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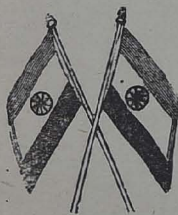


VOLUME XXXI
NUMBER 3

12 SEP 1964

September, 1964

REMEMBRANCE



"The greater the skill
of the Teacher in the class-
room, the better the status."

— William Carr

★

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(S. India.)

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A NEW DEAL FOR THE TEACHER?

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The year begins from 1st July But subscribers may enrol themselves, for any of the following periods :

July to June .. Academic year
Jan. to Dec .. Calendar year
April to March .. Official year

☞ All subscriptions are payable in advance by M. O. or by postal order :

ANNUAL :

INLAND RS. 5-50
FOREIGN RS 7-50

Office :

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Vol. XXXI: No. 3

September, 1964

EDUCATIONAL INDIA

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EDUCATIONAL AND LITERARY INTEREST*

31 st YEAR



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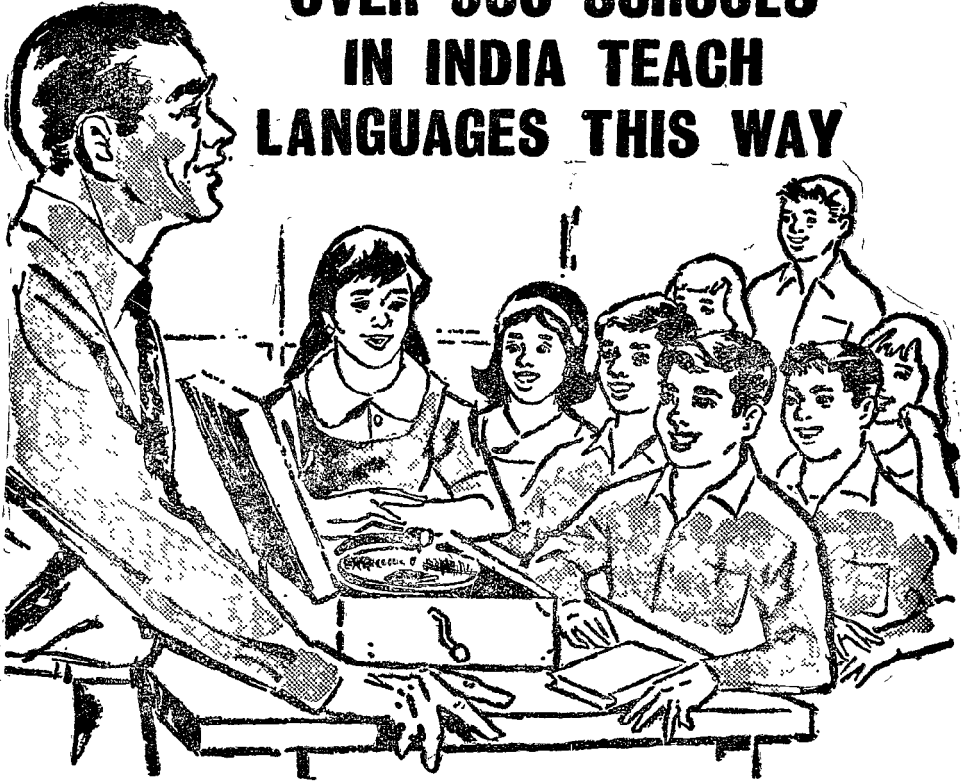
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The New Education Commission

By Prof. C. N. Patwardhan.

WELCOMING the appointment of the new Education Commission (The Kothari Commission) announced by the Government of India, Ministry of Education, last month, we feel it will be opportune to take up a few points of the present educational policy and pattern for noting observations in the hope that some of them may be found worthy of closer study by experts.

One has to be clear on what constitute a controversy and what is a genuine "problem." A controversy may concern a question of the day and cause serious diversion of attention from problems which mean the basic issues confronting the nation. For example, an unnecessary controversy rages round the so called problem of earners who wish to be learners * This, in reality, is not a basic problem if we pay due care to the revolutionised pattern of our society and the present day needs of the nation. The question is only of administrative adjustments, the basic problem being how to make education possible for those who wish to have it according to their Age, Ability, Aptitude and Attitude. These four 'A's are of vital educational importance not so much the adjustment of timings or the number of lectures or the places of enrolment. Yet another example can be cited as one of 'controversy' namely the question of 'Falling Standards.' Since 1867, when the then Viceroy and Governor-General of India addressed the

Calcutta University Convocation, the standards have always been noted as 'falling'. Controversies rage round this question of all questions which again, in reality, is only an expression of opinion not a scientific assessment of either teaching, learning or evaluation. Striking it is to observe that during the last ten years, statistically, there have been not only more universities but a spirally rising number of First Classes almost at all examinations at all Universities. Many more examples can be cited to differentiate between questions of the day and basic problems in education.

The new Commission will do well to concentrate on fundamental issues in education and to change methods of inquiry from the outmoded ways and means of the past. Interviews, questionnaires, tours, and such other means have in our opinion, only added pages to pages of reports. Instead, we may propose that the Commission form within themselves small study groups to scrutinise all published material on different basic problems of our national education as have appeared in print through the media of Journals, Conference Reports, Newspapers and Representations. Another effective procedure will be to circulate among Associations of Teachers, Headmasters, Students and Parents sufficient stimulating material for discussions, observations and reports. A third measure can also be

Prof. C. N. Patwardhan, the well-known Educationist of Bombay, gives in this article some concrete suggestions which the Kothari Commission may very well like to consider.

* A University of the Air — *Universities Quarterly*: Vol XVIII No 2. March 1954
Pp 180 — 186.

recommended. This is a scholarly assessment of the number of theses and dissertations submitted by scholars to different Universities. To-day, these valuable researches have been so criminally neglected that scholars are deterred from any serious pursuit of knowledge. Very seldom indeed any such research is financially, materially or even sympathetically encouraged by Governments. If this rich treasure of scholarly output is appreciated and utilised by the Commission, much of unjustified labour and expenses of the nation would be saved. These are only a few of the many new ways and methods which the Commission can adopt in order to save time, money and energy.

To assist the Commission, we have in this country about 225 Training Colleges of whom at least a hundred are of the secondary level many of whom again have been doing excellent post-graduate and research work. The staff of these Colleges of Education can be persuaded to conduct work-shops on specific problems raised and selected for deeper study by the Commission. Given time, material and money, these teams of qualified, experienced and devoted scholars will assuredly submit very important scientific data within the course of the first six months of the Commission's life time. The Colleges of Education are situated very conveniently to serve as excellent centres for the Commission's labour. Groups of these Colleges can be attached to select sub committees of the Commission on suitable bases of region, language, profession or general education at different levels. These Training Colleges include pre-primary, primary, basic, secondary, multi-purpose and specialised institutions for physical and aesthetic education. We hope that the Commission

will favourably consider these suggestions and make the best use of the men and material so readily available in the performance of their task.

A problem of crucial importance is the best use of national funds invested in Education under the Five Year Plans. One cannot readily forget the astounding discovery made by Mr. M. C. Chagla of the 2,500 members to form 250 committees appointed by the Ministry. We may be wrong in the exact number of memberships and committees but the number well exceeds the total number of representatives in the House of Parliament. One may boldly opine that these committees and their members formed by themselves a Parliament of Educationists. Depressing, therefore, is the wastage of national funds on the required parallel parliament of nominated committees. Other examples of wastage of national funds are far too many to be counted here. A casual reference to the reports on the Banares, Aligarh and other Universities or on the National Akademies will be enough reminders. Informed opinion is obtainable on many such types of wastages. These are more grave than the commonly known "Wastage" in primary education. The Commission is rightly expected to fit educational reforms to the economic pattern of the nation. In this regard, the Commission will have to set an example to others. How many of us remember today the sorrowful admission made by the late and great Maulana Azad when he frankly stated in Parliament that the Secondary Education Commission could not be appointed earlier for want of funds. None thinks we are richer today than what we were ten years ago.

By "informed opinion", we mean the statements and expressions of

Striving for National Education

By Dr. S. S. Dikshit.

WITH the attainment of Independence, a new era in the history of India has started. It is invariably an era of reconstruction in all spheres of her national life. A multitude of schemes for national progress and welfare are being formulated and put into practice. From the Himalayas to the Cape Comorin, there is a new spirit animating the Indian people trying to forge ahead with an indomitable spirit. This is undeniably something unprecedented in the history of our country, something which augurs well for her future destiny.

As a part of this general reconstructive fervour, the task of educa-

tional reconstruction has also been taken up in right earnest. All right-thinking persons would, no doubt, agree that this is as it ought to be, for the future of a country in the ultimate analysis depends upon her education. Not that industry, commerce and technology are unimportant but because only educated persons can man them best. Unless, therefore we try to devise a sound system

Dr. S. S. Dikshit is Professor, Govt. P. G. B. T. College, Chhatarpur, M. P. In this article, he calls on the Educational planners to devise a system of Education with the cherished ideals of Indian culture.

THE NEW EDUCATION COMMISSION

(Continued from preceding page)

citizens of all classes in the society. Democracy in India has naturally led to the formations of good working associations of labour, professions of local bodies, of women, of students and teachers. Former Commissions did call for and received representatives and representations of such associations. This path is worthwhile pursuing again. The Associations will be made vigorous and thinking if the Commission nominates expert consultants to guide their deliberations. In other words, the Commissioners and their consultants should go to these Associations thus reversing the procedure followed by the other Commissions in the past.

These few observations are offered with implicit faith in the sincerity of the Government of India and in the abilities of the Commissioners among whom we find many who have

toiled for the advance of education in India well over a quarter of a century. The Minister Mr. M. C. Chagla is himself a man of deep learning, broad humanism and ardent love for the nation and her people. He is widely travelled, has visited great institutions in all parts of the world and personally known many who can be listed as Educationists of international repute. We are promised that the Commission will have the benefits of experts from the U. K. and the U.S.A. and further of eminent educationists of France and U. S. S. R. If needed, a few more will also be invited and thus we shall have associated with this Commission an international body of experts. The Commission thus has raised high hopes and sweet aspirations amongst all of us. We await opportunities to serve this Commission which is very unique in its character, composition and commitments.

of education for our country, all our plans, legislation and projects in the various fields may not produce the desired results, and our progress may be distressingly slow.

The crux of the problem of educational reconstruction in India today is how to devise a system of education which would be truly national, that is, a system which would be based on the cultural genius of the people, on the one hand, and would be capable of achieving their national destiny, on the other. It is this vital problem on which the attention of our educational planners and administrators is focussed today.

It is indeed difficult to formulate a hard and fast principle or a single touch stone of a national system of education. Whether the educational system of a country is truly national or not depends upon a variety of factors, viz., (1) control, (2) extent and (3) quality of education.

So far as control and extent of education are concerned, it may be said with certain amount of confidence that our present-day educational system is a national one, for it is controlled by our own National Government, on the one hand, and is wedded to the principles of 'education for all' and 'equal educational opportunities', on the other.

But as regards the quality of our education which is undoubtedly equally important - it is difficult to give a final verdict. A certain amount of controversy has been going on in regard to this aspect of our education, and a complete unanimity of thought has not been achieved so far. In fact the general consensus of opinion on this issue seems to be gradually veering round to the viewpoint that, so far as the quality of our education is concerned, much still remains to be done in order to make it truly national.

This is indeed one of those vital educational problems confronting us today which merit the utmost attention of our educational administrators and planners.

Where does after all the snag lie? To the writer's mind, it lies predominantly in the faulty ideology and content of our present-day education. Too much obsessed with the materialistic values of the West, we seem to have taken the Western system and institutions as the panacea for all our social maladies, with the result that our approach in all the spheres of our national life is predominantly Western. Our this basic weakness is reflected in our educational system also, and it is mainly due to this that the system of education which we have today is immune from a truly national spirit. This is, of course, not a very happy state of affairs, and, as a self-respecting nation the earlier we mend it, the better.

It is obvious that if we want to create a system of education which would have a genuine national spirit, we must build on Indian foundations. In other words, our education must draw sustenance from those basic values and cherished ideals which are typically Indian. No doubt, in a good many respects, the past of India, however glorious, will never be revived in its pristine form. Any such attempt would lead us no further. It is neither practicable to do so in the changed social, political and economic conditions of the modern age, nor is that desirable, for it will retard our progress on the material front. In fact, we should not try - in a spasmodic flush of revivalistic fervour - to replace the modern educational ideals and institutions by the ancient ones root and branch. Such a swing to the other extreme would ultimately prove to be a retrograde step,

for it would place us in a disadvantageous position, so far as our race with other progressive nations of the world is concerned.

The impracticability and inadvisability of such an extremist revivalistic policy being admitted, it should not, however, be construed to mean that the ancient ideals and principles should be abandoned lock, stock and barrel. For, a truly national system of education can never be divorced from the past; we should not forget that a people has a particular genius and aptitude, developed in the course of their history, and these must invariably be used as the foundations on which the edifice of a national system of education should be built. This is true of our educational system also. If we, in India, wish to evolve a perfect system of education, from the national point of view, we cannot ignore the cultural heritage of the country, which should form not only the starting-point of our education, but also the staple of it.

In fact, our approach to the issue of modern versus ancient ideals and systems of education should be a judicious and balanced one. Extremist approach, in favour of either, will not do. Keeping the utilitarian end in view, we should not discard the modern system of education completely. And, from the national point of view, which seeks to preserve our dignity and individuality as a nation, the ancient system should not be ignored or abandoned totally. In a nut shell, the best elements of the Eastern and Western cultures should be combined to build up our national character and to achieve our national destiny.

What is then to be actually done to create a system of education which, while giving due place to the study of Western sciences, philosophy and

history, will remain essentially Indian in spirit? The answer to this is not far to seek. We should study and assimilate the Western sciences and literature by all means, but the spirit of our educational system must remain essentially Indian; that is, we should not try to start 'de novo', other nations may furnish us with light, but our own history should determine the line of advance for us.

This naturally raises another question, that is, what are those basic and cherished ideals of Indian culture and education by building on which we can have a truly national system of education. By general consensus of opinion, they are as follows:--

(i) *God-consciousness*: Spiritual traditions of India constitute the most precious part of her ancient culture, and religion as an indispensable aid to it, has always been accorded a high place in her traditional system of education. This represents the super-natural element of our culture, of which the Gurukula experiment of the Arya Samaj is the most outstanding embodiment. Religion and spirituality, which should serve as model and inspiration to other nations, should animate our entire educational system. Religious education imparted in a genuine liberal spirit—should constitute an integral part of our education. For this purpose, students should be taught their own religion; as they are taught their mother-tongues, besides common principles of all religions. The aim of such instruction should, of course, be not to teach religion in a sectarian way, but to create a God-consciousness among the students, to foster in them those ethical qualities which form the basis of a sound moral character, and to inculcate in them the fraternal feeling that they are all the children of Mother India.

(ii) *Self consciousness* : The principle which runs like a golden thread through the historic culture of India is that the ultimate aim of all human institutions and of all human endeavours would be not only to know and master the external environment but to understand and realise his own self. 'Individuality' of man has always been placed at a high pedestal in the annals of Indian culture, laying great stress on inner attitudes, introspection and free expression, rather than on submission to formal beliefs and observance of lifeless rites, which more often than not impede; rather than help, the spontaneous development of man. This is another great element which we should take from our past, making 'individuality trait' as one of the most outstanding features of our education. This implies that every child will have to be treated not only as an automaton, but as a living organism, having his own individual traits, aptitude and talents.

(iii) *Human Consciousness* : Love of man is the very corner-stone of India's traditional culture. In fact, it constitutes the most lovable part of her spiritualistic philosophy. Its basic principle the presence of 'Brahma' (the Divine Being) in all living creatures, is a great harmonising force not only among human beings, but also between man and the sub-human beings. It leads man towards the ideals of 'altruism' and 'self-abnegation', in place of selfish pursuits. This humanistic trait of Indian culture has been represented best in modern times by the Vishwa Bharati of Rabindra Nath Tagore. It is a symbol of the passionate faith he had in the brotherhood of man and nations. This humanistic trait of our educational system should find expression mainly in two ways: (1) service to the nation, and (2) service

to the humanity. Inspired by the first, our schools and colleges should have significance not only for the growing child, but should also become the centres of social welfare activities. And inspired by the second, they should foster in the students a broad international outlook, based on the ideal of universal brotherhood.

There are some other ideals of the ancient Indian educational system, e.g., the 'Guru-Shishya' relationship, the ideal of 'Brahmacharya', etc, which also deserve being incorporated into our present-day educational system, as far as possible, but the above three ideals which constitute the soul of India's ancient culture, should be a 'must' for our education today; and it is upon them that the foundations of our present-day educational structure should be laid, so that its spirit may be intrinsically national.

Translating the above educational ideology into action is, of course, not a tinker's job. For, mixture of the old and new is always difficult and doubtful and unless a right sense of the two exists, the mixture is likely to become incongruous. This does not, however, imply that this is an impossible task. What is material is the 'will' to bring about the desired change in the quality of our education. If it is there, the creative and imaginative genius of our educational planners will, no doubt, rise equal to the task. As experts in the field, they will be able to build up a modern superstructure of Indian education on the foundations of the above ancient educational and cultural ideals of the country. India is today on the threshold of a new era. Enormous problems loom large in the horizon, and innumerable difficulties beset her path. To steer the country safely and well through them, such an attempt would indeed, be a step in the right direction.

College Medium - A Plea for Sanity

By D. Venkata Rao.

THE advent of freedom to India, long cursed with foreign domination, has released a plethora of chauvinistic forces which threaten to turn the clock of progress backwards. In the field of education they manifest themselves in the denunciation of English day in and day out and the cry to replace English with the regional languages at all levels. The universities are empowered with policy decisions in this regard; and a number of them had in the last two decades threw English overboard and with unthinking hurry introduced the Indian languages as media of instruction. Text books are hastily prepared to meet the new demands; they are mere translations of the standard works in English and like all translations hastily brought out they are but uninspiring imitations of the originals. Some universities have recently repented for this illadvised experiment with the lives of the young, when they found the students fed on regional languages are not faring well in the competitive examinations and are seriously thinking of undoing the damage done. To counteract this parochial tendency, there has sprung up the movement to set up English medium schools in the district, and the Union Government itself is setting up a number of Central schools. Notwithstanding the constant endeavours to give fillip to the regional languages and the many incentives offered to talented writers, the unholy war on English is being waged with unflagging zeal both in and out of Parliament as the spoliation of the status of Lord Irwin, a liberal viceroy and the disorderly scenes in the Parliament on the eve of the

Presidential address demonstrate. Some Politicians are under the delusion that they can catch more votes by denouncing English and fervently appealing to local patriotism than by disinterested public service. May be, they strive to satisfy the hunger of the people by feeding them with Anglophobia! This has naturally occasioned stout resistance to Hindi in the deep south and recently a young worker of the D. M. K. burnt himself to death as a protest against "Hindi Imperialism." The South and Bengal demand the indefinite retention of English to safeguard their interests. The demand is gaining momentum with every calculated move of the champions of Hindi directed at ousting English.

World Heritage

It is absurd to think that English is the language of the English people only. It is a valuable heritage of the entire universe as 'liberty' and 'democracy' are. Only the fanatic turned blind to everything foreign will refuse to utilize it for the national progress. It has been the window on the rest of the world which lets in the fresh winds from abroad and helps the rest of the world in receiving whatever the image of India we Project. It has been instrumental in the concepts of 'free society', 'parliamentary democracy' and 'social justice' taking firm roots in our soil. English is not a little respon-

Mr. D. Venkat Rao, Lecturer, Maharaja's Training College, Vijayanagaram is already wellknown to our readers. He pleads coherently and eloquently for the retention of English medium in colleges.

sible for India remaining as an oasis of stable democracy in the surrounding desert of military dictatorships. Our eminent scientists, philosophers, educationists and writers found in English 'a universal vehicle for convenient expression' and made their contribution to this lingua franca of the world. Vivekananda, Tagore and Gandhiji interpreted the soul of India to the rest of the world in English and enabled the peoples elsewhere to appreciate our immense contribution to the totality of the world culture. English enabled a fallen nation to lift her head again and live in dignity, it helped us recover our self respect and distinct identity. The language which helped us 'discover' ourselves and spread into every fibre of our national life can't be foreign. It has become Indian in India as it has become American in America and Australian in Australia. None suggests even in a light vein that we should push into the Bay of Bengal our aeroplanes, modern factories and scientific appliances because they commit the sin of foreign origin. We welcome foreign experts with open hands because we can't do without them. Then why should we specialise in conducting a crusade against English, a world heritage? The late Prime Minister has been always saying, "You must advance scientifically, you must progress technically. Otherwise there is no quarter for us. You will be nowhere in the race of life in this competitive and combative world." We can't participate in this race without the aid of a world language like English. The Hindi enthusiasts remind one of the husband who refuses to give his wife on the death-bed the medicine prescribed by the physician on the plea that it is not indigenous. In matters that impinge on the vital interests of the

nation and its future it is thoughtless to be guided by the criterion of local origin.

Insipid Translations

In recent times much concern is felt over the steep fall in educational standards. There has been persistent demand to improve the quality of our students taking up the responsibilities of life. We want better doctors, better teachers, and better civil servants - better people as a stable foundation for our democratic society. All this does not worry our linguistic champions. They want every subject in the colleges to be taught in the mother tongue, perhaps they want English also to be taught in the mother tongue on the ground of easy comprehensibility. The logic of commonsense teaches us that we employ the best medium for teaching purposes. The anti-English protagonists will have none of this.

A perusal of any catalogue of scientific and technological works will bring home to anyone the inadequacy of our languages for the purposes of higher education. The translation of a few text books from English is no substitute for the wealth of literature in English on any branch of knowledge. Secondly translation by its very nature is bound to be very unsatisfactory and can never stand comparison with the original. It requires experts in the field as well as those who can express with ease and fluency in the mother tongue. To take an instance, let us suppose that our Engineering colleges decide to switch over to the Telugu medium. How many of our professors and experts in any line of engineering have enough proficiency in Telugu to be entrusted with the work of translating the text books? Or do we make engineers out of our Pandits and Vidwans! Besides, text books are not every-thing in higher

education. One cannot afford to neglect reference works and periodicals if he wants to keep himself abreast of the latest developments. Let some one calculate the labour and time involved in translating, say, the Encyclopaedia of Social Sciences. Can he or any institution finish in this century? There is a reference book entitled "Encyclopaedia of Educational Research" costing more than a hundred rupees which is essential to all advanced students of education. Education is specialised in the training Colleges and in the ten training colleges existing in our State, how many can be found who can translate this reference book dealing with branches of education? There are some books in English which are not translatable. Kant's Critique of Pure Reason, Laski's Grammar of Politics and Keyne's books on monetary problems are a few to mention. If anyone translates them, even he fails to understand a single page if he studies the translation without the original by his side.

To say that our youth should be educated with translation is questionable wisdom for the very obvious reason that they never equal the originals in the lucidity of expression and clarity of thought. The supposed psychological advantages of the mother tongue medium will disappear into the thin air when the mother tongue is presented to the pupil in the form of mere translation. Between the translations and the originals there is all the difference between the tinned milk and the mother's milk. The mother tongue medium at the present time will let loose chaos in education as it is doing in the universities which hastily rejected English. Little wonder that students are not enthusiastic in opting out for the Tamil medium at Coimbatore where parallel classes are being run with

the mother tongue as the medium of instruction.

Not by Legislation

The argument that English is the most formidable enemy of our languages and they have no chance so long as English is not abolished is as specious as it is invalid. The debt that our languages owe to English is acknowledged by all but the most fanatical champions of Indianism. At a time when literature in our languages was divorced from the realities of contemporary life, English exercised a wholesome influence and in its wake we witness the flowering of literature in our languages. English has been responsible for the renaissance in our languages. None can dispute that the novel, the short story and realism reflected in our languages are the bye-products of our study of English. Beyond the printed lines of the drama we find the glimpses of Shakespeare, Shaw and Ibsen; the novel bears the influence of Scott, Dickens, Flaubert and others; and Wordsworth, Keats and Byron speak through our poetry. Whatever validity this argument might have had in the colonial era, there are no valid grounds to suppose that acceptance and retention of English endangers the growth of our languages under the aegis of nationalist governments in the Centre and the States. In the ultimate analysis the development of our language is conditioned by the number of those who speak it and the creative masters writing in it. We cannot produce Tagores, Premchands and Bharathis by government decrees.

"Unless we shed the prejudice against English," writes Pothen Joseph, "there is danger of the joints of our educational structure going loose without nothing firm to replace them... Let us retain English without

The Role of Humanities in General Education

By Shri V. Gopalakrishnaiah.

The Curriculum in Humanities

In formulating a general education course in Humanities, i. e., literature, philosophy, history, fine arts and so on, we do not find a basic organizing principle as in the other two areas, namely, the natural and social sciences, which have a kind of unity because of more or less common techniques and common objectives. Humanities do not have a means of unification because of the variety of their techniques and apparently diverse objectives. The objective of the literary and the non-literary arts is not the same as that of philosophy. The noteworthy point is that the work of the general education courses in humanities must be related to the main purpose of humanities which is to enable man to understand man in relation to himself, that is to say, in his inner aspirations and ideals. The reader is advised to study the book '*General Education Reconsidered*' (Asia Publishing House, Bombay, 1963) brought out by the General Education Committee, Andhra University, Waltair, under the editorship of Prof. K. Satchidananda Murthy. Therein we can find the meaning of general education, how it is being practiced in Andhra and the syllabus

(Continued from preceding page)

making grimaces at it both as the medium of modern knowledge and also for its literature which incidentally, is the Bible of democratic liberties. Otherwise, we shall be within easy distance of the folly of pouring out the baby with the bath-water."

in general education for courses in B. A., B. Sc., and B. Com. (Pass).

The course which is proposed in Andhra on the basis of the new syllabus proceeds on the assumption that the first thing a human being must know is himself - *atmanam viddhi*. What is this wonderful and mysterious being—man? A man must become aware of his own grandeur and insignificance, his great powers and limitations. Can man rise up and achieve *amratatva* (immortality) or is his destiny only to die and become dust? From a meditation on what one is, one should go on to enquire about what surrounds one—the other men and things that are around him. The primary quest is to become existentially aware of oneself in all one's rich variegated living reality; then to know about the world that encompasses one and if there is anything transcendent, to contemplate it. The primacy of persons over against things, of spirit over against matter and of man over against the world, is presumed by this course in accordance with the old Indian idea; there is nothing greater than man (*na hi manushat sreshhataram hi kimchit*).

Now let us consider the nature of the curriculums suitable for the purpose of general education in the different fields of humanities.

Mr. Gopalakrishnaiah, M.A. (Hons.), is a Lecturer in Philosophy, Andhra University, Waltair. This is the second and concluding part of his article. The first part was published last month.

Literature

The Harvard Report lays down the final principle of the policy for the study of literature as follows: "Long continued close contact with excellent work, the last of its kind, has a formative and ordering power especially upon minds still plastic, growing and active in imitation." ⁸ The aim of the general education course in humanities will be the fullest understanding of the work read, rather than of men, or periods represented, craftsmanship evinced, historic or literary development shown or anything else. These should be left for special not general education. Literature is surrounded by a numerous company of attendant studies. These attendant studies occupy the main place. Thus at various times philology, history of language, history of literature, biography of authors, discussion of literary form, criticism, prosody and grammar may take the students' time and energy even to the utter neglect of that for which alone these subjects were born. The students' should be made to study the 'Great works' embodying visions of master minds. Works that have stood the test of time should be presented in their original form and the use of summaries avoided altogether.

Philosophy

The main purpose of general education course in philosophy is to 'impart a perspective, the capacity to envisage truth synoptically, from the standpoint of all time and all existence.' ⁹ There are various ways of organizing the materials in a course in philosophy suitable for the purposes of general education.

1) One of the approaches may be analysis of the principal writings of six or seven of the great philosophical ideas discussed by the greatest philosophers.

2) Another approach is by the study of the problems such as casualty, change, free-will and truth.

3) The third approach is the study of types of philosophy such as idealism, materialism, pragmatism, naturalism and realism.

We find these three approaches—the study of great masters in philosophy, of problems, and of systems—are inseparable, since the use of any one method would involve the other two.

(4) Still another approach is by the study of the heritage of philosophy in the civilisation. This method has been tried at the University of Harvard. Western culture is formed out of Hellenism, Christianity, science and democracy. A philosophical course based upon the study of these contributions might offer an extremely valuable way of considering the conceptions of a life of reason, the principle of an ordered and intelligible world, the ideas of faith, of a personal God, of the absolute value of the human individual, the method of observation and experiment and the conceptions of empirical laws, as well as the doctrines of equality and of the brotherhood of man.

In conclusion, it must be noted that the more integrative an approach is, the more it will be effective and fruitful in fulfilling the aims of general education.

The Fine Arts

The main purpose in framing a course in fine arts is to expose the student to art experience. The student should not only be enabled to develop skills in reading works of literature and philosophy, but also in looking at paintings and works of sculpture and architecture and listening to music. The works of art as such should be in the focus of

attention and the course must not be a course in art history.

Methods of Instruction

In imparting general education to the students adequate effective methods of teaching are to be employed. Teaching in the humanities employs the techniques of the arts of appreciation, analysis and criticism to facilitate the proper teaching contained in the works. To provide a broad understanding and an integrated outlook of the different branches of learning is the purpose of general education.

Lecture System

Lecturers have their use in inspiring appreciation, stimulating interest or supplying background information. They are particularly effective when they present steps of analysis and criticism in application to problems. But there is an important objection to the lecture system. It is said that the lecture system places the learner in a passive role. Moreover, a student does not exercise his powers of thought and expression and there will be no scope to discipline his judgement. The lecture may be useful in conveying information and in providing excitement for the study of a subject, but in the education of judgement it must yield to the method of discussion. It is relevant here to quote Prof. Bloom of the University of Chicago, who conducted experiments to ascertain the influence of lectures on the thought processes of students. He arrived at the conclusion that, "although lectures are superior in communicating factual knowledge, yet, if the objective is the development of abilities and skills which are problem-seeking in nature, the efficient discussion is superior to most of the lecturers."¹⁰

Seminar method

The seminar method uses dialectic or inquiry as the basis of teaching.

It can be seen that lectures will be largely historical and descriptive in imparting knowledge, whereas the process of teaching in the seminars will be mainly analytical with a number of competing syntheses at the centre of the discussion. This makes the student explore knowledge first-hand through his own readings, expose himself to master minds and thereby develop his critical faculty. This method helps to reveal the abilities of the student. Moreover students will be made less spoon-fed, and will become self-reliant on their abilities. Thus there are many merits of this system. It develops the faculty of oral communication in students. Further, it establishes a more intimate relationship between the teacher and the taught and helps the student to feel free in explaining his difficulties. So the method of discussion is very effective in teaching general education course in humanities.

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Educational Problems *vis-a-vis* Academic Orientation & the Family

By Prof. Dr. M. P. Varshney.

III

Moral Formation of Youth *vis-a-vis* The School

The question of relations between the educator and the family will be incomplete without considering the moral formation of youth *vis-a-vis* the school. When the final decision as regards academic orientation of children is left to the parents, it is all the more so for their moral formation. It depends upon religious and political ideologies, a field out of bounds for public education in India on account of its secular nature. This restriction, however should not constitute great practical difficulty since the commonly accepted moral rules are principally the same; it is their philosophical justification that differs and the schools can act to improve the morality by stressing the importance of their observance, without going into other details.

As regards the moral or civic formation of youth we should distinguish between more or less abstract studies in this direction and the practical behaviour. The study of philosophy as a subject consists in scientific study of theses developed by moralists and have good effect on young men having an active taste for discussion. But this does not necessarily mean that it will influence their behaviour decisively. It is one thing to discuss ably a moral rule and it is quite another to put it to practice in life. A liar can give an excellent lecture against the vice and unfortunately there is no dearth of such hypocrites today.

School should be a place where a child should learn exemplary moral life by practical living so as to be voluntary and with minimum of constraint. This attitude is compatible with all philosophies and will be benefited by an active collaboration between the teachers and the parents even though they completely ignore the respective ideologies of one another.

In this, as in any other domain, the number of children with "average" and "suitable" morality is quite large and does not constitute any problem. The good ones need no help either. It is only the bad ones that need proper guidance and liaison between the family and the school can stop the "double play" which is one of their principal resources.

It will be a very good thing if in all primary schools, the teacher begins the day by writing a "maxim" on the black board and all the students copy it out in their note books. The teacher should then discuss it by quoting examples from every day life and thus it will become firmly written in their minds. In secondary school classes there are enough occasions when the teacher can draw moral conclusions particularly in literature or history. If well exploited, this in our opinion, shall be much more

Dr. Varshney of the Regional Engineering College of Allahabad is already familiar to our readers. This is the third part of his article on the subject. The first two parts appeared in July and August issues.

effective than a systematic course. It may be worthwhile to mention here again that the pedagogic work should not be hindered by overcrowding in classes or excessive curricula, etc. What we have said above for moral formation also holds good for civic formation.

Science and Morals

Science has given enormous powers to man, but what has it done to improve his morals, is a question often asked. This is basically a wrong question since science is the sum total of upto date results obtained by man from the very early days (i. e. about 40,00,000 years as per palentological estimates) right from the early production of fire by striking two stones to the recent nuclear fusion; to understand the world surrounding him (scientific knowledge) and to devise means of exploiting it (scientific technique). This knowledge can be more or less near to truth and these means can be more or less effective, but neither of them can be good or bad. We can attribute a moral value only to the widely different uses to which they are put to by those who possess them.

A motor car commonly used for, say, family outing on Sundays can be used as an ambulance, or by a gangster for a hold up or even for quick transport of strategic supplies in times of war. Are we to blame or congratulate the inventor of the car for putting this means of transport at our disposal?

Similarly, the aeroplane permitting faster movements can be used for carrying vital medicine for some patient who is critically ill or for transporting the atom bomb to Hiroshima. Even this carrying of the atom bomb can be interpreted in opposite ways. In fact, a big portion of the world opinion considered it

good for bringing the war to a speedy close. The same can be said about the uses to which satellites and manned space-flights can be put.

What should we say of the Curies who discovered radio activity which formed the distant origin for nuclear energy made use of in the bomb or as a cure for cancer? Examples like this can be infinitely multiplied. Who thinks of Pasteur other than as a benefactor of humanity; but if a bacteriological war were to trigger off, will we hold him responsible for it for having discovered the existence of microbes?

What science has done is to reduce the period of evolution from thousands of years to centuries and now to less than the span of a human life. This is acceleration of history. It does not amount to discrediting what was considered as truth. Science does not destroy edifices for constructing new ones out of the ruins: it only modifies them and improves them. It replaces a truth that is less exact by one that is more so. Einstein's theory does not replace that of Newton's; it is nearer to truth and the difference becomes apparent only when considering bodies moving very fast in relation to the system of reference.

In this movement of science towards better approximation, there is nothing that should disturb the equilibrium of the young and lead them to scepticism — a fear expressed by some people. On the contrary they should draw — a lesson of confidence and simplicity by knowing that their knowledge of reality is only approximative and provisional, and that they will be nearer to truth tomorrow than what they were yesterday or are to-day.

Humanism and Technique

The expansion of techniques poses new and difficult problems for the educators, but does not introduce any fundamental conflict with the exigencies of human culture.

The acceleration of evolution of techniques, with its economic, political, military, and social repercussions has amplified the importance of the problem which we were at a loss to understand on account of the suddenness of this evolution. But this is all the more reason for us to attack and reach a solution with lucidity.

The ancient saying "First live and then philosophise" simply indicates a succession in time. The dead do not philosophise nor do the starving. India has a small number of highly cultured intellectual elite, but will it attain the stage of development of prosperous nations by first developing Indian culture in all its schools? The answer is a categorical no. To start with we have to build power stations, machines, factories, ships etc. And for that capital (internal or foreign) is not enough. More important are qualified workers, technicians and engineers to run the power stations, work the machines, set up production in factories and navigate ships, etc.

Our plans are made for, say, 5 years whereas the formation of a man takes 25 years. An industrial equipment without proper personnel to handle it is ruined soon; physically, intellectually and morally well formed men can produce material equipment out of the earth when it does not exist. If we do this now not only shall we ensure a decent material life for our children, but also make them know all that the civilization owes to their prestigious ancestors.

In the rapidly changing world it is not enough to train the man of tomorrow in the problems of the past. The training must enable him to understand the true nature of problems of his own day, to know how to approach them and what methods to use in solving them. Mankind will continue its forward march if youth is encouraged to collaborate in working out things, rediscovering knowledge and acquire creative approach. It is therefore our primary duty to provide sufficient and suitable education to the coming generation so that they can face the challenge that awaits them. The perfection of our educational institutions has therefore become the key of our prosperity and pedagogy a technique of productivity.

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EDUCATION OF THE HANDICAPPED

— By Sri S. B. KAKKAR.

[Here is a report of a sectional meeting held in connection with the All-India Educational Conference, held at Chandigarh. Though belated for publication, it will be of immense value for educationists, as it is concerned with 6.42% physically and mentally retarded children.]

Shri J. N. Dudeja, Principal, State College of Education, Patiala, presided. In his presidential address, Mr Dudeja covered in some detail the problems connected with various types of the physically handicapped. Blind pupils being retarded in their scholastic achievement need to be attended to for their adjustment besides their training through special equipment; the deaf compensate for their hearing loss by making an over-use of their eye thus learning through lip-reading; speech defects are to be corrected by removing the physical cause, if any, through exercise or surgical operation, by special speech training and by providing a tension-free atmosphere at home and at school; the crippled being unable to participate in the normal activities of a school have to be provided education in the hospital or the home; and the child of low vitality warrants an appropriate adjustment in his school routine — these were the cardinal points so worthily brought out by **Shri Dudeja** who combines in him the rare qualities of an educationist and a reformist.

Dr. R. K. Bhan, Deputy Educational Advisor, Government of India, who is vitally associated with the Education of the physically handicapped and is intrinsically interested in their welfare and education, dealt at length with the problems of sample surveys undertaken by the Government of India to collect statistics about the number and types of the physically handicapped. He spoke on the importance of instruction for the handicapped, need for special types of instruction for different handicaps, need for relating the instruction to employment opportunities and the need for the training of the handicapped to

enable them to stand on their own legs. He stressed the importance of training teachers for manning special institutions for the educated-handicapped and of having some aftercare and welfare organisations to prevent beggary and other anti social activities which the

A SYMPOSIUM

handicapped are likely to indulge in. **Dr. Bhan** advocated the idea of educating public opinion so as to create a realistic attitude in the minds of employers towards the employment of the physically handicapped. He also enlightened the audience of all that the Government of India was doing towards the rehabilitation of the physically handicapped.

Prof. Uday Shanker of the Government Training College, Jullundur, deplored the fact that the mentally handicapped and the socially handicapped or the delinquents were not being recognised as the individual requiring education, training and rehabilitation, and that they instead were by legislation put under custody and trial. He observed that the offences of the delinquents warranted their treatment and reformation, which the state must provide through residential schools, adequate therapeutic measures and proper maintenance arrangements.

Miss Vidya Prabh Dyal, who has recently done a course in the education

(Continued on page 112)



Education and Russia

THE Union Education Minister, Mr. Chagla, has returned home after official visits to Russia and Bulgaria, greatly impressed with the vast net work of schools and colleges there. He is full of admiration for the success achieved in the Communist Countries, in national integration on the one hand, and in the massive efforts to spread education among the masses, on the other. He is inclined to hold up Russia, in particular, as a model to India, in several directions, in the field of Education.

MR. Chagla observes that, notwithstanding the existence of 15 independent republics in the Soviet Union and as many as 50 languages spoken by the people of the different regions, it has been possible for them in Russia, to achieve complete national integration. This success he attributes to the policy, adopted by the government there, of not suppressing any of the languages, but of encouraging all of them equally, while insisting on every body to learn the national language, Russian. He feels the position in India with 16 linguistic States, to be quite similar. He does not see any reason why we should not achieve a comparable measure of national integration, by adop-

ting the same policy of encouraging all our major regional languages equally, while insisting on every one throughout the Union, learning the over all National language, Hindi. The logic is irrefutable, though a little naive and the problem seems to be over simplified. Stated in such general terms, the policy advocated is unexceptionable. There can be no objection to it on the part of any one. But the difficulty is in formulating a detailed programme, agreeable to the different sections of the people, for implementing the policy. How exactly is the equal encouragement to be given and at the same time the special position envisaged for the national language, which is also one of them, to be assured? What should be the medium of instruction in the institutions for higher education and in the institutions for professional education and advanced Research? What should be the language of administration in the Union Government and what should be the language medium in the Competitive examinations for recruitment to the national services of the Union Government? These are the practical problems that give rise to controversy and it would be desirable for us to know or find out

how such problems have been solved in Soviet Russia and ascertain whether we can find any guidance in their experience. Further, it is also necessary for us to consider how far the remarkable measure of national integration achieved in Soviet Russia can be attributed to the linguistic policy adopted there and how far it has been due to the faith inspired and inculcated in the people there, of a common destiny for them all through participation in a common national programme for the realisation of a political and economic ideology on which the state is founded.

MR. Chagla is equally impressed with massive efforts to spread education to the masses which he observed in Soviet Russia, and especially the efforts to make higher education available to any citizen who asks for it, by the organisation, on a wide scale, of evening classes and correspondence courses. In this direction also Mr. Chagla feels that we can profit a good deal by emulating the example of Soviet Russia. Referring to the current agitation in India for morning and evening classes, he declares, it is the duty of the State to provide facilities for higher education to anybody who asks for it. He points out that there is no room in our colleges to accommodate all who want higher education. Therefore he rushes to the conclusion that we should also organise, on a wide scale, morning

or evening classes, and correspondence Courses for those who cannot get into Colleges or are unable to devote full time to College studies. But it is necessary to proceed carefully and cautiously in this matter also. In the first place, it may be questioned whether, except in the few highly industrialised big Cities, there is any considerable demand from those who are already in employment, for facilities for higher education, for improving their qualifications. Or is it merely a demand for more seats in certain types of Colleges and courses for which there is keen competition and many candidates fail to get the seats they covet. Once the Courses and Classes are organised, they may even be preferred in view of the possible greater freedom from control and discipline and less stringent regulations than in the normal institutions of the same kind. Unless such courses are organised with due care and adequate consideration of the various aspects of the situation, and with all the necessary precautions, there is every danger of the innovations leading to a further deterioration in the standards of higher education which have already reached, admittedly, a deplorably low level.

IT is rather disconcerting that just now, when we are full of admiration for the achievements of Soviet Russia, in several directions, in the field of Education, and feel inclined to look

up to the system prevailing there as a model for us to follow and profit by, the Soviet Government itself should announce that it has scrapped Premier Khrushchev's School Reform of 1958 and restored the status quo ante of the ten year programme for Secondary Schools in Russia. It looks as though even Soviet Russia has had to face difficult problems in education and some of them are still far from solved.

THE history of this reform of the system of Secondary Education in Russia, attempted by Premier Khrushchev in 1958 may prove as instructive and helpful to us as any of the achievements noted above. Even from the scraps of information available in News Paper reports, the problem sought to be tackled by the reform of 1958, appears to be of great importance to us. We have to tackle it in the near future and plan for tackling it carefully, profiting by the experiment and its failure in Soviet Russia.

BEFORE 1958, Russia had seven year schools and ten year schools, for general education, the age of entrance to school being seven. Many pupils dropped out of school at the end of the seven years. The ten year school was highly academic and geared to the University entrance. Even so, the majority of the ten year school leavers were unable to meet the College entrance requirements.

IT was in such a state of affairs that the Government decided upon a massive effort to spread education to the masses and provide for the entire youth in the country, millions of boys and girls, to go through the ten year secondary school course. As the programme of expansion was proceeded with, in view of the growing numbers passing out of the ten year schools, only a very small proportion of them could enter college. The greater part of them not only could not find places in Colleges but turned out to be quite unprepared for life and did not know which way to turn. The academic education they had received made them unwilling to work in field or factory.

THE reform of 1958 tried to meet the problem by introducing a programme of industrial training in Secondary Schools, at the insistence of Premier Khrushchev.

AT his bidding the Supreme Soviet passed a law in December 1958, requiring children who had finished seven years of the 10 year school course to take a job in industry or agriculture and to complete their Secondary education in evening schools or by correspondence courses.

BUT there was a storm of opposition and the Government was forced to modify the reform, and the idea of organising the upper grades of the Secondary School course into evening classes was dropped.

INSTEAD of abolishing full time classes in the upper grades of the high schools, the Government compromised, by organising a 11 year school course in which compulsory vocational training was given two days a week in the last three years of the course.

AT the same time, the old seven year schools were extended to eight years and similar vocational training introduced in them also. Under this programme, the students had to perform compulsory work in special Workshops and nearby plants and factories or in agriculture. One of the main arguments of Mr. Khrushchev for the vocational training system was to instil a love of labour in the youth of the Soviet Union.

THUS in the new type of eight year schooling introduced by the reform of 1958, craft training played a large part. By the end of the eighth class, the pupils were all to have done some wood work and some metal work, practice in the care of plants and animals, and some apprentice work in factories and collectivised farms.

THE academic syllabus was, however, not neglected. After the eight years, students had a choice of three types of further education (1) Three year general schools where two-thirds of the time was given to academic study and one-third to practical work—this was the preparatory course for college entrants; (2) Vocational schools which trained

students for occupations like book-keeping, library science, clerical work and hundreds of other professions, and (3) Technical schools where the main emphasis was on learning a skilled trade, including agriculture. Thus the Khrushchev reform not only made the normal school less academic but enabled a large number of pupils to get training for jobs in field and factory at an early age.

THE recent decision to scrap the 1958 reform and restore the ten year school programme climaxed months of debate in the Soviet Press over the shortcomings in the industrial training programme involved in it.

AMONG the criticisms of the 11 year system were: Students lost one year which they could use to acquire a higher education or enter a profession. Scholastic standards and educational levels were lowered. The Vocational training was badly organised. Students frequently just stood round idly observing factory workers at their jobs.

WHAT is the significance of the withdrawal of such a sensible scheme for giving a vocational bias to the Secondary Education Course in such a highly industrialised and advanced and efficient state as Soviet Russia? It may be due merely to a feeling among the people and their leaders that the ten year academic course might well be the minimum, they could now provide by way of general edu-

cation to all the youth, and special courses for preparation for College entrance, or for specialised professional courses or skilled technicians courses might all start at that point, after ten years of general schooling. Or it may mean that all schemes of diverting some of the youth, all admitted into the general school course, to vocational or technical courses at intermediate stages of the course are doomed to failure, as they go against the normal tendency of human nature never to accept a lower status of aptitude and qualification, for a worker's job. We have to ascertain the facts of the history of the experiment in sufficient detail and understand the reasons for the failure of the scheme, and assess the significance of the failure to us, in our present endeavour to provide a minimum of general education to all our boys and girls, with a view to guarantee equality of opportunity to all, and provide for each, the technical and vocational training to qualify himself or herself for serving the country with the maximum of advantage to himself or herself and minimum of waste to the community.

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Mr. Rao has accepted the invitation and will be leaving for the States on 16th September '64.

Educational India wishes him Bon Voyage.

[M. N. Rao, M. A., A First Class Honours Graduate of the Madras Christian College. Served as Economic Investigator in the Survey for the Rural Indebtedness (1945-46). General Secretary, Indian Cooperating Committee, International Student Service, (now World University Service (1946-48). Visited Burma to survey the Post-War Relief needs of the University students (1946). Visited Europe and U. K. to study the latest Printing and Book Production technique. Served as Production Coordinating Officer of the Southern Languages Book Trust, Madras (1958). Served as Director and President, Book Industry Council of S. India and for some years Secretary and now Treasurer, Publishers' Association of S. India. Originator of the Home Library Plan (APBD) in A. P., India.

Readers' Forum

Careers Making in Sec. Education

It is a very common sight before Employment Exchange Offices, youths standing in queues with High School Certificates for registering their names for some careers. The registers of Employment Exchange Offices indicate a large number of literate unemployed in India. What are the reasons that lead to this sad Problem? How can these problems be solved? In the present circumstances it is strongly felt that the courses of study for the secondary schools need a suitable alteration to cater our needs most. The present system of education helps a pupil only for clerk's career. Secondary education ought to be imparted to the pupils in such a pattern to enable them to pursue careers independently to earn their living. The large portion of Indian population live in rural parts. Agriculture and allied trades are the chief Careers of the rural people. So the pupils in secondary schools have to receive sound knowledge in those subjects which will enlighten them to pursue their local careers in a scientific and improved process.

Subjects which are relevant to fulfil our purposes must be included in the courses of study. I suggest the following subjects and the values to be inculcated in our pupils for their benefit.

1. *English*:— English Teaching in the Secondary Schools must fulfil utilitarian purposes only. It must be taught to help to exchange our thoughts, to advertise things, depict events, appreciate persons and events.

2. *Regional language*:— An extensive knowledge in the regional language for the pupils is an absolute necessity.

3. *Mathematics*:— Arithmetic, Mensuration, Algebra and Geometry are the items which are to be taught in the mathematics subject. These will help them

to become Statisticians, Accountants, Bankers, Tax Collectors.

4. *Social Studies*:— The rights and duties of citizenship, constitution of India, the plan for national development, Indian art and culture in different ages.

5. *Biology*:— The study of this subject will acquaint the pupils with the mode of life of different plants, flowers, fruits and animals. They will thus be interested to become gardeners, orchard keepers, flower growers. They will also learn Poultry keeping, Dairy farming, Fish rearing, Bee-keeping.

6. *Agriculture*:— Study of different kinds of soils and manures, process of cultivation of different crops and fruits etc.

7. *Craft*:— Any useful craft relating to agriculture and Zoology is to be introduced in the courses of study.

8. *Optional Subject*:— Physics and Chemistry, Physiology and Hygiene, Politics, Higher Mathematics, Shorthand are some of the suitable subjects.

To introduce such a pattern of secondary education, the institutes have to possess suitable laboratories, a big agricultural farm, an aquarium and enough audio-visual aids. The Boards of Secondary education at the centre have to find financial resources to well-equip the secondary schools under their control. The pupils after completion of their secondary education in such well-equipped secondary schools will be able to pursue their careers independently and thereby will add to the prosperity of our nation.

Purushottam- } Sarat Chandra Satapathy,
pur. } B. A., Dip-in-Edu.

Education - An Investment

Shri B. Bal B. Patel, in an illuminating article on "Plan success hinges of Education" referred to a Report published by Robinson Committee on Higher Education in Britain. The Report states "to devote resources to the training of young people may be, *au fond*, as much entitled to be considered a process of investment as devoting resources to directly productive capital goods."

The Committee further points out to the superiority of a civilised community over a tribal and the developed society and the economic potential is much more dependent on education than on material equipment". This is beautifully illustrated in an example, "If a series of nuclear explosions were to wipe out the material equipment of the world but the educated citizens survived, it need not be long before former standards were reconstituted; but if it destroyed the educated citizens, even though it left buildings and machines intact, a period longer than the Dark ages might elapse before the former position was restored." This speaks profusely of the tremendous value of the educated and trained human resources. Hence this Robinson Committee strongly recommends "general over-investment in Education."

What has our country in this connection? All the three five year plans, meant to remove poverty and usher in prosperity in the distant unknown future, have failed to obliterate the poverty of the mind and the very being of the human individual. An Expert Study Team has reported that during 1941 about "12 per cent of the men and women in India were literate and by 1951 it had reached the figure of 17 per cent and by 1961 about 24 per cent." This is astonishingly an appalling progress under the unbroken continuity of the Congress rule for over 17 years.

Education, Mr. Patil says, in a democracy is the very *raison detre* of the successful operation of totality of aspirations. In the spirit of the Constitution, Madras State has introduced free education in good faith but has failed to realise the consequences that will flow from the ill-thought out measure introduced overnight. In the light of the Robinson Committee Report, the entire cost of the free education should be met by the Government on the basic fact that the investment in education as the process of developing and training human re-

sources is much more significant than the scientific and technological advances of the 'mid-twentieth' century.

Madras.

R. S. V. Rao.

Here and There

THE AGAKHAN PALACE, Poona, where Mahatma Gandhi was detained for 'Quit India' movement launched in August 1942, is now proposed to be converted into a National Museum.

Prof. M. S. THACKER, is reliably learnt, will continue to be a member of the Planning Commission, and will not take up the Vice-Chancellorship of the new Bangalore Varsity.

CENTRAL GOVT. SCHOLARSHIPS: The Government of India has announced a scheme of scholarships for study of Hindi by college students whose mother-tongue is not Hindi.

Besides encouraging the study of Hindi, the scheme aims at producing suitable personnel to man teaching and other posts in the Government, which call for knowledge of Hindi.

SAVE TEACHERS' DAY: The Andhra Teachers' Union and the Telangana Aided and Private School Teachers' Guild have decided to observe September 4 as "Save Teachers' Day" as a mark of protest against the "indifference of the Government towards the distressing lot of the teachers."

They will celebrate the day as President's birthday and official "Teachers' Day."

AWARDS FOR TEACHERS: The Government of India announced the names of 91 teachers—47 primary and 44 secondary, who have been selected for this year's National Awards in recognition of their meritorious services to the community.

Each community of the award will receive a certificate of merit and Rs. 500 cash at a special function to be held in New Delhi.



THROUGH DIFFERENT STATES

DELHI

Education Laws : Study Group Set Up

The Government of India has appointed a study group to examine the existing legislation relating to education in the States and Union territories and prepare a model Bill for the consideration of the Central and State Governments with a view to giving a statutory basis to organisation and development in the field of education, according to an official release.

Mr. S. S. Malimath, retired Judge, Mysore High Court will be the chairman of the study group, other six members being: Messrs. L. N. Gupta, Education Secretary, Government of Andhra Pradesh, Vishnu Dutta Sharma Education Secretary, Government of Rajasthan, N. D. Sundaravadivelu, Director of Public Instruction, Madras, J. D. Sharma, Director of Public Instruction, Punjab, A. E. T. Barrow, M. P., and Miss S. Rajan, Assistant Educational Adviser, Union Ministry of Education (Secretary).

Educated Unemployed causes Concern

The rise in the number of educated unemployed poses a serious social and economic problem, according to the Planning Commission.

Among causes of growing unemployment, the Commission mentions lack of a link between the educational system and manpower needs, imbalance between general and vocational education, wastage and low standard of students passing out of schools and colleges.

It has been estimated that at the secondary and university stages more than 50 per cent of students fail in the public examinations and a majority pass in the third division. This reduces

their chances of securing jobs and burdens the employment market with unemployables.

Economy Under Education

The Education Ministry has been asked to consider the possibility of effecting some savings in higher education and cultural activities in the context of the present drive to economise Government expenditure to the tune of Rs. 70 crores.

The Education Ministry is believed to have pointed out some difficulties in effecting cuts in higher education involving especially engineering and other technical institutions, as suggested. The savings in this sector is sought by the Finance Ministry mainly through a stoppage of building programmes or staggering them.

The Proposal for cuts, it is felt, might come in the way of the Education Ministry's plea for additional funds for launching advance action on Fourth Plan schemes such as teacher training.

The Planning Commission which is reported to be in broad agreement with some schemes of advance action is, however, yet to communicate its formal approval to the Ministry.

Text Book Prices Go Up By 100%

Text-book prices have gone up by as much as 100 per cent in many parts of India during the last 17 years, according to information available with the Central Bureau of Text-book Research. Hindi text-books have registered the highest increase in prices.

Enquiries reveal that more and more States are now printing text-books, but very few sell at cost price. In fact, the profit margin is said to be very wide in the case of a few States, almost 80 to 100 per cent. Punjab is one such example.

Private publishers say that this partly explains why it is profitable for "spurious" publishers to bring out editions.

ANDHRA PRADESH

Centre's Recognition of Andhra Tech. Diplomas

The Government of India has decided to recognise provisionally diplomas of licentiate in civil, mechanical and electrical engineering held by the State Board of Technical Education and Training, Andhra Pradesh.

Students trained at eleven polytechnic institutes throughout the State will, thus, be eligible for recruitment to subordinate posts and services under the Central Government in the appropriate fields.

Retirement Age of Teachers

The Andhra Pradesh Cabinet decided that the age of retirement of teachers could be extended from 58 up to 60 in categories where there is a dearth of personnel and depending on merit.

Translation of Text-books

The Book Production Corporation, contemplated by a Bill now before the legislature, will also take up the translation of standard text-books from English to Telugu.

The Chief Minister, Mr. K. Brahmaanda Reddi, who inaugurated the mechanical composing and photo engraving plants of the Andhra Pradesh Text-Book Press, referred to the proposal for a book production corporation and said it was a matter of gratification that by embarking on nationalising text-books and the Government itself printing them, Andhra Pradesh had shown the way to other States.

MADRAS

State Council for Teachers' Training

The constitution of a State Council for teacher education in Madras, with representatives of the university, Gov-

ernment and the schools is among the recommendations of the General Inspection Commission on Training Colleges appointed by the University of Madras.

The function of the Council will be to plan expansion of teacher-education in the Madras State so as to meet the increasing demand for trained teachers during the coming years, and to achieve balanced distribution of the colleges among the various areas in the State.

It will also help to co-ordinate the work of the three agencies for training teachers, namely, the university, the Education Department and the schools, to regulate the selection of trainees, to control and supervise teacher-education in the State, and to certify the teachers as to their eligibility for teaching.

The report of the Commission headed by Mr. A. N. Tampi, Chairman, Kerala State Educational Advisory Board, was submitted to the Madras University, on July 20. Other members of the Commission were Mr. M. D. Devadason, Evaluation Officer, All India Council for Secondary Education, Mrs. A. Soares (Madras), and Dr. N. P. Pillai, Professor and Head of the Department of Education, Kerala University. The last General Inspection Commission was appointed in 1950.

The Commission has also recommended the integration of training colleges with the schools around. The Commission is of the view that the Master of Education course should be re-organised and made more popular to ensure adequate supply of competent staff to the training colleges and to train specialists in the different branches of education.

Payment of Full Grants to Schools

The Education Dept. had scrutinised all cases of teachers for payment of full grants for schools under the new scheme of Sec. education which had come into force from this academic year. The Government had agreed to go into hard cases of teachers whose

pay had been reduced. They had allowed many managements, to pay *higher scales to teachers*. The Department had also allowed managements to draw from their endowments wherever possible for meeting maintenance expenditure.

Mr. M. Bhaktavatsalam, the Chief Minister opposed the suggestion for permitting a few managements to levy fees and employ teachers on higher scales of pay than allowed by the Government, without getting grants from the Government. He held that such exemption would go basically against the policy of free secondary education, apart from creating a class of 'superior' schools in which only the children of the rich would study.



MAHARASHTRA

Education for Economically Backward

The Government of Maharashtra has revised the rules regarding free education given to the students whose parents are economically backward.

A person will be deemed to belong to the economically backward class if his income does not exceed Rs. 1,000 per annum. The only clarification is that in case one of the parents is alive, that person who is alive shall be considered as the person responsible for the maintenance of the pupil and not other relatives such as uncle, cousin or elder brother.

For the purpose of calculating the income of parents or guardian in case of the parents *not being alive*, the amount received by the pupil from relatives for maintenance will, however be considered as income.

For the purpose of this rule, income will consist of the sum total of income from whatever source, including share in the joint family income and the individual income of the pupil and in the absence of his parents, of the persons responsible for the maintenance and education of the pupil.



UTTAR PRADESH

Lakshmi Bai College of Physical Education

The Lakshmi Bai College of Physical Education, Gwalior, will expand its facilities with an additional allocation made by the Education Ministry, it is learnt. The Third Plan allocation for the College has now been raised from Rs. 30 lakhs to Rs. 42.5 lakhs. This increase would meet the cost of constructing two gymnasia, one each for boys and girls, a swimming pool and an auditorium.

B. H. U. Convocation

Prime Minister Lal Bahadur Shastri will deliver the 47th convocation address of the Banaras Hindu University to be held on December 24.

MYSORE

Technological Institute for Bhadravati

The opening of yet another educational unit, "the Technological institute" at Bhadravati, on the lines of the one at Kharagpur, at a cost of nearly Rs 10 crores is under the active consideration of the State Government.


The "metallurgy" course which was very essential and a long-felt need of the town would soon be introduced in the local polytechnic. It is hoped that "these two new units would go a long way to help the local industries very much.

Mysore Farm 'Varsity

The Mysore University of Agricultural Sciences was inaugurated at Hebbal on August 22, by the Vice-President, Dr. Zakir Hussain. It is one of seven such institutions being developed in the country on the pattern of the Land-Grant Colleges in the United States.

The University will take over all State research stations—numbering over 50—of agriculture, horticulture, veterinary and fisheries. In addition, it will assume responsibility for organising an efficient system of extension from the block to the State level.





Public Opinion

Guiding Star of Indian Democracy

By Dr. S. RADHAKRISHNAN

[In a speech to the National Committee of the Jawaharlal Nehru Memorial Fund.]

Jawaharlal Nehru left an impress on different aspects of our life. There is not one side of life in our country which has not been affected by him. Nations, like individuals, suddenly get a spurt, mobilise their resources, make a new start and determine their future. The last fifty years of our life has been a period of such shattering change. First Mahatma Gandhi, then Nehru. All the principles which developed during the period of the struggle were formulated in our Constitution.

We had so many things to do but we tried to do all those things within the framework of democratic institutions. Ever so many countries emerged into independence after the Second World War. But many of them preferred to come under arbitrary and authoritarian rule. There are different kinds of democracy—guided, controlled, basic and popular. We adopted parliamentary democracy, the rule of law and representative institutions. Jawaharlal Nehru functioned as the leading member, the guiding star so to say, in the Constituent Assembly, in the Provisional Parliament and the Parliament itself.

HOME OF LIBERTY

He made this parliament the home of liberty and democratic practices. He attempted to do it and he succeeded to a large extent. He was tolerant even to the intolerant. He never proceeded by mere weight of numbers of majority rule. I remember two graphic instances which occurred in recent times. When the proposition was put forth that the Law Minister should become the Attorney General, it was set aside. When the Eighteenth Constitutional Amendment was proposed, it was taken up for consideration in

Parliament; at the first stage it passed through but when he saw there was so much opposition to it, he dropped it. It shows how responsive he was to public opinion. His mind was not a dogmatic one but an elastic, hospitable one, ever ready to respond to expressions of public opinion.

That these democratic instincts got firmly rooted in our mind is illustrated by the way in which the transition was effected after he passed away—so smooth, so quiet and so democratic. The whole world was stirred deeply by the way in which we effected that transition.

As a democrat he believed in the importance of the individual. No individual is to be thrown on the rubbish heap of humanity. He must be regarded as significant, as purposeful, and nobody, no State or organisation—should try to suppress the individual. The State exists for the individual, not the individual for the State. That was his cardinal principle.

In ever so many speeches of his, he referred to these things. If you want to give a chance to all the individuals of our country to develop, you have to increase your production, agricultural and industrial. So he adopted science and technology as the cardinal principle which we should apply to the development of our life. Whichever side you go, you see industrial projects, you see colleges of engineering, technology, etc. and you find that a new spirit has come over the country which makes science so important.

DEVELOPMENT OF ATOMIC ENERGY

He was the Chairman of the Atomic Energy Commission. In a recent

book by Beaton and Medox, it is said that Canada and India are the two powers which are ever ready to become nuclear powers, and in the chapter on China, that book makes out that China in 1963 may make nuclear weapons; but India, if she wishes to do so, can do it faster than China. This is what Beaton and Medox has said. In other words, we are adopting the principle of developing our scientific power and energy, but we do not wish to use them for any military purposes.

But the more important thing is not merely scientific achievement but developing a scientific frame of mind, scientific habit of thinking. Many of us are scientists in the class room but when we get back into our own homes we burn in the fire of superstition which leads to so much fear, morbidity and mental distortion. These things are happening in the rural areas more than in urban areas. These are things which he protested against. He tried as much as possible to remove this superstitious habit of mind and things which have come down to us for ages. He loved children and children loved him. What is the good of loving children if we are unable to give them full scope for use of their surplus energy?

LOVER OF BEAUTY AND ART

Jawaharlal Nehru was a lover of beauty, of art. All these things made a deep impression on him and moved him. This world is a blend of laughter and tears. So many things in this world give rise to tears. Other things give rise to laughter. We have the great verse which tells us—on one side *veena vadyam*, on the other side *ha hata ruditam*, on one side pretty women, *nari ramya*, on the other side *jara jara vapah*: broken dilapidated bodies. On one side *vidvad goshti*, assembly of wise men; on the other side *sura maya kalaha*: drunken brawls. We do not know what this world is. Is it *amrita maya* or *vishamaya*? That is the question. Nehru's attempt was to reduce the *visha* side, the seamy side of things, to wipe away the tears from men's eyes.

He tried his best to give women a chance of expressing themselves in this life. So it is he was a great lover of art.

NON-ALIGNMENT

Most of all in international affairs he believed that we are living in a time when even the term Foreign Affairs is irrelevant. In an increasingly interdependent world, we are taking global views, world views; we are not trying to take a small view of this or that country. He felt that war is not inevitable nor peace impracticable. He adopted the policy of non-alignment. What is the meaning of it? Not that we are not committed to anything, we are not isolationist; we do not wish to engage ourselves in this conflict for power. He therefore tried to steer clear and to have the power of independent judgment, of independent action, not merely as camp followers of this or of that particular group. His anxiety was that India should try to help, should try to mediate if possible: and we were committed to the policy of the United Nations. We have sent troops to the Ghaza strip; we sent them to the Congo; we sent one of our Generals as the Chairman of the Korean Repatriation Commission; the same General is working in Nicosia in Cyprus. We are not given to cutting ourselves away from world affairs. We wanted to do our best to help world affairs, to bring about some kind of peace in this world. That is what we have been attempting to do.

All these things require a temper of mind which we do not possess, which we have to cultivate. A new world requires a new kind of man, a man who is free from attachment, from any kind of hatred, from any kind of fear *bhita ragha bhaya krodha*. We must be devoid of attachment of fear. A new world, a brave world and a petty generation do not go together. With all his love of nature, of art, of music, of literature, he gave us an example of a human being unique, great, a kind of human being which we should all try to emulate as far as we can.



A New Deal for the Teacher?

By WILLIAM CARR
(*Secretary General, WCOTP*)

The status of the school teacher is a subject of concern in most countries of the world to-day. Time and time again, one hears remarks such as "the teachers' position is undervalued," "they are underpaid", and, because of this sometimes, "they are ill-prepared for their job."

Yet, as the Director-General of Unesco told an expert committee in Paris recently, "never in the history of mankind has education been of such concern, not only to individuals and families, but also to organized national groups and governments responsible for their nations' future."

The expert committee met during May [at Unesco House to discuss the drafting of an international charter of the teaching profession. The following is part of the concluding address made by the chairman of the group, Dr. William Carr (United States).

We are living in a society which is changing more fundamentally and more rapidly than at any other epoch in history. Science and technology have given us a new world, in fact, a new universe.

There is the problem and the fact of economic growth, of productivity on a hitherto unprecedented scale, a scale which has produced food in such quantities that the problem is not one of production but of distribution. It is, therefore, a painful reality that while part of the world diets, another part dies of hunger.

We have produced unprecedented leisure time. Means of communication permit us to transmit by word and image whatever we have to say, whether it be worthwhile or trivial. We are seeing a period of perhaps temporary but very rapid population growth. And, of course, we are faced with the fact of international interdependence and with the perils of international misunderstanding and conflict on a new and acutely poignant scale.

We all have difficulty in fitting ourselves into this modern environment and in projecting ourselves into the

future. The vast social change and the almost incredible explosion of knowledge which is taking place threatens to overwhelm us unless we can find, and find quickly, some intelligent solutions to the problems.

Each generation looks to the schools for help. And at a time when there is so much to be learned and so urgent a need to learn, we must develop new teaching methods and adapt old ones to accelerate and enrich the teaching and learning processes.

In the centre of all these problems stands the teacher. It is a simple truth to say that the way man lives in the next half century depends on the teacher. And the success of the teacher and of the teaching profession depends on the status which this profession has in society. That is why our meeting here is so important. We are not met here to celebrate the importance of the teaching profession, except as an instrument for changing education and changing society to meet the needs of mankind. Our purpose is not to build a greater place for teaching in itself, but only to build a more secure place for teaching in the light of the needs of humanity.

The Importance of the 'E' in Unesco

I had the privilege of participating in the San Francisco conference in 1945 where provisions about education were written into articles 55 and 56 of the United Nations Charter, and of attending the London conference where Unesco was created. The letter E is the most important letter in the name of Unesco. It has taken us a long time to give practical recognition to the importance of education in the Unesco programme and budget. This meeting will be a milestone in the history of the Organization if it helps Unesco, not only to work with ministers and diplomats, but more than ever with teachers and their professional organizations.

The status of the teacher in this world will be achieved when every teacher is immensely proud of his calling. I do not say boastful, I say *Proud*, so that he feels a quiet satisfaction in the fact that he is able to follow this calling. And when every teacher is proud to teach, then we shan't hear so much about the status of the teacher. We won't hear teachers say, when someone asks them what they do for a living, "I'm just a kindergarten teacher", or "just an elementary teacher", or "I'm only a teacher of science in a secondary school". You don't hear doctors say, "I'm only a brain surgeon". We will come to the point when the words "just" and "only" will be dropped and we will be happy and proud to say, "I am a teacher."

We are entitled to feel this pride because the work of the teacher is at the basis of the work of mankind. A child may come into the school with two leaves, one brown and one green, and ask the teacher, "How does this happen, why is one leaf brown and the other green?" In that simple process all the great scientific laboratories of the world, all the great scientists, all the discoveries of the past and of the future, that will enrich the life of mankind, are wrapped up.

Another child comes into school and says, "Johnny hit me in the play-

ground and I want you to punish Johnny because he hit me", and the teacher calls Johnny in and the two talk it over and try to find out what caused this exchange of incivilities. It seems like a routine, trifling sort of occupation if you don't look at it too deeply; but all the courts of law and justice, all the great systems of treating human rights with dignity, all the systems of jurisprudence are wrapped up in that description.

The child looks at a piece of paper and sees some black marks on a white surface. These black marks send light rays through the lens and into the retina of the eye. After a while, under proper instruction, the child says, "That is 'A'", and all the libraries in the world and all the authors and all the daily newspapers, all the magazines, all the creations of art and of drama are wrapped up in this simple, basic recognition.

The Teacher - a Catalyst

So I think we won't strain a point when we say we are proud to teach. I think we can build the status of the teacher with the simple knowledge that what we do in this area is final and is a turning point in the lives of children.

The Director-General of Unesco has asked us for advice. If it were possible to summarize our discussion in five sentences, I would say this :

1. The higher the public respect for the schools, the better the status of the teachers: it is bad for teachers to be underpaid; it is even worse for education to be undervalued.

2. The better the payment and security of teachers, the better their status.

3. The better the preparation and in-service education of teachers, the better the status.

4. The greater the skill of the teacher in the classroom, the better the status.

5. The more united the profession, the better the status of its members.

REVIEWS

ENGLISH IN INDIA - Its Present and Future : By V. K. Gokak. Published by Asia Publishing House, Bombay. Price Rs. 12-50. Pages 180.

Professor Gokak, at present Director of the Central Institute of English at Hyderabad, with his brilliant academic and practical knowledge treats the most controversial and complicated issue of English in India in the most convincing manner possible.

The general feeling in the country is that though we could get rid of English man's rule we are unable to get rid of his language. Prof. Gokak's book in a way is a justification of the general feeling. In the opening Chapter itself he mentions that "it was in the English classroom that the Indian literary renaissance was born." (Page 3). He stresses the importance of English as official language and as medium of higher learning. We may be tempted to say that it is but natural for a man like Gokak, who has been devotedly connected with English to support English. But his love for the language is not dogmatic or biased. He proposes a federal Hindi as a solution for the language problem. He defines it as a Hindi which dispenses with its grammatical gender, and which draws freely on the vocabulary of the other Indian languages, and suggests that that should be the official language. Regarding the medium of higher learning, Prof. Gokak feels that "it would be wise at this stage to think of the *content* itself of higher education, rather than its *media*, be a little more patient with the *status quo* and make it effective by improving and refashioning the teaching of English in our schools and colleges." (Page 20) The trilingual situation in India does not miss Prof. Gokak's critical attention.

He discusses Mr. Penfield's thesis and the views of Mr. Peter Wingard and suggests his own point of view: The child, he says, may be started on Hindi at the age of 9,.....and begin learning English as a second language at the age of 11. (Page 29). He next closely examines the report of the Language Committee appointed by the Government of West Bengal in 1960 and points out that the expert opinion is divided on the subject. In solving the several problems of a transfer to the English Medium at the College stage the Professor feels that the only way to remedy the situation is to divide the students in a particular class into several groups according to their ability in each subject and then attend to the less able language pupils separately. The study of English as a world language draws the attention of Prof. Gokak, which he calls as the new foundation on which we shall have "to raise the edifice of English studies in India." He next considers the aims and objectives of English in India and proceeds to make a detailed study of English in our schools and training colleges as well as in our universities.

Prof. Gokak correctly suggests that Pre-University and Higher Secondary School teachers of English should have special in-service training in the new techniques of language teaching. He says that short courses should be organised for teachers by universities, not especially for those who have received training in the Central Institute of English or in any of the Seminars organised by the British Council. But it is realiaibly learned from those who undergo training in the aforesaid places that the present system of education does not in the least give any scope to experiment the new techniques of language teaching which the teacher learns during the in-service training. This therefore results in the waste of money and man-power as well as man hours which can perhaps be utilized other-wise if individual teachers are left to themselves. Unless the concerned authorities are serious about the

proper utilization of the trained teachers all these efforts put forward to improve the position of English in India is bound to end as mere show and nothing more. We hope that Prof. Gokak moves matters in this direction without fail.

The book under review ends with a reference to Indo-Anglian and Indo-English Writing. The final advice that Prof. Gokak gives his people regarding the importance of English is that it is certainly not richer than our tribe. But it is a pearl all the same, and it would be foolish to throw it away."

— V. V. Tonpe.

ACKNOWLEDGMENTS

We acknowledge with thanks the following books :

- I. Published by the *National Council of Educational Research and Training, New Delhi.*
 1. The Romance of Teaching - By Muriel Wasi. Price Rs. 2-50 nP.
 2. The Indian - Year Book of Education (1964)—Elementary Education Price Rs. 25/-
 3. General Science - Syllabus - Classes I - VIII (Experimental Edition) Price Rs. 2-25 nP.
 4. General Science-Hand Book of Activities—Classes VI to VII Price Rs. 9-50 nP.
- II. *M/s University Publishers, Delhi.*
 1. Advanced Educational Psychology — by B. Kuppu Swamy Price Rs. 20-00
 2. The Vision of Education —by Prem Nath, M.A., Ph.D. Price Rs. 7-50 nP.
- III. *M/S Asia Publishing House, Bombay :*
 - Bricks & Motar — by Smt. Muriel Wasi, Price Rs. 1 -50 np.

Educational India

A Monthly Devoted to Indian Education



BESIDES ORIGINAL CONTRIBUTIONS and INSPIRING EDITORIALS the Magazine serves as a professional guide to all teachers and educational administrators.

News from different states of the Indian Union; informative material from Unesco and other progressive countries of the world; Public Opinion on different aspects of Education; Experiments and other Organisational matters etc., form different special features of the Journal.

* * *

ARTICLES intended for Publication should reach the Editor, 'Educational India,' Vidya Bhavan, Masulipatam, by the 10th of the month prior to publication. THE VIEWS expressed by individual authors are their own and do not necessarily represent the views of the Journal.

* * *

EDUCATIONAL INDIA is published on the 1st of every month. But a Double Number is issued for May and June. Complaints for non-receipt of the Journal for any month should reach our office not later than the 10th of the month.

* * *

SUBSCRIPTIONS may date from Jan. or July but the year commences from July. Back numbers too will be supplied if available. The annual subscription, *always payable in advance*, is Rs. 5-50 nP. Inland and Rs. 7-50 nP. Foreign, and it may be sent by Money Order or by Postal Order. Cheques will not be accepted unless the Bank Commission is added on to the subscription amount.

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Correspondence

The Andhra Pradesh Teachers' Union, Vijayawada - 2

The following is the Memorandum Presented to his Excellency the President of India, New Delhi, the Ministry of Education, Government of India, New Delhi, and the Hon'ble Chief Minister, Govt. of Andhra Pradesh Hyderabad, by the Andhra Pradesh Teachers' Union.

1. The Government of Andhra Pradesh is requested to withdraw the implementation of the Proceedings of the Director of Public Instruction Rc No. 424-El-1/63-2 dated 17-1-1964 and 30-5-64 raising the number of Working Days from 200 to 220 and Instructional Hours from 1000 to 1200 in Secondary Schools, as this measure will contribute to further deterioration in standards and discipline among Pupils under the present circumstances, besides causing fruitless strain, despair and helplessness to Teachers which, if allowed, to take deep root will prove an irretrievable and potential danger to all Educational interests and consequently to the well being of the Nation.

Since these proceedings of the Director of Public Instruction are based on the Recommendations of the Central Advisory Board of Education, the Government of India is requested to ask the State Governments to keep the above measure in abeyance till a decision is taken by the Central Government on the findings of the National Education Commission appointed by Hon'ble Sri M. C. Chagla under the Chairmanship of Sri D. S. Kothari.

2. The Government of Andhra Pradesh is requested to take urgent and effective steps to bring down prices and link up Dearness Allowance with price index, and to give an interim relief commensurate with the rise in the cost of living and appoint a Pay Commission

with a Judge of the High Court as its Chairman to go into the question of the rationale of the pay structure.

3. The Government of India is requested to accept the principle of raising the salaries of Teachers in general by 25% as represented by the All India Secondary Teachers' Federation and make a substantial contribution to the State Governments to enable them to effect this increase.

4. The Government of India is requested not to abolish the Teachers' Constituencies as prayed for already, stop taking further measures initiated by the Election Commission and announce their favourable decision retaining these constituencies at an early date.

A. P T. U. Executive Meeting

Resolutions passed at the *Executive Committee Meeting* held on 23-8-64 in the premises of Municipal High School, Rajahmundry, under the presidentship of Sri D. S. Subrahmaniam, M. L. C.

Homage to Nehru

1. At the outset the Executive paid tributes to Jawaharlal Nehru, the late Prime Minister of India for his services to our country and the world and requested the teachers to help for the successful observance of his birth-day every year as CHILDRENS, DAY and to help towards the contributions of the Nehru Memorial fund organise by the Indian Express.

2. Resolved that the Teachers, Association of every School would Pass and communicate the Memorandum published above from 5th September i. e. Teachers' Day with their signatures.

3. Resolved to request the Government to speed up the work relating to the sanction of pensions to retired teachers.

4. TEXT BOOKS: The Executive Committee deplored the abnormal delay in the supply of text books like Language Texts for Class XII and Social Studies for Class VI. It requested the Government to bring an early Legislative measure for the creation of Text Book Printing

Corporation in order to facilitate fair and quick production and distribution of text-books to pupils in our state.

5. Free Education upto Higher Secondary Course : The Executive strongly requested the State Government to introduce Free Education Scheme upto the end of Higher Secondary Course for all children both boys and girls whose parent's income is below Rs. 350/- p. m.

P. Sri RAMAMURTY, M. L. C.,
Secretary, A. P. T. U.

SYMPOSIUM

(Continued from page 94)

of the mentally and physically handicapped children, in London, stressed the importance of starting special schools for the handicapped, of having residential, open-air or hospital schools depending upon the needs and environments of a particular area, and of having specially trained teachers to run such schools. She said that legislation could better take care of the education of the handicapped.

Dr. H. P. Mehta, Asst. Director, Ministry of Labour and Employment, an expert on Educational and Vocational Guidance, has submitted a paper in which he deals with the Education and Rehabilitation of the physically handicapped in Japan where the school education lawfully caters to the needs of the physically handicapped.

Shri J. P. Gupta, superintendent, Children's Home, New Delhi, in his paper on the "care and training of the crippled child" refers to their rehabilitation and treatment, preventive measures and remedial steps, occupational therapy and training.

Shri Seth Ram Gupta, who has done some work in the field, in his paper, emphasises that not so much the expert knowledge but the proper heart and attitude are needed for handling the handicapped.

Miss Manorma Sud, in her paper on the subject observes that the psychologi-

cal problems of the handicapped children arise from (i) the limitations placed upon the child by the handicap, and (ii) the attitudes developed as a result of environmental force related to them.

Shri S. B. Kakkar, Secretary of the Symposium, emphasized that the physically handicapped, by virtue of their rights in a democratic social order and by virtue of the fact that they are in no way different from others except in some physical incapacity needed the same content of education as that of the normals. That their educational needs are the needs of the normal plus some distinct needs owing to their handicap; that they have to be treated as the normal, in the educational process, to avoid social and emotional maladjustment and that the physically handicapped should not be ignored as the possibility of finding in them a genius or a leader in some fields is not ruled out.

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