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CONTENTS

	PAGE
Education for a Free India—N. Kuppaswami Aiyengar, M.A., L.T. ...	29
The Duty of Teachers—V. S. Venkatanarayana, M.A., B.E.D. ...	32
"Co-education"—R. Srinivasa Iyengar ...	34
Dissatisfied Teachers—Elizabeth Driscoll ...	36
Vocational Education—C. Ranganatha Aiyengar, M.A., L.T. ...	39
The World Organisation of the Teaching Profession ...	41
The XXIII All India Educational Conference, Rewa ...	42
Education in the Madras Legislature—(December) ...	43
News and Views from Far and Near ...	46
Thoughts on Current Events—'Thinker' ...	50
From Our Associations ...	52
Our Book-Shelf ...	56
The Secretary's Letter ...	57
Letters to the Editor ...	58
Editorial ...	61

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THE SOUTH INDIAN TEACHER

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No. 2

EDUCATION FOR A FREE INDIA *

N. KUPPUSWAMI AIYENGAR, M.A., L.T.

The political freedom that we have now got should not be used to substitute a brown bureaucracy for a white bureaucracy. It must be used to transform the present social order based on competition and exploitation into a new social order based on co-operation and justice. It should aim at economic and social democracy.

Education is the only means known to mankind to inculcate in the minds of the people the ideals and practices that are necessary for the achievement of any aim.

Economic democracy means in the words of Gandhiji that there are to be no drag and parasites, whether rich or poor. Every one should be a worker who will look upon all kinds of useful work including manual labour even scavenging, as honourable, and who will be both able and willing to stand on their own feet.

In a perfectly democratic social order there should be no class or caste superiority or inferiority. Education should bring about an equalisation of status between the son of an agriculturist, of a minister and of an industrial magnate.

Experience all over the world proves that equality of status can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational educa-

tion to another. As early as 1652, Terrard Winstanly taught:

"That there should be no special class of children brought up to book learning only. For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning".

Even Englishmen have begun to recognise this. Lord Percy, in his book, 'Education at the Cross Roads,' acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that.

"No system of education can be satisfactory if one section of pupils is to be led, even sub-consciously, to assume an air of superiority over other sections."

And that the remedy is, that all pupils, rich or poor, rural or urban, be educated together in the same kind of schools. Years ago Ruskin said:

"Every one from the king's son downwards, should learn to do something finely and thoroughly with his hands."

Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

* Paper read at the Open Session of the XXIII All India Educational Conference at Rewa on 30-12-47.

This is the reason why, to the question, "What kind of education would be recommended for the urban population?" Gandhiji replied "The same kind though the crafts may differ."

This ideal of "equal status" is not new to the educational world. The Spens report on Educational Reconstruction in England, devotes a considerable amount of space to this question. It postulates that the removal of the inequality is the very foundation of education for democracy. But at a discussion on his report which took place in Manchester some time ago, "the discussion concentrated on the question of how within the framework of a system endeavouring to give post primary education of equal quality to all children, it can be made possible to meet the special needs of the different types." And they could not come to any definite conclusion. The main obstacle was that the governing classes in England could not bring themselves to accept the solution that their sons should get exactly the same kind of education as the sons of the peasantry or the working classes during the formative period of the pupils. Class consciousness in England is stronger than caste consciousness in India. Preparatory Schools and Public Schools for the classes and Elementary Schools and Municipal or other High Schools for the masses have been the rule.

It is of this system that Mr. Morrison, the present Home Secretary in England said:

"Hitherto English education had been too much stratified into social grades and had at an early stage segregated the youths giving them a narrow class outlook and forcing them to associate almost entirely with those of similar gifts to their own. This class outlook in education must go." The present Labour Govt. in England has made it go. But the Sargent scheme seeks to introduce this discredited system into India by a method which is unknown in any part of the world camouflaged by fine words like aptitude, fitness and economics of education.

I refer to the bifurcation at 11 by means of an examination. But there is no doubt about the fact, that both on psychological and social considerations, the first consequence of our accepting the equality-of-status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

One system for all does not mean the same thing for all and at all stages. Until the pupil attains discretion to think and act for himself, the education must be identically the same. Afterwards, each may be allowed to take courses according to his own abilities and aptitudes. But in an education for democracy based on a co-operative basis, there is no place for diverting pupils forcefully to separate schools at the age of 11 or even 18 and thus create inferiority and superiority complexes in the minds of the pupils. It is these superiority and inferiority complexes that provoke class wars.

At the same time how to give different kinds of education to pupils of different abilities and aptitudes without creating these inferiority and superiority complexes, is a problem. It is not an easy problem to be solved. But we claim that the scheme of the A. I. F. of Ed. Associations is a fair solution of the problem.

I shall give the salient points of that scheme:

1. The scheme aims at ensuring for every individual a maximum possible general cultural education and a preparation for occupational life, labour and hand work forming an essential part of general cultural education at every stage as far as possible.

2. The scheme consists of four stages:— (1) Pre-School, (2) Basic (3) Secondary, and (4) University.

The Pre-School stage is for children below six or seven years of age.

The Basic Education stage is for all children between the ages of six and thirteen years or seven and fourteen years.

The subjects of the Basic school course should be more or less, the same as those indicated in the Zakir Hussain Committee's report, with such modifications as local conditions may render necessary, being included as a subject of study from Standard V onwards as recommended therein.

The method of instruction at the Basic stage should be that of education, as far as possible, through purposeful creative activities related to local occupations, industries, arts and crafts.

The Secondary stage is to be of 3 years' duration till the age of 17 for those who have completed the Basic Education course.

It should consist of parallel alternative courses, partly general or cultural and partly practical or vocational.

About half the school time shall be assigned to general education and about half to craft or vocational education throughout the school courses.

The medium of instruction shall be the regional language of the pupils at the Basic and Secondary stages, and as early as possible, also at the University stage.

Adequate arrangements shall be made for providing guidance to pupils in choosing their Secondary school course.

Change from one alternative Secondary course to another may be permitted at any time during the Secondary stage, provided the requisite fitness to enter another course is attained.

The University stage shall be divided into (1) Under-graduate and (2) Post-graduate stages (the first of three years).

The Under-graduate stage shall include (1) Arts Courses, (2) Science Courses, (3) Commercial Courses, (4) Technical Courses, (5) Home Economic Courses, and (7) Education Courses for Teachers, leading to the first Degree.

The Post-graduate stage shall provide for advanced work and research.

At the end of each school stage there shall be internal school examinations leading to a Basic or Primary School Leaving Certificate, or a Secondary School Leaving Certificate, awarded on the basis of the pupils' school record and performance at the examination.

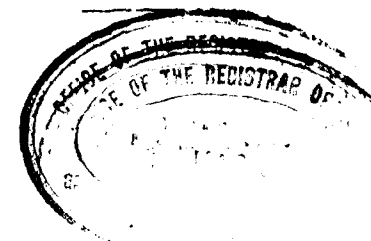
The Secondary School Leaving Certificate awarded at the end of the different alternative Secondary School courses provided for in the scheme shall bear the same value for purposes of employment in public services and for further study at the University.

Persons holding the Secondary School Leaving Certificate shall be considered eligible for admission straightaway to the Under-graduate University courses corresponding to the Secondary School courses chosen by them at the Secondary School stage, unless otherwise desired by the candidates for admission to the University. In the latter case, their eligibility for admission to a different course shall be left to be determined by the Principal of the College in which they seek admission.

Adequate provision for continued education shall be made at the end of the Basic or Primary stage for such pupils as desire further education by means of continuation School or Classes according to their needs.

Adequate provision shall also be made for further Primary, Secondary or University education of adults seeking it according to their needs.

I venture to say that this scheme would not only satisfy the main principles of Education for a Democracy and those of modern Educational Psychology but also keep out any form of undesirable "Bolshevism."



THE DUTY OF TEACHERS

V. S. VENKATANARAYANA, M.A., B.ED.

Secretary, Nellore District Teachers' Guild

No other topic is so endearing to the heart of Prof. M. S. Sabhesan, the beloved President of our South India Teachers' Union, as the question of organisation of the teachers of the province. He has been sweating for it all along and today if the voice of the teacher is felt in the Education Department of the Government albeit to the tiniest degree it is all his handiwork.

These are days of collective action. The voice of a lone man can never have any influence whatsoever in any walk of life. A person cannot be aloof from the on-rushing tide of modern lines of action and behaviour. He will be drawn into the current and go the way all the currents go. That is why organisations have come up and there is none at present who has not some organisational affiliation or other. It is no wonder that we find mushroom organisations in all branches of life. We have the Vakil Clerks' Association, the Hotel Workers' Union, The Rickshawpullers' Union, and such the like. All these show the trend of the modern times. Even Government servants could gather together and press their claims upon the Government. We know how difficult it is to collect together the subordinate staff of any institution—more so in the case of Government institutions. Such being the case, will it not be possible to rally together all the teachers into one organisation although their very blood is injected with passivism, subjection and helplessness? We must have the required mental fulcrum.

Vigorous propaganda is necessary for creating that attitude of mind among the teachers. Teachers at present are in an extremely pathological state in which they are incapable of any cogent action. They are hesitant. They have become used to being down-trodden. If small mercies like the recent revision of salaries made by the Government are

shown they pass into a passive state and hibernate. They have not yet realised the value of organisational strength.

They have not yet acknowledged that whatever concession has been shown to them by the Government has been only due to the persistent efforts of the premier professional organisation of the province, namely, the South India Teachers' Union—a tactful institution achieving grand results through negotiation and appeal to reason. It is the sacred duty of one and all of our profession to support the Union in all its branches of activity. All teachers must man the Union first. By doing so, the Union gets the authority necessary to speak in their behalf. Even though only a very small percentage of teachers are affiliated to the Union, it has been able to prevail upon the Government to improve the lot of teachers. The benefits derived through its good offices have not been acknowledged by the very teachers whom it served and whom it represented.

Can any one forget that teachers irrespective of the managements they serve are enabled to receive dearness allowance at Government rates? Has not the Government recognised at least in principle the justice of equal salaries being paid to teachers in aided institutions and those in Government institutions by allowing such of the managements that are in a position to pay at Government rates to do so? Has not the agreement form between the teachers and the managements been revised much to the advantage of the former? These things must be taken note of by every member of the profession. More could have been done if only the organisation had been strengthened by whole-hearted support of every teacher in the province. In spite of the fact that their lot has been bettered only through the efforts of the South India Teachers'

Union, how many have shown their gratitude to it? Had the members given at least one rupee each from their dearness allowance once only, the Union could have been the richer by thousands. It could have had financial resources to rely upon for its activity. That has not been done. Even subscriptions to the Union are not sent properly. Appeals to do certain planned things are not heeded.

If this sort of apathy were to continue for long on the part of the teachers, they will be only weakening their Union and consequently their own strength. All teachers whether they are elementary school teachers or high school teachers or college lecturers must join the Union forthwith and strengthen it. The Union must have all out support from them. If in America today the teachers make their presence felt it is because they have accredited professional organisations which speak for them. If we have similar organisational strength, we can make the Government realise we are a power to reckon with and then they shall certainly act in our favour and concede our demands. Otherwise it is mere talking in the air and our grievances can never at all be redressed. The strike resolution carried by a narrow majority in the conference of May, 1947 at Madras and the subsequent events are a pointer to the fact. There was no proper response from constituent associations for required data. It was only because of

this cardinal weakness in our organisation that Prof. Sabhesan was mightily against such a frivolity. His clear lead on the occasion is a matter of pride and admiration to the Union and all the well-wishers of the teaching profession. Without all the members of the profession being unanimous in the course of action without their being animated by a singleness of purpose how is any collective action possible? How can we bend the Government in our favour?

It is Herculean task to rouse our fraternity which is at present in lulled sleep as a result of the little morsel thrown by the Government. But one should not be discouraged. Let all of us join together to infuse fresh blood into these drooping friends and bring them into the fold. The Union must have sound finances in order to do so. This can be secured provided the teachers have the will. Let each teacher send one rupee from out of the dearness allowance. Let each teacher make it his sacred duty to join the South India Teachers' Union Protection Fund. By doing so he will be contributing to the organisational strength of the Union financially. Let each association be affiliated to the Union and pledge itself to co-operate with its work and carry out its behest without any sort of wavering. Then we will have discharged our duty to the Union and consequently to Prof. Sabhesan who is the Union personified.

OBITUARY

Sri K. Venkataswami, B.A., B. Ed., Mathematics Assistant, Municipal High School, Kurnool, aged about 40, died on 19-1-48 at Kurnool (by committing suicide, due to mental worries) leaving his widow and three young sons to bemoan his death. He was connected with the Municipal High School for 14 years and was noted for his devotion to duty and enthusiasm for teaching Mathematics. He was popular among the staff, and pupils of the school, and his untimely, sudden and tragic death is an irreparable loss to the institution. He held 4 units in the S. I. T. U. P. Fund, his nominee being his wife. The school was closed in his memory on 19-1-48.

21-1-48.

K. N. PASUPATHI, B.A., L.T.

Secretary, Kurnool Dt. Teachers' Guild

R. SRINIVASA IYENGAR,

Headmaster, Sarva Jana High School, Poompuh.

"Harijan" of 9th November, 1947 has published the proceedings of the Hindustani Talimi Sangh held at Patna on the 22nd and 23rd of April, 1947, at which Gandhiji is reported to have poured out his soul to the members, on the New Education. At this Conference the Minister for Education for Madras expressed his opinion that the "co-education policy of the Talimi Sangh was not suitable to Madras." He had no objection to co-education among children and among grown-ups, when they knew their own minds. But he was not in favour of co-education at the impressionable age of 15 or 16 when most of the girls come to training schools.

Actuated by these views, the Madras Government issued a G.O. in May 1947. "Boys above 12 years of age shall not be admitted into girls' schools. Boys who are reading in girls' schools shall be required to withdraw from these girls' schools on their reaching the age of 12 or at the end of the school year immediately following their twelfth birthday at the option of the parents or guardians. But in no case shall boys be permitted to study in the upper forms of any girls' school." A separate girls' school must develop a tone and atmosphere of its own, and should not suffer educationally from the intrusion of boys at any stage.

A sound decision

The same G.O. lays down that "girls may be admitted into boys' schools in areas and in towns where there are no girls' schools in which case the management should first make adequate arrangements for the necessary conveniences, and should appoint women teachers where possible, wherever there is an appreciable enrolment of girls. Co-education in Madras province has not been due to a matter of policy conceived and enforced by the Government. It has been the outcome of necessity, and growth without planning. Thanks to the Sarada Act, parents thought it advisable to educate their daughters as long as they could; and in about a decade, several boys' institutions showed enough enrolment of girls. The Govern-

ment are to be congratulated upon the recognition of the existing circumstances, and upon their decision not to interfere with the present position in this matter.

A third part of the G.O. lays down that in areas and towns where there are girls' high schools with sufficient facilities, admission of girls into boys' schools should be restricted with a view (1) to avoiding rivalry between the two sets of institutions (2) avoiding co-education in the high school stages, i.e., from IV to VI Forms (3) preventing as far as possible the admission of grown-up girls in boys' schools, and (4) securing the girls the fullest benefits of education in girls' high schools. The second object of restriction reveals the policy of the Government with regard to co-education. The Madras Education Minister has also expressed his great anxiety to encourage separate girls' high schools, wherever people would start them, and cited the opinion that research has proved the unsoundness of co-education. He instanced the case of Russia.

Apart from research on sex-differences, the problem of co-education has to be studied from various standpoints. The attitudes of students in co-educational institutions, of boys and girls separately with regard to co-education, and of teachers, too, should be noted and assessed. Prof. Valentine, in 'Year Book of Education for 1936' observes that in an experimental study with students educated in co-educational institutions, only seven out of 72 students were against co-education. Frank Moreton, in 'The British Journal of Educational Psychology' remarks that the general attitude was strongly in favour of co-education. Statistics taken with reference to the old scholars of co-educational institutions also reveal a favourable attitude to co-education. We cannot say how far these opinions are sufficient guide for us to form dogmatic views. It is stated that the ex-pupils of co-educational institutions strongly expressed the opinion that their schooling had helped them in their relations with

their other sex, and that the ex-pupils of single-sex schools were of the opinion that their education had been a hindrance to them in their relations with the other sex. Again, persons who could speak with authority on the Russian happenings say that Russia adopted co-education on educational grounds, and abandoned it on military grounds.

Again, it would be interesting to note the important conclusions reached by researches on "sex differences" and published in 'The British Journal of Educational Psychology.' Real sex differences might be due to environment rather than to native endowment. Individual differences within each sex are greater than differences between the sexes. Physically and mentally human beings are a mixture of both the sexes. No man is completely 'male', and no woman completely 'female'. The sex difference is not appreciable, in general intelligence. The latest research seems to establish the fact that there do not appear to be strong grounds for segregating the two sexes in different schools. It does not seem to be fair to cite research as sufficient ground for running a movement against co-education.

As regards the risk involved, we in India attach great importance to sex-morality. Parents and teachers who are not prepared to take any risk should not embark on the experiment of co-education. It is dangerous to have on the staff of a co-educational school persons who are strongly against co-education. Even a single teacher holding such views is enough to spoil the atmosphere. It is no good saying that sex-immorality is not the only immorality to be guarded against. Persons in responsible charge of co-educational institutions should be on the alert every moment, and should not get panicky if accidents are reported to have taken place, and should have ample powers to deal with situations as they arise, discreetly. Gandhiji replied to Sri Avinashilingam Chettiyar, "I should allow my children to run the risk. We shall have to rid ourselves of this sex mentality. If some accidents do take place, we should not be frightened by them. They would take place anywhere. Although I speak thus

boldly, I am not unaware of the attendant risks. As responsible Minister, you should think for yourself and act accordingly." The risks would be less if the institution is of manageable strength, and if the atmosphere generated by the personality moulding the institution is congenial.

Considering the great progress attained by women in all walks of life in our country during the last two decades, it seems to me to be unwise on the part of men to work against co-education. A woman is today the Governor of a province; a woman is a member of the Indian Cabinet. These privileged positions Indian ladies have won by virtue of the sacrifices they made in the cause of country's freedom. Netaji Bose has demonstrated to the world how Indian girls could acquit themselves creditably even in modern warfare. This example is being followed by the brave and beautiful women of Kashmir. Thousands of ladies are now employed in offices, schools, hospitals, factories and various other establishments. Women no less than men shape the policy of political parties, and of labour in industrial organisations. The entire atmosphere in Indian society is changing rapidly. A woman leads the Indian delegation at the United Nations' Assembly. Under these circumstances, it seems to me unwise to legislate by an executive fiat against girls studying in boys' schools. There is danger in boys being educated like Rishyasringars in the present-day modern conditions, though I admit that there is virtue, to a certain extent, in girls being educated in separate institutions for themselves. Co-education should instil feeling of equality between the two sexes, sense of refinement and politeness, and offer training for work on equal terms in the various spheres of activity in after-life.

Let me conclude with the wise observations of the eminent patriot and educationist, the late Lala Lajpat Rai, in his book on "The Problem of National Education in India" on this topic. "Our boys and girls must not be

(Continued on Page 40)

DISSATISFIED TEACHERS

BY ELIZABETH DRISCOLL.

Psychologists who have studied strikes in industry have discovered that workers strike because they are unhappy. Wages and hours are the surface complaints, but deep down there is rebellion against becoming a mere cog in a giant machine. There is frustration, a basic loss of self-esteem which follows devitalization of one's work in life.

What has fostered the strike psychology to the breaking point of open rebellion among teachers? One should not underestimate the low salaries and high living costs; but there are deeper grievances that better salaries won't touch. I say this as a former teacher still in contact with many other teachers. I find deep dissatisfaction among teachers that is not attributable to the salary question, for in our state they are well paid and have other economic advantages.

Here are their principal complaints as they have given them to me.

"Teaching has become too unbearably hard, with all the demands that are made on teachers."

"Parents don't want their children trained. They only want them out of the way."

"We have been robbed of authority at a time when impudence and insolence are at an all-time high."

"We have been put on the defensive in our own classrooms."

"If something isn't done soon to check youth, I fear the destruction of our civilization."

"The school system is chaotic."

"Teaching is suffering from 'the curse of Columbia.'"

This last complaint embodies the explanation for the other complaints. "The curse of Columbia" is the teachers' sobriquet for the educational

philosophy of John Dewey, that has been fostered chiefly by teachers' college of Columbia university. It has filtered down through most of our teacher-training courses until it now dominates most of our public-school system, especially in big cities.

"Find out for yourself" is the keynote of the Dewey philosophy which holds that only change is certain and that there is no absolute truth. It claims that all the child needs to attain full perfection and development is an ideal environment where he can continually experiment and solve to his own satisfaction problems of his own choosing. Cutting loose from tradition, and owing loyalty to none of the institutions of the past, each child is to start with a new world of his own, to make of it what he will.

The development of habit of critical thinking is the goal of this scheme of education. The Dewey philosophers tell us that it is not important whether the solutions to the problems raised are wise or foolish, right or wrong. Only the growth of a critical attitude in the child is important. Everything, existing codes of ethics, the social and economic order, institutions, not excluding the church, school and family, is to be held up to questioning. No matter that the questioners have no experience nor other basis for comparison; they undertake critical thinking on whatever they choose, with blithe self-confidence. As it is natural to youth to rebel against the established order, it is understandable that they take to this experience with alacrity.

In this new order, the teacher is intended to lose her old function of authority. She is now the provider of experiences to stimulate students to solve the problems which the experiences raise. She does not teach in the

traditional meaning of the word. She is to serve, not to direct, Dewey disciples tell you. If she is a faithful follower of Dewey, she must never, never say what is right and wrong. The professor of a class in educational philosophy in a well-known teachers' college told his class of cadet teachers that he promptly took his 9-year old out of a school where the teacher told her pupils what was right and wrong. "You must never do that," he warned them, inconsistently.

There are to be no basic principles to guide the boy or girl experimenters to truth. Each is a law unto himself in deciding what is true or untrue. One opinion is as good as another in the Dewey scheme, the teacher's opinion no more valuable than any other.

It is easy to imagine the effect of this philosophy on children. At first there is utter bewilderment at the abdication of authority by those from whom they expect expert leadership; then deep confusion of mind as to what is right and wrong, resulting in a conclusion that there is no right and wrong, only a difference of opinion. Then follows for the child the heady experience of being on his own at 8, 10 or 12 years of age, inevitably developing an exaggerated opinion of his own infallibility until his ego is inflated beyond possibility of submission.

Rebellion against home, school, state, and all constitutional and moral authority is the logical, inevitable outcome in all too many cases. The criterion for solution of a moral question in this philosophy of education is not divine law, for Dewey does not admit God in his system; it is the greatest good to the greatest number. Imagine that holding up when youth is sorely tempted!

This rebellion has not been unexpected. Kilpatrick, Dewey's leading disciple, predicted the family phase of it with accuracy in his essay, **TENDENCIES IN EDUCATIONAL PHILOSOPHY**. He wrote, "Of existing institutions, the deepest-rooted perhaps of all, the family, is thus called to the

bar to answer the charge of hindering efficiency, of obstructing progress, and of failing to respect the right of the child to become an independent, thinking person." Small wonder that we have a juvenile-delinquency problem.

Few public schools can set up an ideal Dewey school, for it would be too expensive to provide for all the required experimentation, but there are schools that do, and the remainder are being slowly moved in that direction. And neither are all teachers aware of the Dewey influence, but the effects are in their lives just the same, for the centre of authority has definitely shifted from teacher to pupil, and the spirit of public-school education as evidenced in studies, methods, and often in textbooks, is motivated by the Dewey philosophy.

Losing her leadership to her pupils, the teacher has lost esteem, even in her own eyes. Her work like that of discontented strikers all over the land, has been devitalized and has lost its significance for her. She is frustrated, deeply dissatisfied.

To further harass teachers, restrictive laws seriously hamper them in discipline. Even the kindergarten child knows his school law. He tells his teacher when he misbehaves, "You can't do anything to me." The older pupils, kept after school for correction, insolently watch the clock for the passage of the hour's limit which the law sets for detention after school so that they can walk out with the law on their side and teacher on the defensive. Not so many years ago, when Johnny received a few slaps on the palms from the teacher's strap, he received similar treatment from dad when he got home. Today's Johnny accompanies dad to a lawyer's office to start suit against the teacher who administers punishment. Many teachers and school administrators now have the additional expense of carrying liability insurance to meet such eventualities. Others become critical and indifferent about correcting children. "Why should we worry?" they say, "No one else does."

Besides the rejection of their authority which is implied in the Dewey philosophy, the teachers are now further plagued by the experimental phase of this system. Their working hours are prolonged far into the night, as they must continually gather new materials from many different sources to submit to the testing of their students. Add to this the ever-present chore of correcting papers, and making charts and other records, and you begin to appreciate the dissatisfaction of teachers as they use up all their reserves of energy and face week ends and vacations in a state of exhaustion which precludes further study and reading, or even, in many instances, recreation.

The Dewey philosophy has had wide influence in America. It came originally from Jean Jacques Rousseau, called "the father of the French Revolution." His was no well-thought-out system of philosophy. His method was to throw out all existing institutions and start over, hoping thereby to reach truth.

John Dewey adapted Rousseau's philosophy to American education about the turn of the century. We are now seeing its effects in the lives of the first generation of parents educated under its influence.

One of its effects is a levelling down of those once held in high esteem. The teacher was one of these. When America was more spiritually minded than she is to-day, the teacher's high position in the community was the chief attraction for many intelligent, cultured young people who chose that profession over better-paid ones. It was the opportunity to influence other lives, to help youth accomplish great things for their country and their fellow men, that attracted teachers.

Good teaching is not a science; it is an art. It requires a delicate awareness, an almost intuitive perception of talents

and latent possibilities in the lives of others coupled with a deftness in handling that will draw out such gifts and bring them to full flower. As with all arts, the greatest compensation for teaching is spiritual. It lies in the personal satisfaction of the artist-teacher and in the inspiration and influence teaching brings to the lives of others. The art of teaching does not thrive under shackles.

If we are to satisfy our dissatisfied teachers, we must do more than raise salaries. We must examine the basic philosophy that directs our school system and see wherein it is a source of dissatisfaction. We must see if it has upset the fundamental order and balance of our school system. We must review our school laws and see if we are giving the teachers heavy responsibilities without sufficient authority to carry them.

We must hold parents to account for the character-training and conduct of their own children and not expect the teachers to perform miracles on a job not rightfully theirs at all. We must ask ourselves if we are giving the teachers a chance to achieve the satisfaction of realizable accomplishment in their work, or if we have burdened them with an impossible job by putting on them every task that no one else wishes to do, from teaching Junior to wash his teeth to keeping the city park clean.

Hampered by an underlying educational philosophy that rests on false premises, teachers cannot turn out ideal citizens. They cannot turn out ideal citizens, when unaided by home, church and community. That they have done as well as they have under the difficult conditions they have endured so long is a tribute of the highest order to the selfless devotion and consummate skill of America's teachers.

(Catholic Digest: Oct. 1947.)

VOCATIONAL EDUCATION

C. RANGANATHA AYYENGAR, M.A., L.T.

(Presidential address delivered at the Vocational Education Section Meeting of the XXIII All India Educational Conference, Rewa on 30-12-47).

In the broadest sense, vocational education is the education of an individual in the vocation or occupation which he is found fit to take up as the result of study of his aptitudes or skill he has acquired or manifested during his pre-vocational experience. Every human being has to engage himself in some vocation to preserve his existence both for himself and for the society or the community amidst which he lives. Education in our country has so far been predominantly along certain traditional tracks leading to employment in offices or learned professions as lawyers, doctors, teachers, etc. This has resulted in large unemployment of educated people whom no other vocation is found to suit. We have therefore begun to think and plan seriously for a system of education in which every person will have an opportunity to fit himself for a vocation. Such a system of education naturally envisages the relationship of the varied courses to the needs, both industrial and agricultural, of the country, apart from other various specialised services to the society. A big free country like ours (India) has immense possibilities of industrial expansion and trade with other countries and can easily take her place in the new civilization in the front rank along with Britain, U.S.A. and Russia. To enable this position to be secured, it is our duty, as educators of the young, to study and prepare the youth of our country for the several occupations for which the country provides opportunities and to which they are found suited. Hence it is that, even from the very beginning as a child, a person has to be carefully observed, properly guided and finally directed into that course of education which will fit him to his occupation. Modern trends in education take note of this principle, and schools, whether

elementary or secondary, have to provide for this. Advanced countries like America, England and Australia provide in their system of elementary and secondary education, facilities for vocational guidance of children, so that after long and systematic recorded observations, a child is led into a pre-vocational course for which he or she has aptitude and a further specialised course at the end of which one usually becomes eligible to find some employment.

Our objective should be that no individual remains unemployed. This objective should include both normal and abnormal children and physical defectives. The swing is therefore from the hitherto traditional purely cultural (mental) type of education to the vocational cum cultural type. In the zeal for reform there is likelihood of the danger of a complete swing to purely vocational education after a few years of the study of the three R's in the primary school. A purely vocational training is apt to bring in its wake all the evils of the present day material world which we witness in the highly industrialised countries. Throughout the vocational course there should be a cultural side which should include arrangement for either the imparting of moral and religious instruction or creation of an atmosphere of religion, though there is sure to be in any scheme of sound education good cultural foundation in the first few years, at least till the age of 14.

In our country vocational education in the past was of the traditional type under which children of a particular community or calling inherited the vocational tendencies of their parents and lived and moved in surroundings which gave them opportunities of apprenticeship from very early age. Generally this was a successful system and every person, workman and artisan, was able to find work in his village and contribute to village welfare and self-

sufficiency and unity. There was a spiritual background for this system of education and a cultural education based on traditions. Of course there were misfits—children who had not the aptitude for the calling of their community. If provision had only been made for suitable education for children and their diversion to vocations for which they had aptitudes, our ancient system would have remained intact. But with the upsetting of the whole economic life of the social order consequent on the attractions provided by the present system of education, in the shape of appointments in Government services and firms, village artisans have been tempted away from their villages into towns and cities and their children too have taken to education for soft-collar jobs. Life in the village has become

very difficult and the intelligentsia and other people excepting agriculturists have fled to towns. Today we witness over-crowding in towns and cities out of all proportion to their capacity to accommodate them.

Our future plan of education in Free India should be with a view to restoring village life and retaining its people as far as possible within the village itself. Every person, as was first indicated, should have a vocation. The discharge of his duties in the carrying on of his vocation is the sacred task of every one as enjoined in the Gita and that is the only way by which man can fulfil his divine mission on earth. Let us therefore contribute, as educators, to such a system of education which alone, I think, will bring peace and happiness in the world.

(Continued from Page 35)

brought up in hot-houses. They should be brought up in the midst of the society of which they are to be members. They should form habits and learn manners which will enable them to rise to every emergency. They should learn to rise above temptations and not shun them. They must learn their social obligations when in their teens. To segregate them at such a time is to deprive them of the greatest and the best opportunity of their lives. To let boys and girls grow in isolation, ignorant of the conditions of actual life, innocent of its social amenities, with no experience of the sudden demands and emergencies of group life, is to deprive them of the most valuable element in their education. We do not want to convert boys and girls into authorities and ascetics. They should have every opportunity of seeing life, moving in life. Instead of keeping the sexes separate, we should bring them together. In my judgment,

greater harm is done by keeping them apart than by bringing them together. I know I am treading on delicate ground. Prejudice and sentiment, accumulated by centuries of restricted life, is all against it. It is my desire to impress upon my countrymen, with all the earnestness I possess and with all the emphasis I can lay, the absolute desirability of giving up the antiquated idea of bringing up boys and girls in an atmosphere of isolation."

If Lala Lajpat Rai had made these valuable pronouncements from New York in 1920, before the Indian Women's Movement had been born, in the interests of our country's progress, they are gems of wisdom not to be ignored, but apposite to the tremendous phenomenal advancement of our women in every one of our nation-building activities and movements.

THE WORLD ORGANIZATION OF THE TEACHING PROFESSION

(Constitution as finally approved at Glasgow on 9th August 1947)

The following additions and deletions and modifications have been made to the draft constitution published in the South Indian Teacher, June 1947, page 157:—

ARTICLE II—For 'among recognised organizations of teachers', substitute 'within the teaching profession.'

ARTICLE III—In 3 (b), after 'society', add 'existing primarily'.

In 4, for 'individual', read 'Associate', and add the following as the second para.

•Applications for associate membership shall require approval by a full national member of the country in which the applicant is located and endorsement by the Executive Committee of the World Organization of the Teaching Profession.'

ARTICLE VI—At the end of 1, 'add' In the event of the number of nominations being less than the number of vacancies, the President shall, at the Annual Meeting, appoint a nominating Committee to submit names for consideration by the Delegate Assembly.'

In 4, for 'Association', read 'Organization.'

In 9, add the following sentence at the end: The President shall not be eligible to serve for more than two consecutive terms.

ARTICLE VII—Omit the word 'paid'.

ARTICLE IX—Omit the first para, 'before 1. In 1, for 'such', substitute full national.'

ARTICLE X—In 5, for 'individual', read 'associate'. In 7, add the following after 'currency': 'and shall be paid either in that currency or at the prevailing rate of exchange, in the currency of the country in which the member is located'.

Omit the chapter 'Document on transitional arrangements' and add the following':

ARTICLE XI—Amendment of constitution's.

Notices of motion to alter the constitution must be submitted in writing to the Secretary-General not less than 90 days before the opening date of the Delegate Assembly. These amendments shall be submitted to the Delegate Assembly, and shall be declared carried if supported by not less than two-thirds of the total votes cast in accordance with Article IX of the constitution.

BYE LAWS

I.—Delegate Assembly

1. Organization entitled to have delegates in the Delegate Assembly shall furnish the Secretary-General, not later than the first day of the annual meeting, with the names of delegates appointed to attend. The Secretary-General shall issue each such delegate a credential certifying that he has been named by a member organization to serve as a delegate. These certifications, together with the letters informing the Secretary-General of the appointment of the delegates, shall be reviewed by the Credential Committee, when appointed, together with such relevant information as may be obtained from the records of the Organization.

2. The meeting of the Delegate Assembly for the election of members of the Executive Committee shall be held two days before the last day of its annual meeting in plenary session.

3. The President of the Organization shall preside at the meetings of the Delegate Assembly. In his absence, the Vice-president shall preside. If neither the President nor the Vice-president is available, the meeting shall elect a chairman.

4. A majority of the accredited Delegates shall constitute a quorum.

THE XXIII ALL INDIA EDUCATIONAL CONFERENCE, REWA

C. RANGANATHA AIYENGAR.

Rewa, till now unknown to the layman and the public, suddenly came into limelight as the venue of the Twenty-third Session of the All India Educational Conference. In the words of Dr. Amaranath Jha it has been 'discovered' by the educationists of the country.

Rewa, capital town of the state of the same name, is 32 miles by road from Satna Railway Station on the Bombay Allahabad route, and the station itself is 1189 miles from Madras along the Grand Trunk Railway route via Itarsi. 27th to 31st December 1947 witnessed considerable bustle and activity in the town which presented a gala appearance. Delegates, numbering about 500, from all parts of India including States, except Pakistan areas, began to arrive even from the 26th and were accommodated in beautifully laid out tents and buildings, near the Durbar College in five camps. Each camp was completely self-sufficient in respect of lodging, boarding and other comforts. The Conference Sessions were held in the classrooms of the college and the big tent pandal erected on the lawn in front of the college. The entire premises were beautifully decorated and at nights the splendid electric illuminations seemed to convert the whole area into a fairy land. The delegates were treated as the guests of the state and everything was provided free of charges, including the transport between the station and the town and between the camps and conferences and entertainments. Excursions to places of interest, such as the Keoti Falls and Govinda Garh (lake palace of the Maharajah) were provided at state expense. The grand garden party at the Kothi gardens and the special dinner at Venkata Bhavan (previous Raja's Man-

sion) high lighted the social side of the Conference. The Maharaja Bandwesh Singji was present at these functions and freely mingled with those present.

The main work of the Conference was done in the sectional meetings, covering all aspects of education from Childhood and Home education to University and Adult education, including Women's education. The proceedings of these meetings and their resolutions (some of which have already been reported in the press) were adopted at the open sessions which were held on all the four days. The Maharaja opened the Conference, which was presided over by Sir S. Radhakrishnan. The President's address was delivered extempore in the usual masterful manner. The 'unity of human spirit' in spite of the apparent external differences, was stressed by him as the aim of education, 'Social security for teachers' and 'Education for Free India' formed the subjects of symposium at the open sessions.

The discussions at the open sessions and at sectional meetings must surely have awakened the educationists of Rewa state to the various problems of education. The teachers of Rewa and all the important officials had gathered in the town not only to serve the delegates but also to be enlightened. All credit goes to the Ministers and other officials responsible for the arrangement. The name of Dr. K. Gajraj Singh, Director of Education, cannot be forgotten. He was the organising officer and directed the entire service with devotion and singleness of purpose, matched with genial appearance. May the Maharaja prosper and live long to serve the state and the people on progressive lines!

EDUCATION IN THE MADRAS LEGISLATURE (DECEMBER.)

HINDUSTANI IN HIGH SCHOOLS

Government's Policy Explained

Replying to a question asked by Mr. K. R. Karanth, Mr. T. S. Avinashilingam Chettiar, Minister for Education, stated in the Madras Assembly to-day that the Christian College High School, Madras, was the only institution giving instruction in Kannada in Madras. The institution had not asked for a grant this year towards the expenditure on the teaching of Kannada. The Government had sanctioned, as a special case, the payment of a grant equal to the full net cost of maintenance of the Kannada Section for a period of two years from 1947-48.

The Minister also gave the information, in reply to a question asked by Mr. Anwar, that there was one class in which the medium of instruction was Kannada.

Mr. A. Vedaratnam Pillai asked whether there was any scheme under contemplation to start or give recognition to colleges or high schools intending to make Hindustani as medium of instruction and whether any high school or college had already applied to the Government for permission to make Hindustani the medium of instruction in their institution.

Mr. T. S. Avinashilingam Chettiar, Minister for Education, replied to the question in the negative.

Answering a supplementary question by the same member, the Minister said that orders had been already issued that provision for teaching of Hindustani must be made in all high schools.

Mr. Kumaran enquired whether the Minister was aware that in most of the schools, the Hindustani period was being wasted as the subject was not one for examinations.

The Minister: That matter will be considered along with the reorganisation of Secondary Education.

The Minister informed Mr. Paramananda Rayar that the Government prescribed certain qualification for Hindustani teachers. But exemption had been given in case of teachers, with long teaching experience. That did not mean that the Government were going to give permanent exemption to all.

Mr. Anwar: Apart from the meagre provision now made, in view of the potential importance of Hindustani, will the Government make adequate provision for that language as an optional in High Schools and as a language course in colleges?

The Minister replied that the question of making Hindustani an optional in high schools was being considered. As regards colleges, it was a matter entirely in the hands of the University and he had no doubt the authorities would take note of the changed times.

Begum Amiruddin: Are the Government satisfied that the meagre provision made for Hindustani will enable South Indian students to compete with other students in the matter of competitive examinations?

The Minister: I hope so, sir.

The Leader of the Opposition asked whether the Minister agreed that the provision made for Hindustani was meagre.

The Minister replied that he did not agree it was so. Instruction might be meagre up to the third form; but in the high school classes, it would not be so.

Religious Instruction

Mr. K. T. M. Ahmed Ebrahim said he and his party had always urged that education unaccompanied by moral or religious instruction, would be spiritually harmful. The National Planning Committee recently had come to the same view. He had tried to know something about "basic education" or *Nayi Talim* but he could not get at any

literature on that subject. If it meant training without moral or religious instruction, he had no hesitation in saying it was bound to prove spiritually harmful.

Importance of Sanskrit

Dealing with Education, Mr. Suryanarayana Rao said that he was glad that the Minister for Education had accepted the recommendations of the University and provided the required staff for the various colleges. At the same time, he wished to appeal to him once more to take up the question of increasing the status and emoluments of Assistant Lecturers. To attract the best men, the Government must make it worth their while for people to take to the profession of teaching. While he was glad that the post of Assistant Lecturers in languages had been converted into posts of Lecturers, he would like to know why Sanskrit had not received the attention which it deserved. He hoped that every member of the House had read the address of the Governor of Orissa in which he had placed Sanskrit on a high pedestal, worthy of being encouraged by all, as, in a way, it was the mother of all languages. "May I suggest to the Minister for Education that though he is a protagonist of Dravidian culture many Dravidian languages owe a great deal to Sanskrit." Let him not neglect the source which has enriched many Dravidian languages. I know nothing of Sanskrit; but I know that my mother tongue (Telugu) has been enriched a great deal by the Sanskrit language. May I also point out that there is necessity to provide for Sanskrit in the B A. class of the Queen Mary's College?"

Basic Education

Though they had been hearing a great deal about Basic Education, Mr. Suryanarayana Rao said, that they have not been told how the Basic Education sponsored by the Minister for Education, differed from the Wardha System or the Elementary Education mentioned in the report of the Central Board of Education. He might also point out to the Education Minister that he was not the first person to bestow some attention on

Basic Education. Mr. C. Rajagopalachari, when he was Premier of this Province, had prolonged talks with the officers of the Education Departments to find out how the existing system could be adapted to the needs of Basic Education. If the present Minister for Education would look into the archives of the Secretariat, he would find a memorandum of the then Director of Public Instruction on the subject. The Ministry then came to the conclusion that there was no need to alter the existing system of education as it had absorbed most of the best elements of the Wardha system of education. The Post War Reconstruction Committee on Education also considered the question and resolved that there was no need to modify the present system of elementary education as it had already embodied the good points of the Wardha Scheme. Therefore, Mr. Suryanarayana Rao wanted the Education Minister to tell the House, how his scheme was different from all these, why there was need for sending teachers to Wardha to get training and whether there was need for converting the existing schools into Basic schools.

Mr. T. S. Avinashilingam Chettiar, Education Minister, replying to criticisms on schemes relating to education said that it was a pity that members who had criticised the Basic education scheme were not there to listen to the reply. He hoped that some convention would be established in this connection so that members making suggestions and criticisms would remain to listen to what the Government had to say about them.

He was surprised, Mr. Avinashilingam Chettiar said, to hear Mr. Suryanarayana Rao say that H. E. C. Rajagopalachari, while Premier of Madras in 1938, had contended that the system of elementary education in this province was equal to or about the best system and had the best aspects of basic education also. He did not know where Mr. Rao got this information, 'because', he added, "I know that H. E. C. Rajagopalachari is one of the greatest protagonists of Basic education, himself."

The intention of the Government, Mr. Avinashilingam Chettiar said, was to introduce this system in all training institutions of this Province. For the present, however, training centres had been started at two places where there was the requisite atmosphere and equipment. Very soon all Training institutions would be switched on to the Basic education system. Already, 28 persons belonging to these Training institutions were being trained in those centres so that when they went back to their schools, Basic education could easily be introduced therein.

A suggestion had been made that the Anantapur Engineering College now located at Guindy should be shifted to Anantapur early. The Government, Mr. Avinashilingam Chettiar said, were very anxious that the College should be moved to Anantapur as soon as possible. A building had also been acquired in Anantapur for this purpose and the Government expected that they would be able to shift the College to Anantapur in the next College year. Another suggestion had been made that more Engineering Colleges should be started. The cost of running an Engineering College was very high. Equipment and Buildings themselves would go up to about Rs. 1.5 crores, if the College was to be well equipped. Equipment was not readily available, nor was trained personnel easy to get. They should first see that the existing Colleges were well equipped and made to run efficiently before they could think of starting more colleges. Anxious as they were to start more colleges and equip all efficiently they had necessarily to go slow. They hoped to equip the existing institutions well and when necessary materials were available, then it would be time to think of opening more colleges.

Grants to Aided Schools

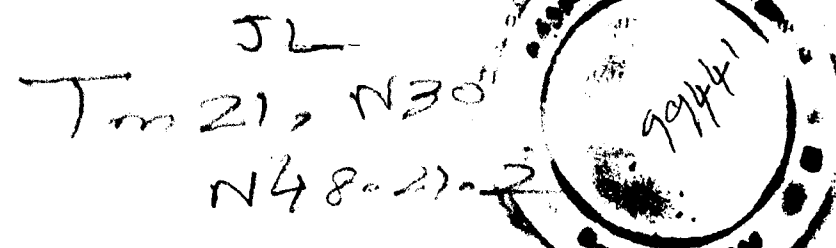
Mr. Gopala Reddi, Finance Minister, answering a question by Mr. R. Suryanarayana Rao, stated that some managements of aided schools had made

representations to the Government that they were not able to give the increased salaries to teachers prescribed in the recent Government Order. The Government had under consideration the question of paying enhanced grants to enable the managements to pay increased rates of salary.

Mr. B. Gopala Reddi, Finance Minister answering (for the Education Minister who is not in Madras) a question put by Mr. A. Govindacharyulu, stated that by a recent order the Government had made it compulsory on the part of the managements to pay Rs. 5 per mensem to every teacher employed in aided elementary schools. The Minister added that there were some schools which were managed by the teachers. The teacher-managers were also bound to pay Rs. 5 per mensem to their co-teachers over and above their salaries. If there were no funds, they could either raise or collect funds for paying the extra amount. A 15 per cent grant on salaries to teachers was given to managements for the upkeep of buildings etc. in addition to the grant for teachers' salaries. This amount was expected to be utilised for the purpose for which it was given.

Pay Commission Report

A question about the Madras Government's attitude to the recommendations of the Central Pay Commission was asked in the Madras Assembly to-day. The Finance Minister, Mr. B. Gopala Reddi, said that the Central Pay Commission was only concerned with the services under the rule-making control of the Central Government. Education was a provincial subject and the scales of pay of teachers under the Madras Government were governed by orders issued by them. The Central Pay Commission had recommended the raising of the age limit for retirement to 58 for all Government servants. The question of raising the age limit for retirement of officers under the Madras Government was separately under consideration.



NEWS AND VIEWS FROM FAR AND NEAR

MADRAS

Libraries Bill

The Statement of Objects and Reasons says:

Libraries in this Province have not been developed on well-defined and proper lines. They are now distributed in a haphazard fashion and there is no proper co-ordination among them. Libraries are a potent agency for the development of adult education, and it is essential that they should be organised on a proper basis. The library system should also be co-ordinated with the general scheme for educational institutions. The Bill gives effect to these objects. It will save unnecessary expenditure and make for efficiency all round.

The Bill provides for the constitution of a Provincial Library Committee to advise Government on all matters relating to libraries. A Director of Public Libraries will be appointed to superintend the working of libraries throughout the Province. There will be a Central Library in the Province which will be managed by the Director. Provision has been made for the free supply to this Library of four copies of every new book printed in this Province by suitable amendments to the Press and Registration of Books Act, 1867.

The Corporation of Madras, District Municipalities and Panchayats will be the Local Library Authorities for their respective areas. Every district board will be the Local Library Authority for those portions of the district which do not fall within the jurisdiction of a municipality or panchayat. A Library Committee will be constituted to assist a Local Library Authority other than a panchayat. Such a Committee may also be constituted by a panchayat if it so desires or if Government for special reasons consider a Committee to be necessary. The Library Committee should, except in exceptional circumstances, be consulted by the Local Library Authority in regard to all library matters arising in its area.

Each Local Library Authority will have a separate Library Fund. Local Library Authorities, other than district boards, are required to levy a library cess in the form of a surcharge on the property tax or house-tax levied by them, at the rate of three pies for every whole rupee in the tax levied. The rate of this cess may be increased by the Government or with their sanction. Power has also been given to all Library Authorities (including district boards) to levy other library cesses with the previous sanction of the Government. The Government will also have power to compel such authorities to levy such cesses where necessary. In all cases, the provisions of the City Municipal Act, the District Municipalities Act or the Local Boards Act, as the case may be, will apply to the recovery of library cesses, subject to any modifications and restrictions which may be found necessary by Government.

Non-Govt. School Teachers to be Recruited for Gazetted Posts

The Government have decided that teachers from non-Government recognised Secondary Schools should also be recruited for gazetted services in the administrative (Education) Department of the Government.

The substantive vacancies arising in the men's branch of the administrative section, it has been decided, shall be filled or reserved to be filled in the following ratio: direct recruitment as existing now 1; recruitment from teachers employed in non-Government Secondary Schools 1; and recruitment by transfer from subordinate services of the Government 2.

In the case of direct recruitment from among the teachers employed in recognised non-Government Secondary Schools, a candidate shall be eligible for appointment if he has not completed the age of 40 and he should undergo training for a period not exceeding four months. While undergoing training

the probationer will be paid Rs. 200 a month or the pay drawn by him in the non-government institution at the time of recruitment whichever is less.

The qualifications for such recruits should be a Degree in Arts of a University in the Province, L.T. or B.Ed. Degree of University in a Province and experience as a teacher in a recognised school for a total period of not less than 10 years.

BENGAL

In the course of a discussion with the Minister of Education, East Bengal, the deputation of the ABTA was advised to have two wings—one for East Bengal and another for West Bengal—under the Federated Common body known as the All Bengal Teachers' Federation.

ETHIOPIA

Twenty-eight teachers were recruited from India and welcomed by the Emperor Haile Selassie. These were brought from India by two special planes of the Ethiopian Airlines. A delegation of the two men was sent by the Ethiopian Ministry of Information to India to recruit them. One of these Mr. Blatta D. Davit was present at the Teachers' Day meeting during the recent Education Week in Madras and addressed the teachers on the terms offered by his Government to Indian Teachers. It is sought to bring Primary Education within the reach of the masses and decrease illiteracy.

PATNA

Role of English in Free India

Maulana Abul Kalam Azad, Education Minister, Government of India, in his convocation address at Patna University on 21st December 1947, spoke as follows:

"It is but essential that Indian languages should be given their legiti-

mate position. But we have to decide after mature deliberation how to bring about this change. Obviously, there are two courses open to us. We may either take an immediate and sudden step, or we may proceed gradually, measuring our way and considering pros and cons of our steps. I wish to make it quite plain to you that after having considered all aspects of the question I have come to the conclusion that it is the second alternative alone that can suit us."

No Indian, the Education Minister said, would be more anxious than himself to see that an Indian language replaced English, but he found that from various parts of the country voices had been raised that English should not be banished from the Government offices at once. In some provinces, decisions had been taken to the effect that from the New year, the Government Gazette would not be published in English. "I have not the slightest doubt that this kind of precipitancy will retard the Government machinery."

Any hasty step was sure to create complications and difficulties in the running of the Central and Provincial Governments. To-day English was serving the purpose of an inter-provincial language and the Central Government was being run with its help. "You will naturally say that we should have a common language instead of English. But where is that language yet? Will that language suddenly replace English? Ample time will be required for an Indian language to develop so as to become a vehicle of thought among all the peoples of India and serve as the official language of the country."

Referring to the two aspects of the problem, one concerning Government offices and the other education, Maulana Azad suggested that the Central and Provincial Governments should use for the next five years an Indian language side by side with English but maintaining the *status quo* so far as English was the official language. During the five years the Indian language would be so developed as to enable it to replace English completely in the sixth year. With regard to the educational sphere,

the Maulana proposed, the medium of instruction should be the regional language, but in the case of higher education a time-limit of five years may be given.

Since the problem of language and education was equally important for all the Provinces, the best method for its consideration would be for the representatives of Provinces to assemble together and deliberate on it. The Central Government would help them as much as it could and it was one of the objects for which an educational conference was being convened in January 1948.

Howsoever wrongly English language made its way in our life, the fact remains that it has influenced our mental and educational outlook for the past 150 years. This state of affairs, though harmful in some ways, has also benefited us in many ways. We have to acknowledge it without reservation. The English language has been responsible for creating a bond of mental fellowship in all the educated Indians from Kashmir to Cape Comorin. It is a connecting link between all the Provincial Governments, universities, legislative assemblies, public platforms and national organisations. Through English, India cultivated direct intellectual relationship with Europe and America. Her voice reached the outer world without any intermediary. I do not feel the slightest hesitation in saying that India's position and recognition in the international world are greatly due to our having recourse to the English language, written and spoken.

"We should remember that so long as the British were the rulers in India, there was the danger that we might be swept away by all those influences which were the direct outcome of British rule. Now that we are a free nation, that danger is past. Then again, there is the danger of going to the other extreme. We may become anti-everything that is English; I may warn you against this new danger. If you are not on your guard, it may again thwart your national aspirations.

"We have yet to evolve our national life. It can be perfected only when our languages come to occupy their natural position. We must first make a well thought-out plan and then proceed step by step. Man is always inclined to go to extremes in realms of thought and action. It is very seldom that he steers the middle course, and that is where he stumbles. Just as it was not proper for you to lose yourself in the slavish love of Western civilisation or literature to the extent that you might forget the grand and proud civilisation of your own country, similarly it would be wrong to put yourself in a cage so that no ray of the light of Western learning and civilisation may enter it."

Maulana Azad warned them against developing sectarian outlook and subscribing to narrow nationalism. "The nineteenth century nationalism is shattered and the world is anxious to break those shackles. Instead of small cooped-up nationalities, the world wants to build supernationalism. Obviously, there is no room for narrow-mindedness in this modern age."

In the advancement of the nation, there was no greater hindrance than narrow-mindedness, and it was their duty to keep themselves free from it. "There is no other disease so dangerous for the healthy growth of national life. It makes its appearance in every field of thought and action. Like an actor, it masquerades in disguises. In the domain of religion, it appears in the form of blind faith and wants to deceive us in the name of orthodoxy. In politics, it wants to overpower us in the guise of nationalism. In learning and culture, it makes an appeal to us in the name of our nation and country. We must remember that the root cause of all this is nothing but narrow-mindedness."

Maulana Azad criticised those who said that India should effect a complete break from outside cultures. "By Indian nationalism, it is now meant that we should forget the English language and literature and that we should have nothing to do with Milton

or Shakespeare. From certain quarters I heard that, for being true nationalists, we should have no tinge of modern civilisation in us. This position is wrong. In the ineffaceable words of Mahatma Buddha, the *via media* is the only tangible reality," he said.

Aim of knowledge

Mr. Jairamdas Daulatram, the then Governor of Bihar, addressing the students of the Patna University said: There are three attitudes towards knowledge. Some say that we want knowledge for knowledge's sake. Others say that it is to be attained for the service of man. The third attitude is peculiarly Indian. Europe has tried to progress in science. It has used that progress to serve the physical needs of man. But there is another use of knowledge. It is this use to which importance has always been given in our country. That use is

that it is made to subserve the spiritual progress of man.

DELHI

A Central Institute of Education was opened in New Delhi on 19th December 1947 by Lady Mountbatten. It is to be a research centre for solving new educational problems of the country and will be a beacon light for the training institutions of the country. The building of the institute is to provide classroom accommodation for 300 students of both sexes and hostel accommodation for 150 students. The institute is situated within the Delhi University grounds and will be a faculty of Education of the University. The teachers trained at this institute will naturally be employed in the teaching institutions in the centrally administered areas. It will also turn out teachers who will be 'model teachers' for provinces.

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COMMERCIAL PRACTICE—By the late S. Vaidyanatha Iyer—Revised Edition—Ready by 10th February 1948.

ELEMENTS OF ALGEBRA (Tamil)—By Three Authors—In Print.

BOOK-KEEPING & ACCOUNTS (English)—By the late S. Vaidyanatha Iyer—Reprint Edition—1st Week of February 1948.

SRINIVASA VARADACHARI & CO.,
(Estd. 1879)

Educational Publishers, 2-16, Mount Road, Madras 2.

THOUGHTS ON CURRENT EVENTS

‘THINKER’

The Central Training Institute:

The Teachers' Central Training Institute recently inaugurated in Delhi has been claimed to be a model institute for the whole country. It is hoped that it will be a model in every respect—a model of plain living and high thinking which was the distinctive national characteristic of the seers and teachers of ancient India. Unfortunately the present day conditions are quite different. Whereas teachers in favoured places are paid amply and live in luxury and comfort, those with similar and equal qualifications suffer from want and inadequate remuneration simply because they happen to be so unfortunate as to work in institutions managed by non-Government agencies. Teachers as a lot are the worst sufferers under the present dispensation. It is impossible to imbue the future teachers with the ideals of the central institute so long as this glaring inequality is allowed to exist. Let there be care-free conditions of living for all teachers, before models and ideals are thought of.

An unjust criticism:

The All India Educational Conference at Rewa has come and gone. As one who attended the Conference and took active part in the proceedings of the Conference both at the general session and in the Sectional meetings, I can testify to the serious thought devoted to educational problems confronting free India by teachers and educationists of the country. One could notice an atmosphere of sincerity and seriousness in the midst

of which discussions were conducted. And yet the press of the country has not given to the Conference the prominence it deserves. Some Newspapers have attempted to give brief reports of the proceedings based upon the reports of the local correspondents of the A. P. I. I should like to remark that these are very disappointing and inaccurate. One responsible newspaper in North India reports that, ‘The five-day Conference at Satna has concluded.’ The Conference was held at Rewa, 32 miles from Satna and not at Satna.

A leading Newspaper in Madras criticised the session as wanting in constructive programme. Such a criticism has become a slogan with some papers, when they have no first hand information of the facts. What is it in the proceedings or resolutions of the Conference that is not constructive? Unfortunately correspondents of Newspapers do not attend the meetings of Sections (14 in number) where important questions touching various phases of education are discussed and resolved upon but only base their reports upon hearsay from a distance. Nothing has been said about the national Scheme of Education discussed in the Council and accepted by the Federation. Policy, aims and methods of education in free India were put before the country and unless and until these are accepted by the authorities responsible for administration, how can any detailed programme be drawn up? Details of working of educational policy have to be settled only when one gets down to brass tacks following the acceptance of broad policies.

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The Christian Literature Society for India, Park Town, Madras.

FROM OUR ASSOCIATIONS

Malabar District Teachers' Guild

The General Body at its meeting held on 7-12-47 at Calicut passed a resolution deeply regretting the action of the District Board in circulating to Secondary Schools to withdraw the membership of their Staff Associations from the Malabar District Teachers' Guild, and requesting the Board authorities and the Government to amend their rules so as to enable the Board School teachers to be members of the Guild. The resolution also requests the S.I.T.U. to do the needful in the matter.

Coondapur

The Coondapur Taluk Board Elementary School Teachers' Union, in a memorial dated 14-12-47, submitted to the Minister for Education, emphasises, among other requests, on the adoption of the Central Pay Commission recommendations re. basic scales of salaries for Elementary School teachers, that Secondary Grade teachers working in Elementary Schools should be given the same scales of pay as are sanctioned to those in Secondary Schools, and that the order banning Elementary School teachers from taking part in elections should be cancelled.

North Arcot District

The Teachers' Associations in North Arcot District have submitted memorials to the Minister for Education and Local Self Government praying for the adoption of the Government scales of salaries to teachers in the Local Board and Municipalities and to fix Secondary Grade Teachers' Salary Scales at Rs. 50-8-95. The Senior teachers in the service of District Board and Municipalities in the District, also have submitted memorials praying for refixation of salaries, on the basis of the maximum prior to 1934 and for grant of four more increments to their present salaries as fixed on 1-1-47.

Coimbatore

The 22nd Annual Educational Conference of the Coimbatore and Nilgiris District Teachers' Guild was held at Gobichettipalayam under the presidency of Sri P. S. G. Ganga Naidu, Managing Trustee, P. S. G. & Sons Charities, Peelamedu. There was a representative gathering of a good number of delegates from both the Districts. Sri K.M. Ramaswami, Headmaster, Diamond Jubilee High School, Gobichettipalayam, welcomed the delegates. The President of the Conference made a strong plea for giving a practical bias to the present system of education. He said that the Government were alive to the problems of the teaching profession and hoped that very soon justice would be done to teachers. Mr. M. G. Sargunam gave a talk on Reorganisation of Secondary Education, Sri S. Raghavan on 'Education in Free India' and Mr. S. Narasimham on 'The Importance of English as an International language.' Resolutions were passed welcoming the proposals of the Secondary Education Board and the Provincial Advisory Board in regard to reform of education, requesting the Government, to adopt the recommendations of the Central Pay Commission in regard to fixing salaries to teachers under different agencies and expressing the opinion that the shift system in Schools should only be a temporary expedient and experimental in nature.

Sri G. P. Kuppuswami, Secretary of the High School Teachers' Association, proposed a vote of thanks.

Tinnevely

The Tinnevely District Teachers' Guild in a Memorandum dated 9-11-47 submitted to the Hon'ble Minister for Education draws particular attention to the following three points.

1. The Proceedings of the D. P. I. R. C. No. 704 dated 4-11-47, announcing that weightage of teachers in aided Schools has not been sanctioned

by the Government and that the matter is still under consideration, have come as a shock to both the staffs and managements. The discrimination shown by the Government between Government and non-Government institutions in the revised salary scales is already rankling in the minds of the teachers in the Local Board and Aided institutions and the situation has now been aggravated by further discrimination in the matter of weightage. The very purpose of the revision of the salary scales of teachers in aided schools has been defeated by the Government's failure to sanction them full weightage.

2. The recent revision of the M.E.R. raising the standard rates of fees from 8 to 10 instalments has placed the managements in a very embarrassing situation. Most of them have adopted either the Local Board or the Government scales of salary in the hope that the excess fees collected by way of additional instalments, together with the two-thirds grant promised by the Government, will enable them to meet the additional expenditure caused by the adoption of the revised scales. But there will be no appreciable increase in the teaching grant received by any of the Aided institutions, if ten instalments of fees instead of eight are taken into account for assessing the teaching grant.

3. In the revised scales of salary, Local Board as well as Government, the rates of annual increments suggested do not permit the graduate and non-graduate teachers to reach their maximum salary within the same period.

The Guild therefore requests the Government to revise the rates of increment so as to enable all grades and categories of teachers to reach their maximum salary within more or less the same period.

Nellore

A meeting of the Nellore District Teachers' Guild was held on 26-11-47 in the L. P. Hall, Nellore at 4 p. m. with Sri M. S. Raghavan, M. A. (Hons), Vice-principal, V. R. College, Nellore in the chair. The following resolutions

were passed after considerable discussion in which Messrs. V. V. Subrahmaniam (V.R. College) V. S. Venkatanarayana (St. Peter's High School) K. Rajarathnam (C. A. M. High School) M. Sankarappa (Sri Kasturi Devi Girl's High School) and K. S. Sundararaja Rao (V. R. High School) took part. It was resolved to request the Government to make provision for Sanskrit to be taught as an auxiliary subject to the regional languages which require it and to let the study of Hindi begin from IV form onwards. It was also decided to request the Government to grant house rent allowance to all teachers to the extent of not less than Rs. 15 per month. 298

Another meeting was held on 6-12-47 at 4 p. m. at the same place with Sri M. S. Raghavan, President of the Guild in the chair. Then Sri C. Ranganatha Iyengar M.A., L.T., Honorary Propaganda officer of the S. I. T. U., Madras and Sri V. B. Murthy, B.A. L. T., Secretary S. I. T. U. Protection Fund Ltd., Madras addressed the gathering. Sri V. S. Venkatanarayana, M.A., B.Ed., Secretary of the Guild introduced the guests of the evening to the teachers who were present and explained the object of their visit. The president spoke at length on the services of the South India Teachers' Union to the cause of the profession. Sri C. Ranganatha Iyengar then exhorted the teachers to follow the lead of the Union and referred to the criticisms levelled against it as being out of lack of proper understanding. He said that the teachers in the Province owed their present position only to the yeoman work done by the Union and if all teachers of the Province were to co-operate in the efforts of the Union by giving it all out support in all branches of its activity everything could be done. First organisational strength, then everything else. The lecturer then answered the criticism that Pandits were not treated fairly by the Union. He said that the Pandits should make their representation through the Union and what the Pandits have got now is

(Continued on Page 54)

THE 38th MADRAS PROVINCIAL EDUCATIONAL CONFERENCE

MAY 1948, TRICHINOPOLY

AN APPEAL

The Trichinopoly Dt. Teachers' Guild has invited the South India Teachers' Union to hold the thirty-eighth session of the Madras Provincial Educational Conference at Trichinopoly, in May 1948. It was in May 1933, fifteen years ago, that Trichinopoly had the honour of holding the Silver Jubilee session of the Conference. We should deem it a great honour and privilege to have the first session of the Conference in Free India held under our auspices.

A Reception Committee, with Sri A. Rama Iyer, M.A., President of Dt. Teachers' Guild as Chairman, has been formed and has set to work in right earnest. It is making all arrangements in expectation of a record gathering. It must arrange for the lodging and boarding of the delegates and for excursions to places of interest in and around Trichinopoly. Further, it is proposed to hold an Educational Exhibition, with a view to stimulate the creative activity of pupils, to acquaint the teachers with the latest educational theory and practice, and to give the public a first-hand knowledge of school activities. It is also proposed to hold an auxiliary Parents' Conference as it will afford opportunities to

the public to understand and appreciate the work of our schools and to know what their needs and limitations are. At a modest estimate, all this will cost the Committee Rs 3,000 - if the Conference is to be a success.

The Conference is meeting at a time when great changes are inevitable, in every walk of life, and more particularly, in the field of education. The Reception Committee desires to make an all-round and effective educational demonstration and to prove in all possible ways the willingness and the capacity of teachers to do their duty to the country.

We therefore appeal to the teachers, the managements, the parents and the public for their co-operation and active support, by joining the Reception Committee and helping us with liberal donations.

Remittances may kindly be sent to the Treasurer, Sri R. Bhuvaraman, S. M. H. School, Worur P. O.

Trichinopoly, 22-12-1947 } A. RAMA IYER,
Chairman, Reception Committee.

(Continued from Page 53)

the result of the Union's efforts. Let them join the Union in large numbers and make their voice felt. Even among them Pandits with English qualifications were not agreeable to the other Pandits without such qualifications getting equal salary with them. Let them be unanimous in their opinion. Next Sri V. B. Murthy explained the activities of the S. I. T. U. Protection Fund and asked for unflinching support from teachers to that organisation. He spoke of the S. I. T. U. Profession Trust Fund which is a strong means to augment the resources of the Union so as to

secure organisational strength financially. He impressed the audience on the necessity for joining the Fund. Sri K. S. Sundara Raja Rao, Secretary, V.R. High School Teachers' Association requested the Secretary of the Fund to see to it that some provision was made for teachers between the ages of 40 and 45 also. Sri M. S. Raghavan, President, thanked the guests for their speeches and made it plain to the teachers that they should follow up the advice of the guests by action. With a vote of thanks from the Secretary of the Guild, the meeting came to a successful close. Representatives from Kavali and Kovur were present.

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OUR BOOK SHELF

Further Research Projects in Education: by P. S. NAIDU. (*Dikshit Publishing House, Allahabad*).

This booklet, rather bulletin as it may be called, contains four very interesting and informative articles based on research at the Allahabad University, very useful to teachers and those engaged in educational research and vocational guidance! They are

1. Craft Education by C. B. L. Varma, M.A., M.ED.

2. Standardisation of Aptitude tests for compositors, machinemen and binders by K. L. Agarwala, M.A., M.ED.

3. A resume of construction and standardisation of a scholastic test in Geography for Class IX by G. C. Kakkar, M.A., M.ED.

4. Neo-Harmic Foundation for Education by S. P. Chaube, M.A., M.ED.

Three Little Pigs. (Price Rs. 2).
Babamiya of Toyland. (Price Rs. 2).
'Give me a chance' by Arthur P. Pereira, (Price As. 8).—*Padma Publications, Baroda*.

These are children's books well illustrated and should prove interesting to children up to 8th Standard.

C. R.

The Rhymed English Geeta: by KAMESHWAR PRASAD, *Serishtadar, District Judge's Court, Bhagalpur*. Price Rs. 3.

This book is a literary curiosity and it is pity that it should have been published in the holy year of 1947 when India (though partitioned) attained her independence. The author has taken the trouble to translate all the seven hundred Sanskrit verses of the original into Rhymed verses in English. He has given the text in Devanagari character below each English verse.

Prof. Belvalkar, a great Sanskrit scholar, who has brought out a very carefully printed edition of the Geeta regrets the absence of an edition giving

the text "free from errors of omission and commission including printer's mistakes." One who undertakes to put into the hands of his readers a new edition of a great religious classic like the Geeta should at least have seen to it that the text is pure. This text is not. It is full of mistakes. To give just a few examples:

P. 148 verse 4 समः (Samah) ought to be समः (camah).

P. 154 verse 21 शशि (caci) ought to be शशी (caci).

P. 246 verse 3 रूपा (rupā) ought to be रूपा (rupā).

P. 248 verse 9 कट्वाम्ल (katvāmla) ought to be कट्वाम्ल (katvāmla).

Such mistakes mislead the beginners who may be ignorant of Sanskrit and wrong versions will be impressed in their minds especially if they be young.

Why this attempt to convert good Sanskrit verses into bad English verses? English, as it is, has reached just a fringe of our population in spite of over 100 years of its popularisation through our schools and Colleges. What sort of audience does the author hope to reach and benefit by this English rendering? Those who know and love that language have got good editions like Edwin's, Arnold's verse translations and Dr. Besant's translation in beautiful prose. They would look upon Mr. Prasad's translation as a literary curiosity. Evidently the author is infatuated with his own performances in rhyme that when he feels inclined to add a note to explain the text (at the beginning of Chapter XV about the pipal tree) he composes rhymed stanzas! To what shifts is the author reduced because of his determination to rhyme! He has to have recourse to 'padding' just for the sake of rhyme and not to make the meaning clearer. Just to give an example or two, p. 152—verse 16—he adds 'and land' to rhyme with 'stand' in the previous line though the meaning

is quite complete with 'all these worlds'. Similarly on p. 154—verse 26—'and the end' in line three is made to rhyme with 'O my friend' though there is no word to suggest this idea in the original. The harsh demands of rhyme make him depart from the original slightly with regard to meaning. P. 151—verse 14—'manifestations' is made to rhyme with 'demon' though the word ought to be 'demons'. P. 4—verse 9—'one and all' rhymes with 'none to fall'; but what is the meaning of the latter expression and what is it the translation of?

There are bad rhymes in plenty.

Page 5 verse 11 'all' rhymes with 'roll'.

Page 10 verse 25 'Drona' rhymes with 'gone'.

Page 12 verse 33 'whom' rhymes with 'Kingdom'.

The author will be well advised to exercise greater care in the matter of printing the text of the original and translate it in good Hindi so that it may reach the masses of his province and not waste his time and energy in English rhymes which will be satisfactory neither to the Englishman nor to the Indian.

S. K. Y.

THE SECRETARY'S LETTER

The attention of the members of the Union is invited to the circular regarding the 38th Provincial Educational Conference to be held at Trichinopoly in May 1948. Associations are requested to nominate their delegates and intimate the office of the union on or before the 31st March; the delegation fee of annas eight per member should reach the office on or before the same date. Associations are invited to send their suggestions regarding the topics that should be brought up before the conference. It will be helpful if such suggestions are sent by the 15th February.

A meeting of the Executive Board of the Union will be held on the 22nd February 1948.

Associations will be glad to note that in the recent Government order enhancing the rate of D.A., Government have directed that the enhanced rates will apply also to teachers under aided managements and local bodies.

I understand that orders have been issued to the effect that the revised form of contract should be adopted. I trust managements are doing so.

Government have been addressed in respect of their decision to drop the question of granting advance increments to teachers in aided schools. Sri T. T. Krishnamachari the President of our conference interviewed the Hon'ble the Education Minister on the subject. I understand that Government are reconsidering the question and favourable orders may be expected shortly.

A public meeting to felicitate Sri M. S. Sabhesan, our President, on his Shashtiabdapurnthy will be held on Saturday the 21st February 1948. The Commemoration Committee is making arrangements for the lodging of a limited number of visitors from the districts. Those desirous of such facilities may write to the Secretary in time. Associations and individuals desirous of contributing to the expenses are requested to do so at an early date, as that will greatly help the committee in planning well.

10-2-48

THE SECRETARY,
S. I. T. U.

LETTERS TO THE EDITOR

Conversion of Hr. Gr. S. S. L. C. Teachers into Sec. Gr. Teachers

Sir,

It is required by the educational department that if the Hr. Gr. S.S.L.C. teachers want to qualify as Sec. Gr. teachers they have to appear for Sec. Gr. T. S. L. C. examination and pass it. This restriction may kindly be relaxed for the following reasons in the interest of Hr. Gr. teachers for quick betterment of their prospects.

Apart from their age cares and family worries the Hr. Gr. teachers have to pass S.S.L.C. firstly and pass Sec. Gr. T.S.L.C. examination secondly. Does it not seem to be practically hard to expect the Hr. Gr. teachers to pass one after another examinations.

It must be observed that the offer of higher promotions or ranks is usually given only to experienced persons in various departments. In the same way the Hr. Gr. teachers should be converted into Sec. Gr. teachers if they pass S.S.L.C. or any other examination course equivalent to it. They may be given a refresher if necessary.

A Higher Grade Teacher in despair.

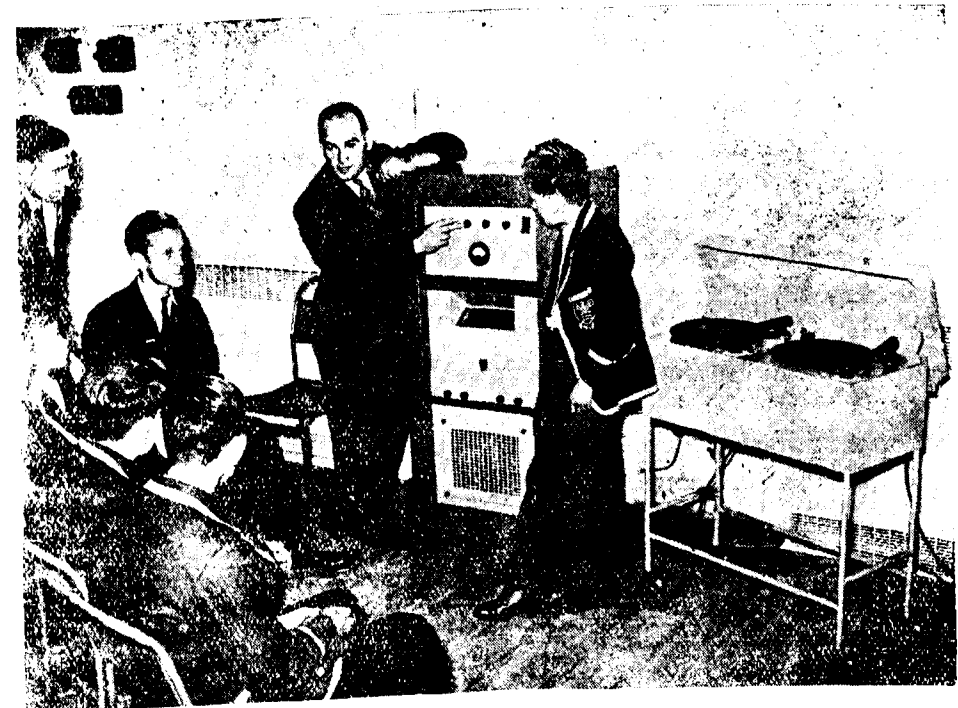
Sir,

The recent Communique of the Government of Madras to pay salaries to teachers, at least, at the Board

School scales has given a whip to some of the Aided School managements to adopt the revised scales of pay while others are still thinking over it; the reason I don't want to state. In institutions where scales of pay of teachers are revised, and disbursed to more than thirty members of the Staff, why should a poor writer of the same institution, who is considered, as per the Grant-in-aid Code, to be a member of the School Staff, be left to plough the same dry, hard land. When the benefit is extended to 99 per cent of the Staff, what loss will it bring to the management, if the scales of pay of the poor writers are also adopted as per the Board School scale?

Some managements try to by-pass the poor writers of the School, who are toiling day in and day out, for the run of the school. The Government order does not say that the Writers' pay should be left as it is. No management can take shelter under the word "Teaching Staff" used in the Government Communique. The word "Teaching Staff" in the communique includes all those, who are employed in an institution. "Teaching" is used because the majority of an Educational Institution are teachers. So is it not the duty of the Government and the Teachers to plead for the forsaken, low paid School Writers, who are qualified for their bit of work? How long can this anomaly last?

K. Nagarajan,
Negapatam.



THE BOURNE SECONDARY SCHOOL AT RUISLIP, MIDDLESEX.

Children who go to the new Bourne Secondary School, in Ruislip, Middlesex will not be sorry when the holidays are over. It is the second permanent school to be completed since the end of the war, and although it was built in seven months, mainly of war surplus materials, it is one of the most modern schools in the country. The cost of the building was £ 100,000 and it is estimated that a temporary school would have cost almost as much. The classrooms all have light walls, fluorescent lighting, lighted blackboards and windows on each side. Every window opens and is fitted with a sun blind. Ceilings are insulated from noise and heat, and floors are of a parquet made from blind. The cloakrooms are fitted with heated ammunition boxes and telephone pole arms. The school and gardens are set in four acres of land. In the centre of the garden is an ornamental pond, with newts, fish and frogs so that it can be used for biology lessons. The surrounding 14 acres are to be made into playing fields.

Radio and Implication Unit used for School Broadcasts and for Headmaster broadcasting to the classes, the technical points are being explained by the Science Master. MR. FENTON.

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REPORT

OF THE

XXI All-India
Educational Conference

Madras Session—1945

Edited by

PROF. M. S. SABHESAN, M. A.

With a Foreword by

Dr. SIR A. LAKSHMANASWAMY
MUDALIAR,

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EDITORIAL

Our Own School Days

Headmasters of secondary schools are
sometimes surprised to see that even
educated well-to-do parents find it
difficult to understand the need and
importance of the ordinary require-
ments of the pupils of modern schools.
These persons are perhaps perplexed by
the demand of their children for books
on a number of subjects and for the
uniform pattern of note books. The
periodical excursions and school gather-
ings seem to them a sheer waste of time
and money. When these friends have a
chance of participating in educational
discussions, they see nothing strange
and amusing in making the admission
that the education of their own school
days was better in every respect and
gave a good preparation for the future.
One need not wait long to hear from
them why they value their schooling so
highly. They refer with pleasure to the
uniformity of the courses, the difficult
and uninteresting nature of the curri-
culum with its disciplinary value, the
limited number of subjects, the cheap-
ness of education and the glory of the
examination. They are obviously
unaware of the steam-roller that takes
no note of the needs and aptitudes of a
large number of pupils. The huge
wastage of the system which proclaims
eighty per cent of the school-going
population failures happens to escape
their attention. It is not the case that
our friends are not modern in their
every-day life. Temperamentally they
earnestly feel that it is not necessary to
be modern and uptodate in the educa-
tional sphere. The time has come for
teachers to remove this harmful and
erroneous notion and convince our
public men that an all-round adjustment
is imperative owing to radical changes
in the educational objectives.

We should like to invite the attention
of our readers and patrons to the small
book "Opinions" by C. E. M. Joad,
wherein he discusses among other sub-
jects "Education". Several aspects of
education, such as the objects of educa-
tion, education for the rich and the poor,

the public schools, co-education, the
status of teachers and the curriculum are
dealt with in a frank and appropriate
manner. The point of interest for us just
now is the telling picture he gives of
his visit to his old school. One can easily
perceive how far the great thinker is
impressed with the contrast between the
old traditional "Our own school day
type" and the modern type. Since
the modern one is very often condemned
and ridiculed without sufficient reason
in our province, we venture to quote at
length the relevant portion:—

"Thirdly, how little I knew when I
left school at 18! I knew nothing of
gardening, nothing of cooking, nothing
of how my body worked, nothing of sex,
nothing of business, nothing of money
or how to make it.

I was ignorant of science; I had not
then heard the names of the great
literary men, Shaw, Wells, Hardy,.....
who, a year later at Oxford were to be
my Gods. Yet I had been expensively
educated at one of our public schools.

The school had changed out of all
recognition. The boys were taking part
in the normal human activities, singing,
debating, acting, speaking on the
wireless, travelling here and there about
the country, having contact with adults,
in other words, playing their part
already as citizens of the modern world.
And they seemed to be all the better for
it."

The N. G. O. Strike

During 1946-47 the South India
Teachers' Union was frequently urged
by a section of teachers to take direct
action. It was also asked to define
plainly its attitude towards strike. The
Executive Board of the Union realised
the difficulties of the teachers but at the
same time perceived that the object of
teachers could hardly be gained through
the adoption of such an extreme step.
The points of view which the Board
placed before teachers for their con-
sideration hold good even today and they
will do well to think of their position in
the light of the N. G. O. strike. Those

who stand for a strike programme seek to invite the attention of the public to the seriousness of their position. They take public sympathy for granted and go on with the paraphernalia of a strike. When the N. G. O's were discussing the necessity for a strike, there was no indication of a serious opposition to that idea from the public. As a matter of fact the grievances were admitted to be real and also attempts were made to raise the matter for discussion in the legislature. The N. G. O's might have naturally thought that they had public opinion behind them but events proved otherwise. The strike began and lasted for some days. Whatever view may be expressed on the success or otherwise of the strike, it is to be admitted that the N. G. O's presented a solid front all over the province and behaved in a proper and dignified manner. During the period of strike a certain section of the press and some of the members of the ministerial party deemed it proper to inform the public of the unreasonableness of their demands and the impropriety of their attitude towards the Government. It is unfortunate that some papers should have gone out of the way to speak disparagingly of a large number of loyal workers. If they were against the idea of strike by public servants, they could have expressed their view in time and averted the strike. In a struggle of this kind with the Government there is no question of victory or defeat by the N. G. O's. They would certainly have been in a strong and favourable position if, on the evening of the first successful day of the strike, they called it off of their own accord. They would then have impressed the public that in spite of the genuine nature of their grievances they were not for causing undue inconvenience to the Government and the public.

Those who are interested in smooth and efficient public services including education will do well not to waste their time in discussing why the strike failed. Whether it is worthwhile to adopt such a programme as this against the Government under any circumstances has to be clearly under-

stood. We have a type of persons who go on arguing that a strike can be a success if all be of one mind and if certain conditions be satisfied. This is a utopian idea which has to be kept in its proper place.

The Government against whom the struggle is attempted rests upon public opinion which if roused, can bring about a change even in the Cabinet if necessary. Those who have grievances against the Government have only to influence public opinion. Is the strike a programme which will appeal to the public? Recognised associations have therefore to adopt hereafter a systematic plan of publicity with the object of educating the public. This suggestion may appear unattractive but there is no short cut in these days of democracy.

We are glad to learn that the Government is inclined to consider the grievances of the N. G. O's on their merits and do what is just and necessary. Taking all things into consideration the Government will be enhancing its prestige and hold on the services if it be generous. The Government need not be reminded that any relief it proposes to give will have to be given to all employees including teachers in schools under local bodies and private managements. The Union is anxious that there should be no feeling of bitterness among teachers and that they should be free to think of the educational problems and do their best in respect of reorganised education.

The Central Advisory Board

The fourteenth session of the Central Advisory Board of Education held on the 13th January 1948 in Delhi has an importance of its own. This is the first meeting of the Board after the attainment of freedom by India. It is now open to our leaders and experts to consider the educational problem in the new setting with balanced minds. The Prime Minister inaugurated the session and the Minister for Education presided over the meeting. The country is no doubt passing through critical times

and some of our top-ranking leaders should be naturally pre-occupied with the serious problems of the rehabilitation of the refugees and the maintenance of law and order in disturbed areas.

We are glad however that our leaders do not forget the needs of other departments. There is some reference or other in the press to educational and health reforms. The public unfortunately have the impression that there are too many long speeches giving no lead. Some of the sentiments are literally interpreted and these carry the emotional section off its feet. The idea of Panditji that the basis of the present system should be revolutionised produces different reactions in different minds, and the task of those who have to prepare plans with a realistic outlook is becoming increasingly difficult. The following observations of Panditji should therefore receive the special attention of all those who are interested in education: "Our system of education must not be formed in isolation from our social and economic life of tomorrow The primary aim of any system is to create balanced minds which cannot be misled. We must be strong mentally before we can think of building a nation."

Maulana Abul Kalam Azad has in his presidential address given prominence to religious education and the language problem. He takes a reasonable and practical view so far as the language controversy is concerned. He is for preserving the *status quo* at least for a period of five years in regard to higher education. He points out the need for a common Indian language for promoting intellectual unity and calls upon the members to consider whether the regional language may be extended to the college level and the common compulsory Indian language for Central Government and Inter-Provincial communications. His lengthy reference to religious education will be received with mixed feelings. This question as he has himself clearly shown, was discussed by the Board and the conclusion arrived at was that religious education was a matter more for the

home. The learned Maulana approaches the problem in a liberal and sincere spirit. But we are living in times of distrust and disappointment. People mean different things when religious education is mentioned. Whether state can take religious education under its direct supervision is a serious problem. We are afraid that at the present moment a reconsideration of this question is not likely to serve any useful purpose. Difference of opinion that is sure to arise in this connection may even lead to a postponement of the more urgent reforms in education.



The passing away of Mahatmaji has shocked the whole world. The foul and dastardly attack on him even as he was cheerfully greeting the affectionate crowd gathered to join him in his daily prayer has sent a feeling of revulsive horror in the minds of all. Gandhiji has truly been called the Father of the Nation and the Architect of India's Freedom. The Indian Freedom Movement was directed by him for nearly three decades. He so influenced Indian thought and action that it was possible for him to achieve the miracle of attaining freedom without a revolution, in the most peaceful manner. That is an achievement which would go in an indelible manner in the history of the

world. Even otherwise Gandhiji has secured a place in world history as a pre-eminent leader of men. His weapon of Satyagraha for fighting wrongs by self-suffering and thus changing the heart of the opponent, not to a sense of pity but to a sense of his own wrong and to a realisation of the right, is a weapon of great moral force, and truly it is coming to be believed that it is only through that weapon, that Mankind can hope to save itself from the threat of the Atomic Bomb. To him goes the credit of raising political and economic questions to a higher plane—the moral or spiritual plane, so that there would be no possibility of any injustice to any nation or group. He stressed the nobility of man irrespective of race or caste or creed and impressed upon people the essence of equality. He was a champion of the oppressed and of the poor. All his life he toiled for their uplift. All the world over, people have learnt to look upon him as their champion—and rightly His Majesty King George VI described his passing away as a 'loss to Mankind'.

Mahatmaji, quite early realised that Indian Freedom—nay, world peace, could be secured only through right Education. He felt worried about the unreality of the present system of Education and about 8 years ago, thrilled the entire country with his bold plan of Basic Education, the underlying principle of which is education through a craft of economic importance. Many thought that it was a vision and a dream and were sceptical about its success. Others, afraid to question his wisdom,

gave their apparent support but hesitated to try it. Gandhiji was always practical. He would never ask another to do what he himself could not do. He organised at Sevagram a School on his lines and the latest report of the Hindustani Talimi Sangha reveals that the school is almost approaching Gandhiji's ideal of self-sufficiency. In any event the cost involved in the maintenance is only a fraction of that of an ordinary school.

His passing away therefore throws a great responsibility on Teachers. Teachers have to acquaint their pupils with his principles of love, ahimsa and Non-violence. For in that lies the glory of India and of Mankind.

Gandhiji has passed away from us. The nation is plunged in unspeakable grief. Gandhiji had always been saying that he would live as long as it pleased God to let him serve and nothing would grieve him so much as any halt in our onward march. The light that he has lit in the hearts of the millions still burns and it is the duty of teachers to keep it aflame.—Long live Gandhiji.

We regret to have to record the sad demise of Sri K. R. Subramanyam, President of the Vizagapatam District Teachers' Guild due to shock at the dastardly attack on Mahatmaji. We offer our very sincere condolences to the members of his family and to the members of the Vizagapatam District Teachers' Guild in their sad bereavement.

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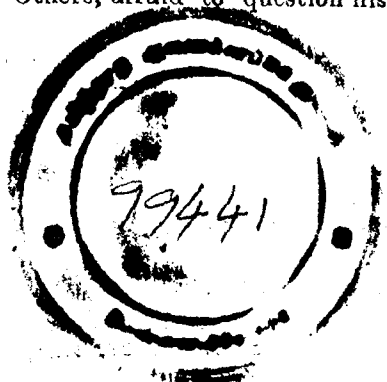
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RETOLD

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Abridged and edited by B. M. Chester

(Formerly Principal, Woodstock Training College, Mussoorie)

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(Prescribed as a textbook for non-detailed study in English for the
S. S. L. C. PUBLIC EXAMINATION, 1949)

This is one of the popular novels of Sir Arthur Conan Doyle who will be remembered chiefly for his creation of the amateur detective, Sherlock Holmes and of his friend and foil, Dr Watson. The abridgement has been entirely carried out by means of deletion of sentences with little or no rewriting.

The story starts with Sir Charles Baskerville who met with his death under very mysterious circumstances. At the inquest it was pronounced to be death due to an accident. Dr. Mortimer, the family physician, however, had his own doubts. He suspected foul play. There was a family legend besides, which declared that the owners of Baskerville estates all ended their lives as victims of a fiendish hound that was supposed to haunt the moors surrounding the estates. The doctor was worried more because he as a trustee to the estates had a responsibility to the young successor Sir Henry Baskerville. Not wishing to take any chances he came to Sherlock Holmes the only detective who could, if at all unravel the mystery about the Hound of the Baskervilles. The famous detective took charge of the case and how he saved Sir Henry from being the victim of a foul plot is described vividly without omitting the series of events leading to the climax. The intended murder was planned so cleverly as to elude any possibility of discovery but the astute logic of Sherlock Holmes triumphed in the end.

The interest of the story lies in the logical sequence of events which in the present adaptation has been preserved without omission of details. The language of the author is simple and suited to the High School classes. For story element, for graphic description and for the narration of thrilling incidents, the book is an excellent example. It will prove an interesting book for non-detailed study.

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