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CONTENTS

	PAGE
XIII PROVINCIAL EDUCATIONAL CONFERENCE, VELLORE	
PRESIDENTIAL ADDRESS	
By Gurukula Dharinacharya, Sri K. Rangaswami Iyengar, B.A., B.L., L.T. ...	207
OPENING ADDRESS	
By Sri A. S. P. Iyer, I.C.S. ...	227
WELCOME ADDRESS	
By Rao Saheb Sri V. P. Audiseshiah, M.A. ...	235
RESOLUTIONS ...	237
THE SOUTH INDIA TEACHERS' UNION ...	238
OUR BOOK-SHELF ...	238
EDITORIAL ...	240

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The publication entitled, "Our Government; what it is doing for us," issued at Manila gives the following code of ethics to acquaint the people of the Phillipines with the functions of their government and to inform them of the services which it was rendering in order that they might avail themselves of these services. The same ethics may well be considered by the teachers of civics in our Schools.

1. Have faith in Divine Providence that guides the destinies of men and nations.
2. Love your country for it is the home of your people, the seat of your affections, and the source of your happiness and well being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it if necessary.
3. Respect the Constitution which is the expression of your sovereign will. The Government is your Government. It has been established for your safety and welfare. Obey the laws and see that they are observed by all and that public officials comply with their duties.
4. Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.
5. Safeguard the purity of suffrage and abide by the decisions of the majority.
6. Love and respect your parents. It is your duty to serve them gratefully and well.
7. Value your honour as you value your life. Poverty with honour is preferable to wealth with dishonour.
8. Be truthful and be honest in thought and in action. Be just and charitable; courteous but dignified in your dealings with your fellowmen.
9. Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behaviour.
10. Live up to the noble traditions of your people. Venerate the memory of our heroes. Their lives point the way to duty and honour.
11. Be industrious. Be not afraid or ashamed to do manual labour. Productive toil is conducive to economic security and adds to the wealth of the nation.
12. Rely on your own efforts for your progress and happiness. Be not easily discouraged; persevere in the pursuit of your legitimate ambitions.
13. Do your work cheerfully, thoroughly and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can do today.
14. Contribute to the welfare of your community and promote social justice. Do not live for yourselves and your families alone. You are a part of society to which you have definite responsibilities.
15. Cultivate the habit of using goods made in your country. Patronize the products and goods of your countrymen.
16. Use and develop our natural resources and conserve them for posterity. They are the inalienable heritage of the people. Do not traffic with your citizenship.



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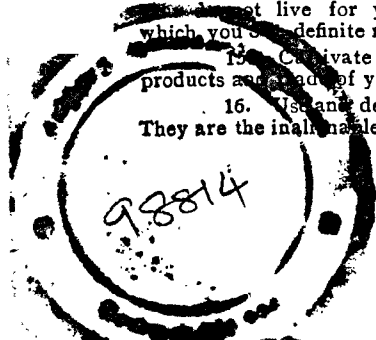
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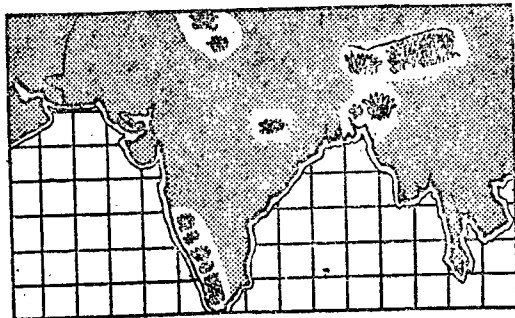
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THE SOUTH INDIAN TEACHER

Vol. XVI

June, 1943

No. 6

THE 33RD PROVINCIAL EDUCATIONAL CONFERENCE VELLORE

PRESIDENTIAL ADDRESS

BY

Gurukula Dharmacharya, SRI K. RANGASWAMY IYENGAR, B.A., B.L., L.T.
Headmaster, Hindu Theological High School, Madras

Mr. Chairman, Fellow-Delegates, Ladies and Gentlemen,

I thank you most sincerely, for the great distinction you have bestowed upon me by inviting me to preside over this session of the Provincial Educational Conference. Deeply moved as I am by this token of your confidence in me, I must frankly own that I feel rather embarrassed in the position to which I have been summoned by your suffrages. For many years now, I have been living the life of almost a recluse in my School which has verily become my sanctuary, devoting myself wholly to its well-being. Hence, it has not been possible for me to make any worthwhile study of the various problems, not directly connected with my work, expected of one called upon to guide the deliberations of this assemblage of the members of the teaching brotherhood. I presume, however, that the invitation you have extended to me is a fraternal tribute to my School which you evidently feel has a mission and a message. Hence, I feel impelled by a sense of duty to share with you my experiences in the field of practical educational endeavour, gained during the two decades I have been in the profession. They have become crystallised into almost a religion with me. I leave it to you to take them for what they are worth. The field of education is so vast and so all-embracing that innumerable are the topics that may appropriately find a place in an Address of this kind. But I propose confining myself to a few which in my opinion are vital

and on which I can claim to speak with some competence born of conviction, experience and achievement. I feel sure that you will extend to me in a full measure your co-operation, support and even indulgence to enable me to conduct the proceedings with becoming dignity and decorum and to bring to a fruitful issue the labours of this Conference.

The Challenge of Barbarism to Education

For full forty months now, the most monstrous war that humanity has ever witnessed, has been raging in all its ghastly hideousness on land, in air and under water. Grim indeed is the unspeakable tragedy of suffering, destruction, devastation and death that is being enacted daily and hourly in the theatres of war. But grimmer far is the awful catastrophe of the growing degradation and brutalisation of the human spirit, painfully reminding man that for all his vaunted progress he is no better than the primitive savage or the bestial brute. Is not the war, more than anything else, the challenge of barbarism to education which is the manifestation of the good, the beautiful and the true latent in man? The only silver lining to this dark and lowering cloud that hangs like a pall is the boundless faith in God and the supremacy of the Moral Law, that lies imbedded in the hearts of men and women of goodwill all over the globe. It is that faith that must sustain us, teachers, the architects of the nation and the preceptors of the people, so that we may not fail in our duty at this dark and critical hour.

The War Situation and its Repercussion on Education in our Province

From the moment of Japan's entry into the cockpit, the spectre of war began to rear its ugly head on the horizon of India casting its dismal shadow over the land. And now it is actually upon us. In the early months of 1942, the haunting thought of the dreaded event threw our people into a state of consternation. The immediate future of education in our Province, especially in coastal areas, was shrouded in uncertainty. The Aided Schools in these places were face to face with an acute crisis on account of the depletion of the fee income, due to the evacuation of their pupils to the interior and the uncertainty of their return after the summer recess. The compelling force of a pressing necessity opened the eyes of the Managements and Staffs of most of these schools to the wisdom of pulling together, the former willing to draw to some extent on their limited reserves and the latter showing a disposition to be content with what they could possibly get under the circumstances. But it is a matter for painful regret that a few Managements, taking too legalistic a view of the position and in utter disregard of the consequences of their action, went to the length of serving notices of discharge on all the members of their Staffs, not sparing even those with long records of faithful and efficient service to their credit. A moral obligation, however, rested upon the Government to come to the rescue of the Aided Institutions to enable them

to tide over the crisis. This was well realised by Sir R.M. Statham, the Director of Public Instruction, who has always brought the human element into play in the discharge of his official duties. His very sympathetic assurances of generous financial support to the deputations of Teachers and Managers that waited upon him, allayed, to not an inconsiderable extent, the fears and the misgivings entertained on either side. We should ever be grateful to him for the promptitude with which he rushed to the rescue of the profession by issuing a circular to the Managements of Schools in coastal areas that no teacher should be sent out of service on account of the crisis caused by the War. Anxious as the situation was from the point of view of the finances of the schools concerned, it was far more anxious from the standpoint of the education of the children studying in them. All possible arrangements had to be made at any cost for the education of the evacuee children as well as those that stayed behind. Thanks to the steps taken by the Government and the City and *Mufussil* Managements, the continuance of the education of such children was rendered possible during the school year which has just ended. I need hardly add that further financial help must be assured as long as the emergency lasts. In this connection, let me draw your attention to a statement made last year by the Parliamentary Secretary to the Board of Education in England. He says, "93.2 per cent of Elementary School children in England and Wales are receiving full-time instruction, despite enemy attacks and the vast upheavals due to evacuation. The birthright of education may not be denied to any child on the score of the present emergency."

Post-War Education

In every progressive country to-day, the more thoughtful minds are devoting earnest attention to the kind of education that should be given to the youth of the land after the War, so that humanity may be spared a repetition of the horrors that have overtaken it twice in the course of a generation. Though England is in the thick of the fight, its Board of Education has already made plans for the Post-War Education of its children. A leading educationist of China tells us that in his country Government and people alike feel that the education of the young and the preparation for reconstruction are as important as resistance to the enemy. We cannot do better than follow the examples of Britain and China in this respect. We must look ahead and plan for the future while there is yet time.

Let me stress here two essentials of the problem which in my opinion are most fundamental. The first is the provision of all facilities for every child to develop his hidden potentialities and personality to the fullest possible extent, so that, when the time comes, he may worthily play his part as a citizen. The second is the recognition of the inherent unity that subsists between the cultural and technical aspects of education. It has been established on the basis of experiments conducted by neurologists that mental ability, clear thinking, resourcefulness and originality

increase as the skill to use the hand and the eye increases. One cannot think of a more stable foundation for an enduring edifice of Post-War Education than a well-thought out and carefully planned scheme of training in arts and crafts. Its chief merit lies in the fact that it neutralises the destructive and stimulates the creative instinct in the child, silently transforming him from a Vandal of Destruction into an Angel of Protection. Herein lies the supreme value of the Scheme of Basic Education that emerged five years ago from Wardha, the Mecca of New India. Its author, Mahatma Gandhi, is the teacher of teachers. Who knows better than he the millions of the toiling masses of India, sunk in poverty and ignorance, their thoughts and feelings, their trials and tribulations, their hopes and aspirations? Planned by veteran Indian educationists who have travelled abroad and studied educational organisations all over the world and whose sole aim is the good of the land of their birth, the scheme has come to us as the *Saviour* of the nation. The principles on which it is based are finding general acceptance in the country, while the scheme itself or some modification of it is being successfully tried in a few Provinces. Any one who is conversant with the advanced educational thought of the day, can have no doubt that at the end of the War the Basic System will be finally established in our country. A sound superstructure has, however, to be erected on it, which means scrapping a good deal of what at present goes under the name of Secondary and Collegiate Education. Earnest efforts will have to be made, on a nation-wide scale and in accordance with a concerted plan, for the liquidation of the appalling illiteracy in the land by the introduction of a system of free compulsory primary education. In this connection, it is well for us to recall the statement made by Dr. Ku, the leader of the Chinese Education Mission, which very recently visited our Province, that in China by an organised attempt the percentage of illiteracy has been brought down from 75 to 36. Military training for national defence will certainly have to be included in any scheme of reorganisation.

We are deeply indebted to the Sub-Committee of the South India Teachers' Union that has formulated the various aspects of the problem of Post-War Education under appropriate heads with a view to enable this Conference to discuss it in all its bearings and arrive, if possible, at final decisions on it. One of the questions raised by the Committee is the extent of Government's financial responsibility in the matter. On this issue there can be no two opinions. The Government should enormously increase its present all too meagre grants, if Post-War Education is to make any headway at all. It is the clear duty of the State to uphold the teacher and place him above want. His salary should be the first charge upon its revenues. A home that does not hold the mother in honour ceases to be a home. A State that does not know how to treat the teacher fails in its primary *dharma*. A half-starved teacher cannot cater to the educational needs of his pupil any more than an ill-nourished mother can suckle her child. A living wage for a teacher is not, therefore, a bounty but an

indispensable necessity for any educational effort worth the name. If the South India Teachers' Union has all along striven to improve the status, security, pay and prospects of teachers, it is because it has ever been alive to this basic factor in education. Its efforts have not been completely in vain. Yet the emoluments of teachers in general are far from satisfactory while the paltry pittance that the Elementary Grade Teachers draw is nothing short of a public scandal. I have always felt that the least qualification of an Elementary School Teacher is the possession of a Secondary Grade Training Certificate and that the barest minimum salary for him is Rs. 35 in a village and Rs. 40 in a town. I am glad that the Sargent Committee recently appointed by the Central Advisory Board of Education has rightly emphasised the need for raising teachers' salaries which are at present "ludicrously inadequate." I feel sure that the National Government which, we doubt not, will soon be established in our country will do its duty to the teaching profession. I hope that it will also do away once for all with the differences that now prevail among schools managed by different bodies in the matter of scales of pay and conditions of service, and will introduce a uniform standard. If the reform is brought about, we will be free from a good deal of worries and anxieties and have the necessary freedom to pay our undivided attention to the education and training of children, the greatest asset of the nation.

The Reform of Secondary Education in our Province

Our Local Government formulated in July 1940 a scheme of Reorganisation of Secondary Education in our Province, based upon the principle of bifurcation at the end of IV Form stage into *academic* and *vocational* courses. The principle had, of course, the backing of the Conference of Educationists convened by the Minister of Education in September, 1939. The declared object of the scheme is to provide for each type of pupil an education for which he or she has a natural bent. That is what is aimed at in English schools which offer alternative courses for their pupils, leading them not only to the University but also to several vocations. But the British System is elastic enough to afford ample freedom for pupils who have taken a particular course to give it up if they find it unsuitable, and change to another, more congenial. But the proposed scheme forces on the pupil an irrevocable choice at a stage when differentiation of pupils according to aptitudes is no easy matter on account of the inadequacy of the data for such psychological grouping. That, however, is not the only defect of the scheme. An essential part of it is the training of pupils at IV Form stage for Junior Clerical posts in Government offices, restricting such appointments only to those who complete the course, as also lowering the age-limit for entry into public service. In effect, if not in intention, the scheme amounts to a serious blow to higher education. At the same time, it is hazardous to maintain that the scanty general knowledge which the average IV Form pupil possesses is adequate enough to qualify him even for the clerical posts thrown open to him.

The scheme is thus open to the serious objection that it is governed more by administrative expediency than by any intelligible educational principle. It was sharply criticised by several District Guilds last year and, as it was not introduced as contemplated at the beginning of the current academic year, we imagined that Government had dropped it in deference to the opinion of the teaching profession. Government propose to introduce only the clerical courses in V Form in certain selected schools at the beginning of the new school year. We are in the dark about the courses to be opened for other vocations. The Executive of the South India Teachers' Union has done well to record its strong objection to the introduction of the Secretarial courses only. Taking all circumstances into account, it will be the part of wisdom and statesmanship for the Government not to proceed with the scheme for the present.

The Mother-Tongue Medium

The meagre knowledge and the intellectual sterility of the products of our schools and colleges are indisputable facts. They have resulted in the perceptible lowering of educational standards which all of us deplore. It is due to the employment of English as the medium of instruction. One can as well breathe through borrowed lungs as learn through the foggy medium of a foreign tongue. In the course of his recent Convocation Address at the Punjab University, the Minister for Education of that Province rightly stressed that the first essential requisite for a system of Post-War Education was the imparting of knowledge through the medium of the mother-tongue. The reform of the compulsory teaching of knowledge subjects through the mother-tongue, introduced in 1938 in our Province, is a great step forward, spoilt only by the thoughtless ease with which exemptions are applied for by some schools and the readiness with which they seem to be granted by educational authorities. Where the reform has been sincerely given effect to, the teachers now experience a new sense of reality, naturalness and ease which they had never before felt. The observations of examiners for knowledge subjects on the comparative merits of the performances of pupils who have answered respectively in the mother-tongue and in English at the S.S.L.C. Public Examinations in 1941 and 1942, must convince even the sceptics among us that the pace of the mental growth of our pupils has perceptibly increased after our class instruction has discarded the unnatural alien medium in favour of the natural indigenous one. But yet there are a few Sir Bediveres among us who regard the English medium as sacrosanct and cling to it with pathetic devotion.

It is doubtless true that the reform has to some extent accelerated the deterioration in the standard of English that has been noticeable for several years past. But none of us need be unduly perturbed by it. Why should English which has become a regular bug-bear to the generality of our pupils continue to dominate our curriculum of studies? Is not a working knowledge of that foreign language quite enough to most of our

boys and girls? Hence, I feel it my duty in the best interests of children to put in an emphatic plea for a lowering of the minimum for pass in it, at least for those that enter Public Service.

The Extension of the Mother-Tongue Medium to the University

The extension of this long-delayed salutary reform to the University is the next urgent step. That is inevitable. The trend of events has resulted in the establishment of Universities in the different linguistic regions of our Province. Our first move should be in the direction of making the mother-tongue medium compulsory in colleges. But it grieves me to learn that the bulk of University professors and lecturers have been looking askance at the reform. Some of them seem to imagine that the cause of culture would go to rack and ruin if the reform were introduced. Strange doctrine this that what Mahatma Gandhi calls "the tragic waste of the nation's time and energy in trying to learn the essentials of culture through a foreign medium," should be deemed an indispensable condition for the acquisition of that very culture! Did not the great cultures of our country, Hindu and Muslim, flourish quite well before Macaulay introduced the English medium? What have our colleges so far contributed to the cause of culture? They are to-day, with honourable exceptions here and there, merely so many glorified High Schools, nay, coaching establishments, competing with one another in manufacturing passés. Has not Urdu been the medium of instruction for many years now at the Oosmania University without leading to any educational disaster? In the face of the remarkably rapid revival that is taking place in every one of the indigenous languages, can it be seriously contended that they cannot serve as appropriate vehicles of modern thought? Can we not in this matter profitably follow the examples of Japan and China? Here is the testimony of an eminent Indian who had been to Japan eight years ago: "Most people in Japan are ignorant of English. In large cities like Kobe, Osaka, Yokohama and Tokyo, very few can speak English. Western Science and mechanisation of life have been mastered through instruction only in the mother-tongue. On all scientific subjects, treatises have been written in the Japanese language." The same is the case with China where even foreign literature is studied through the medium of the mother-tongue. The reform is bound to come, far sooner perhaps than many college lecturers seem to imagine. Of course, English may remain a subject of cultural pursuit. It has international currency. Its place in any scheme of University Education is assured. But, as a medium of instruction, disappear it must from colleges as it has generally disappeared from High Schools. May I invite the attention of the University authorities to the writing on the wall?

Class Room Problems

How-teachers, it would be an act of supererogation on my part to dilate here upon the work in which we daily live, move and

have our being. But our very familiarity with it makes us forget sometimes its importance and the simple truth that our professional reputation mainly rests upon it. It is apposite here to quote a sentence from a paragraph in the 'Canadian Teacher.' "The teacher who stands before a class for hours every day ought to exert a greater influence than even the clergyman who speaks from the pulpit one day in the week." If that influence is to be of a decisive character, we should ever be up-to-date in our knowledge of new methods pertaining to our craft, especially in the teaching of the languages. We should study the needs of each individual pupil, specifically those of the so-called slow-learning child, both at school and in his domestic and social environments. Steps have to be devised by us to remove the defects in the examination system, so long as it lasts, mainly due to the individual idiosyncrasies of examiners. It is our duty to thresh out these and allied problems in a realistic and constructive spirit, arrive at definite conclusions and give effect to them in the working of the curricular activities of our schools.

Health Education

Body-building is Nation-building. Playfields are the lungs of a school. Sports and games are the very breath of its life. Physical fitness is the foundation of all virtues—these have been my convictions all along. "Perhaps the most important things which a child can receive at school," says Sir George Newman, the Chief Medical Officer to the Board of Education in England, "are a healthy habit, a clean body, sound nutrition and effective physical exercise." I need not enumerate the countless difficulties that stand in the way of our imparting Health Education of the right type to our children. But that does not absolve us from our doing our bit in this direction even within the limitations we labour under. We ought to constantly din into the ears of our pupils the importance of fostering health habits and of taking plain, nourishing and non-stimulating food. Can we not, to the extent possible and on our own initiative, make some provision for giving a free midday meal to the poor and starving children in our schools, not as a matter of charity but as one of duty? It has been one of the fond dreams of my life that the youth of our land should blossom into patterns of physical perfection. Grand has been the Greek ideal of the building up of the body beautiful, but grander still is the older Aryan ideal of the synthetic development of the body, mind and soul through a series of well-planned indigenous exercises. Cricket, Football and other western games are certainly good so far as they go. But nobody prevents us from giving a new orientation to the scheme of Physical Education that now obtains in our schools by adding to it a course of training in the national system of physical culture, at least to select groups of lads. But, however perfect a system may be on paper, it cannot be successfully worked in practice unless the entire Staff of a school actively and enthusiastically co-operate with those in immediate charge of the Physical Education programme. Capacity for regular

participation in physical activities along with boys should be deemed as one of the indispensable qualifications for those that wish to join the profession. Can there be greater bliss for a teacher worth his salt than to play with his pupils, study them at close quarters, exert his wholesome influence upon them and watch them day after day growing into robust and virile youths with calm dignity, quiet courage and healthful joy streaming from their brows?

Art-Culture

"Nothing but beautiful forms and fine music," said Plato more than twenty centuries ago, "should be permitted to enter the assemblies of young people." We are far, far away from that ideal. But it is open to us in each school, even under the present cramping conditions, with the help of the amateur teacher-artists to establish a Fine Arts Association as an extra-curricular activity, holding periodical concerts and training groups of boys in music, drama, drawing and painting. It will mean the putting up of a few windows in the closed walls of our educational system, through which rays of joy and beauty can steal in and dispel the prevailing gloom.

Training for Citizenship

If our schools are to be the true nurseries of the future citizens, we cannot afford to keep our pupils in leading strings. We must bring them up in an atmosphere of regulated freedom as members of a democratic community. They should be given the valued right of electing their own representatives for the several organisations, the most important of them being the Pupils' Parliament and the Pupils' Court of Honour. Thus we must treat them as partners in a joint concern and try, to the extent possible, to give effect to their views as expressed by their representatives. Such an attitude will instil into them initiative, a sense of responsibility, a feeling of personal dignity as members of a democratic order, a spirit of co-operation, confidence in the leadership of their teachers, a respect for the rules and regulations of the school and, more than all, an abiding loyalty to their *Alma Mater*. These qualities are bound to be deepened and strengthened by the provision of recreative social amenities which afford ample opportunities for the boys to establish healthy contacts, to form durable friendships, to promote the spirit of brotherhood and to eradicate sectarian and communal suspicions and prejudices. A community life on a small scale is thus developed in each school which prepares the pupils for the larger life of the bigger society which they will enter at the end of their scholastic career. With a view to broaden their outlook and enable them to realise their kinship with the wider world outside, we must take them out on periodical mass excursions to places of cultural and historical interest.

Our boys naturally evince a healthy and lively curiosity in national and international affairs. We have, therefore, an onerous responsibility which we may not shirk. We should give them accurate information on topics of current interest, not excluding even controversial political,

economic and social issues, stripped of sensationalism and exaggeration, and foster in them habits of clear thinking, unprejudiced judgment and fearless but courteous expression of personal views. I need hardly add that we must repeatedly bring home to our pupils the great truth of the interdependence of nations in a co-operative international world order.

Love of the Motherland is one of the purest and noblest passions swaying the hearts of the young. It is our most sacred duty to strengthen it by instilling into their minds a deep love for the great sons and daughters of India, irrespective of community, race or religion, who have wrought in every field of national activity. Patriotism, however, ought not to be a mere evanescent sentiment in a time of political excitement. It must be a living every-day principle woven into the very fibre of the pupil's being, showing itself in tangible practical action of some kind. What nobler form can it take than the vow of *Kaddhar* or *Swadeshi*, the oath to look upon all Indians, regardless of caste, creed, colour, race or religion, as our kith and kin—children of the common Mother, our *Punya Bhumi*—and the observance in essentials of national ways and modes of life?

Every school contains a good number of lads who bubble with enthusiasm for smiling, selfless, voluntary service. Some of them join the Scout Troop which in a way satisfies their urge to serve. It is no disparagement to any existing Scout Organisation to say that our Scout Troops which have their roots outside our schools live in a sort of lonely isolation as exotic plants amidst us. The external paraphernalia instead of the inner philosophy have come to be considered as the more important aspect of the movement and consequently receive greater attention. Publicity and patronage on which the Scout movement has come to depend have sapped its vitality. Very often people who have leisure and money and can be free in the use of them, and persons whose motives and intentions cannot be altogether beyond doubt, flock to it because of the social advantages that association with it procures. Teachers who bear the brunt of the work and who should naturally lead the movement, have been elbowed out and have to be content with playing the minor role of henchmen. For these and other reasons, the movement has not struck deep roots in the soil of our educational institutions. Many enthusiastic and public-spirited lads in each school keep away from the Scout Troop. It is necessary to provide an organisation in the shape of a Volunteer Corps or *Seva Samiti* which will harness their spirit of service to good purpose. It will be the Red Cross and Honorary Police of the school within and a Social Service League without.

This is the outline of a scheme of citizenship education which I beg leave to commend for your consideration and adoption, with such modifications as may be necessary, in all our schools. Such a training, necessary at any time, is infinitely more so now when our young men have a golden opportunity to create a new co-operative social order which

will do away with petty sectional antagonisms, and thus pave the way for national unity and freedom.

Religious Education

There is an increasing tendency in many parts of the world to secularise education completely and omit religion from the curriculum of studies. It is to be deeply deplored. Religion is the bed-rock of life. It is the ineradicable feeling of reverence for the Supreme Being, implanted in the human heart. It also stands for the innumerable private and public virtues that flow from that sentiment and that are summed up in the word, *Character*. Reverence for one's own religion, respect for other faiths and the recognition of the unity of Godhead form the warp and woof of a truly religious life. Whether or not homes nourish, deepen and strengthen that sentiment, it is the duty of schools to attend to the matter. Religious education is an integral part of the training of children in England. We in India have been brought up in a godless system of education in the name of religious neutrality. While Christian, Muslim and some Hindu schools impart instruction in religion, the bulk of our educational institutions are grossly indifferent to it. Generally speaking, Hindus, especially in our Province, fight shy of it. In the name of an inane tolerance they parade with perfect unconcern a flabby eclecticism which is neither fish nor flesh nor good red herring. In this matter they may well take a lesson from their Muslim and Christian brethren. *Odium Theologicum* is bad enough in all conscience. But supine indifference is infinitely worse. "Nothing is so fatal to religion," says Burke, "as indifference which is at least half infidelity." Coming as I do from a school with half a century of experience behind it of this vital aspect of education, I am bound to say this much.

Religious Education, when rightly imparted, not only inculcates tolerance but also positive respect for other faiths. Religion is not, however, so much a creed or a dogma as it is an influence, an atmosphere, in which children, under the inspiration of the teacher's example, unfold their spiritual nature, as the lotus opens its petals to the springing sun. The atmosphere is supplied by worship. Hence, along with instruction, religious services should be held in a separate part of the school in appropriate artistic surroundings. On such occasions, devotional music is of the greatest importance. It soothes the restless mind into serenity and brings God from His abode high above to our midst down below. I grant this problem is comparatively easy for schools where all the boys belong to a single faith. But most schools contain pupils of different religious persuasions. This is indeed a difficulty. It should not, however, be allowed to scare us away but should be faced squarely and overcome resolutely. I am definitely for the provision of what is called 'the conscience clause' by which children of one faith should not be compelled to receive instruction in, or attend service of, another faith. But I am equally definite that no child studying in a school should be denied the

solace and the exaltation of his religion. Facilities in this direction should, therefore, be provided at any cost. Where the right tone and atmosphere prevail in a school and the relations between the teacher and the taught are those of the parent and the child, the matter reduces itself to one of mere administrative arrangement.

In this context, I wish to draw your attention to the extremely revealing chapter on 'Religious Education' in 'The Indian Public School,' a recent publication, which gives an outline of the aims of the Indian Public School Conference formed in 1939. Four colleges and three schools in the Punjab, Rajputana and the Deccan have been most successfully tackling the problem. Provision has been made not only for instruction to the students in their respective faiths but also for religious services. In Aitchison College, Lahore, are maintained a temple, a *gurudwara* and a mosque, with a *Pandit*, a *Bhai* and a *Moulvie* respectively in charge of them. Steps are also being taken to develop a form of daily common prayer and worship by the college as a whole to illustrate the similarity inherent in all the methods by which men approach God.

May I appeal to you, with all the fervour in me, specially to those that belong to non-governmental schools, to make an earnest beginning in the matter? It is only such non-sectarian religious education imparted in the free, open atmosphere of our schools that will promote lasting unity, cordiality and good-will amongst the different communities of our ancient land, the cradle or the meeting place of many a religion.

Discipline

Discipline is the soul of education, its beginning, its middle and its end. Into its fabric are woven the threads of love, self-control, orderliness and obedience. These qualities, rooted in self-respect, constitute the hall-mark of the ideal citizen. The rules and regulations of a school intended for the cultivation of these qualities, apply in the first instance to the teachers themselves. It must be a point of honour with us to act in strict conformity with the disciplinary code and even to voluntarily submit to a penalty for breach of it. Occasions are bound to arise when we are tempted to violate it in vindication of self-respect. We may not easily succumb to the temptation. A few friends in the profession, for whose work, worth and public spirit I have great admiration, advocate the resort to trade-union tactics, not excluding strikes, on the part of teachers when Managements deal with them unfairly. While I grant the provocation, I doubt the wisdom of the employment of the weapon of strikes. The spirit of warfare engendered by it is fundamentally opposed to our *Satvic* mission in life. Further, the teacher who resorts to it has no face to condemn his pupil when he imitates his mentor's example and turns against him. We must be living embodiments of the laws that govern the working of our institutions, and try our utmost by our own example to create and foster a moral atmosphere that unconsciously influences the lives of the pupils and

brings them within the ambit of a corporate disciplinary influence to which they spontaneously respond. Cases of delinquency that occur from time to time have to be dealt with in an atmosphere of sympathy and understanding with the object of mending and not ending the erring member.

Enforced discipline is any day better than no discipline. But a school that normally resorts to it signs its own death warrant. It ceases to be a school and becomes a jail. An educational institution reared on the foundation of a healthy discipline, evolved principally by the pupils themselves and fortified by the public opinion of the teachers and the taught alike, can stand four-square to all the winds that may blow against it in times of popular excitement and commotion. Students' strikes which are unfortunately becoming pretty common now cannot mar the even tenor of life of such an institution. Extraordinary situations like the one that now prevails in our country do arise in the life of a nation when, under the impulse of uncontrollable patriotic emotions, spirited but misguided youngsters all over the world lose their heads and run into wild and even violent excesses. It is our plain duty under such circumstances to take all possible and reasonable steps to uphold authority. "Order is Heaven's first law." But it must be done in the permanent interests of the excited youths and in such a manner as to enable them to see the error of their ways and come back to reason. The brandishing of the big stick at them with a view to cow them down as though they were criminals only drives the discontent underground, worsens the situation and irreparably embitters the sacred relations between the teachers and the taught. What a pity that persons at the helm in many places, presiding over the destinies of the young, have not learnt this elementary truth of students' psychology!

Our Calling

It is a sad fact that our profession does not command at the present day that respect from the public which is its due. There is an increasing tendency on the part of many people to play the condescending patron to us which is as gratuitous as it is offensive. But there is no use blaming them when the fault is at our door. There are great difficulties in our way—inadequately equipped schools, poor scholars, ill-paid teachers, indifferent public, apathetic Government, etc. But if, instead of continually harping upon these factors, we gird up our loins and set about our work in right earnest, we can create a new order of things and assert ourselves. The fundamental factor in education is the teacher, not the system. The true teacher feels that he is the God-appointed guide and helper of the pupil. He adopts the child as his own, worships the divinity enshrined in him while seemingly playing the role of the preceptor. His contact with his pupils is not limited to the class room or the school walls. He seeks and wrests every kind of opportunity to influence his wards and completely identifies himself with them in all possible ways. The living and purposeful contact that he establishes with them, rejuvenates his spirits

and engenders in him a perennial freshness of outlook. His heart is greater than his head. He keeps young in spirit as he grows old in years, ever responding to changing conditions. Years wrinkle his skin but not his soul. He frets himself neither over the past nor over the future but lives intensely in the present, throwing himself heart and soul into the work of the moment. Conscious of the sanctity and the dignity of his calling, he stands erect and looks any one straight in the face. He is content with what he gets by the sweat of his brow and never cringes before indolent wealth or insolent authority in the attitude of a weak-kneed mendicant for material rewards or favours. Self-effort and self-respect are his watch-words. He raises himself by the force born of them. Every act of his is an act of worship, of consecration, of bliss. As he goes about discharging his duties efficiently, conscientiously and devotedly, a magnetic aura grows round him and clings to him without his being aware of it. As he teaches, he not merely communicates facts but transmits to his pupils sincerity, courage and love from the very sources of his being. Thus he makes *men* of his boys, prepares them for complete living and reveals to them the divinity latent in them. What is his reward? Every moment of his life, he experiences the ecstasy of the fulfilment of his divinely-ordained mission, and a peace that can only be felt, not described. In a word, without his having recourse to any other spiritual *sadhana*, his very work as a teacher done in the true spirit of a devotee is enough to get him salvation. What more precious than these?

Teachers' Associations

There is a great gulf between the ideal teacher whom I have portrayed here and most of us who have probably joined the profession more by necessity or accident than by deliberate choice. What is our duty? Let us make a virtue of that necessity or accident and band ourselves together to bridge the gulf so far as it lies in our power. That should be the main object of the Teachers' Association of every school. A school is essentially what the earnest teachers make it even as a nation is what its selfless patriots make it. We are the custodians of its reputation and the creators of its traditions. The one qualification that every one of us should possess is not profound knowledge so much as deathless love for the young. In every school that we serve, we must draw towards one another in mutual trust and confidence, move on terms of perfect equality, irrespective of rank, status and emoluments, and constitute ourselves as its Service Corps. We must learn to nourish the feeling that we belong to the family of the school and the pupils that study under us are our own children in whose service we should unite hearts, heads and hands. Ordinary mortals that we are, we have our full share of imperfections. But we should honestly try to overcome them and to live our lives anew from day to day. Sinking all our petty differences, we should pool our physical, intellectual, moral and spiritual resources so that we may exert the maximum of our corporate influence on our pupils.

Without being dreamy visionaries, we should be practical idealists. We must take a realistic view of the problem that confront us instead of wasting our precious time and energy in the futile task of spinning academic cobwebs or in the equally unprofitable work of discussing the rights of the profession on *a priori* grounds. We have to take care that we do not sell away our birthright of leadership in matters educational for the proverbial mess of pottage. It is along these lines we should grow from within, progressively evolving an unwritten code of professional conduct more compelling than the provisions of a statute that can be imposed from without. Thus by our cooperative endeavour should we transfigure the school from a brick-and-mortar structure into a spiritual entity with a distinct personality of its own. We will then earn the undying gratitude of the boys, the absolute confidence of the parents, the respect of the school authorities and the regard of the public. The measure of one's selfless, devoted service is the measure of one's true freedom, and only to the extent to which Teachers' Associations transform themselves into Service Corps, can the profession attain its real freedom and take its legitimate place in the life of the New India that is fast rising out of the ashes of the Old.

The Role of Head Masters

Brother-Head Masters will please not misunderstand me when I speak out what I feel about the matter. It has been my firm conviction which years of unremitting toil and experience have but tended to sanctify into an article of educational faith, that Head-Masters are the pivot on which the entire system of Secondary Education revolves. They make or mar our institutions. If only they realise that their office is not a bequeathed legacy but a sacred trust, not a citadel of personal authority but an opportunity for community-service, and if only their attitude towards the several sections of the school community is inspired by imagination, tact, sympathy and love, most of the ills that devitalise our seminaries of learning and paralyse their nation-building activities, will automatically disappear. The rank and file of teachers will then vie with one another in wearing themselves out in the loving service of children, and give no room for adverse criticism of any kind to be made against their schools. Head Masters should understand that their position is very much analogous to that of the eldest member of a well-ordered Hindu Joint Family, with onerous responsibilities and few privileges. The discharge of duties, not the enjoyment of rights, should be their ruling passion. Ever on the alert to discover talents among teachers and pupils and to sedulously foster them, they should scrupulously keep themselves in the background, doing their work with silent devotion and finding their greatest joy and satisfaction in the reflected glory of their loyal colleagues. While encouraging the teachers to grow to their full stature in an atmosphere of freedom and joy, these natural captains at the helm of affairs should be ready and willing to justify every act of theirs at the bar of the Teachers' Associations of their schools, which should verily become the

forum for the free, frank and fearless expression of the teachers' opinions on vital matters affecting the life of the institutions. Head Masters will be making the mistake of their lives if they imagine that real power can at any time descend to them from the powers that be, be they School Managements or the Department of Education. At best, these can invest them only with the trappings of wooden authority. Real power like true freedom can only be taken and not granted. It springs from tireless toil and silent sacrifice alone.

Of the school may it be said with greater appropriateness than of any other institution on earth that it is a co-operative concern, depending for its smooth and successful conduct on the conjoint and co-ordinated labours of several parties. Head Masters who hold the key position in our Secondary School system must take the lead in the matter of forging these partnerships. In the first place, they should take their colleagues into their unreserved confidence and share with them the responsibility for the conduct of all activities, curricular and extracurricular. They should not be mere task-masters. While inspiring the teachers by their own personal example to strain every nerve of theirs for the welfare of children, they should deem it their primary duty to vigilantly secure and safeguard, protect and promote their material interests. In a word, Head Masters should thoroughly identify themselves with their colleagues and be prepared to sink or swim with them in all matters touching the dignity and the prestige of their calling. They should see to it that the Managements take the Staffs into partnership with them in the administration of the schools and give due weight to their considered opinions. Together the Head Masters and the Managements should make it easy and natural for every teacher to feel that the school is his and that it is his paramount duty as well as his priceless privilege to give of his best in its service. It is again the Head Masters that have to enlist the enlightened co-operation of the Parents as also of the Old Boys who help to keep alive, uphold and nourish the fragrant traditions of the schools. In these ways, it lies with the Head Masters to establish a community of interests which will conduce to the efficiency, stability, popularity and prosperity of their schools.

Parental Co-operation

We, teachers, can never afford to forget that the parents of our boys are our ultimate paymasters, and that we have a moral obligation to render unto them an account of our stewardship of their children. Moreover, parental co-operation had been found in practice to be the best panacea for several of the ills that our educational system is heir to. Duty and policy alike, if not conviction, demand, therefore, that we should enlist it in the interests of the children committed to our care. It is wrong, however, to imagine that parents are callously indifferent to their children's training or that they are positively hostile to teachers. If only we convince them by our work and worth that the all-round progress of their children is our only concern as teachers and that we are in dead

earnest about their co-operation for the sake of the children themselves, they are sure to offer us in an unstinted measure their whole-hearted moral as well as material support in all that we do for the good of the rising generation. They will outdo their children in their attachment to the schools and affection and respect for the teachers.

School Managements

I feel impelled to say a word about the Managements of schools, whether they are under the control of Local Bodies or Private Agencies, because they count far more than many other factors in education. They should realise that they are a vital limb of the institutions, the affairs of which they are privileged to manage. It is absolutely necessary that they should bring to bear on the work they are called upon to do, the utmost vigilance, efficiency, sympathy and impartiality. But they cannot serve aright the cause of the tax-payers whose representatives they are and who are really responsible for the up-keep of educational institutions, if they regard themselves merely as employers and patrons whose pleasure it is to dole out largesses to helpless teachers. Education is the highest form of national service, and the teachers are the noblest servants of the nation. The progress and the prosperity of an institution are determined by the contentment, cheerfulness and enthusiasm of the teachers serving it. Education cannot be efficient and fruitful unless teachers, its high-priests, are treated with consideration, courtesy and respect as those engaged in the holiest mission of fashioning the souls of pupils. Having secured a good staff and having chosen its proper leader on grounds of pure merit, Managements should have the vision and the wisdom to allow them perfect freedom to work out their educational ideals. They should step in only to stimulate and encourage good work, giving up their attitude of superiority and condescension and looking upon teachers as honourable co-partners and fellow-workers who are not a whit inferior to the members of other learned professions in point of culture, enlightenment, self-respect and dignity.

Teachers and Politics

On the much debated question of 'Teachers and Politics' let me say a word. We, teachers, must unflinchingly stand up for national ideals, uphold the sacred cause of the freedom of the Motherland and be in our persons exemplars of the virtues which it is our duty to inculcate in our pupils. But our active participation in controversial party politics is quite a different matter altogether. The teacher, like any other individual, has the inalienable right to form, hold and, when urged by the still small voice within or by the overmastering call of duty from without, express his personal views on political issues. But his open alliance with a particular political group and seeking election to Local Bodies and Legislatures are bound to produce unhealthy repercussions in the non-political atmosphere of the school which he serves. I grant that here and there there may be exceptional members of our fraternity who have the

enthusiasm, the energy and the ability to ride successfully the double horse of education and politics. They should not be thwarted in their attempt if they obtain the permission of the Managements to do so. From this point of view, the G.O., issued about four years ago, prohibiting teachers from seeking election to Local Bodies, is open to objection. It is, however, unnecessary as very few teachers have entered the political arena in the past or are likely to do so in the future. Our legitimate work is of the most arduous and exacting character and demands our entire time and attention. Even our professional activities and engagements which we cannot avoid, often dislocate the normal routine of our school work. What is required of us is the conservation of our energies, and this is absolutely impossible if we entangle ourselves in controversial political activities.

Our Duty by the Profession

In our absorption in the work of our schools, we must not neglect our duty by our profession. Good work has been done during the last three decades by zealous, public-spirited and self-sacrificing teachers all over India to raise the moral level and the social status of the profession by organisational effort. Let me, on behalf of my fellow-delegates, pay my meed of gratitude and respect to the gallant band of workers, known or unknown, living or dead, who have toiled hard and built up brick by brick the noble edifice of the South India Teachers' Union. We should all be proud of this organisation which is acclaimed to be one of the best of its kind in our country. It may have flaws as any other human institution. But those of us who pick holes in it only condemn themselves, because the organisation is as much theirs as anybody else's, and represents in a concrete form the summation of their merits and defects. We must love it with all its faults, stand by it through thick and thin and make it as perfect as we can. Every member of the profession, to whichever category he or she belongs, must be *ipso facto* a member of the Union either through a School or College Association of Teachers or a District Guild. We must steadily work up towards that end.

It is high time that we devised a Flag as well as a Uniform and a Badge for our profession, and held periodical Flag Salutation functions in the places where we serve. Conformity in externals constantly reminds us that we belong to a close-knit brotherhood, which we are apt to forget in the so-called drudgery of daily routine. It is a difficult thing to achieve in our country with its different creeds, modes and practices. If we cannot tackle the problem completely, we should at least try to reduce non-essential superficial differences to a minimum. Efforts in this direction will go a long way towards the promotion of professional unity and solidarity on which we have set our hearts.

In our school or local Associations, we should study some of the major educational problems, discuss current topics, conduct experiments in specific direction, and place the results of our investigations at the disposal of the Union for what they are worth.

We must considerably augment the resources of the Union by increasing our individual and collective contributions to it. Of course, we cannot expect anything from those brethren of ours whose small and unsteady incomes make it difficult for them even to keep the wolf from the door. But many of them, more often than not, come forward of their own accord to give beyond their means. Those of us who draw fairly decent salaries must deem it their privilege to put their hands deep into their pockets and pay higher rates of subscription in proportion to their emoluments, or give lump donations.

There is another effective way of adding to the coffers of the Union. The ranks of our profession do not suffer from a dearth of dramatic and musical talents. Is it difficult for a District Guild to organise under its auspices annually a dramatic performance or a musical concert in aid of the profession and give a moiety of the net proceeds to the Union, keeping the other half for itself? That will be an acid test of our capacity for team work and our loyalty to the profession. It is so easy to do if only we have the will and do really mean business. Every effort should be made to place adequate funds at the disposal of the Union to enable it to extend the scope of its activities.

It must have a central office with a permanent well-paid Secretariat of competent, well-informed, public-spirited teachers devoted exclusively to professional work. The Journal of the Union must be a virile organ of professional opinion. The Secretariat must consist of several departments, each specialising in the study of a major problem in the field. Periodical Bulletins should be issued to focus public attention on matters educational.

The Union must make up its mind to run a Model School, model in name and fact, on up-to-date lines with a Training Section attached to it. In these and other ways, the Union must perfect its organisation. It will then become the most formidable force to be reckoned with in the field of South Indian Education. Its sympathy and support will be courted by any party that aspires for, or is in power thus reversing the existing order of things. It entirely lies with us to bring about that consummation.

Conclusion

Fellow-Delegates, I have done. If you feel that I have been talking in the air all this while, that the ideals that I have placed before you are impossibly high and that they cannot stand a searching and critical examination in the light of cold reason, I can only plead in excuse that the fault of choosing me as President is yours. I cannot help speaking the truth as I sense it in my soul. Ideals that inspire us and mould our lives originate not in the brain but in the heart. You cannot too closely test their validity as though they were propositions of Euclid. The ultimate factor in education is not the logical accuracy of the ideals that the teacher pursues but his irrepressible love for the pupil with whom he feels united in soul. This spirit of complete identification is manifest in every word

98814

of the Peace Chant with which the teacher and the taught began their daily tasks in the *Gurukulas* of old in this thrice blessed land of ours. Let us hearken to it: "May *Brahman* protect us: May He be pleased with us! May He develop our strength! Illumined may our study be! May there be no dispute! *Om Shanti!*" It was this absolute reliance on God in an attitude of chastened humility that enabled the master to evoke the love within him and transmit it to the disciple. It is that spirit that has animated the great teachers of all ages and of all climes who have been the messengers of light. We are the proud inheritors of that ever-continuing chain of knowledge, wisdom and tradition that they have forged link by link through the ages. That heritage is the bread of life. It sustains man in his ceaseless fight against the ape and the tiger that ever lurk in the chamber of his soul. It is our duty to add more links to that chain and hand it on to those that come after us. We, the members of the teaching fraternity of India, belong to all communities, races and faiths. It is a priceless advantage. Let us blend in ourselves in perfect harmony our religious and cultural ideals and guide the Youth of India along the path leading to the lofty destiny that lies ahead of them.

In conclusion, let me in all humility sum up the faith in me thus: May we, teachers, live for Youth! May we, teachers, grow for Youth! May we, teachers, educate ourselves for Youth! May we, teachers, toil for Youth! May we, teachers, if need be, be ready to immolate ourselves for Youth so that we may be born into the Life Eternal!

Vande Mataram!

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"EDUCATIONAL INDIA" OFFICE
MASULIPATAM, (S. INDIA)

OPENING ADDRESS

By

SRI A. S. P. IYER, I.C.S.

District and Sessions Judge, North Arcot.

Friends, I thank you heartily for conferring on me the great honour of opening this *mahapandita-parishad*, this great conference of teachers of the Madras Presidency, the presidency which has produced a Chanakya, a Tiruvalluvar, a Kambar, a Manikkavachakar, and a Sankara in ancient times, and a Ramanujam, a Raman and a Radhakrishnan in modern times. As I stand before you, and think of your main work for the session, the discussion about Post-War education, Primary, Secondary and University, I am oppressed by the immensity of our problem, the inadequacy of the attention paid to it, and the imperative need to solve it if we are not to sink for ever to the sub-human level which is gaping before us and our children. Blatant materialism, perverse spirituality, and unthinking unbelief have got us in their grip, and it is no easy job to escape from them.

No civilised country in the world is so illiterate to-day as our India which, in the days of Asoka, 2200 years ago, was the most literate country in the world. The Lapps and the Finns, and even the Eskimos and Negroes of America are now more literate than we; nay, the number of our illiterates is going on increasing census after census. England, which was only having the same 6% literacy like us in 1871, is now 100% literate, thanks to compulsory education in that laissez-faire country. We are still at the same old low level, thanks to laissez-faire education in this land where no one was at any time against compulsory education for men and women, with proper arrangements.

We, as a nation, have never loved millionaires or paupers. We have been for the happiness of all created beings, in our ideals, whether we are Hindu, Muhammadan, Christian, Buddhist, Jain or Parsi. We do not want a few giants of learning, and millions and millions of illiterates, we do not want a few electric moons in central places, and no lamps at all in the crores of houses. It is we who proclaimed, in our Gita, that there is no purifier here below like knowledge. It is our Vishnusarma who, for the first time in the world's history, uttered the memorable words "I will not sell knowledge." It is our Buddha who said that he was not withholding any knowledge in his unwilling fist, but was imparting everything he knew, as he should. It is in our India that the teacher (Guru) is made into God, after Gitacharya and Dakshinamurti, and the wonderful *guru-sishya* system of the upanishads grew up. And, yet, it is sad to reflect that while Bolshevik Russia and Kemal Turkey, and even Chungking China, are forging ahead, our India the land between the Himalayas and the sea, is standing still, if not actually going backwards. What availeth a country these conferences, these empty talks,

another, and the waste of precious time, money and energy in looking up other jobs. Grants too should not depend too much on personal opinions and considerations.

Secondly, there must be absolute security of tenure. Much has been done in this direction. More needs to be done.

Thirdly, there should be no overworking of teachers. Now, most of the elementary and secondary school teachers are worked almost like day coolies. The result is that the law of diminishing returns applies, and the teaching is poor. Many an overworked teacher has told me "I am just wiping out my debt." Teachers should be made to work, at the most, only for three hours (four periods of 45 minutes each) per day, and should be compelled to spend the remaining three periods in profitable study or preparation or discussion in the teachers' room instead of playing cards or carrom or chit-chatting.

Fourthly, every teacher should know the language of the area well, and should be compelled to teach all subjects in it. Of course, I don't share the illusion that geniuses will increase in number, with vernacularisation, as England has not produced many Shakespeares despite vernacularisation for the last 400 years. But, the average will go up.

Fifthly, cramming must not be encouraged by the teachers. The stress on examinations should go. Questions should be framed with a view to ascertaining the boy's knowledge, and not the extent of his ignorance, the idea being to find out what he knows, and not what he does not know.

Sixthly, the teachers must have as much independence as any other citizens to express their views on men and things. Dr. Busby kept his hat on even in the presence of Charles II when that King went to inspect his school. Later on, he said to the King "I must apologise to your Majesty for my apparently rude behaviour. The fact is that I do not want my students to think that there is any one greater than their Headmaster." That principle is sound, even in these days of democracy, as any student of child psychology will tell you. Of course, headmasters and teachers should move on familiar and easy terms, and not as master and servant, as is the case in some schools even today.

Seventhly, private tuition by teachers must be abolished altogether, and special classes for those who are deficient organised by the school authorities themselves, in the school premises, with retired or reserve teachers. This will prevent double allegiance, and yet provide for special coaching.

Eighthly, there should be good and up-to-date teachers' libraries in all schools. Every farmer knows that a tank without a spring or supply channel is not of much use for irrigation. And, yet, most of our teachers want to go on teaching all their lives with what they learnt years and years ago, forgetting the great truth taught by Bhasa, 2,200 years ago "Learning comes to nought by mere lapse of time."

Ninthly, all the teachers must be trained and capable ones, specially selected for their capacity to teach the young ones, and not, as too often now, a miscellaneous assemblage of those who have missed their chances in life, and those who had no chances at all. There is nothing so stupid as asking IVth standard passed men to teach the IVth standard, as was once the case in our country. That will only be slightly better than the blind leading the blind. Our ancestors have said well that a thousand blind men cannot muster one eyesight between them all. All teachers must have also an intensive six months' training in experimental psychology, in order to enable them to understand child psychology, and also to find out the talents of each pupil. Nor should more than ten pupils be taught at a time, in order to ensure individual attention. Classes too must be divided into sections, not meaninglessly or by alphabets, as now, but by graded intelligence. It is common knowledge that the boys in our schools differ enormously in their capacity to learn. The spread of mass education is increasing this disparity, by bringing together into the classes pupils whose ancestors have been learning, and training their intelligence, will and emotions, for six thousand years, and those who have begun to do so only yesterday. The standard of teaching and examining has gone down because we have to adopt the minimum standard suitable to the least developed. No wonder, that, in recent tests, by Collectors of candidates applying for the army or for technical service, one boy said that Sebastapol was in Africa; another that Smuts was an English Minister praising and being praised by Churchill; a third that the Royal Indian Navy was located in England; and a fourth that the latest type of submarines was called seaplanes.

Teachers must also be compelled to tour round India for three months at State expense before appointment, being given free passes on the railways, and free meals in the railway refreshments stalls, besides half pay to meet other expenses. This is to make them rid themselves of the unwanted lumber of communal, provincial, racial and other prejudices so deleterious to India's growth, such a deadly poison if implanted in the young minds. No one who studies the pitiable quarrels in India, between the Communities and races and provinces, will fail to realize the imperative necessity to get rid of this poisonous element making for national weakness and degradation. Such touring will also make the teachers realize the majesty of the land between the Himalayas and the sea, our natural beauties, our cultural beauties, and our historical monuments, and fill them with a legitimate and innocent pride in the Motherland, and a spirit of humble service. They will, naturally, transmit this pride and this spirit of service to their pupils.

Given these nine requisites, and, after all a good workman is worth his tools, our teachers can be expected to be as good as any in the world, and to turn out pupils of first class quality. The three most dreaded and all too common types, the learned fools, the unlearned fools, and the fools with a little learning will all disappear, and we will have scholars using

their learning wisely and well, in search of God, and in service of man and the lower animals. After all, what is the goal of man? Is it not but to walk along the path of Dharma, doing Karma, in order to attain Brahma? Is not a learning not training him for this fall within the celebrated formula "What availeth a man all that learning if he loseth his soul?" And are we not today in danger of losing our soul?

University education should be confined to those who have real ability and intelligence far above the average, and can, therefore, take full advantage of such education. The poor ones among such should be fed and educated *free* at state expense. Primary Education is for the rank and file of the nation; secondary education is for its corporals and petty officers; University Education is for its captains, commanders and generals. Every human being is a three storied mansion. The body is the ground floor, the mind is the first floor, and the soul is the crowning top story. To be healthy, the body, mind and soul must be trained equally and must be brought in harmony. For, health consists in such harmony (*Arogya : kayabalam, manobalam, dharmabalam thathaiva*). As our ancients have said, a student should get one-fourth of his knowledge from his parents, one-fourth from his teachers, one-fourth from his fellow pupils and one-fourth from himself. So, a good home life, a competent teacher who can discover the pupil's particular talents (every one of the 2000 million human beings in the world to-day has a special and unique gift given to him by God, if only we could discover it), a healthy hostel life, and a good hour of contemplation everyday are essential.

We should cultivate in all the three great things, the unique, the universal and the eternal. Every one of us is unique, our finger-prints are only a proof of this, even twins having differences. There are universal things connecting these unique humans, viz., language, duties of teachers and pupils, parents and children, rulers and ruled; husbands and wives, neighbours and neighbours. The unique and the universal meet and merge in the Eternal which is God, in whom Time and Space dissolve, and have their being.

How to educate pupils properly? Putting knowledge into them, like *iddlis* and *sambhar*, *jelabis* and *rasgollas*, *chutnies* and *pickles*, the method adopted once, has obvious limitations, as some boys get indigestion, and others get sick of such mechanical mixtures thrown into their minds. "Pulling out" of the students the latent knowledge in them has its limitations too, as some may have nothing to be pulled out, and some others may be left empty husks by an injudicious pulling-out. Developing properly the minds, by timely watering, manuring and pruning, is the best method, with a judicious combination of the first two methods.

Degrees ought not to be given the undue importance they receive now. Originality and Scholarship do not depend on degrees. Tagore and Ramanujam had no degrees when they did their best work. A conceited

cup with gold garlands and diamond ear-rings can never be equal to a lion's cub without any ornament at all.

Narrow nationalism leads to unending wars and conquests, and exploitation and bitterness and misery. That is why it is said in the *Atharva Veda* "The world is my Motherland, I am a son of Mother Earth" (*mata bhumi : putroaham prithivya :*) The same truth is expressed more fully by Sankaracharya in his famous words "God is our Father, the Goddess is our Mother, all men are my brothers, all the world is my motherland" (*mata cha parvati devi, pita devo mahesvara : bandhava sivabhaktascha, svadeso bhuvana trayam*).

True University education should aim not so much at making a man capable of earning a living, which very necessary job will be taken on by the high schools, but at producing first-rate scholars and men and women of culture devoid of prejudice of caste, class, colour, creed or country; people who welcome knowledge from whatever quarter it is got; who have no false values, either regarding themselves or about things around them; and who are valuable members of society and servants of humanity, ready to place their knowledge, experience, reason, wealth and strength at the disposal of their fellow-beings, and to help the poor, the ignorant, the oppressed, the wicked, the degraded and the depressed, to get out of their miserable state, and thus leave the world a shade better than they found it. They would not swear either by matter or by spirit, and would be so harmoniously developed in body, mind and soul, that, while regarding this life as a field of action and sacrifice, they will not accept either the extreme view of one school that life in this world is a myth, and, so, we need not make any effort to improve it, or the extreme view of another school, that death is the end of everything and that we should concentrate merely on eating, drinking and making merry or other selfish activity as long as we live.

At present, in many universities all over the world, more attention is paid to the material side, and less to the spiritual side. Most research is for destructive purposes, like the discovery of deadly weapons against present and future enemies, than for constructive purposes. And national or racial arrogance is tacitly encouraged, even books on history and science being vitiated by this virulent germ. Nor is the education imparted by the professors of our modern universities always of the broadest variety or imbued with a desire to expound Truth in its thousand facets. It is, indeed, very often, barren learning, not culture.

How to avoid such useless and pernicious teaching? First of all, incompetent teachers, should never be appointed as professors, and, if appointed by error, should be weeded out, as unfits and misfits at the very earliest opportunity. The teachers should discover the talents and bents of each student. Secondly, proper text-books, *in the language of the pupils*, carefully selected by wellknown scholars of repute, should be prescribed in all subjects. Thirdly, regimentation in education should be avoided, and

the aim of education should be clearly laid down as the development of human personality and culture, instead of providing for future "hands" in factories, "bayonets" in war, and what not. Fourthly, there must be periodic exchange of professors between universities in the same country and in different countries. And, lastly, there must be an international board of world-famous scholars to periodically inspect, through some of its members, and report on the workings of all universities every five years, persistently bad or useless universities being liable to be closed down on such reports.

We are now in the middle of a terrible War. Our sympathies are with those who want liberty for all peoples, and want to establish the four freedoms, *viz.*, freedom from want, freedom from fear, liberty of speech and liberty of worship. As a natural corollary, we have to fight the Japanese invader whenever and wherever he lands on our sacred soil. Remember, every brick in the mansion of liberty is cemented with human blood. This War will be a long and terrible war. It may last till 1947. It is sure to leave the world very much shattered. Let us put our shoulders to the wheel, in right earnest, bring the War, as early as possible, to a victorious conclusion, and plan, in the meanwhile, for a happy India, fully equal to any other country in the world. For this, we must have unity the crying need of the hour. Remember two ones standing by themselves make only 2. Put them together, they make 11! Let us unite and bring about prohibition of drink and deleterious drugs, compulsion in imparting knowledge, tolerance in religion and rejoicing in ordered freedom for one and all.

I do not despair. India has been the favoured daughter of Nature; she has also been the darling of God who has sent to us as many saints as Nature has given us peaks of eternal snow. It is only common people, who quarrel about caste and creed, sect and religion, like the varied crops below the snow-line. The saints are all alike, like the snow-clad tops. Let us remember that our Veda proclaims "There is no God but God—*Sa Esha Eka vrideka eva*—Atharvaveda);" that "the wise call that One God by various names—*ekam sadviprā bahudhā vadhanti*—Rigveda"; that "he alone is worthy of adoration and worship by His Creatures—*eka eva namasyo vikshvidya* :—Atharvaveda"; that "He is the King and Ruler of the Universe—*eko visvasya bhuvanasya raja*—Rigveda"; that "He controls both the animate and the inanimate Universe—*indro yāto avasitasya raja*—Rigveda"; that "He is the Giver of strength—moral, physical and spiritual—*esha indro varivaskrit*—Rigveda"; that "They alone conquer in the long run who are befriended by God—*eshāmindraste jayanti*"; and that "They who have dedicated their lives to the service of the Lord are never destroyed or conquered—*na yasya hanyate sakhā na jiyate kadachana*—Rigveda." Let these truths sink into us, and let us make these truths sink into our pupils, and nothing on earth, neither War nor Peace, can make us sink. Om! Santi! Santi! Santi!

WELCOME ADDRESS

By

RAO SAHEB SRI V. P. AUDISESHIAH, M.A.,

Chairman, Reception Committee

PRESIDENT-ELECT, DELEGATES, LADIES AND GENTLEMEN,

We have met here to-day under the auspices of the South India Teachers' Union, a body of worthy, enthusiastic educationists whose untiring service to the nation during the past several decades cannot be exaggerated. I stand here to accord a very hearty welcome to you all on my own behalf and on behalf of the North Arcot Teachers' Guild, an educational body composed of the Teachers' Associations of the various institutions of the District. I deem it a great privilege to be called upon to address a few words of welcome to the delegates of the conference and the distinguished visitors. It is my earnest desire that you should have a good time and a successful session during these two days and carry away with you happy memories and useful impressions which may serve you as an inspiration in your daily task.

Now coming to the serious aspect of our conference, I should say this is a period in the history of the world in which we are confronted with forces of the nether world let loose upon this earth and ruthless destruction of life and property and disorganisation of all peaceful pursuits have become the order of the day. No part of the world has escaped the ravages and the evil effects of this war. This is by no means a time conducive to calm thinking, planning and the resultant constructive work. We had to postpone this conference to this year owing to the panicky situation in last April. I am sure, we are thankful that to-day the war situation is more hopeful and the ultimate victory for the allied nations is confidently predicted. We are a people temperamentally so constituted that we cannot bring ourselves to believe that evil will have any chance of triumphing. On the other hand the forces of righteousness and justice, we are certain, are bound to become victorious ultimately. God's good time is fast coming for the deliverance of the world. Hence we will carry on our tasks with an optimistic vision and robust faith in God's goodness leaving the results in His hands.

As the result of the present war there has been a great deal of speculation about the new world order. An essential ideal seems to be an Economic Revolution. Politicians, statesmen and students of social philosophy envisage a state of post war society in terms of real freedom, true brotherhood, bread for all, equal opportunity, an equitable distribution of wealth, suppression of all forms of oppression and aggression and elimination of exploitation in all its ugly and subtle forms. This is indeed,

a rosy picture of the future world-order. Whether this conception is realised or not, one thing is more or less certain. There is going to be a severe re-thinking resulting in readjustment in the educational ideals, methods and outlook. The psychological principles underlying educational processes will have to undergo a re-orientation and re-interpretation so as to suit the needs of the new era. The old things must pass away yielding place to new. When such a state of things is going to materialise the teachers' task is bound to be much harder entailing better equipment and adjustment. Time there was when the teachers used to be constantly exhorted to devote themselves heart and soul to their work despite the handicaps from which they suffered because the amount of sympathy which the public would extend would depend on the high sense of responsibility with which they discharged their duties. This does not mean that they are not upto the mark. The Government know that they deserved better support and better encouragement. They have to adapt themselves to the needs of the hour in this changing world, to be in intimate touch with latest developments in educational reforms and research and to show the world that in spite of the serious disadvantages they mean to do and are doing their work to the best of their ability. The various activities in which the members of the profession are engaged from time to time constitute a clear evidence of the zest of teachers for self improvement. In this connection I should say that S.I.T.U. is fast becoming a power and centre of manifold activities calculated to spread its beneficent influence. The union has become a fairly close knit corporation embracing all branches of the profession. It has not only been maintaining the glorious traditions of the profession but also successfully awakened the consciousness of the general public and enlisted their sympathy and co-operation. The parents are taking more interest to-day in the education of their children and are evincing greater concern in the building of the nation notwithstanding conflicting ideas as to the type of education to be given to the young men who are to be future leaders.

Before closing I should like to throw out a few suggestions concerning "Schools and Character-building." This is a hackneyed subject and yet it can bear repetition in view of its importance. In all practical matters the best test seems to be "By their fruits ye shall know them." The schools have to discharge a two-fold function, *viz*, imparting knowledge and building the character of the young people. Of the two aims of education *viz.*, acquisition of knowledge, information and the mental discipline the last is more fundamental as it involves a systematic development of habits which constitute the essentials of character. Full development of personality implies well-organised powers of the mind with a rich sense of values. Mere intellectual development is inadequate. The will and the emotions must be disciplined and directed towards beneficent activities. Hence sound education should consist in the harmonious development of all the faculties-intellectual, emotional and volitional—such a process contributes to a fully developed personality.

Culture without character is a contradiction in terms and character without culture is inconceivable. In the last resort character is evolved from devotion to a sublime ideal. For we reflect what we love and admire and what we value highly. A simile from Bharthru Hari brings home to our mind what a potent influence ideals are in moulding our life and character. A drop of water falling into a heated kettle will evaporate and disappear but falling on a lotus leaf will dance in silvery brightness. The self-same drop entering into the mother-of-pearl will be transformed into a pearl of great value and beauty. Such are the results on character and destiny of those who follow the unworthy, common place and sublime ideals respectively. Gentlemen, I close with these reflections on the teachers' task and once more welcome you all to this conference to participate in it and contribute your share to its success.

THE 33RD PROVINCIAL EDUCATIONAL CONFERENCE, VELLORE

May 10th & 11th, 1948

RESOLUTIONS

I. Provident Fund.

This Conference requests the government to increase the rate of contribution by the government from 1/3 to 1/2 of the amount to the credit of the subscriber at the time of the closure.

II. Grant-in-Aid Code.

This Conference presses upon the government the urgent necessity for the revision of the Grant-in-Aid Code so as to improve the equipment and conditions of service in schools and also to ensure security of tenure of teachers.

III. Oriental Title Holders.

This Conference requests the government that the scale of pay sanctioned to Oriental Title holders employed under local bodies be revised from Rs. 45-2/2-75 to Rs. 45-5/2-75.

IV. Choice of Text Books

This Conference recommends to government that the choice of Text books should be vested in the heads of institutions.

V. Dearness Allowance.

This Conference requests the government to place at the disposal of Local Boards, Municipalities, and managements of recognised schools adequate funds to grant dearness allowance to teachers of all grades of all schools, on scales not less than those granted to government employees.

VI. Provident Fund to Employees under Panchayat Boards and Labour Department.

This Conference requests the government to extend the benefit of the Provident Fund scheme to teachers employed in the schools under the Panchayat Boards and the Labour Department.

VII. Modification of Contract—Appendix 28 M.E.R.

This Conference urges that the modifications in the contract (Appendix 28, M.E.R.) between the managements of aided institutions and teachers, suggested by the S.I.T.U. be introduced immediately and that the introduction of minimum scales of salaries may be taken up immediately for consideration along with the recommendation of the Sargent Committee.

VIII. Return of School Buildings by Military and A.R.P. Authorities.

This Conference requests the government to pass early orders that all school buildings requisitioned by the Military and the A.R.P. authorities be made available to the school authorities so as to enable them to carry on their work efficiently.

THE SOUTH INDIA TEACHERS' UNION

General Body Meeting

The annual general body meeting of the S. I. T. Union was held at 9 a.m. on the 11th May 1943, in the Cobbs Memorial Hall, Voorhese College, Vellore. Sri M. S. Sabhesan presided.

One hundred and fifty-five members were present.

1. The minutes of the last meeting were read and recorded.
2. The Secretary then presented the annual reports for 1941—42 and 1942—43 with the statements of accounts of receipts and charges. Sri A. Nagaraja Iyer moved and Sri V. Aravamuda Iyengar seconded that the reports be adopted. It was then thrown open for discussion. Sri S. Srinivasan of Chengam asked a number of questions which were all answered. On a suggestion made by Sri Srinivasachari of Tirupati it was included in the report that the elementary school teachers in Tirupati whose services were dispensed with, were reinstated.

3. The following Office-bearers were elected for the year 1943—44 :—

President : Sri M. S. Sabhesan, M.A.

Secretary : Sri T. P. Srinivasavaradan, B.A., L.T.

Joint Secretary : Sri S. T. Ramanuja Iyengar, B.A., L.T.

Treasurer : Sri V. Bhuvaramurthi Rao, M.A.

The following members were elected to the Vigilance Committee :—

Janab Abdul Khuddus Sahib Bahadur of Vaniyambadi,

Sri S. T. Ramanuja Iyengar, Trichinopoly.

„ K. Hanumantha Rao, Perambur.

„ N. Kuppuswamy Iyengar, Srirangam.

„ E. N. Subramanyam, Madanapalle (Convener).

4. Amendment to the rules of the Union given notice of by Sri S. Srinivasan of Chengam (*vide* page 156 of the South Indian Teacher of April 1942).—The mover, Sri S. Srinivasan, explained the necessity for the amendment. On behalf of the Executive Board, the Secretary explained how it was difficult to carry out in practice the publication of the annual report a week before the Conference both in the South Indian Teacher and the Balar Kalvi. On an assurance given that the report would be placed in the hands of the members a day in advance of the General Body meeting, the mover withdrew his amendment.

With a vote of thanks to the President the meeting came to a close.

T. P. SRINIVASAVARADAN,

Hony. Secretary.

15—5—43.

OUR BOOKSHELF

Child Art to Man Art.—By William Johnstone. Macmillan & Co., Ltd. Price 7sh. 6d.

The first two chapters contain a well written appreciation of the place of Art in education and human culture. In the later chapters he deals with methods of Art instruction in the past and the modern tendencies in this regard. The author would not be bound by any convention or tradition, but in his account he displays a remarkably wide, outlook. The book is copiously illustrated with many youthful compositions.

Macmillan's Calendar Readers, Book 3.—March. Paper cover 9d. Cloth lined 10d.

This delightful book contains 31 interesting and informative articles on notable peoples, remarkable events, and interesting nature notes, each associated with a particular day in the calendar; and hence the title. The first article is on St. David of Wales and others include Captain Scott's Expedition, the unconquerable Mountains, First at the South Pole (Captain Amundsen's adventure), the Marvellous Rays, the Nile, the Story of a Bee. This is a book that will appeal to boys and girls. Exercises given at the end will be found helpful in testing the degree of comprehension.

THE SOUTH INDIA TEACHERS' UNION

Meetings of the Executive Board and Working Committee

1

Minutes of the Executive Board meeting held on the 9th May 1943 at 4 p.m. in the Voorhese College Buildings, Vellore :—

President : Sri M. S. Sabhesan, M.A.

Members Present : Messrs. M. S. Kotiswaran, V. Jayarama Iyer, K. S. Chengalroya Iyer, A. K. Sitaraman, M. G. Venkataraman, V. Srinivasan, C. Ranganatha Iyengar, V. Bhuvaramurthi Rao, S. T. Ramanuja Iyengar, S. Natarajan, T. P. Srinivasavaradan, M. Rajah Iyer, and S. Subramanya Iyer.

Letters from Messrs. V. Guruswami Sastrigal, S. Mukunda Rao, and K. N. Pasupathi expressing their inability to attend were read.

1. The minutes of the last meeting read and recorded.
2. The Executive Board placed on record its deep sense of sorrow at the demise of the late Sri S. Satyamurthy, an ex-president of the Provincial Educational Conference.
3. The Board then considered the draft resolutions already published in April, 1942 to be brought before the subjects committee.

2

A Joint Meeting of the Board and the Working Committee was held.

1. Resolved that actual travelling expenses incurred by the office-bearers and the Journal Secretary to attend the Provincial Educational Conference be paid from the Union Funds.

2. Resolved that the actual expenses incurred by Sri T. P. Srinivasavaradan and Sri S. Natarajan in going to Vellore previous to the Conference to make arrangements be sanctioned.

3. Urgent resolutions :

Read G.O. No. 549, Education, dated 13—4—1943 on the representation made by the Union to amend the contract.

This Conference urges that the modifications in the contract (Appendix 28 M.E.R.) between the managements of aided institutions and the teachers, suggested by the S.I.T.U., be introduced immediately and that the introduction of minimum scales of salaries may be taken up immediately for consideration along with the recommendations of the Sargent's Committee.

4. Return of School buildings by military and A.R.P. authorities : This Conference requests the Government to pass early orders that all school buildings requisitioned by the military and A.R.P. authorities be made available to the school authorities so as to enable them to carry on their work efficiently.

3

Minutes of the Emergency Executive Board meeting held on the 10th May 1943 at 3-30 p.m. in the Voorhese College, Vellore :—

Chairman : Sri M. S. Kotiswaran.

Members Present : Messrs. K. S. Chengalroya Iyer, C. Ranganatha Iyengar, A. K. Sitaraman, V. Srinivasan, V. Bhuvaramurthi Rao, S. T. Ramanuja Iyengar, T. P. Srinivasavaradan, V. Jayarama Iyer, M. Rajah Iyer, S. Natarajan and M. G. Venkataraman.

Read letter from Gurukula Dharmacharya Sri K. Rangaswamy Iyengar, offering a sum of Rs. 501 as his contribution to the Union.

The Board resolved to place on record its grateful thanks to Gurukula Dharmacharya Sri K. Rangaswamy Iyengar for his generous gift of Rs. 501 for furthering the activities of the Union.

The Board resolved that this sum of Rs. 501 be added to the Silver Jubilee Fund and invested in Fixed Deposit in the Madras Teachers' Guild Cooperative Society Limited.

The Board resolved to accept the oral invitation extended by Sri V. Jayarama Iyer to hold the next Provincial Educational Conference at South Arcot.

T. P. SRINIVASAVARADAN,

15—5—43.

Hony. Secretary.

The Working Committee by circulation resolved to give a sum of Rs. 15 as contribution to the Walajabad Hindu Religious Orphanage Demonstration Party which gave a demonstration of Bhadrachari movement at the time of the Conference at Vellore.

T. P. SRINIVASAVARADAN,

15—5—43.

Hony. Secretary.

EDITORIAL

The Vellore Conference

The Vellore Conference will live long in the memory of the delegates that were fortunate enough to be present. Gurukula Dharmacharya Sri K. Rangaswamy Iyengar, B.A., B.L., L.T., Headmaster of the Hindu Theological High School, Madras, delivered his presidential address which is distinguished by its breadth of views, sincerity of purpose, aptness of phrase, suitability to the occasion and high rhetorical qualities; and the conference debates were sustained at a level, which in the opinion of any experienced conference-wallahs, had scarcely been reached in any previous conference. The subjects of the discussion of crucial importance—relation to post-war reconstruction of education were handled by the speakers with the dignity, knowledge and wide vision that they demanded. The debates were never trivial and were carried out in a manner worthy of the premier organisation of teachers in India.

The key-note of the Conference was Post-war Education. Within the limits of the presidential address, it surveyed all aspects of education and the idealism expressed was a practical idealism that had full regard to the very limiting circumstances that teachers and school managements have to face under present conditions. The President's stirring call to the profession to be organised not only with a view to securing the necessary comforts to themselves but with a view to making education serve its true ends deserves to be carefully pondered over by all teachers.

"A school is essentially what the earnest teachers make it even as a nation is what its selfless patriots make it. We are the custodians of its reputations and the creators of its traditions. The one qualification that every one of us should possess is not profound knowledge so much as a deathless love for the young. In every school that we serve we must draw towards one another in mutual trust and confidence, move on terms of perfect equality, irrespective of rank, status and emoluments and constitute ourselves as its service corps. We must learn to nourish the feeling that we belong to the family of the schools and that the pupils that study under us are our own children in whose service we should unite hearts, heads and hands....."

"We have to take care that we do not sell away our birth right of leadership in matters educational for the proverbial mess of pottage....."

Thus, as the President rightly pointed out, by co-operative endeavours teachers should transfigure the school into a spiritual entity with a distinct personality of its own.

The Reception Committee had made very good arrangements for the comfortable stay of the delegates, (and this at a time when there was acute food shortage in the city). The organisers have shown great forethought in making the arrangements which contributed not a little to the success of the Conference.

Due to war conditions it has not been possible to hold the annual educational exhibition but the delegates had an excellent fare in the demonstration which the Bratacharis—the pupils of the orphanage and of the Hindu Religious School, Walajabad—gave on the morning of the 11th May 1943.

We regret very much that owing to the very severe restrictions in space it has not been possible to include in this number a detailed report of the proceedings of the Conference, which, however, we assure our readers, will be published in our next number.



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