the lesson but on the language in which the content is presented. Prose is not a matter of fact rendering of ideas and thoughts. It is the art of selecting the most appropriate words and arranging

them in the most appropriate manner. The teacher teaching prose text at secondary level is to teach the pupils new structures and new vocabulary items occurring in the lessons. He is to make the students able to answer questions and to develop the skill of silent reading. The teacher should get the pupils trained in the structure occurring in the lesson. By meaningful situation he should present the structure and by getting its drill the teacher would be able to get the students in automatic habit of using it. In this process the students would not sit like passive listeners. Nor the teacher would go on speaking and reading. The students would take an active part in using the structure in surrounding situations. Accuracy of sentence structure is the Principal aim of language teaching rather than mastery or fluent use of wide vocabulary. Let the students drill the structures by means of substitution table technique and oral work.

As regards the vocabulary the teachers are to be very clear that two types of vocabulary are added while teaching English language upto Higher Secondary stage—essential vocabulary and recognition vocabulary. The recognition vocabulary is made of those words which the pupils can recognize and understand in their

(Turn to Third Cover)



Remydying Intellectual Poverty

TODAY we, in India, are suffering from at least three types of poverty, i. e., material, intellectual or mental and cultural, and moral or spiritual. On the material front our basic needs of life like food, shelter, clothing are being denied to the increasing number of people. Failure of crops, occurrence of floods and other calamities accentuated our poverty indicating a great defeat of ours on the economic front. This has resulted in the corrosion of our intellectual and spiritual life. Our capacity to think and to change the surroundings to make it more congenial for our growth has depleted to a very low and damaging level.

INTELLECTUAL poverty which exists today and which is on the increase is a process started long ago in the history of ours when educational and cultural life was denied to the majority of the people in our country. During British regime because of interaction with science and technology on one hand and with modern ideas of democracy on the other, there was a slight spurt for some time in our intellectual activity and this is sustaining us at present but at a very low speed; as a result most of the people are

drowned in the spectre of ignorance, illiteracy and superstition.

ONCE the struggle for intellectual renaissance begins, then the fight against material and spiritual poverty also begins. It is repeatedly stated that our education which should aim at all-round development of personality of an individual is today still to achieve its own aim. We are ourselves, in addition to antisocial forces, sabotaging our own struggle for achieving the objectives of education. We are not clear about what type of society we want to build. In order to make education to serve to develop rationalism, creativity and humanism, its social aims must be clear. Our constitution has explicitly stated that we want to build up a democratic, socialist and secular society. In order to achieve this, our education should be so restructured that after getting such education, youth in the country work hard and act concertedly to build up such a society. It is correctly stated that students of today are the hope of our country. But if they are exposed to an education which serves to maintain a climate of inequality, injustice, happiness and development of a few, their

training cannot enable them to build up a new society. Since today's youth is trained in philosophy of exploitation, philosophy of inequality and social injustice and in behaviour and methods of action unfavourable for building up a democratic society; a society where all are equal, all get equal opportunities to develop their faculties and to lead a happy life cannot be built by them. Thus, acquisition of proper knowledge, cultivation of democratic habits, recovery and inculcation of faith in principles of equality and social justice are the essential requirements, if we want to bring about a revolution and restructure our society for happiness and peace for every individual.

FROM this it will be clear that students will have to wake up, see the traps in the existing educational system, change their personal habits and behaviour, cultivate democratic and scholarly habits, look after their health properly, and simultaneously wage small struggles for awakening others, building a new system of education, fighting against their own feudal and capitalist habits and behaviour, as well as of others, and also for training themselves in strategies of struggle against day to day injustices and exploitation. Hence, when we are successful in bringing about small changes, the struggle for change reaches a stage when cumulative effect of small changes leads to a big change or revolution. As a matter of fact, revolution is a

part of evolution because when quantitative change leads to a qualitative change, revolution of a sudden but fundamental change takes place.

SCHOOLS should teach us how to change ourselves bodily and intellectually by training us in personal hygiene, health, individual and social behaviour. They should train the youth for thinking, for asking questions and for seeking for answers. These habits must get further strengthened in the colleges so that after college education we become quite rational, creative and humanist so that when we enter to work in any walk of life, we understand the problems, work for their solution efficiently and intelligently and treat others justly and respectfully. Unfortunately no one has realised the revolutionary nature of activities in classrooms. Instead we are neglecting the fact that class-rooms should be used by teachers and later by both teachers and students to train themselves to struggle for building a democratic, socialistic and secular society. Activities at home and in hostels should strengthen our efforts in the class-rooms.

OUR realisation that knowledge is power can only enable us to get more and more, and deeper and deeper knowledge. Teachers must occupy the role of a master-mind in bringing about social change through education. Students and parents should help and cooperate with the teachers

in carrying out their national responsibility. To say that students stay with us only for 4-5 hours a day and so influence of teachers cannot last long or cannot effectively mould the students into the desired type of citizens is not to understand the philosophy of teaching and mechanism of its action. To take a parallel, although bad one, a virus or a bacterium after staying for a short time in a small part of the body makes a man to suffer from the disease through out his life and from pain throughout the body. Therefore, let us look to education first of children of 3-5 years old. They are most neglected in our country. Children when they reach the age of 5 + should be allowed to join the primary school. Here again children should be helped and properly guided to develop their intellectual faculties, social faculties like love and respect, consideration for others, as well as personal faculties.

STUDENTS have to be encouraged and helped to develop the habit of self-study, study in advance and mutual study so that knowledge which we impart during fifteen years of school and college life may be gained in short duration since knowledge is doubling every ten years and we must keep pace with it for solving our problems and making our life safer, happier and nobler in years to come.

ALTHOUGH education is a slow process when left to itself as we are experiencing today, it can be made a very much accelerated process for a social change. It is possible if we adopt formal as well as informal methods of education to enlighten our people in villages and fields, factories and places of education, in offices and localities and places of worship to the need of changing ourselves and our society for better life. He who changes himself can try to change the society. He who has faith in principles of good or democratic life can live such a life and create it for others to live. This will raise our moral stature to build up moral leadership in the society. Therefore, educating every individual is a revolutionary programme.

— K. B. Deshpande

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“CARDINAL’S COLLEGE” — 451 YEARS OF CHRIST CHURCH, OXFORD

By The Very REV. HENRY CHADWICK,
Dean of Christ Church, Oxford.

Four hundred and fifty one years ago (on 15 July 1525) the first stone was laid of a new college in Oxford, southern England, munificently founded and endowed by Thomas Cardinal Wolsey, Archbishop of York, formerly Fellow of Magdalen College, Oxford.

The early 16th century was an age of high enthusiasm for the new learning of the Renaissance—a time when a wandering scholar, put in the stocks as a vagabond, could gain freedom simply by quoting the “Eliad” to the local schoolmaster and when rich men wanted to perpetuate their memory by educational foundations.

It was also an age of disillusion with the old houses of the religious orders, so that for more than a century before Henry VIII monastic endowments had from time to time been converted to educational purposes and men felt about the number of monasteries as they have lately felt about Victorian railway lines; they seemed too numerous.

The Transience Of Power

Cardinal Wolsey had no difficulty in obtaining leave from Pope and King to suppress the ancient Augustinian priory of St Frideswide by the city wall on the south-east side of Oxford and 20 other houses also to provide land and a large income for the new foundation, to be called “Cardinal’s College”. The whole foundation was ruled by a dean and 60 “canons of the first order”. Four “censors” were to maintain discipline among the pupils (called “canons of the

second order”). Four professors were to do the teaching.

The new college had an uncommon resemblance to the monastery that it

Christ Church, Oxford, founded by Cardinal Wolsey in 1525, is 451 years old this year. First known as “Cardinal’s College” and magnificently endowed by the great prelate, it was later reformed by Henry VIII. The Dean of Christ Church recalls the many famous men associated with the college, including the eccentric maths don C. L. Dodgson, author of “Alice in Wonderland.”

replaced, save for being richer and having more young men about the place. Dogs, ferrets, hawks and singing birds were not allowed in college. Dice, knucklebones, cards and skittles were also banned. In the dining hall conversation had to be in Latin or Greek.

Perhaps with some presentiment of the transient nature of political power and in uncomfortable awareness of the enemies who envied his wealth or hated him for having risen high from humble origins, Wolsey was impatient to see his college completed and large sums were rapidly expended. By the time of his fall in 1529 the builders had completed the great kitchen (which still preserves its original gridiron), most of the noble dining hall and substantial parts of three sides of the Great Quadrangle on the east, south, and west.

The north side was intended for a new chapel which was never built. The exquisite Norman Priory-church was shorn of three bays in the nave to make room for the Great Quadrangle but otherwise remained to serve as the college chapel. Wolsey's armorial bearings were put on the walls and into the glass of the Hall. The intended cloister round the Great Quadrangle still remains uncompleted today.

Cardinal And King

Wolsey's fall deprived the infant college of all its endowments, though he pleaded for its survival with tears. In 1532 it was refounded by Henry VIII on a much smaller scale. Finally in 1546 Henry VIII began yet again, this time following a plan Wolsey himself had foreshadowed, linking the college with the newly created diocese of Oxford. The King turned the old priory church into the cathedral which it remains to this day.

Henry's foundation was given the new name of Christ Church and entrusted with revenues greater than even Wolsey had bestowed on it, to be retained on condition that the dean and chapter maintained a full staff for the cathedral.

Although Henry took over the college, changed the name and sought to eliminate the very memory of Wolsey's association, in fact the cardinal and his hat have remained prominently in evidence on the college buildings. The dining hall places Holbein's portraits of Henry VIII and Wolsey side by side. Otherwise Christ Church (unlike its sister college, Trinity, in Cambridge) possesses few visible signs to remind the visitor of the King but much to recall its founder. A few decades after Christopher Wren completed his bold Tom Tower (1684) to house the great bell "Tom", the statue of Wolsey was put on the outside of the gate, Queen Anne on the inside; not King Henry.

Yet Henry VIII's constitution, which gave the King two things for the price of one, survives. Christ Church remains

unique in being a single institution with two functions, cathedral and college. The head of the college is still the Dean of the Cathedral, the majority of the canons are professors and the dons retain the old title "students" rather than "fellows". Within its venerable walls have come Philip Sidney, Robert Burton, Richard Hakluyt, John Locke, William Penn, Pusey, Bucland, Canning, Peel, Gladstone, and many other names of English history.

There is now, as there always has been, an international element among both undergraduate and graduate members of the college. Seventeen members of the house helped to found Canterbury colony in New Zealand and gave their college's name to its principal city: and Christ Church has been a kindly mother to many statesmen, not only of Britain but of other lands as well—producing 15 prime ministers since 1763 among the most recent being Sir Anthony Eden now Lord Avon and Sir Alec Douglas—Home now Lord Home and retaining a living tradition of public service.

Alice In Wonderland

In the 19th century H. G. Liddell was dean from 1855 to 1891, while the mathematics don, C L Dodgson (Lewis Carroll), told tales of Wonderland to the dean's daughter, Alice. Dodgson was the soul of kindness to many little girls (two or three of whom are still alive in 1975 to recall him) but difficult to his colleagues in the university. Shy, austere and precise to the point of hair-splitting pedantry in the exact use of words, he was an angular figure in the Christ Church senior common room, remarkably like his own Red Queen.

Where the "little misses" found him a lover of extravagant absurdity and endlessly delighting in his favourite hobby of photography, his fellow-dons experienced in him a stiff conservative and puritan repressor, self-conscious of his dignity, always ready to be cantankerous. And as soon as his little girls pas-

(Continued on page 48)

REVIEWS

The Literary Criticism of SRI AUROBINDO by S. K. Prasad, M. A., D. Litt. (Pat.) Published by M/S 'Bharati Bhavan, Patna, Pp. 487+viii Price Rs. 65/-

"The Literary Criticism of Sri Aurobindo" thesis on Sri Aurobindo's literary criticism won its author Shree Krishna Prasad the D. Litt., degree of Patna University, Patna. Shree Krishna Prasad, Senior University Professor and Head of the Department of English, Magadh University, Bodh-Gaya (Bihar) has been intimately connected with Sri Aurobindo's literature and his Asram at Pondicherry. Being an ardent devotee of Shree Aurobindo and the Mother, he humbly dedicated this epoch-making book to the Mother.

Matthew Arnold, the great Victorian critic, declared that "genuine poetry is conceived and composed in the soul. According to Sri Aurobindo "the true" creator, the true hearer is the soul. Shree Krishna Prasad has designed to elucidate and expand the meaning of the Aurobindonian or Arnoldian critical creed, in this book.

Sri Aurobindo was regarded as a Master yogi of the status and calibre of no less celebrated a figure of ancient times than Patanjali, and a profound philosopher like Shankaracharya. Dr. Radhakrishna hailed him as "the greatest intellectual of the age." Sri Aurobindo's outlook or vision, whether yogic or philosophic, was global, cosmic, supramaterial from the first, and therefore naturally vastly catholic and all embracing. He was a true seer, a mighty Rishi in modern times.

Sri Aurobindo feels that "genuine poetry is an experience and expression of the soul." His "Savitri" is the greatest epic in the English language and the largest poem. In the words of Dr.

Sreenivasa Iyengar, "it is Upanishadic and Kalidasian in the crystalline quality, of its blank verse inspiration, and it is a philosophical poem and a cosmic epic recalling, alone among the great poems of the world, Dante's "Divine comedia."

"The Future Poetry" is the most outstanding book in the field of literary criticism. Dr. Prasad says "it is the richest and most courageous possible synthesis of the critical genius of the East and that of West. "Sri Aurobindo looks upon poetry as a direct and concentrated expression and communication of the Divine Truth and Beauty and Delight to the responsive human spirit." It is "the mantra of the Real."

"Letters of Sri Aurobindo," Third Series reveal Sri Aurobindo "as a literary critic of exceptionally fine discernment and unflinching judgement." In chapter 4 of his book viz. "The True creator, The True hearer is the soul" Dr. Prasad presents some of the well-known views on poetry expressed by eminent poets and great critics from Sanskrit, Greek and English. Sri Aurobindo looks upon great poetry to be the product of these five eternal powers of Truth, Beauty, Delight, Life and the Spirit. He calls them the five suns of poetry."

A mystic, a yogi, a god-lover, a born-poet Sri Aurobindo says "My poems come as a stream, beginning at the first line and ending at the last." Physical poetry comes out spontaneously from the higher or lower vital. Homer, according to Sri Aurobindo, is a supreme example of the genius who gets his inspiration from the subtle-physical plane, where as Shakespeare's inspiration comes usually from the creative vital plane.

"Classical Poetry is fundamentally a Poetry of the Poetic intelligence". About Dante, Sri Aurobindo says "He writes from the Poetic intelligence with a strong intuitive drive behind it."

Wordsworth, the great Romantic Poet says "Poetry is the spontaneous overflow of powerful feelings; it takes

its origin from emotion recollected in tranquillity". Sri Aurobindo says "The Voice of Poetry comes from a region above us, a plane of our being above and beyond our personal intelligence, a supermind which sees things in their innermost and largest truth by a spiritual identity and with a lustrous effulgency and rapture and its native language is a revelatory, inspired, intuitive word impid or subtly vibrant or densely packed with the glory of this ecstasy and lustre."

Sri Aurobindo says, that "in all art good technique is the first step towards perfection." However, he says that this technique "occupies a smaller field in Poetry than any other art." Rhythm is of primary importance in Poetry. Sri Aurobindo clearly states that as "Poetic rythm begins to reach its highest levels, the greater Poetic movements become possible."

Sri Aurobindo says "English Poetry is powerful but it is imperfect, strong in spirit, but uncertain and tentative in form; it is extraordinarily stimulating, but not often quite satisfying. It aims high, but its success is not as great as its effort." According to him, "no Poetry has had so powerful an influence as Greek Poetry," nor is there any other poetry "with its own limits so perfect and satisfying."

This is an more comprehensive book on Sri Aurobindo and his Works. Dr. S. K. Prasad has brought to the forefront the critical genius of Sri Aurobindo who can be compared with Aristotle and Coleridge of the past or Dr. S. A. Richards and Dr. F. R. Leavis of to-day. As a literary critic, "Sri Aurobindo was as much a theorist of experimentally authenticated perception and personal realisation as he was a technician and craftsman 'Par excellence' suited to our Practical, Pragmatic, Scientific and Technological times." In his chapter, "The character of English Poetry, The Evolution of English Poetry, The Poetry of the Future"—Dr. Prasad presents the views of Sri Aurobindo on English language. Dr. Prasad's contention is that "Sri

Aurobindo has amply demonstrated both in theory and actual practice, that what Sanskrit, the language of the gods did in the realms of thought and life, poetry and literature in the ancient times, the English language, above all other modern languages, is more than likely to achieve in the literature of the spirit no less than in the literature of vital and material life.

This is undoubtedly, an authentic book on Sri Aurobindo's greatness as a master critic of the present times. This book is useful to those who wish to know of Sri Aurobindo and helpful to all teachers and students in universities where there is Criticism paper in M. A. syllabus. This book also guides those who wish to submit their thesis in future.

— V. K. R. Sarma

SYMPOSIUM ON POETRY INDIA ;

Published by World Poetry Society Intercontinental, 20 A, Venkatesan Street, Madras-17. Price: Not mentioned. Pages: 127.

The World Poetry Society Intercontinental (W. P. S. I) met at Kavitha Hotel in Madras. It was a historic meet because poets from all over India assembled for an All India Poets' Meet, arranged under the auspices of the W. P. S. I. The motto of this Intercontinental organization is "Peace and Brotherhood of Man through Poetry".

Prof P. Lal Liaison of World Poetry Society and Founder of Writers Workshop, Calcutta inaugurated the Meet and was the Chairman of the Symposium. Sri R. Rabindranath Menon, I. A. S., Continental Regent of the World Poetry Society presided over the general session. A number of poets participated in the deliberations during which emphasis was laid on Indians writing in English.

The Souvenir under review contains the addresses delivered by Menon and Lal as well as the best of essays and poems presented for the Meet. There

are very valuable contributions from writers of standing. Sri H. H. Annaiah Gowda, Professor, University of Mysore has written on many innovations introduced in English Poetry in India during the last ten years. Shri T. S. Manickam, Reader in Tamil, Osmania University, Hyderabad writes on "Tamil Poetry Today." Dr. Gopalachandra Misra of Sambalpur University describes the "The State of Poetry in Orissa". "Malayalam Poetry; A Thumb-Nail Sketch" is written by Dr. S. K. Nayar and M. Achuthan. Dr. R. V. Pandit, Panaji, Goa has contributed a critical essay on "Konkani Language and Konkani Poetry". Dr. C. R. Sarma, Secretary, Sahitya Akademi, Madras has written on "Modern Telugu Poetry". Shri Banu Tahira Sayeed's study of "Urdu Poetry Today" is a welcome addition to the collection of articles on poetry. Shri Mukund R. Dave of M. V. Mahila College, Rajkot writes on "Poetry in Gujarat". That other Indian languages could not be represented in this collection is really regrettable. There is a feeling of incompleteness about it.

Apart from the above referred articles, there are three more essays on poets and poetry. Prof. Satya Dev Joggi of Delhi has written on "The Poets"

Plenty and A time to Think". According to him the poet's true plenty lies in the ever changing world around. In order to adequately respond to this world, he has himself to undertake a voyage of thinking and discovery. Writing on the world of Menon's Poetry, Prof: M. Satya Babu observes that the best of Menon is yet to be. The last small essay is an essay in poetry, on poetry in films by the famous Cine-play-back singer of Madras Shri P. B. Sreenivas. According to him Poetry (especially Lyric) finds its place in films too and poetry reaching the multitudes through celluloid must be a connecting link between the well-read and the un-read.

There are twenty seven poems of various Indian poets published in this Souvenir. They are representational and give the reader an idea of contemporary trends in Indian Poetry. Though this small book is called a Souvenir, it is as good as an Anthology of Contemporary Indian Poetry in English. Its price is not mentioned but whatever it might be, the book is worth possessing. If the get-up of the book was a little impressive, it would have added to the value of its contents.

— V. V. Tonpe.

(Continued from page 45)

sed into adolescence they were dropped abruptly and even harshly.

At the deanery Alice's parents made no secret of the fact that they did not welcome Dodgson's adoration of their little daughter, a strange love which had inspired him to write for Alice two extraordinary books; and he came to take his revenge in savage pamphlets, not only attacking Dean Liddell's policies, whether in the university or in Christ Church but also commenting satirically on Mrs Liddell's social ambitions for her daughters as they grew up. One of his pamphlets described the Liddell daughters as kingfishers fishing in Mercury (the fish pond in the centre of Tom Quad).

Yet Dadgson's achievements in mathematical logic (not merely his books about Alice) put him in the highest class

FOREIGN CURRENTS

among Oxford dons of the Victorian age and it is fitting that in the present century the rooms he occupied in Tom Quad became those used by Albert Einstein during the period that he was at work in Oxford. To protect the present occupants from the curiosity of pilgrims the identify of these rooms has to be kept secret.

During Dodgson's time Christ Church was transformed from being a medieval institution into the modern college of today. Yet the house still looks back with a deep awareness of the grandeur of Thomas Wolsey's achievement in bringing the college to birth. The permanent mark that he left on Oxford is more than a decorative red hat and he will not be forgotten in the 451st the anniversary of his great foundation.

(Continued from page 40)

THE TEACHING OF PROSE

context. The teacher should not expect that the students should use these words in their speaking and writing but they should be able to recognize the meaning of these words. Definitely a fairly extensive recognition vocabulary is needed to make rapid reading possible. In intensive reading the teacher must have control over the essential vocabulary. In such a situation the teacher should be very careful in framing questions. The questions of the who? Where? 'Why?' type should be so framed that only essential words are necessary for a correct answer. It does not mean that the bright pupils are to be prevented from using words outside the essential vocabulary. Let them use the words outside the essential vocabulary but the teacher must not use the words outside essential vocabulary even in conversation in the class room.

The most important thing in teaching content words is that the teacher must have in mind that a word has one meaning and one alone in particular context even though it may have six or seven dictionary meanings. The teacher should not go beyond the context. He is to present the content words and structures through a contextual situation. Let the students repeat them in different contexts. The abstract words if they are not understood by the students even after the teacher's constant endeavour the teacher is free to give the word in mother tongue. He should not go round about in explaining such type of words. He should not hesitate in using the mother-tongue for such type of words.

Now the reading comes. I should start only after the new words and structures have been thoroughly learnt by the students.



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