

helping a student out of that quagmire, the blank page and the mental void.

The new professional role of the writing centre tutor is given serious attention by Rodney Simard of California State College. Writing centres are now firmly and permanently established in many American colleges and universities. They have (to quote Olson) "progressed from the old grammar lab model, in which tutors lecture to students, to the modern writing center, in which tutors engage in a type of Socratic dialogue with their pupils" (p.197). The quality of service to the student depends upon the tutor's mastery of writing and enthusiastic commitment to it. Abilities to diagnose a student's writing problems; to adapt to each student's particular requirements; to find creative ways of encouraging good writing; and, above all, to achieve a rapport with the student in a congenial atmosphere, distinguish the professional tutor.

Subsequent essays consider the needs of students for whom English is not the first language, and of those who require assistance with business and technical writing.

Each essay is well footnoted, with a brief summary of its content. An excellent bibliography of articles, books, and dissertations is included.

This book is a primary source for anyone interested in students' ability to write well, and consequently to think logically and lucidly.

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EDUCATION IN INDIA

Joseph DiBona.
ONE TEACHER ONE SCHOOL.
New Delhi: Biblia Impex Priv. Ltd., 1983.
306 pp. Rs 150/-.

This book consists of an excellent introduction by Joseph DiBona on the indigenous system of education in Bengal and Bihar based on Reports by William Adam, a Christian Missionary, on indigenous culture in early 19th century Bengal. The rest of the book contains two of three documents popularly known as the Adam Reports (1836-38) which are recognized as containing a unique record of sociological data on Indian institutions in the pre-colonial period.

DiBona is eminently qualified to explore Indian educational systems. As a teacher of Education and South Asian Civilization in Duke University, he has published several scholarly works on **Change and Conflict in the Indian University** (1969), **Language Change and Modernization** (1973), and **The Context of Education in Indian Development** (1974).

The central thesis of the book is that an examination of the Adam Reports confirm through documentation, the knowledge that India was well-known for its highly developed educational institutions in the pre-colonial period. But that the imposition of a foreign system of education and medium of instruction not only cut off the masses from education and its consequent opportunities, but created an English-speaking elite which is even today alienated from the traditions and culture of its masses. The result is a widening gulf between the English speaking elite that controls the government, economy and higher educational apparatus and the much larger population whose vernacular language education has frozen them into a social structure "in which the cement of oppression is the school" (taken from a paper presented by Joseph DiBona at McGill University, June 12, 1985 for the Conference on Education and Social Change in India). The change-over from instruction in the vernacular languages to the metropolitan language of the colonizers, DiBona asserts, is the root of the problem in Indian education today.

The Adam Reports were submitted at a time when Macaulay imposed his policy of Western education on the diverse cultures of South Asia. Adam attempted to deflect this policy by demonstrating the vitality of the extensive vernacular system of education in Bengal and Bihar.

DiBona brings out the scientific nature of Adam's investigations which carefully report the thousands of schools, the caste composition of the population, and other details. By bringing to the forefront the vitality of India's traditional institutions the author has supplied alternative models of approaching rural education in India today. It is a most stimulating work.

Dharampal.

THE BEAUTIFUL TREE: INDIGENOUS INDIAN EDUCATION IN THE EIGHTEENTH CENTURY.

New Delhi: Biblia Impex Priv. Ltd., 1983.

436 pp. Rs 250/-

The title of this book "The Beautiful Tree" is taken from a statement Mahatmi Gandhi made on October 20, 1931 in London. Delivering an invited lecture at the Royal Institute of International Affairs, Gandhi said that there were more illiterates in India in 1931 than 50 or 100 years ago because the British

administrators began to uproot the indigenous educational system: "They scratched the soil...left the root like that and the beautiful tree perished."

The central idea of the book is that the British greed for revenue stifled the indigenous educational system by syphoning off the resource base, and the British attitude toward contempt of Indian religious and cultural content of education completely destroyed it. This is a continuation of Dharampal's work on the nature of Indian society in pre-British times. It covers two decades of archival research of official documentation in India and England and follows his work on Indian science and technology in the eighteenth century and others.

Dharampal captures the demise of the indigenous educational system by analyzing British policy in the Indian social and political environment in a long (80 pages), but brilliant introduction. The next section deals with important surveys made in Madras (1822-25) and Bengal (1936-38) on the extent and nature of indigenous education. The British House of Commons debate in 1813 on the India Charter Bill prompted their inquiry into existing conditions. All the reports, correspondence, circulars, and proceedings, as well as Thomas Munro's famous minute are reproduced by Dharampal in this section (168 pp.).

The last section contains such interesting material as the entire correspondence on the controversy that ensued between Mahatmi Gandhi and Sir Philip Hartog after Gandhi's speech of 1931 mentioned above. It also contains observations on the education of children in India around 1796 by Fra Paolino Da Bartolomeo. Extracts from the Adam report on education in Bengal and Bihar (1835-38), and Leitner's report on education in the Punjab (1882) are included.

Dharampal has provided a wealth of extremely interesting material. Significant data on caste distribution of teachers and students in both the Madras and Bengal surveys challenge the commonly held view that the upper castes controlled education. Munro's survey in Madras shows that around 75% of the boys in schools were out castes. In higher education, the upper castes (Brahmins) generally went into law, metaphysics, and theology, while other castes dominated astronomy and medicine. The upper castes constituted 40% of students in Bengal and 15% of the total in Bihar, indicating that lower castes were dominant in the educational system, contrary to the picture after British take-over.

The surveys supplied valuable sociological data on fiscal arrangements, content of education, numbers of institutions, lists of books, age of students, and duration of school life. At a time when there was only one year of schooling in England, which rose to two years in 1851, children in India went to school for three

to seven years, and even for 10 years, in some districts around 1822-25 according to the Munro Survey. What is also obvious is the lack of participation by females at any level of education during that period.

Dharampal raises interesting questions regarding education and society in pre-colonial India. "An understanding of that which existed (two centuries ago) and the process which created the irrelevance India has today...could...help devise what best suits India's requirements and the ethos of its people" (p.79).

The message, according to Dharampal, is clear: the British imposed an alien educational system. India must rediscover her own genius and traditions in order to revive.

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