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EDITOR'S NOTE

Owing to the late arrival of our paper quota for the September issue, we are obliged to publish the current number as a Double Number for September and October, 1947, for which we crave the indulgence of our Readers.

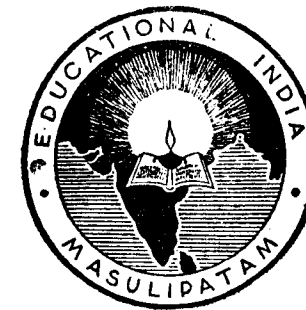
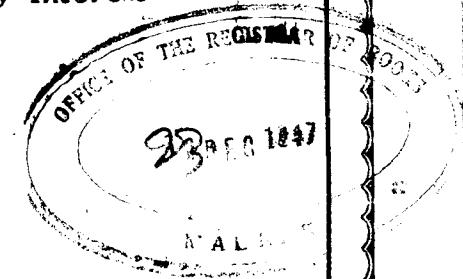
— THE MG. EDITOR.

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Educational and Literary Interest*



EDITOR :

Prof. M. VENKATARANGAIYA, M. A.

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The Role of the Teacher in Free India

PROF. M. VENKATARANGAIYA, M. A.

THE acquisition of freedom is the greatest and the most outstanding event in the history of contemporary India. We as a people have now secured the opportunity to shape the fortunes of our country in any way we like, freed from all dictation by outsiders. It is therefore opportune for us to consider whether this change in the status of our country means anything to the teacher, whether it is likely to bring any alteration in his role and whether it ought to bring about such alteration.

Before answering this question it is desirable and necessary to know what in general is the role of the teacher in the educational system of any country.

There are three essentials of every educational system. In the first place it is related to a given social, economic and political order and has to function within a particular social environment. It may be the ancient Indian Social system based on *Varna* and *Asrama*. It may be the democratic order as it obtains in modern England or the United States. Or it may be Nazi and the Fascist Order as it functioned in Hitler's Germany and Mussolini's Italy or the communistic order as it now obtains in the U. S. S. R. The difference between an educational system and another is ultimately traceable to these differences in the systems of order within which they have to carry on their work. No educational system works in a vacuum.

In the second place every educational system has certain objectives. They may be directly defined as in some countries or left undefined, but all the same exercising their influence

as in some other countries. These objectives are determined by the particular order within which the systems function. For ultimate analysis education consists in the training of the youth of a country in such a manner that they become adjusted and adapted to the society—its traditions, customs and modes of life—of which they are members. This is in the main the purpose of all education. It is the most effective means for reconciling the members of society to its characteristic features. It therefore puts an end to the conflict between the individual and society which might otherwise result. It enables the youth to obtain a sympathetic understanding of the kind of life developed in the society around them. In this sense education is an integral part of social life.

In the third place the objectives of education are defined by those who have ultimate control over society. Kings and their priestly-advisers as in ancient times, cabinets and parliaments as in modern democratic states, party dictators as in the totalitarian states—it is these that determine what the aims of education should be. Even when these aims are defined as the release of the creative energies of the individual and the development of his personality this release and this development are directed towards the upholding and the proper functioning of the order around. In almost all cases education has a conservative character about it. Very rarely it is that it consciously brings about any revolutionary changes by itself.

If these are the essentials of any educational system the question that naturally arises is what exactly is the role of the teacher in it. It becomes

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common and the children of the land will be educated together. The conclusion therefore to be drawn is that the educational objectives in a free India will be different from those that have been pursued for more than a hundred years in dependent India.

It follows from this that the type of teacher required in a free India will be different from the type of teacher that was found appropriate to work the British educational machine. The teacher himself must be a lover of freedom. He must be one capable of appreciating the value of freedom in the development of human personality and in the working of democratic social order. This means a great psychological change in the existing teachers, a change which it may not be difficult to produce in a large number of them but all the same a change of the greatest significance. Perhaps the change is easy in the case of several teachers. They will no longer be faced with that dilemma of dual loyal ties to which they were subjected in the past—loyalty to their official superiors upholding the sacredness of British authority and loyalty to their own conscience which demanded of them readiness to teach to their pupils the virtues of patriotism. It should be a great relief to almost all teachers that with the attainment of their country's freedom patriotism has ceased to be a crime and they can now discharge their duty as dictated to them by their civic conscience. What is necessary is that teachers should become conscious of and alive to the importance of this change in their psychology.

Teachers should next realise that the training which they have to give to their pupils must be fuller and more varied than has all along been the case. Greater emphasis should be laid on physical education and on the development of the national outlook.

Time tables should be readjusted and rearranged for this purpose and activities and methods should be devised for realising these aims. It may be necessary to prolong the working day, to increase the number of working days and utilise vacations for this purpose. What exactly has to be done it is for the teachers as experts to state after due deliberation. It is here that they should demand for experiment instead of rigidly adhering to any particular method suggested by departmental authorities. Scouting, extra curricular activities, excursions, camps etc. have their part to play in this matter. What relative importance is to be attached to each of these and to other means that can be thought of in this connection is a subject on which teachers alone are competent to arrive at important conclusions.

Training in citizenship will receive a larger amount of importance in a free India. This has been one of the significant educational objectives in all free countries and several volumes written by specialists have appeared in recent years on the methods adopted for the purpose in many of these countries—countries like the United States, England, France, Germany, U. S. S. R., Italy, etc. In the last decade special attention was paid to this aspect of training by writers in England. In a free India it should be the duty of teachers to bestow much thought on the methods most appropriate for carrying on this kind of training. It may necessitate a readjustment of the place that has to be assigned to history and other Social Service subjects in the curricula of studies, in the rewriting of Indian History intended for school children and in a more scientific correlation of Indian and world histories. It may be argued by some that civic training is not so much a matter of bookish know-

ledge as of practical work devoted to social welfare. If so teachers should be in a position to say what this work should be, how it should be taught and practised and whether the insistence as some provincial governments propose to do on a record of social service before a candidate becomes eligible for a degree is desirable.

In a free India the subject of the study of languages will also gain a larger amount of importance. English will of course lose the dominant position which it has all along been occupying. The regional language will come to occupy the first place. A place should be provided for Hindustani which in the view of several leaders is to be the future national language. There should also be a place for some international language like English and one for classical languages like Sanskrit, Arabic and Persian. There are enthusiasts who are anxious to see that children learn all the four languages. There are others who are anxious to give Hindustani the same dominant place which English was hitherto occupying. It is for the teachers to say what is possible, what kind of knowledge should be obtained in regard to these languages—knowledge merely to read and understand as contrasted with knowledge which will enable the pupil to express himself freely in these languages. They should also devote more thought to devise better ways and means of teaching the regional languages. This is an impor-

tant problem and in its solution the role of the teacher is bound to become more significant in the coming years. Amateur politicians and unthinking zealots put forward all sorts of views on these subjects but it is for the teachers to expose the fallacies involved in these views and preserve a scientific balance among them.

One other point to which reference may be made in this connection is the need for teachers to tackle better the problem of "Learning by doing" and of technical, vocational and industrial education. Both as a method of training in basic schools and as a necessary means for giving a practical economic bias to education this problem will have to be examined with greater care in free India. Teaching methods will have to be revised if learning by doing is to take the place of learning through books. Schools will have to be reorganised if courses are to become more vocational. Here is a new field of work in which the expert knowledge of the teacher will be of inestimable value.

It should therefore be the endeavour of the members of the teaching profession to become conscious of the changed and changing educational objectives in free India and equip themselves to better and more effectively discharge their responsibilities as experts in the functioning of the educational system in the new democratic order to be established in the country.

Life is a one way street. No matter how many detours you take, none of them leads back. And once you know and accept that, life becomes much simpler. Because then you know you must do the best you can with what you have and what you are and what you have become.

—ISABEL MOORE

clear from this analysis that the teacher as teacher has very little to do either with the creation of the social order in support of which the educational system has to function or with the definition of the educational objectives. Other forces and factors are responsible for all this. The teacher has practically no hand in defining the objectives of education. It may be that in democratic countries he is able to exercise some influence in the shaping of educational policies but he does this more in his capacity as a citizen than as a teacher. The real role of the teacher is that of an expert; and the expert is concerned much more with means than with ends. It is true that we hear of great sages in ancient India advising rulers on many matters including education. But sages occupied an exceptional position. They do not belong to the category of teachers as the term is ordinarily understood, the teachers working say, in Secondary and elementary schools in a modern state.

What exactly do we mean when we say that the appropriate role of the teacher is that of an expert? An expert is at his best in suggesting the ways and means that have to be adopted for the purpose of realising a given end. He can say whether under a given set of circumstances the end is realisable at all. He can also estimate the cost that has to be incurred if the ends are to be realised. The cost may be prohibitive and beyond the capacity of the society. In such a case it may become necessary for those in control of society to modify the ends or to wait for more propitious time to realise them. The teacher is just like an architect an engineer, a carpenter, a mason etc., in house-building. It is not for any of these to say what kind of house a person should have. Individual tastes in regard to the kind of house in which one wants to live vary. One person may like one kind of house and another

person another kind of house. The owner has a legitimate right to choose the kind of house for which he has a preference. But when he does so he next calls in the architect, the engineer etc. who tell him what materials are required, what the cost would be and what time it would take if the house of his choice is to be built. Similarly the statesmen and those who control society lay down what kind of men and women they want the educational system to produce and it is the business of the teacher to devise the cheapest and the most effective means for the purpose and also tell them what is possible and what is not, and what cost has to be incurred—cost not merely in terms of money and material but also of time—if the end is to be achieved. The teacher therefore has to do essentially with means and not with ends.

This is not to belittle the significance of the teacher's role. It is an important one. No house can be built without an engineer, the carpenter and the mason and no educational system can function without teachers. But this analysis makes clear what exactly the teacher has to do, for what he deserves praise and for what he deserves blame. There are many who blame him for not producing the right type of men and women. Perhaps he does not deserve the blame at all. For it is not he that defines what kind of men and women should be produced. Governments and others in authority and control do it. He deserves blame only when he fails to devise appropriate ways and means for producing the kind of men and women considered desirable, when he adopts wrong and inappropriate methods of instruction, ineffective apparatus, or suggests costly means when cheaper means are available or when he ceases to go on experimenting for discovering new methods of instruction or new apparatus, or pronounces

something to be impossible without taking pains to go deeper into the matter.

To the question therefore that was raised at the outset—the question whether there will be any alteration in the role of the teacher consequent on India having ceased to be a dependency and become free—it may be said that the answer is a negative one. There cannot be any change in his role as he has to continue to be an expert whatever the political and social order around him happens to be. But this is only a superficial view of the question. For the technique that an expert has to adopt and the ways and means he has to devise will vary with the change in the objectives to be realised. We require one kind of expert to realise one kind of objective but another kind of expert when the objective changes. The kind of mason, carpenter etc. needed by us varies, with the kind of house we propose to build whether it is a cottage or a palace.

In a free India educational objectives are bound to be different from what they were when the country was ruled by the British. What the British wanted was a class of men and women, who would be loyal and devoted to British interests, who believed in the superiority of western institutions and modes of life and belittled the achievements of their ancestors in times past; and the educational system was devised to produce such men and women. The fact that among the educated there were many who rebelled against British rule, developed a revolutionary mentality and brought about the collapse of their authority does not mean that the educational system devised by the British has these as its objectives. It only shows that the objectives were not and could not be completely realised. In a free India the primary objective of the educational system would be to produce men and

women who would be sincere, lovers of their country's freedom, who would do every thing necessary to maintain that freedom and who would be trained physically, mentally and morally to become citizens in a free country. It is the passive and docile type of men that would be encouraged by foreign rulers. But a free country would encourage the growth of an active type of people. Foreign rulers do not need universal education to succeed. A free government would like to see every one literate and educated. A foreign government does not care to see that the educated classes are strong, healthy and virile. It is easier to rule over a weak and despicable people than over a strong nation. A free government however will pay special attention to the preservation and the development of physical health and strength of its citizens. A foreign government is satisfied if it secures through its educational system a few persons who can serve as clerks and as subordinate officials holding no responsible position in public service. A free country however will be anxious to provide industrial and vocational education, train the youth so that they might become fitted to hold the highest and most responsible positions in public service, in business, trade and industry and develop the economic resources of the country and help the people in enjoying the highest standard of life possible. Under foreign government the people are trained in such a way that they see only the differences that exist between one section and another, between one community and another while in a free country the people are trained to see that they are fundamentally one, that what unites them is of far greater significance than what separates them. A foreign government encourages communal schools and universities. But in a free country schools will be

Teachers' Honoured Place in Society *

PROF. P. RAMASWAMY, M. A.,
Principal, W. G. B. College, Bhimavaram.

In all civilized countries and particularly in our own, a teacher has been accorded the highest position of honour and respect in society. "Two men alone I honour", says Carlyle, "and no third" – the man who tills the ground and raises the food that builds the body and the man that cultivates the mind and instills the truth that nourishes the spirit." In our country, the teacher has been recognized as the very incarnation of the Divinity and the relationship of the teacher and the student has been considered as the holiest and the highest that human beings are capable of. It is as representatives of such an honoured position, each in his own humble measure, that we are gathered today and our deliberations should therefore be guided not merely by mercenary and mechanical spirit, but by a sense of dignity and a consciousness of dedication.

It is no mere accident, or an unaccountable whim that the teacher has thus been assigned a high and honoured place in social economy. While other people work in various fields, work upon various kinds of material that is passing, perishable, the teacher alone works upon the most plastic of all materials, viz., the human spirit, and engraves upon it eternal characters that will brighten from year to year and glow as witnesses to the majesty of truth. The teacher is engaged not in the elementary task of teaching, writing and reading but in the solemn and sacred task of building the

"Ancient and ever venerable Temple of many marvels".

The fundamental creed of the teachers is the belief in boys and girls, the men and women of great tomorrow, belief that ignorance is the greatest curse of man, belief that wisdom is his highest treasure, belief that work can be done with the hands, as thinking with the head, to make life large and lovely, belief in laughter and love, in high ideals and distant hopes, belief in the present with its opportunities, in the future with its promises and in the divine joy of brilliant, progressive and purposeful living.

A relationship like that of teacher and student does not consist of dry and external details such as syllabuses and curricula, reports, examinations and other forms of soul-destroying paraphernalia which make up merely the apparatus of education; the core of it is an intimate and ever-going personal relationship in which the teacher is not merely a dreaded and awesome figure appearing as a phantom at intervals, but a living personality, stimulating by his contacts and illuminating in his influence. The pupil himself is not to be understood as dead material which a teacher has cruelly to shape by coercive measures; his mind is not like a bucket, to be filled with learned rubbish, but a light to be kindled into flame by the contact of another light. Thus viewed, the teacher's duty becomes that of reverently following the child's natural and inevitable process of self-unfoldment, standing by and helping it along its own inherent processes of evolution. The school will then become, not a stamping machine, but focussing

centre of creative and formative influences. The expansion of spirit, the broadening of horizons, the ramification of interests, the refinement of tastes, the enlargement of sympathies, these become the test as well as the fulfilment of education.

The accomplishment of such a noble task, the fulfilment of such a lofty purpose, pre-supposes on the part of the teacher, not merely an initial equipment of mind and of heart, but a continual cultivation of them for making himself at once the receiving and radiating centre of all the noblest cultural influences of his day. The youth of all countries are his vineyard, the wisdom of all ages is his tools and treasure and it goes without saying that in a modern world in which cost of living has become the test of civilization, a teacher to keep himself abreast of his times must have adequate resources; though his vocation is spiritual, his resources must be materially adequate; though he lives by ideas, he cannot live without bread; though he constantly works on the spirit he cannot rise above the imperious demands of the stomach, and if he is to discharge his function properly, he too must have the bare minimum of the necessities of life. When a superficial world showers compliments and praises but does not think of providing necessities, he is thus reduced to the necessity of seemingly descending from his high pedestal and fighting for his bare sustenance. Consecutive managements, well-provided ministers, an unimaginative public, all are ready to condemn him as materialistic and to sing to him the praises of poverty and urge on him the duty of sacrifice and suffering. He is thus left practically alone

struggling against an unsympathetic environment. But the necessities of self preservation urge him go forward, unmindful of comment and criticism. He cannot descend so low as to adapt sordid technique of industrial organizations. Yet, he plainly asks for bread in place of stone, for sympathy in place of sermons.

In such a task, teachers of all grades and ranks, might well recognize their identity of interests and put up a common fight. They might ask for the abolition of the new caste-distinction sought to be created, in fact already largely established, on the vicious basis of pay and position. In marching together lies their strength; in persuasion is their greatest weapon, and if they go on battering against the now unsympathetic hearts of those who are merely doling them out grudging measures, they may hope that in the long run their devotion to duty will tell and achieve the desired results.

Let us march together, unwavering in our loyalty to our lofty vocation, unremitting in our labours to secure adequate provision, aggressive only in our goodness, fighting only for the recognition of our ideals, blaming and insulting none, but trusting in the ultimate goodness of the human heart. Never was the world of sordid and senseless facts, so cynically grinning as it is today, but still let us hope that the powers that be will realise, that Schools and Colleges are the real Maginot line of fortifications, that shall guard a true Democracy, that the teacher is the maker of the men and women of tomorrow, and let us hope that at no distant date the Government and the Managements will realise that "Hell is only another name for a truth seen too late".

* Being the Presidential Address at the last Annual Conference of the Andhra Teacher's Federation held at Bhimavaram.

"MUSINGS OF A PEDAGOGUE"

By Principal ANIL K. CHANDA, (Santiniketan)

[Education is the very basis of a nation's greatness and prosperity. After having strengthened our defences it is expected that our Government will make an all-out drive for popularising and nationalising education. The percentage of literacy in India is miserably low, only 12.9 per cent, and the difficulties facing the government are manifold. In the following article Principal A. K. Chanda points out the deficiencies in the present educational system and at the same time pleads for a properly planned system of education with a Central Board of Education to plan and advise and even guide the actual execution which must be left to the provincial units.]

NO aspect of British policy in India is to be so severely criticised and condemned as its attitude to education. After nearly two centuries of Pax Britannica, the percentage of literacy is as low at 12.2 according to the preliminary survey of the 1941 census. It is a record which should make every English man hang his head low in shame when he would talk about their trusteeship in India. It is to be expected that now that political power has passed into our hands, an all-out drive would be made to popularise and nationalise education, as education is the very basis of a nation's greatness and prosperity. Education, we hope, will therefore be the greatest beneficiary of the new political set-up.

Judged by standards of mere statistics education showed a remarkable up-ward grade even with the very limited powers granted by the Govt. of India Act of 1935. The figures of 1941 show an appreciable increase over the figures of 1931 census so far as literacy is concerned and I cannot but attribute it solely to increased political power in the hands of popular ministries. It may also be noticed in passing that in several progressive native states, in particular, Cochin, Mysore and Travancore, the percentage of literacy has been and is much greater than in the British administered provinces.

Overhaul the Primary and Secondary Education :

It would be useful to ennumerate here some principal factors regarding education in this country. It is not in higher education but in primary that India's record is about the poorest among all the civilised nations of the world. Our universities, now about 25 in number, have not done too badly, notwithstanding paucity of funds and other inherent drawbacks of a subject people. In fact, though the general standard of an average graduate is rather low, our best has been about as good as turned out by a foreign university. But a general improvement in the conditions can only come about if the problem is tackled much lower down, in secondary and primary schools.

India is primarily a land of villages; in the oft quoted words of Gandhiji, India lives in her 700,000 villages. Only 12.9 per cent of our people live in urban areas, as compared to 79 per cent in England and Wales and 51 percent in the U. S. A. And of our total rural population, no less than 179 million people live in villages with less than 2,000 inhabitants. Over 360,000 villages have a population of less than 500 each. The density of population is less than 150 to the square mile in most of our provinces. This distribution of our

population coupled with practically complete absence of good roads, an inhospitable climate, low vitality and abysmal poverty of the people make the problem of education almost baffling of easy solution.

In the conditions prevailing, school units are necessarily small, staffing is expensive and conditions of life not attractive to teachers. The extreme poverty of the people makes "Wastage" among pupils enormous. According to the Quinquennial Report issued by the Govt. of India for the years 1932-1937, 74 per cent of those who enter primary schools failed to reach standard IV, the earliest stage at which they may be presumed to have attained literacy. According to the same report causes of wastage are "premature withdrawal of children from schools, specially from labouring elements, inadequate supply of teachers, ineffective teaching and supervision, and irregular attendance and faulty administration by local bodies." In Bombay alone,— a very progressive unit among our provinces, only 36 percent of 1,100,000 children in primary school progress further than the infant class. It is a staggering social "bad debt."

Literacy should not be the only Criterion

There has been for many years a demand for the introduction of free and compulsory primary education for all children of school going age. The goal aimed at has been the achievement of universal literacy. But this is too narrow a goal; mere literacy can hardly be the criterion of success of a system of education. This is not to say that literacy in itself is not important. On the contrary, in the present state of our country's progress, its importance can hardly be over-emphasised. But universal literacy is not enough; it may

be that the achievement of universal literacy should not even be the most important objective of a worth-while system of national education. Training in social habits, in the co-ordination of the powers of observation, thought and action is of greater value than a purely literary training. This point should be stressed; for, it is inevitable that educational administration would tend to over-emphasise the achievement of literacy, it is more easily assessable.

Universal education is more than a political issue; it is the very foundation of a democratic society. But the introduction of universal education is an expensive venture. If it is to be free, (to start with, it must be free or about-free in a poverty stricken land like ours) and compulsory (and it must be compulsory in a static society like ours) it can only be financed by fresh taxation. But even if it is made free and compulsory, it will be a burden to the poor villagers who form 3/4 of our population. It is a well-known fact that as soon as a boy is old enough he is employed to do a number of household and field chores to help the family. In other words, he is an earning member of the family whose every minute has its own monetary value. Besides, the average villager can hardly see how education (as at present provided) can help the boy or the family. The typical village child gets but little out of the schooling he now receives; and the village parent has been that only too often has a child who is good at his academic studies been a loss to the family and his village for he has to leave home to make use of his education.

Ensure the Success of the Scheme by :

The success of a scheme of schooling for all children will depend very largely on the willing co-operation of

the average villager. This can only be secured if it can be demonstrated that education is profitable, even in terms of rupees, annas and pias. For the achieving of this: two things are necessary, one is the education of the parents by a well thought out system of adult education and the other is the introduction of a radical change in our system of primary education which should have as its goal the training of children to supply the physical needs of the village and to help in the raising of the standard of village life. Tremendous importance should therefore be given to teaching hand-work and manual skills in our village schools.

A third thing is also necessary. It is the raising of the earning capacity of the average villager. The miserable poverty of the villager condemns him to a very low standard of life which inevitably leads to mental, moral and even spiritual destitution which seems everywhere the inescapable accidents of physical poverty. This can perhaps be done only through mechanisation and industrialisation in the country.

For this we need technicians in a very large number. A sound scheme of technical education linked up with the scheme of general education is thus an essential part of a rational system of national education. The encouragement of scientific research should also be an integral part of this system of education; it is the duty of research worker to discover new avenues leading to increased national wealth.

To sum up, education can no longer afford to be run entirely on a haphazard basis; there must be a complete social plan behind it. This can only be done, through a central board of education which would plan, which would advise and in exceptional cases may even guide but the actual execution must be left to the provincial units. In short, there must be centralisation as well as decentralisation at the same time. I do not, however deny the inherent dangers of state control over education but to some extent, it is a necessary evil and cannot be avoided in the formative stages, at least of a new state's life.

HEADMASTERS OF HIGH SCHOOLS

Madras Government's New Scales

T. V. L. NARASIMHA RAO, B. A., L. T.

THE much-promised and the long-expected scales of the Madras Local Boards and Municipal Teachers have been published in a Government Order dated 5-6-47. While the teacher-world was looking up for substantial enhancements in their salaries, the Madras government did nothing but add the craft allowance to the salaries, while making craft-training compulsory. While many classes of teachers were disappointed by the

publication of the revised scales, the headmasters of High Schools, especially big High Schools had been particularly non-plussed.

It is a common Axiom that the discipline and the well-being of an institution (educational) depends much upon the headmaster, though many other agencies may have to co-operate with him, so that his actions may have the desired effect.

The headmaster, therefore, is primarily responsible for the fortunes of the institution and the difficulties of such an individual ought to be properly estimated and paid for, if the institution is to progress satisfactorily. It was this perhaps, that prompted the members of the Sargent Committee to propose liberal scales for the raising of the status of the Headmasters to a very good level.

The Headmaster's post in a High School is not a bed of roses as many people believe. It is not so, especially, in these days, when pupils are fighting for their supposed rights and outsiders, that care a tuppence for either the discipline of the School, or the welfare of the individual students, foment strikes and try to disrupt the smooth working of institutions.

The worry and fear of uncertain developments that face the headmaster of a High School in times of strikes, are rarely realised by the public or by the Government. A strong headmaster is denominated as cruel, even the management sympathising with the lot of the students, when punishments are administered to them by the headmaster. A strong headmaster is dubbed as tactless; while a tactful Headmaster is denounced as a weak one. The students of an institution are nothing short of monkeys in their actions in times of strikes, and they do things, which offend the taste of every civilised gentleman. But yet, if the headmaster takes action, it is really surprising that these very same gentlemen that advocate discipline should recommend the pardon of the culprits in the sanguine hope that the students would behave better next time.

Days have changed and the management of institutions has become specially difficult. Sometimes

even teachers fail to give proper co-operation to the headmaster and get themselves excused by the management, which contains a champion of the teacher, through thick and thin.

Further the headmaster's duties are multifarious. He has not only to be a good teacher, but a good administrator too. He has to manage hundreds, nay, thousands of pupils, and keep discipline among them. He has a number of assistant masters some of whom are educationally better qualified. The masters form a cultural body, that resent of slightest provocation from the headmaster. Every man likes freedom, even the bird on the cage struggles for it. So it is with these masters. They like to be left independent in doing their work. They do not like the subordination that is tolerated in every public office. Some of them are so fired with the spirit of freedom, that they do not like any sort of control over them. It is such of these that create trouble for the headmaster, for when the headmaster tries to teach them the spirit of obedience, which is so highly necessary for the well-being of the institution, they revolt and adopt some objectionable and out of the way methods, which pave the way for indiscipline. Some others among the teaching staff like to impose their will upon the headmaster, and such are naturally very dangerous. The head master has to be very careful about them. If he follows their advice, the other teachers begin to clamour that the headmaster is a tool in the hands of these teachers and if he does not follow it, these masters make a hue and cry that the headmaster is unmindful of the opinions of the masters.

In addition to these assistant masters, the headmaster has a number of clerks, who look to the accounts and correspondence arising in the High

School. This work too is very important, as any failure on the part of the clerk is likely to be imputed to the lack of supervision of the headmaster. It is not uncommon that headmasters are punished for the mistakes of their clerks. A glaring example of such injustice occurred a few years ago, when a headmaster was booked when a page of the Admission Register was torn away by the clerk that was bribed by interested parties.

To keep order among such a medley of persons, and keep up discipline among them, the headmaster should, without fail, be himself highly disciplined. The slightest mistake is liable to be criticised by some, but copied by others. If he is a little late, the assistants will follow suit. If he is not industrious, the latter become lazy. If he is careless, the latter take advantage of it. The headmaster has to be liberal in his outlook, fair in his dealings with his assistants, sympathetic to their difficulties, at the same time with an eye for discipline, to be reserved, yet not to be too conservative. He has a need to be conversant with the up-to-date methods of increasing the efficiency of the institution, which he has to introduce and work up not by the rule of the rod, but by arguing with his assistants, and convincing them. Every assistant master hates the staff-order book. He would like to be told in a staff-meeting rather than on the staff-order book, for everything reduced to writing reminds him of the master—and—the servant relationship, which he does not like. To keep up the balance among such a peculiar mixture of workers in the High School, the headmaster must naturally be very intelligent, industrious, of regular habits and tactful indeed.

Such are some of the difficulties that confront a headmaster of a High School in the day-to-day routine of his

work. As such the work of a headmaster is no less difficult than the work of a Tahsildar who is given a scale 200-10-300. I even believe that the work of a District Educational Officer, to which post an experienced headmaster highly deserves to be promoted, is no way more arduous than the work of the head of a High School. Perhaps a District Educational Officer has no necessity to feel the anxiety, which the headmaster is subject to from time to time, on account of the masters, the pupils and the public.

Nobody can deny that these difficulties of the headmasters increase in direct proportion to the strength of the institution. The greater the number of pupils the more numerous are the masters, and consequently there is enhancement in the strain the head of the institution has to shoulder. The checking of the Demand—collection and balance sheet itself takes up a very great time, as the headmaster has to compare the daily fee collection Register, the Term Fee Register, and the Fee Receipts. Misappropriating clerks are not uncommon, in which case the strain on the headmaster becomes greater still.

It is travesty of fate that some headmasters should have to manage 1000, 1500, or even 2000 pupils while some others do manage 500 or even a smaller number of pupils. To say that the headmasters of all High Schools having a strength of 500 pupils or more will be given an additional allowance of Rs. 25/— is nothing short of injustice. Either the maximum strength of a High School should be fixed or the headmaster's allowance must increase in proportion to the number of pupils over 500. To provide no more allowance to the headmaster of 1000 pupils or 1500 pupils than to him with 500 pupils is no less than

condemning the former to increased drudgery with no additional pay.

The following suggestion regarding the salaries of Headmasters may not be out of place.

Headmaster with less ...200-10-300
500 pupils.

Headmaster with pupils between 500 and 1000 an additional allowance of Rs. 25.

Headmaster with pupils between 1000 and 1500. an additional allowance of Rs. 50/- over the scale.

Headmaster with pupils between 1500 and 2000 an additional allowance of Rs 75/- over the scale.

But if the Government lack finances to provide the extra allowances suggested herein to headmasters of big high schools, the following reasonable demands of such headmasters may at least be satisfied.

Headmasters of such big High Schools as have a strength of more than a 1000, may be recruited as District Educational Officers, as vacancies arise. The chief examinations and Joint-examinations of S. S. L. C. examinations may be reserved only for them (the headmasters of big High Schools). Of late, headmasters, who have not completed their probation and incumbents acting as headmasters in short vacancies have been given chief examinations and joint-examinations, perhaps on account of recommendations. Headmasters of big High Schools may be appointed to these posts by way of encouragement for the extra drudgery, they are asked to put up with for the convenience of institutions.

If these suggestions too, are unacceptable to the authorities, at least the headmasters' posts may be provincialised and transfers may be provided once in three years, so that the same headmaster may not be continually put to the extra-drudgery of managing a big institution. Or the headmasters' posts may be provincialised and divided into a number of categories according to the strengths of institutions. Rising scales may be provided for on the basis of increasing strength.

Unless some such arrangements are ordained by the Director of Public Instruction and the Government, the lot of the headmaster of a big High School is indeed irksome and unenviable.

EDITOR'S NOTE

THE Editor solicits contributions on all subjects of educational interest. Articles need not be made longer than 2500 words or thereabouts. They should be legibly written, preferably type-written. Acceptance and publication of any article do not necessarily imply that the editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it to be returned, in case of non-acceptance. All articles should be sent before the 15th of every month to the Editor, 'Educational India', 7, Sunkuramu Chetty Street, G. T. Madras-1.

—EDITOR.

DEMOCRACY AND EDUCATION

PROF. K. S. VAKIL

WHAT is Democracy? Abraham Lincoln defined it as "Government of the people by the people for the people." But this general definition does not clearly indicate the essentials of democracy. These may be stated to be: (1) an educated electorate, (2) respect for law, (3) respect for the feelings, opinions, and rights of individuals and minorities, (4) provision of equal opportunity for all in all matters of public welfare, (5) administration of justice without racial or communal discrimination, (6) freedom of worship (religious toleration), (7) freedom of vote, (8) freedom of speech, (9) freedom of the press, (10) freedom of assembly, (11) representative, responsible, and strong government, (12) preference for general welfare to special privilege and (13) peaceful and orderly change.

In order to attain to the stage of democracy in our national development, it appears to be necessary for us first to have an educated electorate. This, however, cannot be created without at least literacy education for every man, woman, and child of school-going age in the country. England could attain to it after a long period of free and compulsory education, and this country, too, will take a long time to attain to it. But it is urgently necessary for this country to plan for its attainment and proceed in this direction without loss of time in fruitless discussion which has gone on for the last thirty-five years, since the time of the late Mr. Gokhale's Elementary Education Bill of 1911, and to provide the necessary funds for it. Where there's a will, there's a way. If we can collect

crores for war purposes, we can as well do so for educational purposes which are no less pressing in their demand on public attention.

But attainment of mere literacy is not enough for understanding the full implications of democracy. Civic training through the lantern, the cinema, and the radio, is equally necessary to enable the mass of the people to have clear knowledge of their rights and responsibilities as citizens, particularly the latter which are often lost sight of, such as respect for law and legally constituted authority, respect for the feelings, opinions and rights of individuals and minorities; need for independent thinking, need for the provision of equal opportunity for all in all matters of public welfare (e. g., sanitation, education) and need for toleration in religion. We are ever ready to assert our right to freedom of speech, assembly, discussion, and action, but we do not, at the same time, think of the duties and responsibilities that always go with it, such as moderation in speech and writing and peaceful behaviour at public meetings. We forget that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the body which grants us the privilege or authority.

Democracy in Education demands drastic changes in educational administration, courses of study, methods of teaching, and student government.

Directors of Public Instruction should respect the opinions of Inspectors; and Inspectors, in their turn, should respect the opinions of Deputy and Assistant Deputy Inspectors serving under them, and consult heads

of schools and colleges they inspect in all matters concerning them. The present method of educational administration is dictatorial and autocratic. It requires to be radically changed, if it is to approximate to the method of democracy. In earlier years when most of the teachers were without sufficient general education and without any professional training, there was some justification for benevolent dictatorship by the Government administrative and inspecting officers. But, today, when a good many teachers are as well qualified educationally and professionally as the Government administrative and inspecting officers, there is need for recognition of their professional position and of the unique and valuable contribution they can make to all phases of educational service. Administrative and inspecting officers have wielded the rod of authority over teachers far too long to be allowed to do so any longer.

The courses of study prescribed for primary and secondary schools at present were framed by a few officers who thought that they knew all that it was necessary for teachers to teach in schools, without consultation with the teachers who were expected to teach, and have been handed down from decade to decade without any thought of eliminating its outworn and outmoded elements and replacing them by living, functional, vitalising materials. They require to be revised in the light of opinions of teachers, parents, and pupils—in the light of what those immediately concerned in them think about them and how they would like to see them remodelled to meet the changed and changing needs of the times.

Methods of teaching, too, require to be revised. Teaching is not a unilateral process requiring the teacher to speak to the pupils most of the time in the course of a lesson, but a bilateral process to be gone through by the teacher and his pupils in close co-operation with one another by means of questions and answers, talks and discussions, debates and demonstrations, in which both actively participate.

Petty restraints on movements and the activities of pupils should be removed, and they should be enabled to feel free in their life at school. The old conception of strict prison or army discipline should be abandoned: and methods of self-discipline, student-participation in the organisation of extra-classroom activities, such as the prefect system, should be adopted. Devolution of some actual responsibility is an absolute pre-requisite for developing democratic citizenship.

Education which aims at preparing youth for intelligent participation in self-government is basic in a democratic society. To carry out this aim, we must work for self-realisation by the individual; we must develop economic efficiency; we must train children for civic responsibility; and we must prepare them to act intelligently in the field of human relationships. The basic problem involved in Education for democracy is the problem of modifying human behaviour. A would be democracy which fails to grasp this principle and to act upon it intelligently and decisively is doomed.

—Social Welfare.

Research and Adventure in Himalayas

Dr. Church's Report to the Government.

R ESEARCH and adventure in the Himalayas have only just begun". In a report submitted to the Government of India on his recent snow survey expedition in the Himalayas with batches of Indian trainees, Dr. J. E. Church, the well known American expert writes, "Within the present year, sign-boards will appear high up the slopes of the Himalayas marking snow-survey sites, which in future years will yield measures of the annual snow-cover of the Himalayas."

Dr. Church, who is the founder of the science of Snow-Surveys, and President of the International Snow Survey Commission, led these expeditions in the Himalayas with the object of both making a preliminary survey of the regions and of giving basic practical training to Indians in the science, which has already proved of value to hydrology and irrigation. The expeditions were undertaken on behalf of the Central Waterways, Irrigation and Navigation Commission, which will carry on and expand this work year after year. The Hydrology branch of this Commission, with co-operation from the Indian Meteorological Department, will send out parties every autumn and spring to measure the snow at the sites selected, called "snow courses" and at new ones which they will select.

On these snow courses snow lies fairly evenly, and to ascertain the water content of each winter's snow lying on them is the snow surveyor's task. The object is realised by measuring depths of snow lying on the courses, and their water-content at least once, about April 1, before the snow starts melting. The percentage this seasonal water content bears to the normal is used in forecasting

what the run-offs in the streams would be. Then the run-off of the streams in terms of volume is measured from April to July, which is the normal snow melt period, to check these forecasts. Forecasts based on simple percentage departures from normal of water contents of snow fields have proved accurate to within 10 to 15 per cent in America, where the U. S. Reclamation Service and the U. S. Army Engineers, to cite only two examples, are known to have benefited from them in determining the flood-storage spaces for their reservoirs.

Treks Over Pathless Rocks

Dr. Church participated in three expeditions organised by the CWINC, one each into East and North Sikkim, and one along the East Nepal Border. He was accompanied by irrigation and hydroelectric engineers, project officers of CWINC selected for the purpose, experts in meteorology, geology, forestry and botany and professional assistants receiving special training.

To start with, a reconnoitring expedition was sent along the East Nepal border and into the Tamur Valley, which crossed glaciers at the sources of the Tamur's tributaries upto an elevation of 18,300.

The first expedition which started in April went eastwards from Gangtok the capital of Sikkim, upto the pass Nathu La (13,000 feet). The second went northwards later in April from Gangtok upto Chunthang, the northernmost P. O. in Sikkim, and thence to Thangu and the Jha Chu, climbing upto about 16,500 feet where snow was met with. The third went along the East Nepal border, i. e. mainly over the ridges of the Singalila range, upto Nayathang, 12,600 feet

much of it over pathless and stony slopes.

Speaking of the expeditions, Dr Church observes "There were few pictures and almost no measurements of any kind available. It was a scientific adventure and none could tell whether science or adventure would come out uppermost. For the sake of dams being planned on the Kosi and Teesta, attention was being turned to the most uncertain part of the range, where trails rose through luxuriant and impenetrable forests to the yak pastures and passes of the mountain rim. For without trails hewn through forests and along rock faces, none except the primitive Tibetan could have descended, and much less have ascended the streams.

"Sikkim has now been organised, and a plan of surveys will be initiated in the Kosi next spring. For the Teesta there are 6 large circuits covering the eastern, northern and western parts of Sikkim. Zonal snow courses are planned in each section for 10,000, 12,000, 14,000 feet with the highest zone usually at 16,000 feet. It is believed that the seasonal percentages of the normals of the snow cover here will hold good for the mountain mass above.

"The snow water was traced even higher up the streams by the diurnal fluctuations of the depth of the water (for the snow melts during less than 12 hours in 24, irrespective of clouds or clear sky), and by the daily increase in flow despite the upward retreat of the snow.

Panorama of Dazzling White Peaks

"The Spitfire plane sent up by the R. A. F. on April 1 brought back a vast panorama of dazzling white peaks above the clouds that veiled their base to 13,000 feet; and Everest and Kanchenjunga that towered at the heads of the two valleys still

looked in mid-May like marble sentinels from our trails along the Nepal-Sikkim boundary.

"The lack of night-freezing during our April-May trips even at 13,000 feet and the rapid melting of the snow indicated that the equatorial warmth on the southern or sunny side of the mountains might extend as high as 25,000 feet, where woes from cold and wind begin for high mountaineers.

"At least the snow-melt, possibly in diminishing quantity, will continue into the period of monsoons and merge with them. Some run off from surplus snow of heavy seasons and certainly the fairly steady contribution of ice long stored in glaciers will still be present in the autumn.

"The streams must be measured in order to interpret their flow; but their continuous cascades make this a special problem for the engineer. Quiet water and lakes are scant. The present season (Dr. Church means the winter which was ending when he wrote) by every indication is dry. Perhaps it is better so, for our search for snow has been more painstaking. More snow will come into due time. Meanwhile, Everest and Kanchenjunga with their glaciers, will steady the flow. But I wonder how much. Research and adventure in the Himalayas have only just begun."

Debt to Sikkim and Nepal

Speaking about the need for "cooperative" snow surveys in the Himalayas, Dr. Church observes, "Even as international co-operation exists between Canada, the United States and Mexico, particularly on the Columbia, Colorado, Rio Grande and St. Lawrence Rivers, the dream of co-operation with Tibet at the sources of the Indus, Brahmaputra and Sutlej does not seem too remote. The generous permission already granted by Sikkim and Nepal to seek and lay out snow-survey courses is auspicious."

Educational Planning in Madras Province

Sri T. RAMACHANDRAMURTI

AS teachers we all know that child is the centre of all education. The same child is the centre of attention of the community as well. So the proper up-bringing of the child is of prime importance to the future of the society or community.

It is the purpose of education to so train and canalise the emotions and complexes (the basis of all behaviour) of the child that it may grow to be an active, willing and useful partner in all the activities of the community. To this effect the educational system of the land should take into full account the demands the life activity of the society makes on its members.

And so we see, that the purpose and content of education is largely dependent on the nature of the life of the people of the land: and this in turn is patterned by the activity of the society in the economic field (i.e.) the means of production and distribution prevailing (or has to prevail) in the land.

This interdependence of the educational system of the land and the kind of economic order prevailing (or has to prevail) in the land is boldly stressed in the POST WAR PLANS of every country. Here under I take a few of them for detailed study.

U. S. A.:—In the report on "Post-War Plan and Programme for the United States of America" the Education Section titled 'Equal Access to Education' begins thus: "Our public schools originated in a rural economy. The increased complexity of modern life requires education broader in scope and for a longer period of years than was needed when our economy was primarily rural."

Similarly Pamphlet number 64 titled 'Planning schools for tomorrow' of the U. S. A. publications enunciates thus: "If educational planning is to be successful and is to attain maximum results it must be based on and must grow out of certain fundamental principles which should be recognised and fully utilised." Among the most important are (1) Educational planning must be recognised as one aspect of general problem of community, state and national planning: (2) The content and scope of educational planning are determined by the needs of the individuals and groups to be served.

England:—We all know the memorable sentence with which the new Educational Act opens (viz.) "Upon the Education of our people the future of this country depends."

Discussing the relation between Industry and Education the Nuffield pamphlet titled the same begins "The relation between industry and education are of fundamental importance to the planning of our life as a nation" and it is essential to plan harmoniously for both. This war has already brought with it changes in the structure and working of industry above all in the human side much farther-reaching than those which developed during the last war and on the side of education plans are being laid for extensive developments which must, if they are to produce the benefits expected of them, pay due regard to the needs of industry.

The Fabian Research Bureau issued an excellent pamphlet on "State Education as an Immediate Programme for a socialist Government." The pamphlet begins "thus the social

convictions on which a socialist policy must be based involve large principles of Educational planning. The national system of education must be an instrument creating social unity and not one perpetuating class differences.

Russia:—Pinkwitch the official chronicler of Soviet Education writes thus: "A unified school therefore places the labour of the people at the centre of their education. The basic theme penetrates the programme of the school in all its stages and the approaches to labour is not from the point of view of a specialist but from the point of view of a builder of NEW LIFE—who regardless of his profession must have a clear comprehension of the relations and interdependence of various forms of labour. Such a comprehension we call education. In its work school must be connected most intimately with reality. The prominent place must be given to productive labour. Further on he says "the reader should be reminded at the point of the tremendous social and political role of labour in the school. To us labour does not mean labour process nor self service nor school work or shop but the central axis of the entire school."

India:—The national Planning Committee too stress the same in its report on "Priorities in Planning"—Under priority no. 2 Education, it says "to be really sound it (Planning for education) must be integrated with and fitted into the main plan for national development spread over a number of years."

"As all social services of which education is one of the most important are mutually interdependent, the progress made in one of these must keep pace with the corresponding advance in all others. There must be no lopsided development in the country."

The Wardha System of Education too envisages building of a new

life in the land as is contemplated by Russian system of Education. The resolution passed at the Basic Education conference in 1945 (brings out) laid down clearly the objectives it has to achieve. The resolution runs thus:—The Conference is of opinion that education should be so organised that a normal adult pupil can earn enough wages during his period of training to defray his cost of education. This is possible only if educational institutions in villages become producers of articles of use and at the same time that the articles are of true educational value to this end. "The economic order of the country has to be simultaneously revolutionised." This double revolution in both economic and educational fields should result in a considerable enhancement of wages for both ordinary labour and skilled artisanship. The production of food, clothing and dwellings and other important necessities of life should aim at making decentralised and small scale production economically successful. "The new Talimi Sangah should raise the economic level of the village." The primary object of production should be internal self-sufficiency of the nation and providing the means of happiness instead of earning of profit and interest through trade and commerce."

You have before you the educational plans of some of the important countries of the world. It will be interesting to note how each of the countries look upon educational planning (in the post war period) with the respective economy prevailing in each.

The United States which is a highly industrialised country under capitalist economy thinks that "education broader in scope and for a longer period" would fit the nation to the 'increased complexities of modern life.'

England which has almost come to the tether end of capitalist economy

and is inclined towards the socialist economy thinks that education is an "instrument creating social unity" and feels that the future of the English race depends on the kind of education it receives.

Russia which wants to build a new life and a new man pins its faith in education to bring about the necessary change.

The National Planning Committee and Gandhiji's Wardha System of Education too view educational planning in the same light.

The Planning Committee feel that education is a very important national service and that without proper and well-integrated educational plan development in other directions is not possible.

The resolution on Wardha System of Education lays down that the new Talimi Sangh should achieve a double revolution both in the economic and educational fields and build a new community in India.

That in short is the importance which builders of new life give to education in the land. They do so in the full faith that the results achieved through education are thorough and enduring and could convert the heart.

It is only under Feudal economy that education ceases to have any importance to the authorities. But as we move away from feudal economy the importance of using Educational planning as an instrument for creating better and juster social order is realised with greater intensity and appreciation.

India which is growing out of the Feudal and Colonial economy should give due weight to educational planning in order to bring about the required change in an efficient and thorough manner and should make it part and parcel of a larger plan.

In our province we see no evidence that Government have recognised the principle that educational planning should be well integrated with other

plans for the development of the land. They do not seem to believe that the changing times make on the community — especially the young — new and increasing demands on their abilities, which a well planned system of education alone could equip.

They seem to be of the view that any and every system of education would suit any order of society.

The way the authorities are tinkering with the problem of education conclusively shows that the principles of educational planning referred to above did not find favour with them. The overnight cancellation of English in class 4 without a substitute activity; the indecision about the introduction of bifurcated courses of study after so much correspondence on the subject; the attempt to introduce Basic education without its post basic corollary and without subscribing to the economic order for which it stands; the abolition of mid-day meals in areas where there is compulsory education; the reluctance of the Government to expand rapidly compulsory primary education; the absence of a well laid out system of higher education to serve the needs of the community; the discouraging response from the young men to take to teaching profession on account of the poor pay policy of Government and above all the opposition of the Government to take the responsibility of educating the community on themselves point to the fact that there is no clear thinking on the planning of education in this province.

It therefore behoves that we as teachers should awaken the community to the stalmate prevailing in the field of education in the province and assume leadership in matters educational and guide the planning of education properly and as part of a larger plan for the progress of the community.

NOTICE

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Educational India

Masulipatam, Sept. & Oct., 1947

Scientific Man Power

SOMETIME ago the Government of India set up a Scientific Man Power Committee under the chairmanship of Sir S. S. Bhatnagar and a special sub-committee of this committee recently issued an interim report recommending certain urgent measures for the immediate improvement and expansion of facilities for scientific and technical training in Indian Universities and special institutions. It is also the view of the sub-committee that its recommendations should be given the highest priority and initiated within the next six months.

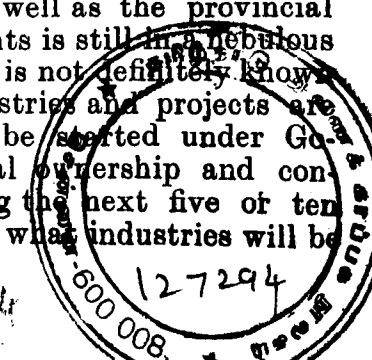
THE recommendations are based on the assumption that Government will require a large

number of highly trained scientific staff for their contemplated public-works and besides this "We have to plan for a four-fold increase in the output of all categories of personnel if we are to meet our needs in the next four or five years."

TO carry out these recommendations the Government is called upon to institute a short-term and a long-term programme. The short-term programme is to cost Rs. 34 lakhs in capital and Rs. 9.88 lakhs recurring while the long-term one is to cost Rs. 2 crores non-recurring to be spread over five years and Rs. 31 lakhs recurring.

NO one will have any serious objection to the Government spending all these large amounts of money provided there is a guarantee that there is real need for the training of these large numbers of people. The question however is whether there is a real practical need for the expenditure of these large sums of money and whether they will satisfy any thing other than mere spectacular requirements. Doubts arise on this point for two reasons.

IN the first place the whole of industrial planning by the central as well as the provincial governments is still in a nebulous stage. It is not definitely known what industries and projects are likely to be started under Governmental ownership and control during the next five or ten years and what industries will be



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organised by private enterprise, and whether there is any likelihood of the machinery and equipment required for these purposes being obtained from their sources of supply like the United States and Britain. The foreign exchange situation is so dark and critical at present that it looks as if there may not be any prospect of our capital requirements being secured from abroad unless the Americans are prepared to grant us credits on a liberal scale. Political conditions in India are highly unsatisfactory and it may be that outsiders will take a fairly long time before they feel that capital lent to India would be safe. Whatever it might be expansion of facilities for scientific and technological education should form part of a national plan for the expansion of Industry and agriculture in the country. Where there is so much uncertainty about the latter it would be a waste to adopt an extravagant policy regarding the former. Expansion of scientific education when this uncertainty prevails will result in glutting the market with experts and highly trained people who cannot find any scope for useful work. This is just what has happened in the past and this is sure to happen in the future also unless there is complete coordination between industrial planning and planning in scientific and technological research.

IN the second place every committee that makes recom-

mendations for further expansion of facilities for research should prepare an inventory of the scientific personnel now available and anxious to be absorbed in industries. No such inventory exists today and none has been prepared recently. There is an old inventory which has not been brought up-to-date and which was not full even when it was originally prepared. It ought to be the duty of the Government embarking on schemes involving huge expenditure first to make the best use of the existing personnel. There are many M. Sc's in all sorts of subjects today who are not able to find a field of work suited to their training and their aptitudes. This is a more urgent problem. Much of the human material is now being wasted and it has all to be utilised before attempts are made to add to this wastage.

Education and Refugees

THERE are many aspects to the problem of refugees and their rehabilitation and education is not the least important of them. Young men and women who have been carrying on their educational activities have now been driven out of their homes and exposed to all that in human savagery and suffering to which there is no parallel in history—ancient or modern. The ferocity with which the majorities are behaving towards minorities makes us all hang down our heads in shame and we are made to wonder whether we are human

beings at all or worse than the beasts of the forest. Among those who have escaped with their lives from all this savagery are the youth who are anxious to continue their education. They are in several thousands and a report says that by the end of the first week of September there were some 7000 College students who had their education interrupted and arrived in Delhi.

THE immediate problem is to find room for these students in different Indian Universities as the Delhi University cannot accommodate more than a few hundreds of them. Moreover it is not equipped for teaching all the subjects and courses of which these students are in need. The burden and responsibility therefore of welcoming them and looking to their needs are to be borne by the other Universities in the country. The Government of India has already opened correspondence with most of these universities and appointed a special officer to be in charge of the subject. It is hoped that the response from the universities will be prompt and favourable.

THIS is just similar to what happened in most countries of the world during the period of the second world war and to some extent in our country also owing to the occupation of Burma by the Japanese. The situation now is much graver and action on a more elaborate and organised scale is called for. All technical difficulties in respect of regulations pertaining to courses of

studies, attendance and examinations will have to be overcome in a sympathetic spirit and all help should be rendered to the refugee youth to make them feel that they are not friendless in the country.

THIS is an opportunity for the growth of a spirit of oneness among the people of all the provinces and for provincialism and parochialism to disappear. And the opportunity should be made the best use of by the youth of different provinces in particular.

STUDENT organisations are anxious to help the country in constructive schemes. They have come to realise that there is not much use in mere agitation and in demonstrations. They can be of the greatest use in organising relief to the refugee students and making their stay in the different universities and colleges as comfortable as possible. Discussions have been going on recently in Madras about students activities and the general secretary of the Indian National Congress was on a visit to this city specially for this purpose. One of the healthy directions in which the students might in the immediate future move is in the organisation of help for the refugee students whose numbers may grow in the coming months.

Scouting in Schools

THE Committee constituted by the the Madras Government to consider the question of how the main elements of

scouting could be introduced as part of the curriculum in the schools of the provinces has recently submitted its report. It is learnt that the report has made it clear that the introduction of scouting activities in the school curriculum would bring about a refreshing outlook in the minds of pupils and would also serve as a training ground for citizenship. It stressed—and this is the important point to be kept in mind—that these objects could be realised only if the necessary time and facilities are made available for scouting as a part of the normal activities of the schools.

THERE is no need at this time of day to put forward any new arguments in favour of the recommendations made by the committee. What is needed is to realise that the importance of scouting has become all the greater in our country to-day in view of the need for training the youth to a new outlook on life—an outlook consistent with a “free India.” Freedom requires for its maintenance young men and women who are active, alert in body and mind and who look upon all their countrymen as their brothers. Nothing affords opportunities for the growth of these qualities as scouting does.

BUT scouting should be made compulsory for all and it must become a recognised part of the work done in schools. It should not be left to the tender mercies of a few enthusiasts here and

there. It should get as much prominence as any other activity associated with education—the study of the mother-tongue or history or science. It is then only that it will come to occupy the place deservedly assigned to it by the Government Committee. It must become an integral part of school life, and no delay should be made by Government to implement the recommendations of the Committee and set apart the funds required for the purpose.

ALL this could have been done by Government even without appointing this Committee. It was never in need of any advice or information. All this were already available. And it was only to gain time that this device seems to have been adopted—the same device which was adopted when a lengthy questionnaire was issued on educational reconstruction although all the information that the Government wanted was available in various reports on post-war education. The time for action has come and there will be no excuse for any further delay in giving effect to the recommendations of experts not only in regard to scouting but other aspects of education.

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THROUGH different PROVINCES

DELHI

DIPLOMA AND CERTIFICATE IN ELECTRICAL ENGINEERING

With a view to attaining uniform standards in Engineering Education, the All India Board of Technical Studies in Engineering and Metallurgy have instituted in the first instance Diploma and Certificate courses in Electrical Engineering. Experts from all walks of life constitute this Board of Studies which works under the aegis of the All India Council for Technical Education set up by the Government of India.

The All-India Diploma course is a full-time three years course in an affiliated Institution followed by one year of practical training. The Diploma has been provisionally recognised by the Federal Public Service Commission for admission to examinations held by them for recruitment to certain posts under the Government of India.

The All India Certificate course is a part-time course of three years duration. Persons employed in workshops and industry are eligible for this course which enables them to acquire further knowledge in subjects relating to their profession. The benefit derived from this course should enable the students to take up posts of greater responsibility.

INDIAN SCHOOL OF MINES TO BE EXPANDED

The Indian School of Mines, Dhanbad, which is to be called, hereafter, the Indian School of Mines and Applied Geology, will be shortly reorganised so as to keep pace with the rapid mineral developments in free India. Steps towards its re-organisation have been recommended by the Committee appointed by the Government of India in a report, which has been just published.

The Committee consisted of Mr. D. L. Mazumdar of the Works, Mines and Power Department (India) as Chairman, and the Mineral Adviser to the Government of India, the Director of the Geological Survey of India, a Deputy Educational Adviser to the Government of India, the Chief Inspector of Mines and the Principal of the Indian School of Mines as members.

Emphasising the need of increased association between the School and the Industry, the Committee suggests that the mining associations should provide endowments in the School and also that representatives of the Industry should be associated with its Governing Body in a larger number than at present. As for the Governing Body, the Committee recommends that it should be reorganised as an Advisory Council with its own Executive Committee. The Advisory Council will concern itself generally with questions of policy, while the Executive Committee, which will consist of technical experts and representatives of the Industry, will deal with administrative matters.

INDIAN INSTITUTE OF SCIENCE

EXPANSION PLANS APPROVED

A large building programme for housing laboratories of power engineering, high voltage engineering, pharmacology, fermentation, technology, food technology and a students' hostel was approved by the Council of Indian Institute of Science at its meeting. Sir Vithal N. Chandavarkar was unanimously elected chairman of the Council.

The Council recommended to the Visitor the appointment of Dr. B. Sanjiva Rao to the post of Nizam Professor of Inorganic and Mineral Chemistry at the Institute. Several new appointments at the Institute were next made by the

Council. Steps were taken for securing at an early date equipment for power engineering department.

MADRAS

LANGUAGE IN SCHOOLS

MOTHER-TONGUE AS MEDIUM

Important recommendations on the language question in secondary schools it is understood, have been made by a Committee of the Board of Secondary Education.

In the Committee's view the mother-tongue should continue to be the medium of instruction right through the secondary stage. English is to be the next language the study of which could be commenced in the First Form. If a pupil desired to study an additional language like Hindi, Sanskrit or Persian besides his mother-tongue and English, the earliest stage should be the Second Form. The Committee is stated to have expressed itself against making the study of an additional language compulsory. It is enough in its opinion if two periods are made available for this purpose out of the five periods provided for music, arts and crafts. The Committee is understood to have suggested that while the additional language would be taken only by pupils who desire to do so, it should be made obligatory on the part of the managements or schools to provide a teacher for at least one of these languages.

TRADE SCHOOLS

The Committee is understood to have stressed that after the Third Form that is after the Middle School stage, there should be provision for Trade Schools whose main object would be to turn out skilled workmen by providing training to pupils in subjects like Building, Engineering, Carriage and Motor Body Building, Furniture-Making, Book-Binding, Silver and Metal Working etc, for boys and in Dress-Making, Embroidery, Cookery, Homecraft etc., for girls. These Trade Schools would meet the needs of parents who expect their

children to start earning at the age of 17 or 18 and who find the academic high school course unprofitable.

The introduction of diversified courses in the high school stage is stated to have been strongly recommended by the Committee and four kinds of courses have been suggested, namely—Technical or Pre-Technological, Commercial, Academic or Pre-University and Aesthetic and Domestic. The technical course should in their view serve the purpose of training pupils for entrance to Polytechnics. The commercial course should fit a pupil to become an efficient secretary or clerk or office assistant. The pre-University course should prepare pupils for entrance to the University and in addition give them a general cultural education. The aesthetic and domestic course should cater to pupils with a bent for Art and should also be suitable for women.

The Committee favours the dropping of the optional subject which a student has now to take in Form V in addition to the compulsory subjects.

VISUAL EDUCATION IN SCHOOLS

The Government have passed orders approving the proposals for the provision of visual education in schools and colleges in the province as an interim arrangement.

The proposals will be subject to the following conditions. A fee of Re. 1 is to be levied and collected every year from students studying in Forms I to III, Rs. 2/- from students studying from Forms IV to VI and Rs. 3 from those studying in colleges. The films to be shown should be subject to the recognition and approval by the Director of Public Instruction. The fees collected for the visual education should be kept separately by each school and utilised only for that purpose. The money collected for a year should as far as possible be spent in that year. The amount relating to the collection of fees and expenditure therefrom should be audited and submitted separately with the annual accounts. The school

or college authorities should make their own arrangements with recognised film producing concerns and draw up the year's programme.

TEACHING OF HINDUSTHANI

A detailed syllabus in Hindusthani has been circularised by the Government to schools where it has been introduced as an optional subject in forms II, III and IV. Heads of institutions have been asked to follow the syllabus and to allot three periods per week for each form to the teaching of Hindusthani.

The syllabus aims during the first year at training the pupils in the use of an ordinary vocabulary of common daily use, to write simple sentences using the words they know, and to speak—clearly. During the second year, the aim is to enable the pupil to read and understand a simple book of the standard of Reader II, to train the pupil to write correctly and legibly, and to express himself in simple conversation and engage others in ordinary talk. During the third year, the object of the teaching will be to train the pupil to read intelligently any material of the same grade and difficulty as Reader III prescribed for the course, to read, write and speak correctly, logically and rapidly and to encourage the pupils to read for pleasure.

At the end of the course, the student should be able to travel in North India without any difficulty and be able to write letters, commercial and personal in Hindusthani to Hindusthani knowing businessmen.

BAN ON PROPAGATION OF ANTI-RELIGIOUS VIEWS

The Government have decided to amend Rule 154 of the Madras Educational Rules so as to include within the definition of "misconduct" the expression of views which are calculated to bring into hatred, ridicule or contempt, the beliefs or practices of any religion within the precincts of an educational institution.

PROVIDENT FUND FOR TEACHERS

The Government have amended the rules relating to the Provident Fund

for teachers in non-pensionable services.

Under the amendment subscription to the Provident Fund has been made compulsory not only to all trained and certified teachers in recognised elementary, secondary, training, special and European schools, and to the teaching staff of colleges but also to all persons employed as part-time teachers in two or more of the above-mentioned institutions and to all clerks, librarians, attenders and others not belonging to the menial establishment irrespective of the fact that they may be employed in an acting or temporary capacity or on probation.

A teacher who has not completed 18 years of age or who has completed 60 years of age or who has been re-employed after retirement from local board or Government service on completion of 55 years of age shall, however, be ineligible for admission to the Provident Fund.

BENGAL

UNIVERSITY OF CALCUTTA

BENGALI AS MEDIUM OF INSTRUCTION

The Calcutta University is understood to have under consideration a proposal to introduce Bengali as the medium of instruction in higher studies in arts, science and medicine. The "Paribhasha Committees" of the University have been asked to expedite the work of preparing appropriate Bengali synonyms for English technical terms now used in higher studies.

The Vice-Chancellor, Mr. P. N. Banerjee, told the Press that he was most anxious to introduce the mother-tongue as the medium of instruction and examination upto the highest standard in the University. He added that the question of including Hindi in the curricula of studies was also under consideration.

PUNJAB**UNIVERSITY FOR EAST**

The East Punjab Government will shortly issue an ordinance setting up a university of its own. Till some suitable permanent place is found, the university will be located temporarily in a convenient provincial town.

A Government spokesman said that the University will hold its examinations in March next. Arrangements are being made to receive applications from intending candidates in October.

ASSAM**UNIVERSITY FOR ASSAM****ASSEMBLY PASSES A BILL**

The Assam Legislative Assembly unanimously passed the Gauhati University Bill, which proposes to establish a teaching, residential and affiliating University at Gauhati. Under the provisions of the Bill, the Government shall contribute annually to the University a sum of not less than Rs. 5,00,000 to meet the recurring expenses of the university.

The Premier Mr. Gopinath Bardoloi, who moved the passing of the Bill, assured the minorities that the university would safeguard their interests. Muslim culture would receive due consideration. He discouraged the tendency to bring in the question of communal representation and said that he considered it to be sinful to divide the proposed University into numerous communal compartments.

The Deputy Leader of the Muslim League, Mr. Sayidur Rahman, gave assurance of the party's wholehearted co-operation with Government in the University scheme.

SIND**SIND UNIVERSITY**

For the protection of Hindu culture and religion, the Sind University has

constituted a special Board of Studies distinct from the one set up for Islamic Studies.

The Board consists of Sadhu T. L. Vaswani, Swami Ranganathananda, Prof Phonwani, Dr. Hemandas Wadhvani and Mr. Tuljeram.

Two other boards of studies, one for Sanskrit and Marathi and another for Gujarati have also been formed for the same purpose.

Besides these boards, the Sind University has appointed three committees to advise it on safeguards on matters affecting Hindus, Parsis and Christians.

EDUCATION OF CHILDREN OF GOVT. SERVANTS

Some 3,000 students in Karachi have no schools to go to. These students, boys and girls and from 4 to 20 years in age, are the children of the personnel of the Pakistan Dominion Government. The education of these children is one of the most serious problems engaging the minds of the Education Department.

More students, the relatives of the personnel of the Dominion Government are arriving from various parts of India daily and the figure is expected to rise to be 7,000 in the next two months.

The Education Department has taken over 18 barracks, where they will open one school in each barrack, from September this year. There will be no co-education in the primary and secondary schools and the medium of instruction will be Urdu.

The Education Department is employing a staff of 125 teachers.

Primary education for the children of the personnel of the Pakistan Government will be both compulsory and free.

PUBLIC OPINION**SIR. JOHN COLVILLE ON FUNCTION OF UNIVERSITIES IN A FREE INDIA**

Sir John Colville, Governor of Bombay, delivering his last Convocation Address to the Graduates of the Bombay University on 21st August said: "This is a historic Convocation, the first after the dawn of independence. Every citizen, every institution, must prepare for the new responsibilities that independence implies. The Universities in particular have special new responsibilities, because the greatest requirement of an independent country, with a democratic regime, is that of leaders and the Universities are, or may become, the nurseries of leadership. They have, therefore to consider their functions and their ideals in the light of these new responsibilities."

Referring to the function of a university in a free India, the Governor said: A true University for modern times must produce an atmosphere of harmonious culture, in which the arts and the sciences, theory and practice, specialisation and a liberal outlook, are well-balanced.

"This training for democracy and the responsibilities of independence is the particular need of the country to-day. And the Universities must adapt themselves to the new conditions. Already in the past few years this has been realised. Education has become increasingly national, seeking its roots in the traditions of the country, with the regional languages as the medium. This has led to the demand for and creation of Regional Universities. This is all to the good, one of the incidental advantages being that it will relieve the pressure of numbers on the existing Universities and thus remove the evils of mass education.

Our university is in an ideal position to be a clearing house, a co-ordinator of culture, regional, national and universal and thus to contribute towards the reconciliation of Eastern and Western thought and the peace of the world," added Sir John.

DR. SIR S. RADHAKRISHNAN ON THE FUNCTION OF ART

Declaring open the art exhibition organised in connection with the All-India Industrial, Khadi and Art Exhibition on 20th September, Dr. S Radhakrishnan said that the essential function of art was to soothe and lift the soul of man. Art cut across all frontiers, healed all wounds and represented what might be regarded as the universal in man.

Dr. Radhakrishnan said that one would feel that when millions of their countrymen were passing through unspeakable agony, it was not the most appropriate time for having art exhibitions and such other luxuries. But still one would feel that these also would contribute to the healing of the wounds. Mr. Winston Churchill told the House of Commons in February last that when the British would leave India, the country would be turned into a charred house and a crumbling heap and would be a breeding ground for pestilence and hate. It seemed that the conditions, which were occurring in one part of the country, were paretically illustrating his generalisation. But, if they stepped behind and asked as to what was responsible for this horror and misery, they would discover that it was due to the persistent indoctrinisation of the people by false teachings and propaganda through a number of years. It was regrettable that the same type of thought was still persistent. There was still dis-

tortion of news, misrepresentation of facts and putting across of wrong ideas. If, therefore, they had to heal up the wounds from which the country was suffering to-day, they had to treat not only the body but also the mind and the most effective treatment of any kind was not the physical treatment but it was mental treatment. In that mental and moral education, art had a supreme function to fulfil. Art's essential function was to soothe and lift the soul. True art cut across all frontiers and healed all wounds and represented what might be regarded as the universal in man. Art would fail as an art, if it did not stir the soul and made one feel his oneness with all humanity. Therefore they had to look upon man as a trinity of body, mind and spirit and true art should satisfy all the three phases. Art should transmit the eternal through the medium of the senses.

DR. B. CH. CEHABRA ON REVIVING SANSKRIT LEARNING

Delivering the inaugural address of the Presidency College Sanskrit Association, Dr. B. Ch. Cehabra, Government Epigraphist, appealed to the students to take up to the study of Sanskrit and to bring to light some of the hidden treasures of our ancient knowledge. He added that in Free India, a renaissance of Sanskrit learning was essential.

Dr. Cehabra observed, that they had books in Sanskrit on several subjects like politics, mathematics, economics, medicine, botany and zoology. Some of them had not been properly read and understood. A laborious research would be involved in interpreting and publishing the knowledge contained in these ancient works. He mentioned works like Kautilya's *Arthasastra* wherein a large number of knotty passages still evaded correct meaning. He would, therefore, appeal to the students, not only to read Sanskrit in their schools and colleges, but to do research in that language at home and at spare hours.

PRINCESS PRABHAVATHIDEVI OF DEWAS ON SANSKRIT STUDY

An impassioned appeal to make possible a wider diffusion of the great works in the Sanskrit language among all classes of people was made by Princess Prabhavathi Devi of Dewas when she delivered the inaugural address of the Sanskrit Association of the Vivekananda College at Madras. The grace and elegance of Sanskrit, its adaptability and its vigour were fully brought out by the speaker, who profusely quoted from the great masters in Sanskrit.

Sanskrit, Princess Prabhavathi said was the mother of all the Indian languages running as a thread as it were through a number of pearls and making the whole into a beautiful garland. In the Sanskrit language were preserved the teachings and philosophy of some of the greatest men whom the world had ever produced. Unlike the philosophers of the West, who contented themselves with merely an analysis of the mind the Rishis of India had found the correct values of everything in the universe and had placed them in their proper relationship into a harmonious whole. In the fields of Sahitya, Sangita and Kala, the works extant in Sanskrit were unrivalled and were of a high degree of excellence and perfection.

It was, therefore, painful, the speaker said, to hear some of our own people speaking lightly of Sanskrit and even calling it a "dead" language. "Sanskrit" she declared, "is dead only to those who are dead to it."

Pleading for the universal study of Sanskrit, Princess Prabhavathidevi stated that this Study should not be preserve of men alone. It was important that women should take to the study of Sanskrit and they would find that Sanskrit could be learnt naturally and easily by them. The study of Sanskrit could be commenced at an early age and children would derive immeasurable benefit if they were encouraged to learn Sanskrit.

SCHOOL FOR ALL AGES IN SWEDEN

By AN EDUCATIONIST

AT the age of seven the young Stockholmer must, according to the laws of Sweden, begin school, and set out on that rough road to knowledge, which we shall now try to outline as briefly as possible.

Since 1919 there is an obligatory 7-year elementary school course in Stockholm. But when the 14 or 15 years old pupils have passed the seventh form, their learning days are not yet over: compulsory continuation schools—one day's instruction a week for two years, or another eighth full-time class—follow. The latter alternative is usually taken in Stockholm.

Other alternatives are offered, however in place of this "normal" elementary school and continuation course. Like Hercules, the youngsters are repeatedly faced by a parting of the ways. The first time is on completion of the fourth form, when by passing an entrance examination they may transfer to the Lower Secondary School (Realskolan) of 5 years duration a decision that can be put off for another two years, if the transfer is instead made from the sixth form of the elementary school to a 4-year course in the "Realskola." The Realskola ends with the Final Lower Secondary School Examination (Realexamen), which can also be taken by transferring from the sixth form of the elementary school to a 4-year course of the Communal Intermediate School. Vocational intermediate schools are further established, also of 4 years duration: a Technical Intermediate School for boys, a Commercial Intermediate School for boys and girls and a Domestic Science school for girls. The examination passed at

the end of these courses is called the Lower Secondary School Final Practical Examination (Praktisk Realexamen).

Whichever road they have chosen, the youngsters are by that time about 17 years of age. Those who go on from the fourth or sixth form of the elementary school to the 5 or 4 years' course respectively of the secondary schools, often do so with the idea of continuing in the higher secondary schools. These can be reached either from the last form but one of the lower secondary or intermediate schools, in which case the course is one of 4 years, or from their last form, when it is of 3 years' duration. The higher secondary school leads to the matriculation examination (Studentexamen) entitling the pupils—after 12 or 13 years' work on the school bench—to the coveted white undergraduate cap, an event celebrated by flowers, song, and rejoicings, and opening the doors to the high schools and universities.

The higher and lower secondary schools are State institutions, while the elementary schools and their superstructures are communal matters. In addition, there are also various private schools, most of them in receipt of official support, of which the usual secondary schools for girls deserve a special mention. They are organized in seven classes, where the first class builds on the four first years of the elementary schools, or on some corresponding "preparatory" school.

All these different school systems, their alternative methods of attaining the "realexamen" or "practical real-

examen," with entrance examinations and transfers from one school to another, may seem rather confusing to an outsider. Even the children and parents, who have to choose between them, frequently think so. It must be remembered, however, that education in Sweden is at present in process of reorganization: the old forms are disappearing, and the present fundamental idea is to make the elementary school the first stage of an educational system giving to all, of whatever social degree, who can profit by it, a chance of continuing in various kind of higher educational establishments, and giving to the girls—who formerly were almost exclusively left for the more expensive private schools to deal with—the same opportunities as to the boys. At the same time efforts are being made to raise the general standard of education, and to give a better theoretical ground to those who intend to join some practical trade or profession.

Let us now return to the boys and girls at school, to those who, overcoming all temptations towards a learned career, have passed the regulation 7 year course of elementary school education. Most of them continue for another—the eighth-year, and then go on to some vocational school where they are given theoretical and practical instruction in some trade or other. These courses last from 11 months to 4 years, and after passing an examination the youths are ready for a job in some workshop or factory. In addition there are evening apprentice and trade classes for such as are already employed, but wish to improve their knowledge.

The secondary school fees may be considerably reduced for people of small means, while no charges at all are made in the elementary schools.

In Stockholm much social assistance is also given to the children in the elementary schools: food is provided at school for poor children, usually a 2 course meal about 11 a. m. Boots are largely provided at the expense of the town, and all children in the elementary schools have their teeth attended to in special dental clinics, usually in the schools. Washing rooms, showerbaths, and swimming pools are provided, where swimming instruction is compulsory; there are gymnasiums, and an ample supply of material for outdoor games and for summer and winter sports. Finally there are special organisations to send poor children for stay in the country in summer.

So much for the healthy children. For children with a tendency to tuberculosis special open air schools are provided in three of the elementary schools. Mentally backward children are taught in special classes, to which they are transferred after special medical examination and intelligence tests. Seperate observation classes are arranged for psychopathic children, and mentally defective, but educable children can be given suitable instruction. Doctors with special orthopaedic training for the treatment of children whose locomotive organs are malformed, and specialists on impediments of hearing and speech, are also available.

Blind children are no more exempt from school than other children. They are not educated by the commune, however, but by the State, and the State has established a centre for the blind at Tomtebodavägen, just outside Stockholm, where the children receive ordinary school teaching as well as vocational training in certain handicrafts and hand-work, music, piano tuning, etc. The educa-

tion of deaf and dumb children at Manilla on Djurgården, Stockholm, is similarly arranged.

Visitors interested in our educational system might like to see some of the new schools built in recent years in Stockholm and its garden suburbs. We will only mention a few that may be found of special interest: the Angby and Olofsund new elementary and the Bromma secondary schools all in Bromma—and the Enskedefältet school at Enskede. In the town proper we note the South Communal Intermediate School in Hornsgatan, the new Girls' Secondary School in Sveaplan, and the gigantic building of the Stockholm Municipal Apprentice and Vocational Schools in Kungsholmen, which was opened in the autumn of 1937. The elementary school of Storkyrkan Parish in the "Old City" deserves special mention, being an interesting example, from a town-planning point of view, of slum-clearing and building operations among the densely packed mediaeval houses and narrow alleys there.

Students are registered at the various high schools in the capital. We have here the Caroline Institute (for medical students), the Veterinary High School, the Institute of Dental surgery, the Pharmaceutical Institute, the University of Technology for the advanced training of engineers and architects, the High School of Forestry, the Commercial High School, the Social Institute, the Central Gymnastic Institute, the High School of art, the Conservatory of Music, and others. Finally, the several institutions of the Stockholm University (Stockholms Hogskola) with its faculties of the humanities, natural science, and law, are grouped in the neighbourhood of Drottninggatan and Odengatan.

Book-Reviews

TEACHING IN POST - WAR SCHOOLS—Planned and edited by K. N. Srivastava—Published by the Oxford University Press—Pages xii and 99 Price. Rs. 1—8—0.

Vigorous planning is in evidence in every department of national activity and education cannot remain unaffected by the new time-spirit. Reforms both in the content and methods of our educational system are being vigorously advocated by zealous reformers. The pace of reform is bound to be considerably accelerated as a result of the nation coming into its own and of popular governments functioning in the provinces and at the centre. Whatever reforms are advocated one great goal that is to be steadily set before us is the transformation of society through the regeneration of the individual on the basis of high moral qualities. The competitive and aggressive spirit that has so long dominated the big powers must be banished once for all if the world is to be saved from a repetition of the terrible carnage in which the last world war involved it. This much-needed transformation of society can be brought about only by a rightly-conceived system of education and it is the sacred duty of the teacher to inculcate in the young growing minds a philosophy of life based on love and good-will. The volume before us shows how a bias can be given to the teaching of the different subjects to bring about this global outlook. Art and literature can be so taught as to impress on the young

Correspondence

Kurnool District Guild 23rd Annual Conference

The Guild's 23rd Annual Conference was held on 19-8-47 in the Coles High School, Kurnool, Sri K. Mallikarjuna Sastri, Head master, Ryots' High School Allagadda presiding. A large number of men and women teachers and delegates from Cumbum, Nandyal, Allagadda Giddalore and other mofussil places attended. Sri K. N. Pasupathi, Secretary, presented the annual report on the work of the Guild and appealed to the members to strengthen the organisation in view of the need to hold the provincial Educational Conference in this district, and the Silver Jubilee coming off early in 1949.

Sri G. Sivarao, Guild President, welcoming the gathering, pointed out that teachers were the architects of their own destiny. Sri K. M. Sastri, in his presidential address, pleaded for an entirely rural bias to education and a decentralisation of secondary education to cater to the needs of the millions of our people in villages. He deplored that Aryavarta which was the most cultured and best educated country in the world in the golden age of Asoka and the Guptas, now lagged behind the Lapps and Finns in point of literacy. Though Swaraj had dawned for our land, Swaraj for teachers had yet to come. Strikes on part of teachers to better their material lot, were not ordinarily good weapons to handle, but when desperate diseases had to be cured, desperate remedies might become necessary. Lastly the president stressed the importance of cultivating high character and ideals among the youth, a responsibility that ought not to be shirked by teachers.

Sri G. Narayanana Rao, Lecturer, Osmania College, Kurnool spoke on

"Our Professional Organization and ideal." J. Ramachandra Achar, Physical Director read an interesting paper on "Some handicaps of student sportsmen in schools."

After tea, the conference discussed the draft resolutions and adopted them. It rejoiced at the country's independence and prayed to God for India's progress and prosperity. It pledged its support to the S. I. T. U. in all matters connected with the betterment of the teaching profession. It urged the Government, while thanking them for the revised scales of pay, to do away with the different scales for teachers of similar qualifications and treat all members alike; to make aided managements pay D. A. at Govt. rates compulsorily; to amend the Madras Leave Rules so as to grant medical leave on full pay to teachers that entered service after 1933; to exempt teachers aged 45 and more from learning a craft as contemplated in the recent G. Os. on salary scales; to publish S. S. L. C. and E. S. L. C. text books early before the end of May every year.

The following office-bearers for 1947-48 were elected :—

Secretary

Sri K. N. Pasupathi B. A. L. T.
Kurnool.

President

Sri N. Sundaresa Iyer B. A. L. T.
Kurnool.

Vice-presidents and Guild's representatives on the S. I. T. U. Executive Board

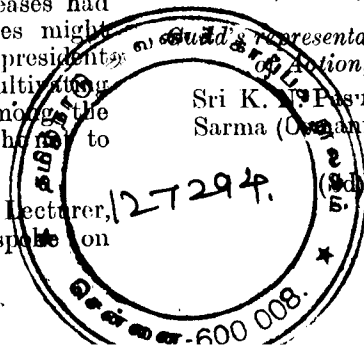
Sri G. Narayan Rao M. A. L. T.
Osmania College, Kurnool

Sri K. Mallikarjuna Sastri
B. A., B. ED., Allagadda,

Guild's representatives on the Council of Action, S. I. T. U.

Sri K. N. Pasupathi and M. L. N.
Sarma (Osmania College, Kurnool)

(Sd) K. N. PASUPATHI,
Secretary.



mind the essential unity of mankind. The teaching of Geography can enable us to understand other countries and to have sympathy with other people. History can be made use of to teach the grand lesson of "live and let live." The right way of teaching civics can inculcate a sense of world community and religious instruction may help to foster the feelings of tolerance and prompt us to fight the evils within us instead of fighting against our fellows. Even Mathematics can be made an instrument not only for mental training but also for the development of a will to serve the country and our fellow-men in general with a deep sense of social obligation combined with a spirit of enterprise and adventure. The section on the teaching of English is particularly opportune at a time when the future of English in India is dark and uncertain. The papers have been contributed by men of great eminence and the views expressed by them deserve reverent attention and careful perusal. It is a book to be carefully studied and deeply pondered over by all those who have at heart the educational advancement of our country.

SOCIAL AND RELIGIOUS MOVEMENTS IN THE NINETEENTH CENTURY—C. S. Srinivasachari—Published by the National Information and Publications Ltd., Pages 48—Price one Rupee.

This is a notable addition of the series of pamphlets published under the title of Short Studies in Indian History by the National Information and Publications Ltd. It deals with the social and religious movements which in the course of the nineteenth century so vastly altered the social

and religious life of the nation. It must not be forgotten that in some measure at least the social and religious awakening was due to the noble and selfless labours of English patrons of oriental learning and foreign missionaries. The great religious movements of the last century are the Brahmo Samaj, the Arya Samaj and the Mission of Sri Ramakrishna Paramahansa. The towering personalities who guided these movements were Raja Ram Mohan Roy, Keshab Chandra Sen, Dayananda Saraswati, Ramakrishna Paramahansa and Swami Vivekananda. The impact of the culture of the west was felt by the Parsis and Muslims also. The former were considerably influenced by English education and the life of the community approximated more and more to English life and manners. The latter were shaken out of the lethargy into which they had fallen with the decline of the shadowy Moghul Empire. To the educational and cultural advancement of the Muslims a signal contribution was made by Sir Syed Ahmed Khan who was also a vigorous and fearless social reformer. The social reform movement of the last century was the direct outcome of Christian and Western influences. The breaking down of the barriers of caste, the abolition of sati, the uplift of women, the amelioration of the lot of widows, the abolition of slavery are some of the great things that have been accomplished in the course of the nineteenth century. The booklet gives a brief but at the same time vivid account of this intellectual and religious renaissance and brings out the spiritual and moral forces animating the various movements that have worked for social and religious reform.

FREEDOM COME—by Harindranath Chattopadhyaya—Published by Nalanda Publications, Bombay Pages 15—Price 12 annas.

The great event of August fifteenth which enabled India to emerge from her age-long serfdom and take rank among the honoured free nations of the earth is commemorated by Harindranath Chattopadhyaya in this slender pamphlet in verse. On this day of our liberation he bids us remember the heroic souls who wrought for the freedom of their motherland and who died in order that their country might live. He declared that the best way of celebrating our independence is not by impassioned merry-making and speech making but by vowing that the fields shall burst to harvests for feeding the starving millions and that the factories shall hum to clothe the toiling millions. The poet's heart bleeds at the thought of the country cleft in twain and he exhorts his country-men to rise and reunite the mother keeping steadily before themselves the ideal of "One India, one nation and one soul". The sentiments are in keeping with the sacredness and importance of the occasion but the poet has not risen to the full height of his poetic stature as regards the language in which he has clothed them. There are occasional gleams of poetry, but for the most part the language is prosaic and lacks inspiration. The value of the booklet is enhanced by the inclusion of a few interesting and suggestive "decorations" by K. K. Hebbar.

SOCIAL AND DRAMATIC HISTORY Books 3 and 4, by E. H. Carter and G. H. Holroyd—Published by Messrs Arnold & Son Ltd., Leeds. 112 pages each—Price 3 sh 6 d.

History has never been made so fascinating as in the two volumes before us. Book 3 deals with the history of

England from the beginning of the XVII century up to the Industrial Revolution and Book 4 deals with all the marvellous achievements of the Machine age and the gradual development of democratic institutions in the nineteenth century. Life has been imparted to the dry bones of history and short dialogues and dramatic scenes so grateful to the juvenile mind impress the facts of history in an indelible manner on the mind of the young scholar. The illustrations are magnificent and form the cream of what is, on the whole, a superb production. Questions at the end of each chapter facilitate the recapitulation and better assimilation of the matter studied. The excellent and attractive get-up, the bold and pleasing typography, the racy manner in which the events of English history are set forth, the interesting dramatic scenes calculated to impress these events more vividly on the mind and, above all, the splendid illustrations are sure to make these books exceedingly popular with the class of readers for whom they are intended.

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4. Cultivate at least a few deep personal friendships with members of other groups.
5. Think of other groups in terms of the best individuals they produce.
6. Deal with each individual according to his capacities and graces, not according to a stereotyped label society may have put on his group or faith.
7. Work with people of other cultures, not for them.
8. Make the adventure for truth, beauty and goodness a natural enterprise inclusive of all cultures.
9. Temper your own group-drive with a civilised regard for the rights and liberties of other groups."

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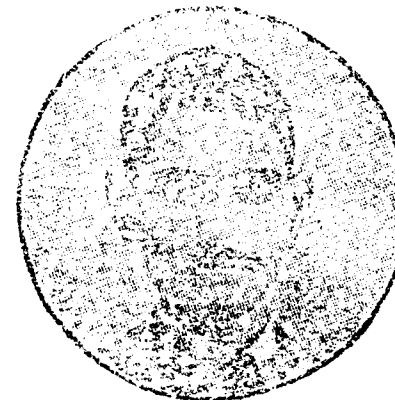
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