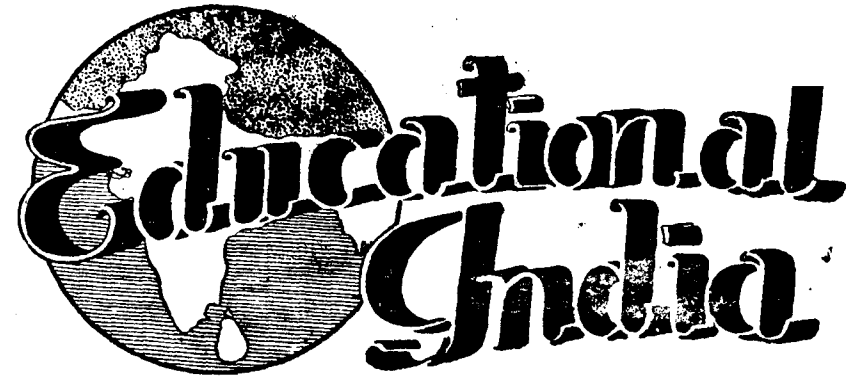




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No. 9

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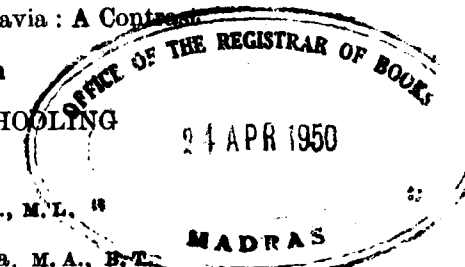
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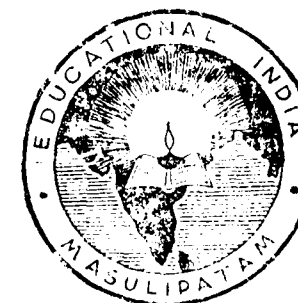
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EDITOR:

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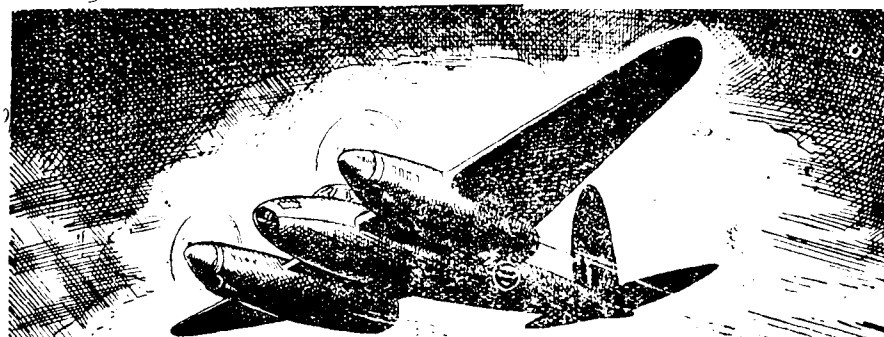
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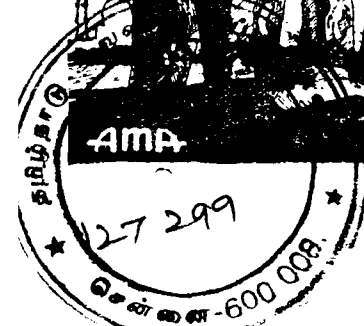
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ADULT EDUCATION *

Its Significance in National Life

PROF. K. G. SAIYIDAIN,

Educational Advisor to Bombay Government

II

I HAVE so far dealt with only one aspect of the great change which has come upon us in recent months—the attainment of freedom—and some of its implications for Adult Education. If that were all, the picture would be one only of optimism and hope—a great and ancient people coming into their own after a hundred and fifty years of political subjection with the future lying invitingly open before them, to mould nearer to the heart's desire. But that is not all. This dawn of freedom has been marred by a tragic orgy of murder and loot and destruction, by disgraceful acts of inhumanity in which members of all communities have joined to their eternal shame. It is the duty of all honest patriots and all intelligent educationists to ponder over the causes which have brought about this alarming state of affairs and to strive with all their power and resources to ensure that this wave of madness is not allowed to jeopardize the precious fruits of our freedom. Now, if we try to analyse the situation critically and dispassionately we shall find that, just as Freedom did not descend upon us unexpectedly one fine morning, like Manna from Heaven, this communal frenzy was not a sudden burst—up either. It is the result of a long series of contributory causes. For many years, the Press, the platform, the political wranglers, the upholders of the self above the community and of the class and the community above the nation were allowed to play havoc

with the happiness of the people and to embitter the relations amongst the various classes and communities living in the country. I am not concerned here with purely political issues or the assessment of responsibility for the crimes that have been committed. To me, as an educationist, the significant fact is that they *have* been committed and they have produced a pathological situation which has left a deep scar on the spirit of millions of our fellow men and women. They have lost their true perspective and relaxed their grip on those values of peace, charity and humanity on which India—including her citizens of *all* faiths—have prided themselves and, as a result of this moral tragedy, the entire future of the country has been endangered.

Another factor which has aggravated the situation and which must be duly considered by our educationists as well as statesmen is the repercussion of History's most bloody and inhuman war on the people of the world, including our own. We cannot possibly dodge the nemesis of our misdeeds and, sooner or later, our sins must come home to roost. A world that allows itself to drift into such a war, that utilizes the greatest ingenuity of the human mind to devise new forms of torturous death and destruction for soldiers and civilians alike, that spends billions on propaganda to instil the belief that mass homicide is the highest manifestation of patriotism and national service, that exalts violence into a creed and justifies the Atom Bomb—a world guilty of all these follies and crimes does not recover normally as soon as

* For the first part of this Address please refer to page 205 of Feb. '48 Number.

actual fighting is over. The millions of people who have taken part in war, directly or indirectly, who have experienced and perpetrated bombing and inflicted tortures on human being as a normal part of their duty are naturally apt to value life—their own and others—rather lightly. After all that they have gone through, we cannot very well expect them to show due respect for civil law and order or to react properly to suffering and sorrow inflicted on their fellow men and women. They are, on the other hand, apt to turn violent at any provocation even in peace time. This is no doubt a world problem, as complacent war mongers are now realizing to their cost, but it is also a difficult problem for us in India. In planning our Adult Education, we must pay special attention to two large and new groups in our population—refugees who have gone through frightful sufferings and have become soured and embittered in consequence and ex-soldiers many of whom have lost respect for life and its more tender values. Any programme, which ignores these large elements of the population and fails to provide specially for their re-education and the healing of their psychological wounds, will remain defective and incomplete.

The most urgent task of Adult Education to-day, therefore, is not teaching people to read and write or to add to their knowledge or even to improve their general efficiency—important as all those objectives are—but to concentrate on their *social and moral re-education*, to rekindle reverence for life which all great religions have taught and to reassert the primacy of those moral and spiritual values which ultimately give meaning to life. It would be dangerous to under-rate the impact of the recent happenings on the minds of the

millions of refugees and others who have suffered and inflicted sufferings on their fellow men. In the vicious cycle of communal excesses, revenge and counter-revenge that has been set up on both sides of the border, only a small minority has been able to retain its balance, sanity and sense of fairness. I have been shocked and horrified to see how the bitter experience of pain and suffering and sometimes only their report exaggerated and otherwise which newspapers have not hesitated to play up, have changed normally decent and kindly persons into unreasonable fanatics and obsessed monomaniacs. There must be tens of thousands who have participated actively in the mad orgy of murder and destruction that is bad enough but it can be put down, if necessary, by ruthless force; for no civilized state can suffer its antisocial elements to disrupt peace and order indefinitely. But what is infinitely more dangerous is the fact that millions of persons, of different communities, have been content to acquiesce in the inhuman excesses committed by their own members while condemning them, with a great show of righteous indignation, in others. It is this insidious and gradual seeping of the poison into the heart and the mind which offers the biggest problem of Adult Education. No nation can survive for long, either physically or morally, if its conscience, its sense of right and wrong, its capacity for impartial judgment become atrophied. We have, therefore, to rebuild the shattered moral fabric through an intensive campaign of Adult Education and offer our whole hearted support to all those forces and persons and groups who are fighting for peace, sanity and justice in social and political life.

The above considerations show that if Adult Education was import-

ant in 1946, it is literally a matter of life and death in 1947. But it is Adult Education interpreted in the broader, more comprehensive sense which includes political and civic as well as moral education. When we think of the tremendous problems created by the war and its aftermath, by our political freedom and by the division of the country, how pitifully inadequate seems to be the kind of Adult Education that we have been planning and providing in our centres! What will it avail our people even if all of them are able to read and write and manipulate the four simple rules skilfully? It will only provide so much more gullible, and credulous material for the demagogues of the press and the platform. There will be no necessary elevation of standards or improvement of taste or enrichment of life; there will be no deepening of sympathy or understanding or social conscience. We must, therefore, learn to approach the problem from an entirely different and revolutionary angle and say to ourselves: We are out to *enrich* the life of our people in all possible ways; we have to improve their standards of living and efficiency; we have to contribute to the development of their appreciation, their critical faculties and their social sense that they may distinguish between the superior and the inferior in the realm of art, the true and false in the realm of knowledge and the good and bad in the realm of conduct. We cannot expect them to play their part worthily in building a cultured, socially just and prosperous democratic order unless their life is considerably improved in all these directions. These are ambitious objectives no doubt but to call them 'ambitious' is not to condemn them as impracticable but to accept the need for adopting equally 'ambitious' methods and technique

for their realization. And they are no more ambitious than things that have been achieved in many countries in the world where enrichment of the life of the masses has been accepted as the first charge on national conscience and national resources. What is important for us to remember is that this raising of the material and cultural level, this admittance into the domain of the 'good life' is not possible through the drab, dreary and often literally dark "adult centres" in which tired, ill-qualified and ill-paid (or unpaid) workers labour to teach the mysteries of the alphabet to reluctant adults brought there under duress! No, if the adult education movement is to play its part in the renaissance of national life, these centres must become dynamic *social* centres, focussing the actual and potential cultural resources of the local community, making the members actively interested in their own improvement and providing an environment and an atmosphere in which that interest can be joyfully translated into cooperative and growing activity. Does that sound as asking for the moon? No, it is merely a statement of what is not merely *desirable* but also *possible* in all places where a few sincere, socially minded workers are available and they have the benefit of intelligent guidance, inspired by imagination. Can you think of any community of persons, however ignorant and oppressed by the burden of making a living, which will reject persistently all attempts made to bring a little light and joy and good fellowship into their life? Would they not welcome the chance to sit and smoke together in the evenings, to sing songs, to stage little plays and to hear stories, folk tales, bhajans and religious poetry? Why not then make a start in that way and provide, to begin with, just a

pleasant meeting ground for villagers where they can gradually learn to contribute to their own amusement and relaxation? With this beginning, is it at all unlikely that some of those who assemble there may like to talk about their common problems and discuss their common needs and difficulties? This would provide an excellent starting point for the formation of "discussion groups" and arranging what may eventually become 'courses' of talks and lectures on subjects of general interest and usefulness to the members. If the educational worker in charge of the centre has the gift of leadership and some understanding of adult psychology he may be able, gradually, to make it into a living forum for the expression and exchange of ideas, for reading and discussing newspapers critically, for broadening their interest in current affairs. While the start may be modest in scope and the centre of interest may be immediate local problems it is bound to flow over into affairs concerned with the district, the province, the country and even the whole world, thus becoming a school for citizenship. And not merely theoretical citizenship either. By undertaking common projects for common welfare, they will learn the lesson of cooperation and social give-and-take through practical experience and thus receive training in the qualities needed for the successful functioning of democracy. By quickening their interest in folk art and music and other forms of creative self expression, not only will their lives be enriched and their appreciation deepened but it may even be possible to save them from falling helpless victims to the purveyors of inferior, commercialized art and music. We can also utilise at this stage, partly to win and retain their interest and partly to broaden their mental horizon, the various visual and

auditory aids which Science has placed at our disposal—pictures, charts, diagrams, films, radio, etc.—to which I have already made a reference. I am convinced that, if they are all mobilized in a rational and coordinated manner, they can exercise a most powerful formative influence on the minds of public. Great is the influence of the printed and the spoken word which the Press and the Radio can broadcast to the literate as well as the illiterate but even deeper is the impression etched on the mind by films and film scripts etc. which appeal simultaneously to the eye, the ear and the imagination. Thus if Adult Education is broadened to mean social education, the education of the whole personality in all its manifold ramifications—as is the accepted connotation in all progressive countries—it can make a vital contribution to the salvation of the country and its bewildered people. But it is obviously a responsibility which neither the Education Department nor the Government machinery as a whole can take on by itself; it needs the closest and most cordial cooperation of all agencies, official and non-official, and of all individuals of good will and social sense who are interested in the welfare of India. There is so much work to be done and it is of such varied kinds that there is scope for everyone who cares to join the cavalcade of service—students, teachers, men of leisure, political workers, writers, labourers, craftsmen, professional men, every body. But they—or rather the best of them—will join if there is inspired guidance and direction at the top which will make them feel that they are participating in a great national crusade. It is only on a wave of genuine enthusiasm and idealism that great causes can be achieved; an apologetic, petty minded approach is not conducive to success in a big

way. A great deal will, therefore, depend on how the great leaders of our national life tackle this problem and I can only hope and pray that they may be gifted with vision and imagination.

In conclusion, I should like to offer on behalf of this conference and on my personal behalf our sincerest tribute of admiration and affection to the greatest worker in the cause of Adult Education in this country and, for that matter in the world to-day—Mahatma Gandhi. With a magnificent courage and singleness of purpose, undaunted by the storm of fanaticism and hatred which whirls around him furiously, his voice has been calling the straying multitude back to the path of honour and rectitude and love. Where men of lesser calibre have been swept away by mass hysteria, he has stood firm and courted abuse and unpopularity and misunderstanding by speaking the truth, when it would be so easy—not for him but for a different man—to win applause by swimming with the popular current of violence and hate. Gandhiji's recent postprayer talks, couched in language which disdains the aid of rhetoric—and even of meticulous grammar! will go down into history, like the Sermon on the Mount, both because of their moral grandeur and

uncompromising integrity and because, inspite of their high moral level, they show a profound grasp of psychology in applying great ethical principles to practical everyday matters. From the educational point of view, what Gandhiji has done during the last few months outweighs all the manifold achievements of his entire life, unique as it has been in its fulfilment. For he has had the insight to see not only the beam in the other's eye (which any halfblind fool can do!) but that in his own people's eye also (which only the true seer with a vision can do) and he has been struggling valiently to keep back a whole nation, comprising of hundreds of millions of human beings, from sliding back into a moral death trap. I cannot describe his position better than in the haunting and picturesque words of the great poet, Iqbal:

"Fast and furious blows the storm,
But calmly lights his lamp
The man of God, whom He has given
The qualities and attributes of a
King!"

Adult Education workers can do nothing better or more useful than strengthening Gandhiji's hands in this great crusade on whose successful issue depends our moral survival as a nation.

Democracy in Administration

Since the school exists to develop good citizenship, nothing is more important than the observance of the principles of democracy in the administration of schools themselves. The place of democracy in a school system is largely determined by the chief executive. Unless the administrative practices of the executive are democratic, teachers and pupils can hardly be expected to observe principles of democracy.

Fundamental principles of personnel management must be observed among any group of people working together toward a common purpose. Boys and girls should enjoy the same basic type of treatment from teachers that teachers like and should enjoy from administrative and supervisory officers. Similarly, administrative and supervisory officers should enjoy the same type of treatment from instructional staff members that instructional staff members deserve and expect from supervisory and administrative officers.

Character-Formation—Essence of Schooling

PROF. M. S. SRINIVASA SARMA, M. A.,

Vice-Principal, National College, Trichinopoly

THE average teacher usually believes that his sole duty is to impart information; he does not realise that the information will not be comprehended unless the pupil is in a position to receive it; and the secret of determining his amenability to training is his character. The development of character is the basis of all training, and is therefore fundamental in conditioning the specialised learning processes that the curriculum is intended to promote. The task of the school thus becomes the problem of directing the normal growth of the desirable type of character. Any flaw in this process results in lost opportunities, delinquency, crime and disintegrated personalities. To go forward is important; but to go straight is more important. Every child is a candidate for character and personality; and since the school is the training ground of man, his education consists not merely in the drawing out of his intellectual abilities but—what is more important—in training him in self-control and regularity of behaviour and in raising his moral plane upon which his energies are set free to go onward, to create, to be refined and to be of general usefulness.

The Self in Action

Man's activities have their origin in the native instincts which not only supply his goals and purposes, but also the power and energy to pursue and realise them. These instincts call for recognition and satisfaction which should be accorded judiciously from the outset. The function of education is to see that these instincts come into play and remain operative with as little conflict among themselves as

possible. When an effective unity of these instincts has been achieved, and when the divergent tendencies have been integrated and directed towards a common purpose, we call that functional unity "character". Character thus is not something given ready-made at birth; it is something that we gradually acquire. The value of man's instincts is their teachability, their creative receptiveness to influences outside themselves. Infancy and adolescence are the periods of greatest plasticity, and therefore are very important for the formation of character. Conduct is the exponent of character, and character is the inner core of personality. It is the intelligent control of behaviour by will; and it is only in so far as we exercise our will that we maintain our character. Where there is control of immediate desire for the sake of a future goal, character is present, and personality is in the making.

When an action is done in the line of the greatest resistance, when it involves awareness of an aim and a determined effort to accomplish it, we have a concrete instance of will. Intelligence initiative, perseverance, decision and selfassertion are implied in any willed action. For health, happiness and efficiency, right work rightly done is most imperative; and this is brought about by the will. The fundamental energy-releaser is a definite purpose and a regular plan of action. Without will, life would be a chaos; but without a definite goal there could be no will.

Health and Discipline

Bodily health is the secret of the force of character. It implies both

the free play of the individual's energies and the capacity for friendly co-operation with others. Heightened vitality means an increased sense of power, a keener zest in everything. Health signifies efficiency, more work done and greater usefulness to society. Prof. McCunn rightly points out in his "Making of Character", that "few realise how dangerously near weakness is to wickedness, how impossible healthful energy of will is without strong muscles, and how endurance and self control depend on muscle habits." Health is thus the great first aid to morality.

The power of self-control is the *sine qua non* of a stable character. Character is nature disciplined; and discipline means the ordered use of every gift and endowment which man has received. It includes the proper use of the body, the training of the intellect and imagination, and the education of taste and the faculty of judgment. Self control is thus the fundamental condition of all virtues and the basis of freedom and personality. "I perceive the right but do the wrong", is the pathetic cry of most of us; and the cause of this is the lack of training in self-control. The crimes and follies of mankind are mainly due to the lack of selfcontrol. All forms of virtue are in the first place actions taken in the line of the greatest resistance; they always stand in need of constant vigilance, continued effort and decisive inhibition of all wayward impulses. Rightly therefore does Carlyle proclaim that "discipline" is one of the noblest capabilities of man—a richer mine than any in California for poor human creatures... It is strange to me how it has been overlooked and left neglected by the elaborate and many sounding pedagogues and professional persons!"

Social Efficiency

What did Hegel mean when he declared that "morality is the end and aim of all school education." He simply intended to emphasise that the building up of character is the essence of education and that character consists in the organised capacity for efficient social functioning. A life can be great and full only through a wide social grasp. Unless a man has a broad human interest which lifts him out of himself and makes him work in cooperation with others, his life remains a fragment and disgruntled. When a man is becoming disordered in mind, commonly one of the very first symptoms is the diminution of social interests. The right training of the social instincts is beyond any doubt one of the most important means of securing happiness to the individual and orderly progress to the society. The text-books, the teachers, the playground and the whole gamut of extra-curricular activities are there to instil into the pupils equality of treatment, community of interests and impartiality of regard. They should be made to feel that the test of any right action is its social value. A socialised attitude based on habits of industry, truthfulness, cooperativeness and a sense of fairness and tolerance is the essence of character.

How to form Character

Character which issues in social conduct involves voluntary control and regulation of the instinctive impulses; and this includes the rules and regulations by which we may all live together in the happiest manner possible; and this depends ultimately on the sentiments. According to Dr. McDougall "Character is essentially a system of sentiments gradually developed through the experiences of life." When the original instinct along with its emotion is fixed on one particular

object, it becomes a sentiment. For example, the sex instinct with its emotion of lust becomes concentrated on a single object namely the wife, and is transformed into sentiment of "love." An emotion is a transitory, fleeting experience; but a sentiment is a permanent, enduring organisation; once formed, it continues to function and give unity and continuity to conduct. Consistency and orderliness of behaviour which are essential to well formed character are the outcome of sentiments. All our motives, all our sustained and well-directed activities are inspired and guided by one or other of the sentiments such as affection for a friend, wife or children, or the love of home, Country or God or devotion to wealth, fame or social justice. Thus sentiments give steadiness and stability to conduct, establish harmony and order in our emotional life, and remain the ultimate constituents of character.

Build up Sentiments

We may in a rough way classify the sentiments under three heads. *First*, there are the sentiments for individual objects or persons. Respect for father or teacher, admiration for a great person, friendship for an individual, and affection for your wife, son, daughter, house, sister, garden or furniture—all these belong to this class.

Secondly, there are the sentiments for collective objects that give rise to the spirit of sympathetic cooperation, morale, and *esprit de corps*. For example, our school, our party, our nation, our culture, our community and our profession. These educate us to get rid of petty personal and selfish interests, and identify ourselves with our group, and work for constructive purposes of real social utility.

Thirdly, there are the sentiments for abstract objects which are the

spiritual values of life, e.g. honesty, fairplay, justice, courage, social service, etc.

Imitation and suggestion, sympathy and affection, common purpose and common interest are the aids in the building up of the system of sentiments. It should be remembered that habit is the essence of character, and that sentiments themselves are habits and are reinforced by constant exercise. According to Aristotle, the main thing in moral life is the establishment of good habits.

Thus the task of education is to help the individual to realise the balanced all round life, that is to say, to assist the pupil in the formation of character. Character is a matter of direction, not of suppression. And it is here that the generous sympathy, skilled effort, the creative imagination, deep knowledge of human affairs, and the personal power of the educator are needed most imperatively and in great abundance.

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SANSKRIT STUDIES

SRI V. NARAYANAN, M.A., M.L.

SANSKRIT means 'the perfect language'. It is the language of the Vedas and exists eternal and undying. It was never born and can therefore never die. Our Itihasas, our Sruties, our Puranas and our several Sastras are all embodied in this immaculate language.

Acarya Dandin, who wrote on Kavya Laksana declared that words in Sanskrit had definite forms and significances and convey definite meanings when rightly used. An improper use of words only betrayed the ignorance of the author.

Living languages have known origins and are liable to decay. And during their lives, they undergo great changes. The Tamil of the Sangam epoch reads so differently from the Tamil of today that it can be said to be as dead as Greek or Latin. But words in Sanskrit are immutable. They convey the same meanings now as in centuries ago, when Valmiki, and Vyasa wrote their epics, Says Bhavabhuti in the preface to one of his plays: "The man is sure to be born who will think my thoughts and appreciate my language aright; for time is unending." He could say this with truth, for he wrote in Sanskrit. Such an assurance no author could have if he wrote, say in English or in Tamil; for, his language is mutable and many words would, in future years change—or lose their significances and become meaningless, misleading or ineffective.

It is this characteristic immutability of words that makes Sanskrit the storehouse of all our accumulated knowledge and ennobling culture. It is the fixity of their meanings that enables us, living in a different age, to

have easy access to those treasures of knowledge and preserves them in an unbroken tradition, pulling us up whenever circumstances tempt or induce us to ignore them. It is the clarity of expression of the Sanskrit vocabulary, so scientific and precise and so adaptable for definite nomenclature, that has helped people to convey their ideas on men and things without ambiguity or reserve and effectively prevent dissimulation by words. These qualities of the Sanskrit language have rendered a study of it necessary for everyone who desires to share in the heritage of our immemorial culture and lead a noble and purposeful life worthy of his ancestry.

It has become necessary in these days of provincial parochialism to emphasise these fundamental qualities of the Sanskrit language and the need for its study.

The Sanskrit grammarian holds that all the Indian languages are Prakrits or natural deteriorations of Sanskrit. Such Prakrits include three distinct elements, *tadbhava*, *tatsama* and *desi*. The *tatsama* words have the same sound values and meanings as in Sanskrit. The *tadbhavas* are formed from Sanskrit words but undergo modifications of form and sometimes of meaning also. The *desi* words are the local elements of the language, consisting of word-formations arising casually and on no definite linguistic principles and absorbed in the regional language from time to time. These last vary from place to place and with the times. They go out of use, however with the growing communion of the peoples of the different regions. Their importance is minimised in course of time and it becomes easy for

the people of different regions to adopt the common tatsama forms even in place of the tadbhavas and gradually to drop the desi vocabulary altogether. The different languages grow more and more alike and Sanskrit with the progress of the country and the development of the sense of oneness among the different peoples of our country. The result is that it is more easy for the different peoples of India to adopt Sanskrit as their common language, instead of any particular local language however wide spread its prominence may be. And it works great hardship on the people of the several linguistic areas if they are compelled to adopt the language of a region not their own as the common language instead of Sanskrit which by its closeness to all the languages can be more easily adopted.

The chief obstacle to the adoption of Sanskrit as the national language of India is felt to be the intricacies and complexities of its grammar. Although, in comparison with the several regional languages, the grammar of Sanskrit is in fact simpler, it is felt to be more difficult, because it is not the spoken language of the masses and cannot consequently be automatically imbibed and absorbed from the atmosphere, so to say, of the region. But this very fact is an advantage, because it prevents even unconscious deviations from correct forms by corrupt pronunciation and particular peculiarities of each region.

Sanskrit confers another advantage also on its votary. The child who learns the Sanskrit alphabet and undergoes the rigorous discipline of

its grammar and word-structure derives by such a study all the advantages which disciplined thought and speech can confer. If the study of mathematics and the exact sciences help a person in leading a well-ordered life, Sanskrit, by insisting on what seem to be arbitrary rules of thought and speech but what are really scientific, precise and significant, helps its votaries to develop extraordinary powers of clarity in thought and expression which alone can draw out the latent powers of intuitive perception of truth and of the purpose of life in the revelation of the inherent nobility of man.

And Sanskrit is not so difficult of study as it made to appear in the present-day educational institutions. If the pupils are caught young when their powers of memory are great, and made to learn by heart the declensions of typical nouns and the conjugations of typical verbs and are taught by word of mouth and without the aid of cumbersome books and note books, the metrical made-easy's like the Amarakosa and the Dhatupatha, all will be smooth sailing for them thereafter. It is the rejection of this traditional way of learning Sanskrit in modern schools that paved the way for the deterioration of Sanskrit studies and the gradual deprivation of that substance to our culture that such studies alone can provide us with. And it is only the revival of Sanskrit learning that can arrest further decay and restore us once more to that glorious pinnacle that our ancestors occupied, winning the admiration and love of the entire world by the nobility of their thoughts and the probity of their conduct.

EDUCATION IN U. S. S. R.

SRI B. P. GUPTA, M. A., B. T.

Vice-Principal, Seth G. R. C. Inter College, Fatahpur

DURING 30 years of its existence the soviet system has tested many theories expounded for centuries by educationists throughout the world. The history of soviet education is interesting, instructive and valuable for the very reason that experiments have been carried out on a mass scale.

The value of educational theory is in direct proportion to its satisfactory application to mass education, and to its ability to utilise existing general conditions, making the most of what is to hand while stimulating educationists to the improvement of what is unsatisfactory. It is in this connection that soviet education is particularly instructive.

Tsarist Russia was one of the most backward countries educationally. There was about 75% illiteracy but in 1918 universal compulsory education was introduced. Men like Uspensky, Pissareo and Shatsky however tried to enrich the theory of education and several methods e.g. Project method, Dalton plan, Brigade Laboratory method and Polytechnisation were tried. After making several experiments in the educational development they have now evolved a system which fulfills the need of the individual as well as of the nation.

The aim of soviet education is to bring up a communist citizen who will help to create a communist society. He should have the skill to contribute to social and economic development of the community, to develop his own creative personality, moral qualities of honour, loyalty, courage, discipline etc.

On the principle of equality the education is organised on a uniform system. From birth to 3½ years the child comes under the care of the Minister of Health and is cared for in public nurseries, if his parents so desire. Every factory and collective farm has to maintain public nurseries for children of their workers.

Next stage is pre-school education; i. e., education up to 7—8 years which is imparted in nursery infant school. This too every factory must have for the sake of the workers.

Compulsory education begins at the age of 8. Children go to primary schools where one teacher takes all the subjects. At 12 they enter the next stage which is middle school till 15. In cities and new rural schools all the stages of school education are to be found in one building under one headmaster or headmistress. There was genuine co-education, mixed staff and complete equality between men and women. But recently coeducation system has been dropped in schools and colleges.

Upto 15 years all education is free; beyond that fees are charged. At 15 children decide what career they will pursue. Those who go into industry enter industrial training schools where they stay for two years at the cost of the state, receiving free clothing in addition. Their training includes general education, applied sciences on which the industry is based and practice in workshop. Some boys and girls may stay at school till 16 years and take a short 6 months course of training in a factory apprentice school before entering industry.

Another section of children may decide to become middle grade specialists. They enter professional schools. Training period varies from 3 to 5 years but first one or two years are devoted to general education.

The last section of children is the strongly academical, with or without the addition of practical bent who decide to become specialists. They stay at school till 18 years—fees being charged for this period. In the last year they decide what profession they would adopt and apply to the appropriate university or institute to which admission is made upon passing an entrance examination.

The university course lasts for 4 or 5 years and in the last two years 40% of the time must be given to practical work. University training and qualifications are demanded by the higher branches of all professions including music, art, film, theatre, journalism etc.

Another educational avenue is that provided by the workers' faculties. This enables any factory worker to attend a three years course which prepares him for entrance to the university. There are also industrial academies to which workers who have shown greater proficiency in their work are sent for a five year course free.

There is a vast network of adult education, and also academic, practical and cultural education which is all free.

The universities are state run and state administered, while the single faculty institutes are the charge and responsibility of the trust which requires the specialists; e. g. medical education is in charge of the Ministry of Health; physical education is in charge of Ministry of Physical Culture.

Out-of-school education is an integral part of the educational system. It includes the provision of facilities for leisure occupations of every description; provision also of theatres, cinemas, libraries, parks etc. The Central Houses for Arts education of children have the task of training supervisors and of devising best activities.

There are special schools for physically and mentally defective children. In Moscow there is a special institute for research into defectology.

There are schools for specially gifted children. Boys and girls who at an early age 7 or 8 show marked ability for music, art, dancing are accepted into the appropriate school where they receive their general education plus specialised training. These schools have boarding houses for the facility of students of rural areas.

Administration of education is very simple. Each Union and Autonomous Republic has its own ministry of education which is divided up into departments for different branches. Department of pre-school education, Primary Education (8 to 12), middle education (8 to 16), secondary education (8 to 18); out-of school education, higher education, teachers training and so on. Each administer a number of research institutes also. In descending scale there are regional, county and municipal educational authorities, each unit responsible for all the education within its boundaries, except for such institute as state universities.

Education is financed by the state from central budget and republic budgets. In addition to that trade and professional unions and farms make voluntary contributions to the schools which they have adopted. There is a widespread system of

mutual adoption between schools and factories, collective farms, museums etc. This links up school with life, brings outside world into the school and takes the schools into the adult world of work, to the mutual benefit of school or life.

The home, too, is linked up with the school by means of active and effective parents' councils, by teachers visits to homes. This attribute of flexibility is important.

The system, though centralised, is characterised by flexibility and variety. It is always possible for a citizen of whatever age to take a course of training and change his work or profession. The schools vary considerably within the limits of centralisation; work in rural schools differ from work in urban schools, and two schools in the same city may vary greatly in detail.

In planning the curricula for schools, the decisive factors were the needs of a socialistic society. Three R's are included. Mother tongue is essential. It makes preeminence over all subjects.

The curriculum varies with the age groups. In pre-school years most attention is paid to education of the senses through decoration of rooms, large balloons, musical sound etc. Then comes the use of apparatus and material for the training of touch and coordination of muscles, development of sense rhythm. Formal education i. e., three R's begin at the age of 6. Music, dancing, art, hand-work which includes the use of tools hold chief place in the curriculum at this stage.

For primary school it includes Russian or other native language. Arithmetic, writing, drawing, singing and physical training, history and geography which do not begin till class III (10 years) are included in

the curriculum at this stage. Writing as a separate subject is dropped in class III.

The curriculum for middle school (12-15) adds a number of subjects. A foreign language is made compulsory in all schools; Algebra, Geometry, Chemistry and Physics are introduced while Nature study is dropped. Social science and military defence are taken in the last year of middle school.

The curriculum for upper school (15-18) drops some subjects and adds others. It is the same for all the boys and girls irrespective of the particular faculty. Physical training, Singing Art are dropped and so is Arithmetic. At different periods Biology, Darwism and Astronomy are taken while History and Geography are dropped. There is one year when military defence is taken.

The curriculum for technicians, industrial schools, professional schools and all great variety of schools must include Russian language and literature, social science or Marxism-Leninism for one year, foreign language and subjects relating to a work both in theory and practice.

For special schools for gifted children curriculum is slightly varied since the special subject is taken throughout the course in addition to general education.

This review of educational system of Russia clearly shows that the students get an opportunity for all round development of body; mind and soul. Besides, it makes them true citizens of the country and prepares them to face any eventuality that may befall them. Education in our country lacks this spirit. The necessity of nursery schools, technical training, military education and the spirit of citizenship are urgent needs of India.

THE ROLE OF THE TEACHER

Maintaining Discipline in the Class-Room

SRI K. NARAYANAN, M. A., M.ED.

(A) The Twin Problems of the Class-room Management

THE power of maintaining discipline is the 'Unum Necessarium' for a teacher.¹ Perfect discipline in a class is an indispensable condition of successful teaching. Whatever remarkable results a teacher may obtain, he cannot be a good disciplinarian. The primary requisite of good class management is good Discipline and Order. Steady work of any kind is not possible without order and discipline in the class-room.

Closely allied to the problem of maintaining discipline is the problem of securing and maintaining attention in the classroom. The problem of securing and maintaining attention is of great importance to every teacher. The best teaching becomes ineffective simply because the pupils are not attending. Therefore, before he could get his pupil listen to, and follow what he says, he should secure his attention. It is the view of the author that the teacher should in the main rely upon indirect means of control to maintain order and discipline. To secure attention, he must press into service the aid of psychology.

(B) Maintaining Discipline in the Class-room

The ideal teacher would find discipline confined to indirect means of control. Good discipline is prepared for by the teacher in advance. This feature of class management is called indirect discipline, discipline that is in a sense a by-product, discipline that exists not because it is demanded

or directly enforced, but because other classroom conditions exist that make the opportunity for inattention, disobedience, disorder, and slight. The environment is sterilized, so to speak, that the germs of disobedience have no chance to develop.² The indirect means of control contemplate primarily the Prophylaxis ideal.

The Prophylaxis theory of discipline has found prophetic voices among Sociological leaders and thoughtful educators. An ideal situation would never necessitate recourse to adjudication of an overt act. "An ounce of prevention is worth a pound of cure" is the essence of the modern prophylaxis theory of discipline. The attention of the teacher will be directed to the development of instructive attitudes and habits of conduct, rather than to regulation of control, negative in nature. Smith has well expressed the significance of this idea in these words: "The Teacher's disciplinary ability will be rated by what he is able to inspire his students to do rather than by what he is able to make them refrain from doing."³

(1) Means of Indirect Control

1. *Mechanisation: Class-room procedures*: "The main secret of effective discipline in school and class lies in the establishment and maintenance of a good routine." Through the routinisation or mechanisation of class room procedures, the teacher can save time, maintain order, and concentrate his attention on teaching.

2. Colvin—'Introduction to High School Teaching' Chapter IV.

3. Constructive School Discipline—Page 65.

The pupils can concentrate their attention on learning and can learn the valuable social principle of 'liberty through law'. Further, mechanisation of class-room procedures is conducive to habit formation.

Hence the teacher will do well to bear in mind the advice so admirably expressed by Professor Philips. "Nothing is too definite or too trivial that concerns the great art of teaching." And the activities that can be, and should be mechanised or routinised are: marching in to desks, seating, class-room distribution and collection of materials, assembly, classroom courtesies while gathering, questioning, answering, or discussing, entering the room and going out of the room, going to other rooms, and response to bells etc.

2. "The great safeguard for good and happy discipline in a class is to fill the time with work."

Continued employment is the best safeguard against wrong doing of every kind. Pupils should be kept mentally alert. In order to obtain this mental alertness, the teacher should begin each exercise with vigour and promptitude, strive to keep each pupil busy during the entire period, and hear and see all that is happening in the class all the time.

It is better for a classroom to have an atmosphere of work for work's sake, and not for hope of reward or fear of punishment. Again as Dr. W. C. Bagley rightly observes, the teacher should make the 'Work the Master!' The pupil must feel the necessity for sacrificing momentary whims and desires for the sake of this individual progress and social good or welfare. Accuracy in work and neatness in execution should be insisted on.

Dr. W. C. Bagley in detailing measures to transform an unruly

school speaks of 'the tonic influence of a Regimen of Work.' Pupils must cultivate the specific habit of settling into the attitude of work and industry at a certain definite time and of maintaining its attitude during a certain definite period. In fine, 'the fashion of aggressive industry' should be firmly established in the class. For this every teacher should have a good working time table, and carry it through to the letter. There is something tonic in the cleanness of time edges—in opening on the minute and closing on the minute.

3. *Good Teaching Technique* and good order go hand in hand. Definite method is one of the essentials of good class management. Without a definite method class work of any kind will be chaotic.¹ Before the commencement of any lesson, the teacher must determine what he is going to do, and how he is going to do it. With a definite plan of work he will not only accomplish more but will do it with greater thoroughness as well as greater economy of effort, than without a definite plan of work. Method is orderly progression and the teachers' function is to extend and systematize child's knowledge, but it is even more his task to arouse interest, to stimulate the spirit of enquiry and to promote self-activity. The method that cultivates these two aspects of instruction is called the Pedagogic Method. This method is characterised by a few maxims of methodical procedure.

4. *The Teacher's Personality*:—After all, as Dr. Ballard rightly says "everything depends on the personality of the teacher." In the smoothly running class, the teacher is the master. The teacher controls not by physical force, but by what is vaguely called Personality. The teacher be-

1. Fitch 'Lectures on Teaching' Page 100

1. 'Changing School' Chapter VI.

1. A. C. Benson—'The School Master' page 23.

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comes pivotal in any consideration of discipline and order. A good teacher with a dynamic personality and winning appeal can have a nearly ideal classroom situation. He is, as Dr. Bossing¹ observes 'the key to indirect disciplinary control.' Organisation important as it is, counts for little except as it is vitalized by the living personality of the teacher. Library, furniture, building, laboratory, the whole garment of educational paraphernalia pale into insignificance before the most important factor which is indeed the central citadel of educational fortress. In the last resort, it is the power of the personality of the teacher that determines the success of the educational enterprise and ensures the willingness of the child to learn. The gifted teacher exhibits an infectious enthusiasm for all that he does, for the subject that he teaches and for the lives and interests of his pupils. He is perfectly poised and well balanced in his attitude towards life. There is a joy in his work, which is eloquent and catching. The freshness, dignity, cheerfulness, self-control, grace, ease, unerring insight into the personalities of his pupils and a whole host of similar qualities make life in a classroom a play, and the task of learning a delight. Blessed is the institution which has such teachers on its staff, and more blessed are pupils who enjoy the rare privilege of coming into intimate contact with such embodiments of culture and character.

The ingredients of a good personality according to Professor Clapp are address, personal appearance, optimism, reserve or dignity, enthusiasm, sincerity, sympathy, vitality, scholarship and fairness. The qualities of personality important in

discipline are dignity or reserve, enthusiasm, fairness, scholarship, sincerity, sympathy and vitality. To this list may be added 'love', one of the greatest disciplinary resources at the disposal of the teacher. 'Discipline' says Pestolozzi, 'must be based on and controlled by love.' The mightiest personal power that any teacher can hope to have is love for his pupils. The teacher who can love his pupils to obedience love them to industry, love them to loving him, has mastered the whole secret of personality and teaching technique. Love is the mysterious solvent of all sorts of difficulties that arise in school or class.

He must have a mastery over the subject. Jacotat once said: 'He teaches best who knows nothing about the subject.' Everyone will easily admit that this is an eccentric statement. The teacher must know more than what he is going to teach to his pupils. He should have gone beyond the subject and read round it. He should always be a learner.

He must understand his children. 'The teacher of the future will be less concerned with impressing his personality on his pupils than with gaining as much insight as he can into the personality of his pupils, and trying to find in each of them the lamp that illuminates and the spring that motivates.'¹

The teacher must have a quick perception of eye and ear. He should see and hear everything that is going on in the class-room. With this object in view he should take up such a position in front of the class that he should see the whole class. There should be no obscure corners in which the pupils can escape his glance. All good discipline depends upon this

characteristic of the teacher. If the teacher fixes with his eye on the inattentive, or locates the corner where whispering is going on, soon there will be very few such cases to notice.

Of greater importance is the teacher's objective attitude towards classroom disciplinary situations. In the weighty words of Professor E. S. White "It is both unwise and unjust for a teacher that the misconduct of his pupils is aimed at him. Such a feeling is sure to estrange the teacher's heart, to lead to personal likes and dislikes towards pupils, and to end in discord. The true policy for the teacher is to keep himself out of his pupils' conduct, and to consider misconduct as an offence against the school and not against himself.

The teacher must cultivate the habit of taking a cheerful view of many experiences which otherwise would be irritating. Conflict is often rendered more intense by a solemn, angry attitude of the teacher. Humour relieves nervous tension, brings into action the better feelings and causes one take a more joyous view of things. A teacher with a sense of humour can solve many difficult problems of discipline quite easily. He must take a humorous rather than tragic view of the errors of the classroom. The disciplinary effect of humour is largely unconscious and based on the power to suggestion inherent in the humorous situation or attitude.

5. *Pupil Participation in class government*:—Pupil participation in class government is the practical method through which indirect control is to be fostered and disciplinary forces achieved. "The giving of duties, responsibilities and privileges is the most powerful incentive to pupils to behave well."¹

The best way to build up a positive and constructive discipline in a class or school is through pupil participation in class or school government. Pupil participation in school government is a feature characteristic of many progressive schools in the west. Perhaps the earliest experiment in England was Hower Lavess' work in a colony of delinquents, his little Commonwealth in Dorset. Encouraged and inspired by its success, Mr. Stimpson of the public school in Warrington used the idea to great advantage in one of the forms of that school. Some outstanding experiments with the form as a unit are to be found in E. A. Craddock's classroom republic. Here the author deals with a London Day High School. Again, in 'An Adventure in Education', J. H. Simpson, headmaster of the Rendcomb College, describes an interesting experiment made some years ago at Rugby. Coming to India, it is very interesting to note that there are a few institutions where pupil participation in school and class government has been used with success.

A class committee of about ten elected pupils must be set up. The committee must have its President and Vice-president. The committee is to deal with class discipline, class sanitation, class cleanliness, class magazine, class excursion, class library and debating society etc. For the sake of expediting work and efficiency various sub-committees may be formed to look after the different aspects and activities of the class. For example, class sanitation and class cleanliness may be looked after by a sub-committee. Another sub-committee may be in charge of editing and publishing the class magazine and so on. These committees are to work under the guidance of the class-teacher.

(To be continued)

1. "Progressive Methods of Teaching in Secondary Schools."

1. Dr. Ballard — "The changing school" Chapter VII.

1. Dr. Michal West : "School Management."

NOTICE

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Educational India

Masulipatam, March, 1948

Gandhiji, the Great Teacher

IN the death of Mahatma Gandhi not only India but also the whole world lost a great teacher. He was the one man in the modern age who taught not merely by precept but also by example how human beings should live if peace and prosperity are to reign on earth and make man's life really happy.

THE misery and suffering which are the lot of man to-day are the outcome not so much of forces external to him but of the hatred and bitterness which one group of people show towards another. Every where the tendency is to stress the differences which divide man from man—and which after

all are highly superficial—and forget the essential oneness of life. War and all the destruction that it causes is only the culmination of this hatred. It was against this that Gandhiji fought all his life; and it was in the cause of universal brotherhood that he met his martyr's death.

IT was in South Africa that he first noticed this feature. On the mere ground that the Indians were dark in colour the white rulers there heaped upon them all sorts of indignities to which no self respecting human being should subject himself. He noticed the same thing in India. The British rulers in the arrogance of their military and material superiority looked down upon the millions of people in the country and reduced them to the position of helots. They failed to discharge the elementary duty which a government owes to the people whom it governs. Starvation, ill-health, ignorance and serfdom were the lot of the people of the country even after a century of British rule. It was not in this way that the British governed their own people in Britain. A similar feature he noticed in the treatment meted out by caste Hindus to the so-called untouchables. And in the bitterness that prevailed between the Hindus and the Muslims which became more and more intense as years passed by he saw the same characteristic with increasing grief and sorrow. It was not merely differences in race and colour, in caste and creed that threw a barrier between man and

Planning Technical Education

WE have pointed out more than once in these columns that there should be a coordination between the economic development of the country and the kind and number of people trained in technical institutions of different sorts. In the absence of such a coordination there is a danger that industries actually started may be unable to get the technical personnel they urgently need while there may be a large number of trained men who are unable to find employment. This was also the opinion recently expressed by the Central Advisory Board of Education when it considered the Report of the Scientific Man Power Committee. Several members pointed out that some of the students who were sent abroad as government scholars to undergo technical training were not able to find jobs on their return and that it was therefore meaningless for Government endlessly repeating that there was a dearth of technicians while they at the same time failed to provide jobs for those who returned after securing training. It is this kind of waste of public funds that should be avoided and this presupposes that the authorities central as well as provincial have a definite plan of technical education.

man. Differences in wealth also led to the same result. The capitalist who owned large factories, and used machinery to work in them exploited the labourers working under him. The Zamindar fleeced his tenants. The autocratic rulers of the Indian states tyrannised over their subjects. In all these cases those who were at the top cared only for themselves and forgot the duty they owed to others whom they used merely as instruments for their own profit. Everyone forgot that fundamentally all men are alike and all deserve a human treatment. The whole of Mahatma Gandhi's life was devoted to teaching this one lesson to the exploiters whoever they happened to be and to demonstrate that it is only to the extent that each one realises that he has a duty to others that it will be possible for all to enjoy peace and security. This is the essence of the principle of non-violence which was the key note to the whole of Gandhiji's philosophy. It is true that physically he is dead and he is no longer with us. But the message of peace and non-violence which he delivered is an imperishable one of which mankind is much more in need in this atomic age than at any other time in the history of the world. It ought to be the endeavour of all statesmen, educationists and men of public affairs to follow in the footsteps of Mahatmaji and make his teachings an integral part of the daily lives of all men and women.

IT is in this connection that the address delivered by the Education Minister of Madras to the first meeting of the newly constituted Advisory Board for Techni-

cal Education is noteworthy. He stressed the importance of making an accurate survey of the various grades of technical personnel that will be necessary to meet the requirements not merely to government departments of Public Works, Agriculture, Sanitation and Public Health but also of Municipalities and local bodies and of establishments that might be started by private enterprise. It is only in the light of such a survey that it will be possible to make an estimate of the number of engineering and other technical colleges and institutes that should be established as well as the number of persons to be annually trained in them. Such a survey it is true was made during the Advisers' government but it has become a little out of date to-day. Moreover, in making the survey care should be taken to estimate the number required in different grades of work. The minister pointed out how while Engineers are available in large numbers in the province overseers had been lacking and that in consequence of this disparity some of the industrial schemes which the government wanted to start could not be proceeded with. It is therefore necessary that the proportions in which the technical personnel of different grades required is also correctly estimated. It was in the light of these considerations that the Advisory Board decided to constitute a sub-committee to make a survey of the technical manpower required for the province

and defer to a later date the question of starting additional training institutions. This is a wise step. It is only when technical education is properly planned that it will yield fruitful results.

THIS also applies to the starting of research institutes and selecting particular schemes of research, especially in the sphere of applied science. Mere academic research has no doubt its value. But at a time when the country is determined on becoming self-supporting in respect of many commodities hitherto imported from abroad or developing resources of a particular category it is desirable that funds for research are utilised with an eye to these industrial and commercial objectives. It is on this basis that the Governing Body of the council of Scientific and Industrial Research which met recently under the presidency of the Prime Minister Pandit Nehru made its recommendations.

IN this connection we heartily congratulate Dr. Alagappa Chettiar who has made a munificent donation of Rs. 15 lakhs towards the establishment of an Electro-chemical Research Institute in South India.

Academic Inflation

INFLATION is a term with which many countries have become familiar in the post-war period. When currency is multiplied and when there is no corresponding increase in the commodi-

ties produced in the country there is monetary inflation leading to a rise in prices with all the disastrous consequence which follows. Much of the unrest in the labour world to-day is the outcome of this inflation.

Professor H. L. Stewart of Dalhousie University in Canada refers to Academic inflation as a characteristic of recent developments in University education, in an article contributed by him to the January Hibbert Journal. It is an article worth careful study as some of the observations which he makes in it are not only true of conditions in America but also in our country and perhaps in several other countries.

THERE has been a large increase in the number of students admitted into Universities in Canada, the United States and other countries in America—and also in Europe. This is due to a great extent to the lavish assistance given by governments to ex-service men and women. To some extent it is also due to rich people having made large endowments to Universities out of what he considers to be mixed motives. In some of those countries relief from income-tax can be obtained on amounts utilised for educational and charitable purposes. It was primarily with a view to get such relief that most of these endowments have been made. New chairs have been opened. Additional buildings have been constructed and existing departments have been

strengthened although all this meant a loss to government finances. Whatever it be this has led to numerous students joining the Universities and it is to this rush that Professor Stewart gives the name "Academic Inflation."

IN most cases this has been followed by a fall in the standards of university education. A large proportion of these students are not up-to the mark. During the period of the war there was a demand for more doctors, engineers, dentists and technicians of other kinds and as an emergency measure the duration and the length of the courses were shortened and candidates enabled to get degrees within a shorter period than usual. But this was not quite satisfactory. The regrettable feature today however is that the new students—ex-service men and others—want similar short-cut courses. They are in a hurry to get degrees. Moreover they want degrees in all sorts of subjects which do not deserve to be included in the category of degree-subjects in Universities. They demand courses in accountancy, business management, hotel-keeping, Athletics, and cosmology and there are universities which are prepared to meet such demand, thus lowering the value of university education. There is a levelling of standards and this is defended by several people in the name of democracy. The tendency is to displace from the curriculum such subjects which call for strenuous intellectual effort,

THIS process is being furthered in consequence of choosing University and College Presidents not on the basis of academic merit but of their ability to collect funds. Most of them are good at advertising and canvassing. They know how to sell. Several of them are quite ignorant of what a University ought to stand for.

THIS is the phenomenon of Academic Inflation to which Professor Stewart invites the attention of his readers. It is a highly dangerous phenomenon but there are many persons in our country who in the name of democracy and the need for encouraging the backward communities are insidiously promoting work of a similar character.

Germany and Yugoslavia: A Contrast

WHAT freedom means to the spread of education in a country is best brought out by the contrast between post-war educational developments in Yugoslavia and Germany. Yugoslavia is a country which had 16 million people in the days before the war. It was occupied by Hitler and in the war with him 1½ millions died, 2 millions were wounded and disabled and nearly 20 percent were rendered homeless. But at the end of the war the country regained its independence and a free government was established. In Germany the conditions became different. The people were defeated and the land

was occupied by the victorious allies. To-day the country has no independence and everything depends on the will of the occupying authorities.

ONE of the first things that the new Yugoslavian government did was to make education compulsory for all up to the age of 14. A five year plan was instituted and nearly 60% of the school going population had been brought under compulsion. A united system with a common syllabus was also introduced; and important changes have been made in the curriculum. Religious instruction has ceased to be compulsory. The same is the case with the study of Latin. German is not taught. Its place has been taken by Russian, while English and French are included among the optional languages. More emphasis is placed on natural sciences, on physical education and on the study of the new constitution of the country and its working. It is not however these details that are important but the mere fact that the national government is doing all that is possible to educate the youth of the country.

BUT what is the position in Germany? It is the aim of the occupation authorities to see that Germans never again become a menace to the peace of Europe and of the world and this naturally influences the extent to which they are prepared to go in the matter of education.

A CORRESPONDENT who describes the condition in the

THROUGH different PROVINCES

DELHI

EDUCATIONAL PROGRESS

The Central Advisory Board of Education adopted the Interim Report of the Adult Education Committee appointed on the opening day of its session, which recommends the launching of a three-year programme of literacy and general education. The report says that both literacy and general education should proceed simultaneously but during the next three years great emphasis should be laid on the

Continued from preceding page

British Zone points out how owing to insufficiency of food and the consequent malnutrition children are not able to learn anything in schools. There is also inadequate clothing. Under-clothing is very scarce. There is a lack of footwear. There is an equal lack of accommodation. Teachers are most of them too old; 55% are over fifty years of age; only 6.2% are under thirty. They have therefore not much interest in their work. Even if they have interest they are handicapped as there is no supply of text-books. There is a scarcity of writing, drawing and painting material and equipment for handicrafts. Teachers have grown pessimistic and cynical and it is under these conditions that schools are being run. This is the penalty which the German nation is paying for following Hitler. There is a complete moral collapse.

later aspect of adult education with a view to enable every Indian to take part in the new order. Efforts should also be made, the report says, to raise the percentage of literacy to fifty at least.

The report further recommends that all the resources and personnel of the country should be mobilised for the attainment of these objectives and suggests the employment of wholtime workers, part-time workers and volunteers. The report says that part-time workers should be village school teachers, post-masters and other civil servants who may be given a small honorarium for their services, and voluntary workers should be recruited from amongst students and staff of schools and colleges, Government employees, district officials, etc. It also recommends that all owners of mills and factories should provide for the education of their workers and their families and the Government should make it compulsory for all its employees to attain literacy within a period of three years and it should give them facilities for this purpose. Adult education should also be compulsorily provided for all prisoners in jails.

The Board also adopted a resolution reiterating its resolution passed last year which urges the establishment of an All-India Council of Social Services. The resolution further says that in making appointments to public services, some consideration should be shown to those who have social service to their credit.

SCHOLARSHIPS FOR SCHEDULED CASTES

The Government will award during 1948-49 scholarships to students of the scheduled castes of the Dominion of India who wish to pursue their studies in scientific, technological and some of the professional subjects, beyond the matriculation stage.

The scholarships are tenable in India only. The amounts awarded will include tuition fees and maintenance charges admissible under the rules, excepting the courses of shorthand and telegraphy for which short period stipends of small value will be awarded.

Women students offering arts subjects in the intermediate, graduate and postgraduate courses will be eligible for the award of scholarships, provided they give an undertaking that they will pursue a teachers' training course at the end of their approved course of study.

Applications for scholarships should be submitted in the prescribed form through the head of the institution of which the applicant is or was a student and should reach the Secretary, scheduled castes scholarships board, Ministry of Education, Government of India, New Delhi, not later than April 30.

MADRAS

FLAGS ON SCHOOL BUILDINGS

The Government have directed that no flags of any political party should be flown on any of the educational institutions—Government, Local Board or Aided, and that the Indian Dominion flag alone must be flown prominently on all ceremonial occasions. It is open to educational institutions however to have their own individual flags, which may be used along with the Indian Dominion flag on ceremonial occasions.

COLLEGE FOR CUDDAPAH

Arrangements are proceeding apace for starting a second-grade Government College in Cuddapah town in the next academic year. Necessary funds for the purpose, it is learnt, will be provided for in the budget for 1948-49.

The citizens of Cuddapah, have collected nearly Rs. two lakhs for building a hostel for the College. The new College is proposed to be housed in the District Board Buildings, Cuddapah, until better accommodation becomes available.

GOVT. EDUCATIONAL SERVICE

In order to get the proper type or personnel necessary for basic education,

the Government have under consideration a new scheme of recruitment.

Recruitment to the Educational Service is at present made up to the age of 30 after the L. T. training is undergone, while in the case of other departments, recruitment is within the age of 25. It is now proposed that graduates with high qualifications may be recruited within 25 years of age and sent for training after recruitment.

The proposal is to pay the recruited candidates a stipend of Rs. 50 a month during the period of training. By the new scheme of recruitment, it is intended to secure a good personnel for basic education both for the training schools and the inspectorate.

ACCOMMODATION IN HOSTELS

FOR HARIJAN STUDENTS

The Government have directed that with effect from the school or academic year 1948-49, ten per cent of the seats in all Government hostels, attached to secondary and training schools and Government arts, training and professional colleges, be reserved for Harijans.

If Harijan candidates are not forthcoming in sufficient numbers to fill the seats within 15 days from the re-opening of the hostels, the order states, candidates of other communities may be admitted instead of Harijans. If the number of Harijan applicants exceeds the number of seats reserved, as many of those applicants as possible should be admitted.

BASIC EDUCATION IN PROVINCE

GOVT. GRANTS RS. 10 LAKHS

The Madras Government it is understood, have provided Rs. 10 lakhs, under the Part II schemes in the next financial year, for opening ten units of training schools for basic education, in the several linguistic areas in this Province.

Each of these units will consist of a training school, hostel to accommodate the trainees, a model school and quarters for the staff of the training school.

The institutions will be set up in rural areas, consistent with the advice of Mahatma Gandhi. In selecting the areas, consideration would be given to

such of those in which the local people's co-operation would be forthcoming. Offers of sites for erecting buildings for these training schools would be gratefully accepted by the Government.

The Director of Public Instruction, Madras, would be asked to select the areas, in which the schools are to be opened. The people who are interested in basic education and who would like to have the schools located in their areas might contact the Director of Public Instruction, with particulars as to how their place would be more suitable than other places.

It is expected that the decision about the centres would be taken as soon as possible, as work would have to be started in earnest in the beginning of the next academic year.

GRANT OF RECOGNITION AND AID TO ELE. SCHOOLS

The Rules relating to the grant of recognition and aid to elementary schools have been amended so as to provide that recognition may be withdrawn "from a school functioning in a locality where the system of Basic Education has been introduced, if the Director of Public Instruction considers that the school in question shall not be allowed to continue as an ordinary elementary school."

COMMITTEES DRAFTING SYLLABUSES

The work of drafting of syllabuses in various subjects to meet the requirements of the secondary education re-organisation scheme is fast nearing completion. The Director of Public Instruction expects it to be completed by the middle of March when the details would be published.

Mr. D. S. Reddi said that a Special Officer had been placed in charge of this work. Twenty-five Committees have been appointed to draft syllabuses in different subjects and co-ordinating Committees have been set up for groups of inter-related subjects. An advisory general coordinating Committee has also been constituted to help the Special Officer. He also disclosed that fifty schools, at the rate of two per district in the province

have been selected for the introduction of diversified courses in IV Form from the next academic year.

BOMBAY

NO GOVT. AID TO COMMUNAL EDUCATIONAL INSTITUTIONS

In consonance with the general policy of the Government to eradicate communalism in every sphere of life, the Government have decided not to support from public funds or permit communalism in any educational institutions, states a Press note.

In future, therefore, no grant-in-aid will be given by the Government to communal institutions and local bodies will be asked to fall in line with this policy.

As regards the existing institutions it has been decided that those institutions which are not, or cannot be thrown open to all communities shall not be eligible for grants from the public funds.

MUNICIPAL TEACHERS' SALARY ARREARS

An assurance to Municipal teachers that all arrears of pay sanctioned to them according to the revised scale would be paid with effect from April 1, 1946, was given by Dr. T. R. Naravane, Chairman, presiding over a meeting of the Bombay Municipal Schools Committee.

EAST BENGAL

EAST BENGAL BOARD OF SECONDARY EDUCATION

"It is regretted that the Government of East Bengal have not yet been in a position to constitute the Board of Secondary Education for East Bengal. Only the President of the Board has been appointed. He has been carrying the necessary work with the help of the Secretary, Mr. A. Samad who acted as such under the old Dacca Board. This is certainly a very undesirable state of things. The sooner the Board is formed the better for the cause of education in East Bengal" writes 'The Teachers' Journal' editorially.

WEST BENGAL**QUESTIONNAIRE OF THE ADVISORY BOARD**

The Secretary to the Advisory Board of Secondary and Higher Education has issued a 40 point questionnaire to the Secondary Schools of West Bengal. The Executive Committee members of the Western Zone of A. B. T. A. met on the 4th January and discussed the issues raised and approved a memorandum to be submitted to the Advisory Committee. A. B. T. A. has generally proceeded on the line laid down by the Sargent Committee. It has suggested compulsory Basic Education upto 14 with provision for bifurcation of study at 11. Education of all children up to eleven must be compulsory and free and this should be craft centred, the craft being different according to the regional needs. After the completion of the Senior Stage, students may join either Academic or Technical High Schools or Trade Schools. In pursuance of the Sargent Scheme, the Executive has suggested the raising of the High School leaving age to 17 so that the present Intermediate course to a larger extent, may be included in the High School Curriculum. Students passing from this new type High Schools should be allowed to join either Medical and Engineering College or any other Vocational Institutions as well as the University Class. The State will have to render sufficient financial aid to schools to raise their standard and improve their staff and equipments. *(The Teachers' Journal)*

C. P.**PHYSICAL TRAINING FOR YOUTHS****ALTERNATIVE CENTRES IN ORISSA**

The Orissa Government has decided to provide alternative centres for physical training to those who had unwittingly joined the R. S. S.

Announcing this, an Orissa Government communique says that recent investigation into the activities of branches of the R. S. S. all over Orissa had shown

that most of the youths who joined it did so without any knowledge of the motive behind the leaders of the organisation. They had joined for the sake of acquiring physical fitness and the smartness of volunteer training.

The new organisation, the communique says, will be purely national in outlook and will readily meet the demands of the youths so far as physical culture and the spirit of service are concerned.

EAST - PUNJAB

The East Punjab University Camp College, New Delhi, will open on March 1.

Teaching will be provided up to the B. A. in almost all Arts subjects (Pass as well as Honours) excepting Music and Fine Arts. For M. A. arrangements have been made for the teaching of English, Psychology, Philosophy and Political Science. In other subjects M. A. teaching will be provided if there are sufficient number of students.

Those seeking admission should get in touch with the Principal of the College, Room No. 12, M. Block, Imperial Secretariat, New Delhi, on any working day between 10 a. m. and 1 p.m.

HYDERABAD**OSMANIA MEDICAL COLLEGE**

The buildings at Trimulgherry, about ten miles from Hyderabad, which were being used during the war as American and British military hospitals, will be utilised for housing the Osmania Medical College and Hospital, the premier Medical College and Hospital in the State, which will be shifted from their present site in the heart of the city, it is learnt.

The hospital in its new premises will have a capacity of 500 beds. A separate block will be constructed as an adjunct to the hospital for expansion of the X-ray and electrical treatment sections.

EDUCATION FOR DEMOCRACY**Sardar K. M. PANIKKAR'S ADVICE**

Under the auspices of the S. D. College Union, Sardar K. M. Panikkar, Prime Minister of Bikaner, addressed the students of the S. D. College and School recently at Alleppy.

To-day, Mr. Panikkar said, India was a free country and they were the free citizens of a free nation. But freedom could be achieved and maintained only by oral action. No country, could maintain its freedom or could actively participate in the blessings of freedom, unless there was a conscious purpose motivating every single person, or a large majority of persons, that freedom was worth having, worth fighting for and worth striving for. That consciousness could be kept only by the sense that they had a mission in this world, a mission to serve the good of humanity. The freedom won by the efforts of men whom Gandhiji led should not be lost by them. It should be enlarged and brought home to every citizen of the country.

Sardar Panikkar said that the society which he visualised for the future was a democratic society. If the doctrine was accepted the system of education would have to undergo a change. Education for democracy was a conception which had only now begun to dawn on the horizon. Considerable changes had taken place in the public School system in England and even the older Universities of Oxford and Cambridge had to adjust themselves to meet the growing demands suited to democracy. In India, unfortunately, owing to many reasons, education never had had the chance of reflecting the national mind in any aspect of its activity. It was only through one's own regional language that an education for democracy was possible. He said that he must not, however, be understood that he was decrying the importance of English. Considering all aspects there was no option but to accept English as the compulsory second language.

Education for democracy, Mr. Panikkar continued, involved not merely that knowledge should spread over wider field, but that it must go down to the lowest strata of society. But knowledge must be based on mental discipline and feeling of community without which all knowledge would become disintegrated. It was therefore essential to realise the basic fact that social integration and social discipline were the two fundamental factors which education had to build up. He was not one of those who believed that students should be completely isolated from the happenings outside their classes. Education as a social factor had to concern itself with incidents that occurred outside the four walls of the college or school, but while they were under tutelage they must be subject to the University rules and regulations which were carefully laid down.

There was a grave danger, the speaker said, not merely to the students of to-day, but to the future of the nation because an indisciplined student community meant an indisciplined nation which could not maintain the hard-won freedom. A nation was made great only by its individuals. He appealed to them to look forward to the future with a clear purpose so that they would be able to carry forward the torch of freedom for which Mahatmaji had laid down his life.

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Vocational Education in U. S. Training Methods to meet Modern Ends

American educators are adapting their vocational training methods to meet the increasing need of skill and knowledge demanded in a modern and progressively changing economic society. The field of vocational education in the United States now offers opportunities to acquire knowledge and master skills used in thousands of specialized occupations, including silk screen printing, neon lighting, television, helicopter transportation, and radar, to offer a few random examples.

The rise of new industries and the advance of technology and specialization in old industries create a standing challenge to American educators. It is their task to equip American workers, young and old, with the skills and knowledge demanded in a modern and progressively changing economic society.

In this continuing effort they require and receive, the co-operation of private individuals, farm and labor organizations, of commercial, industrial and agricultural enterprises, and of local, state and Federal Government officials. As a result, the field of vocational education in the United States now offers opportunities to acquire knowledge and master skills used in thousands of specialized occupations, including silk screen printing, neon lighting, bricklaying, and architectural sculpture, to offer a few random examples.

Vocational education is distinguished from other forms of American education by historical circumstance. Generally, the term applies to training in Agriculture, industry and trade, business and home economics. Instruction in these fields was considered originally to be suitable for students who were intended to work at routine tasks which required them to use their muscles rather than their minds. Today, however, educators do not consider that this idea

is valid, and there is a strong trend among them to broaden "vocational" training to include the basic moral, political and cultural training that is extended to pupils who study liberal arts in connection with their training for professional or executive responsibilities.

Actually American education has always been vocational in the sense that it prepared pupils for useful work. The Latin schools of colonial times aimed to prepare youth for theology, law and associated professions. The rise of academies coincided with the rise of commerce and agriculture in America, and these schools equipped pupils for navigation, land management, business and finance.

BEGINNINGS OF VOCATIONAL EDUCATION

So-called vocational education had its beginning when the traditional apprenticeship system, in which experienced workers trained young assistants, failed to train new employees fast enough to match the growing demands of American industry. Moreover, operation of many new machines required training which could be gained only in special schools. Therefore, business "colleges" were established, some by manufacturers, some by publishers of shorthand books, some by employers who needed trained workers, and some by experienced workers who established themselves as teachers.

A few labor organizations also departed from the traditional method of training apprentices and founded training centres for a few specialized crafts, such as mechanical typesetting. Professional groups established schools for lawyers, chemists, architects, doctors, and nurses.

An important development in this varied system of training American

workers, has been the increasing interest of public educational system in establishing free vocational training schools. Since 1918, enrolments in vocational schools, financed in part by the U. S. Government, have increased from 164,000 to 2,500,000. This figure is small when compared to the number taking vocational training courses in high (secondary) schools, not to mention those who study at home by means of mail courses or manuals of instruction in various trades and crafts.

By organizing conferences, directories, bibliographies, surveys, and standards of education, the U. S. Office of Education aims to co-ordinate the multiple activities in vocational education and to help meet anticipated greater demands in, for example, such new industries as television, helicopter transportation, radar, or antibiotics.

Far from confining vocational training to a minority who are not served by the conventional pattern of education, the present trend is to begin to prepare pupils for more or less specialized future vocations in all branches of the school system according to pupils' individual talents, preferences, and other qualifications.

Educators in the United States are acutely aware of the fact that, in a rapidly changing world, training methods must be adapted to meet not only only present but future needs. As expressed by Professor Elliott Smith of the Carnegie Institute of Technology: "Every day the problems change and the problems are increasing faster than our knowledge...We have to educate men not only for today but for ten years from now."

As a step in this direction, a conference of 125 leading educators in law, medicine, engineering, religion and business has been scheduled to meet in Pennsylvania in April, 1948, to consider means of adjusting professional education to deal with present and future problems, both in the specific and broad social sense.—U. S. I. S.

International School for Lake Success

Twenty-eight children from 10 nations are attending a nursery school on the United Nations interim headquarters site at Lake Success, New York. The school is the first unit of projected international school to provide instruction in all grades of pre-college study for children of U. N. Secretariat members.

Director of the school is Mrs. Lea Cowles, child specialist who has obtained leave of absence from the University of Alabama. She is assisted by two part-time teachers, one Haitian and the other Swiss-French, and by volunteer mothers, some of whom have their children in the school, and others who offer their time out of interest in the project.

Mrs. Aruna Asaf Ali at the Unesco

"The basic causes that take human beings to the brink of disaster are greed and the power lust of the few. Unless we can eradicate this primary defect in our socio-economic structure, I, for one, cannot foresee a world settling down to life where evil, untruth and unloveliness will cease to influence men", said Mrs. Aruna Asaf Ali, a member of the Indian Delegation, in her address to the plenary session of the UNESCO General Conference at Mexico City.

"As one reads the Director-General's report, one cannot help admiring the outlines of a design for peace which is to unfold itself gradually through international collaboration in the fields of education, science and culture. The design is, however, too complicated and elaborate and its completion will take longer than humanity can afford to wait. A crisis will overtake us unless we make haste and war will win the race, not the UNESCO.

Correspondence

Physical Culture Activities

A meeting of the children's Sub-committee of the U. P. Council of Physical culture is going to be held on the 21st instant, to discuss ways and means of promoting the spread of children's physical culture and play-grounds movement in these provinces. I have sent the following suggestions for consideration by the Sub-committee.

Concrete suggestions on these items and others are invited from those interested in child welfare.

1. Detailed graded courses in physical exercises and games for children should be framed and published.

2. All play activities should be correlated with cultural and social activities.

A booklet containing recitations, songs, dialogues suitable for children should be published for the guidance of workers.

3. An illustrated pamphlet containing description and sketches of outdoor play and indoor play, apparatuses and estimates of a model children's play ground should be published.

4. Definite standards of the size and nature of playgrounds within a specified area should be laid down on the lines of those recognized by the U. S. A. Government. e. g.

1. Every child should have two hours of organized play outside of school hours every day and thirty minutes for play and physical education per day in the schools.

2. Play grounds should be located within a radius of one-fourth mile for children under six, one half-mile for children over six, and baseball fields should be located within a radius of one mile.

3. In case of playground space for every 600 children is the smallest possible space which should be provided; and the same playground must be used for little children and for older boys and girls, the space should be divided.

Book-Reviews

TEXT-BOOK OF ZOOLOGY (Telugu) by R. V. Seshaiya, M. A.—Published by Andhra University, Waltair 1945. Pp. 381—Price Rs. 5-8-0.

The agitation for imparting instruction through the mother-tongue is gaining ground not only in respect of secondary schools but also of colleges and universities. Opponents of the change have often pointed out that unless suitable text-books become available the change should not be brought about. It is with a view to meet this criticism that some years ago the Andhra University undertook to have text-books written in Telugu for the use of Intermediate students and this Text-book of Zoology is the outcome of that enterprise. Mr. Seshaiya the author is an experienced professor of zoology and a master of the subject. In writing this book he has closely followed the syllabus in zoology for the Intermediate examination. The work is thorough. He writes in Telugu with ease and readers will find no difficulty whatever in understanding the book. His rendering of technical terms is happy. He has appended a glossary of technical terms with Telugu equivalents and this considerably enhances the value of the book. It is a model of what a text-book should be.

—M. V. R.

4. Every play-ground should have a director in general charge, and play leaders should be sufficient in number so that no one person will have more than seventy-five children under supervision at any one time.

5. The Govt. should insist that all school buildings should be so constructed as to reserve a fixed open space for play.

6. Provision should be made for supply of milk for children and standards of balanced diet for Indian children should be laid down and prepared.

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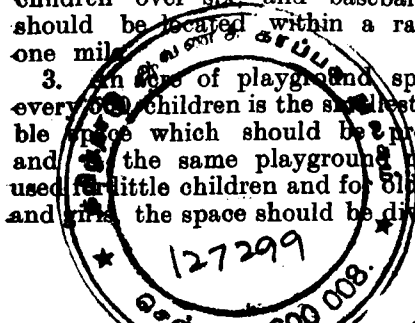
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