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EDUCATION WEEK NUMBER

18th to 24th October 1948

उद्धरेदात्मनात्मानम्.—The Gita.
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THE SOUTH INDIAN TEACHER

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No. II

THE XVIII SOUTH INDIAN EDUCATION WEEK

MESSAGES RECEIVED

(1) From His Excellency the Governor of Madras.

I would like to congratulate the President and Members of the Central Education Week Committee for organising the Eighteenth South Indian Education Week from the 18th to 24th October 1948. I understand that the central theme of the week will be "Social Activities and School Life." I am certain that no other theme can be more appropriate in the present context of education, as "Social Service" is one of the most important steps towards training of pupils for effective citizenship in a democratic country.

The vital role which education plays in shaping the destinies of a country needs no special emphasis. I hope that the aim of the education week—to create in the public an urge for the proper education of the children of the land and for an appreciation of the benefits that right education confers upon the individual and the nation—will be fulfilled progressively with the co-operation and good will of the people.

I wish the eighteenth education week every success.

(Sd.) KRISHNA KUMARSINGJI
OF BHAVNAGAR,
Governor of Madras.

(2) From the Hon'ble the Minister for Education, Government of Madras.

The teacher and the school must regain their dignity if we are to lay the foundation for a great future for this great country. The school must become the centre of social and cultural activities and the teacher must become a real guide in these matters. The status that the teacher will command

in future will very much depend upon how he qualifies himself for this great purpose. Let us work ceaselessly and equip ourselves. This devotion to duty and high character will compel respect and reverence to the teacher.

The social activities of the school must be such, as will not only serve the poor but also elevate the rich and the well-to-do. The school must be the centre from where noble ideas and ideals will radiate into the villages. In fact, that is the real purpose of any school. Mere teaching the three R's might have been sufficient in a slave country but in a free country where people should be developed to great ends, the school must become a powerhouse from where great ideals can be developed and spread.

(Sd.) T. S. AVINASHILINGAM.

(3) From the Director of Public Instruction, Madras.

As has been observed in your pamphlet the most important objective of the modern school is the training of pupils for effective citizenship in a democracy. The scheme which has just been introduced by Government is intended to achieve this and its success depends almost entirely on the understanding and co-operation which the teachers working in secondary schools will evince. At no time have such great responsibilities devolved on the teachers and I appeal to all members of this great profession to respond to this new challenge with courage and enthusiasm and help to create the new world that we have all been dreaming of.

(Sd.) D. S. REDDI.

- (4) From the President, All-India Federation of Educational Associations and Vice-Chancellor, Benares Hindu University, Benares.

Real democracy is possible only when the electorate is educated. It is all to the good that education occupies such an important place in the nation-building programme of our Government. But mere literacy should not be

our goal. We should cultivate the mind without loss of manliness. Education should be many-sided, it should develop at the same time, the body, the mind and the spirit of youth. I trust that all those engaged in the work of teaching will remember Socrates' prayer: "May all my outward goods prosper my inner soul."

(Sd.) AMARANATHA JHA.

SOCIALISED EDUCATION AND THE ENRICHMENT OF SCHOOL LIFE

DEWAN BAHADUR K. S. RAMASWAMI SASTRIGAL

Royapettah.

Quite recently the famous humorist, Stephen Leacock, wrote about 'Recovery after graduation' suggesting thereby that graduation is like measles, a disease of man's early life. He said, "The more I look at my education the more there seems to be about it something purposeless, something that would vanish and leave no trace having no real meaning or inspiration". Thus according to him aimlessness and unimpressiveness and unreality are the outstanding characteristics of modern education.

I entirely confirm this apparently dismal view. I was put first in a pial school. There I and other diminutive imps wrote the alphabets (Tamil and English) on sand spread on the mud floor. No doubt the skin of the right forefinger suffered, but we were allowed to wear natural gloves in the shape of split *kilakodis*. We mugged up multiplication tables and were taught mental arithmetic which however was an advantage not possessed by the imps of today who are helpless without a slate and a pencil even in respect of petty sums in arithmetic. We knew odds and ends connected with our Indian ideas—another point in which the young imps of to-day are totally deficient. Quite recently I came across a boy who had never seen a lotus flower or a *Tulasi* plant! We were taught also the brief and telling and easy ethical maxims of the great

Tamil poetess, Avvai—another matter in which we scored over the imps of today who are fed on the new method in education which by some mysterious process is anti Avvai in its technique! But all the same we were brought up in awe of the lord of the ferule and we dared not put any questions or ask for any explanations.

As we went up the educational ladder, we were given *ex cathedra dicta* about parts of speech from a lugubrious book on English Grammar. English Grammar was recently under eclipse and has emerged out of it. But in our time we knew nothing as to what was meant by a part of speech. The Tamil Grammar and later yet the Sanskrit Grammar came in and the Demoniac Triad of the Tripura Asuras was complete!

Even stranger things happened. We studied science without experiments and later yet we learnt physiology from charts. One Rentala Venkata Subba Rao was the hero, of the school boys of those days as he published quite a lot of what used to be called Made-Easy Series. He gave cut-and-dried answers to cut-and-dried questions which used to make periodical incursions into question papers. The Made-Easy books flourished under other names in the colleges as well. History was but a string of dates. In these days of telephones, we have learnt to become number-minded. But in the pre-tele-

phone days it was history that fed our number-mindedness.

The net result of it all was that we emerged out of schools with moderate vanity and much useless knowledge and emerged out of colleges with more vanity and with a vastly increased store of useless knowledge. But we knew at least some facts of nature and got out of the silly shibboleths and superstitions about seven oceans and wandering stars and world-bearing elephants and what not.

Things are said to be better nowadays. But we must take such self-laudatory statements *cum grano satis*. We are so prone nowadays as to pat ourselves on the back and blow our own trumpets as others refuse to pat us on our backs or blow our trumpets. Things are worse today because boys and girls are even yet—despite educational reorganisation—farther away from their mother tongue than their fathers and mothers were and have cast off the social bonds and courtesies of the land without caring to have any substitutes therefor. The mother tongue is just now given its rightful place as the first language. Formerly it was mugging, mugging, mugging all the way. A good deal of it seems to have been jettisoned of late but no additional cargo has been taken in so far as I know.

Mr. Leacock complains: "We turned incomprehensible Latin into worse English and turned beautiful English poetry into Latin verse that sounded as harsh as the back-fire of a gasoline truck." Nowadays the youth seem to be no good at English poetry or Sanskrit poetry or Tamil poetry or the Artistry or Inartistry of translations. He says further: "We became experts at passing examinations, just as burglars are experts at picking locks." But even that artistry—not very creditable at its best—seems to be another vanishing quantity. Mr. Leacock says: "In order to be a dentist we must first know what a logarithm is, and in order to be a horse doctor you have to learn Latin." Nowadays Logarithm and Latin seem to be fading out but the dentists and veterinary doctors of today

seem to blunder as much as their forbears.

These are days of educational fads in the shape of I.Q. etc. But all the same the old incubus persists though there is less discipline and there is also less willingness to learn. Education is as cram-filled and examination-ridden as ever. "The attempt to get a high percentage on a written examination defeats its own end—each last increment of accuracy is obtained and at a higher and higher cost. The reality of the subject is lost in the agony of trying to remember it." (Leacock). I know that a written examination is a necessary evil when education is democratised and made nation-wide, but let us not forget that it is an evil. Further, we must change the time-honoured method of the mechanisation of the teaching of literature. Leacock says well: "We see our literature divided into periods and schools, all to be learnt by heart and remembered. For example, we must be able to write down the six chief beauties of Milton and the seven leading characteristics of the Elizabethan age, and the four vices of the Restoration..... Literature thus treated is killed... But for me, I repeat, Shakespeare was spoiled at college. I was sentenced to two years for him and carried out the sentence and was duly paroled." If schools and colleges kill poets like this, it is time that the murderous behave well or are murdered in their turn.

If literature and art are dragooned like this, what chance has religion? We are having schools and colleges which are marvels of system and organisation. Mr. Leacock says well that system "is choking the wells of learning" and that "organisation" has given us "a rigid frame in place of a living growth", and he asks pertinently though devastatingly "can you organise a soul?" One far greater than he asked long ago, "What profits it if a man gains the whole world but loses his soul?" The gaining of the whole world is neither here nor there. No one has gained the whole world and none ever will. But one can easily lose one's soul. Mr. Leacock says that "somewhere in him was the deep seated

mark of the scar where the college cut his soul." Alas! "it is true it is pity and it is pity it is true."

This is not all. The modern student has no time to study. The school days are full of lectures and games and examinations during the brief intervals left after shouting political slogans and taking out political processions; and the holidays and vacations are full of nothing. Mr. Leacock says: "Learning for learning's sake cannot survive amid a tumult of students' clubs and students' activities, a fierce and untimed excitement of contested games, enthusiastic politics, student elections and mimic formalism. Student activities are destroying the student." Can the student be saved?

I am afraid that I have said nothing wise or helpful. I have been only crying out like the proverbial toad under the harrow. I only wish that the teeth of the harrow are not so sharp as they were before or are to a large extent even today. Let us try to make education national and practical and combine realism with idealism. Let there be no more tyranny of Antiquity over Modernity or of Modernity over Antiquity. Let education give us men and women of goodness, and goodness men and women of taste, men and women of socialised behaviour, men and women knowing their place in life and fit for it. In Mr. Leacock's words, let us "try to see that the shadow never takes the place of the substance, nor the machine attempts to replace the principle of life."

What I like most about the new system of reorganised education which is now being hammered into shape by the Madras Minister for Education is his scheme of Social Studies and his emphasis on learning through a craft and learning through the mother tongue, though to be honest to him and to me, I do not like the way in which he has put Hindi and Sanskrit in opposition or the new technique by which the classical and cultural language of India has been put into cold storage. I am glad that during this year's Education Week, stress is to be laid on *Social Activities*

and *School Life*. Hitherto the education of the Indian child was not wise related to his future social and economic and political life or to his ethical and aesthetic and spiritual life. The child was sought to be brought up in kind of vacuum or in an alien home. The New Education should be Education for life and Superlife and should seek to fit the boy to preserve the newly won freedom and increase the social unity and economic prosperity of the country and to fit the girl to become an expert in home-craft and mothercraft while having a liberal education. It must make the school and the college social centre, a community centre. Both men and women should know how to live a proper individual ethical life, a proper domestic life, a proper civil life, a proper social and economic and political life, a proper international life and a proper aesthetic and spiritual life. In short, Education should not make a lop-sided man or woman but an allround person who can harmonise order and progress. "Who loves knowledge? Who shall rail against her beauty? May she mix with men and prosper? Who shall fix her pillar? Let her work prevail." (Tennyson's *memorium*)

Social Education is thus a many-sided endeavour. It must primarily develop a live sense of social unity and a keen consciousness not only of the privileges but also of the responsibilities of citizenship in a democratic secular state. Let us not forget that a secular state is not an irreligious state though it is antipodal to a theocratic state. It aims not at religious neutrality but at an active and protective impartiality in regard to all religions. That was the way of Asoka and Akbar. Without Social Education, Adult Franchise will be a delusion and a snare. Further, Social Education implies also a knowledge of environmental hygiene in addition to personal hygiene. It implies also a keen desire to step up production in agriculture and industry and to have an equitable distribution of wealth. Social Education implies also a sense of the national art value and a keen sense of social ethics.

applies above all and finally, as already hinted out, a perfect religious toleration and a fraternal fellow feeling among the followers of the various religions. India has evidently been assigned by Providence as a free, multi-religious and multi-community national Democratic Secular State, and it is the privilege and duty of Indian education to fit India for such a high and unique destiny.

The great drawback of Indian Education in India under British rule was that it was too exclusively literary and impractical and denationalised and fitted for jobs and did not fit us into society. There was no clear vision of direction or goal. In free India, and especially as the result of Mahatma Gandhi's emphasis on basic education, there is an increasing demand that Indian Education should become more modern, more scientific, more practical and more national. It is now realised that education is a social affair and that educational science is first of all a social science and that the educational institution is a social institution and a community centre. The boys and girls must not be allowed to be merely at their books and their notebooks. There must be sound physical education, notional education, moral education and social education in addition to intellectual education. They must be enthused to take more delight in giving than in getting. Making their education craft-centred and culture centred and child-centred is a good beginning. During their secondary education, whether they are in the pre-university or academic school or in the vocational schools, they must be trained in social services and encouraged to take part in social activities. They should do so not only by being scouts but also by slum clearance, street cleaning campaigns, adult education work, etc. Basic education substitutes concrete objects and positive facts and definite ideas and specific symbols in the place of mere words and indefinite ideas. Social activities will rub off their shyness and their angular and highbrow attitudes to life and thus lead to the enrichment and sublimation of the

school life. When they go into the colleges they should be taught the social values and how their aim in life should be a socialised existence and the realisation of our higher self in a democratic society. We must teach the youth to realise that this is the era of the common man. John Dewey says well in his *Educational Essays*: "Our control of nature, with the accompanying output of material commodities, is the necessary result of the growth of physical science—of our ability to state things as interconnected parts of a mechanism. Physical science had for the time being far outrun psychical. We have mastered the physical mechanism sufficiently to turn out possible goods. We have not gained a knowledge of the conditions through which possible values become actual in life, and so are still at the mercy of habit, of haphazard, and hence of force."

I have looked carefully through the syllabuses newly prepared for social studies in Forms I to III and in Forms IV to VI. There is much that is valuable in them. But I feel that they are too ambitious and too overloaded and in some respects too shadowy and indefinite and overlapping. I am afraid also that while endeavouring to be practical there might result not sound practicability but rather too much bookish study about the indispensable necessity of being practical. The better course will be to give sufficient latitude to the teacher to blaze new trails in socialised education. There must, of course, be sound textbooks in regard to social activities, social training and social studies. But an ounce of practice is more than a ton of theory. We must devise sound and practical schemes of socialising the mentality of our youth. Excursions, the running of school shops and school banks, debates, dramatic activities, educational films, etc. are good. But much more important are social sympathy, rural service, slum service, city cleaning campaign, liquidation of adult illiteracy, etc. These are necessary and indispensable and vital. Let me quote here what Ramsay MacDonald wrote in

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SOCIAL ACTIVITIES AND THE DEVELOPMENT OF PERSONALITY

BY JEAN FORRESTER

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For the healthy development of personality it is necessary that certain fundamental psychological needs should be satisfied. These needs may be briefly described as the need for security and the need for adventure. The child needs affection and people to love, he needs to feel accepted as a member of a group and to feel that his personal contribution, however small, is accepted and valued; he needs to be recognised as an individual with his own ideas and ways of doing things, some one who is not just a replica of any other child. He needs to meet with approval more often than disapproval, and wants to be helped to find ways of behaving that will bring approval. He needs a balance of success over failure in his activities. When these needs are satisfied he has a sense of security and can face life with assurance and confidence. Security, however, is not enough. He needs adventure also. He needs new experiences, the thrill of finding out things for himself and experimenting. He needs freedom to make his own decisions, and to test out his hypotheses and conclusions; to realise and accept the responsibility which is the necessary corollary of freedom. Where both these needs of security and freedom are satisfied we may hope to see the personality developing along healthy lines.

A school in which much of the learning is carried on through Social Activities is better able to satisfy these basic human needs than is the traditional type of school in which education is interpreted very largely as instruction and the emphasis is on teaching rather than on learning. Those who have profited most and suffered least from this type of schooling are the top 25%, and this for two reasons. They have achieved enough success to satisfy that need, and they have usually been intelligent enough to have outside interests which have satisfied others. Even then, it has been said

that among our most brilliant students there has been shown too little originality of thought, too much parrot learning. The tragedy of those who have gained first classes and all the prizes but are unable to hold down any responsible post are well-known to the psychologist.

Social Activities represent both a method of gaining knowledge and also an opportunity for learning social skills, co-operation, tolerance, sympathy, responsibility, reliability, honesty, independence, self-reliance, constructive criticism. Social Activities should not be the province of any one subject teacher, nor associated with any special period in the time table. When a whole number of a Journal is given to the discussion of Social Activities there is always a danger that some people may come to think of them as a separate subject rather than as an approach. They are as much the business of the Mathematics teacher as the English teacher, of the teacher of the regional language as of the Social Studies, of the craft teacher as of the Science teacher. The knowledge that children gain by working on a Social Activities-centred curriculum may be part of any of the traditional subjects. What they gain in personality development is the responsibility of every teacher.

Social Activities make learning a 'social activity'. In the traditional schools, although children are taught in large groups learning is largely an individual affair. Little or no provision is made for children to learn from each other, to work together to achieve some thing, to co-operate in solving some problem. Doing homework together however common, and however frequently condoned, is officially frowned upon as 'cheating' or 'copying'. A good teacher, of course, can always find some opportunity of encouraging the social virtues, but it will be widely agreed that the set-up of the traditional school

has tended to ignore this aspect of education.

How can the Social Activities approach satisfy the psychological needs mentioned above? In the first place, the children are divided up into small groups. If these are well arranged every child should feel that he has a place and is wanted. He is not overlooked as he may be in a large class. These groups should be not only study groups, but also responsible for some service to the school community, such as cleaning, gardening, arranging the Assembly Hall, news board etc. In such tasks there is no question of everybody not being able to play a part. In study activities, collecting information, making models, composing verses, planning an exhibition, drama or display the slow as well as the quick, the bright and the not-so-bright should all have a share. Children are sometimes cleverer than their teachers at devising jobs for all. A class of girls decided to make a book of all the Bible stories they were learning to give to their Headmistress. This book was to contain the stories written in their own words and illustrated with their own drawings. They elected an Editorial Staff with selection committee. These officials decided that everybody must be represented by some contribution. There was one girl, however, who did not seem to be able to produce anything good enough for their book. The committee decided therefore that a few texts would improve the book and invited this girl to copy them out in her best handwriting. The book was not spoilt by a bad contribution, and every one was included. No one can say how much it meant to that girl to be 'wanted' in that project. It may interest teachers to learn that, although these pupils were no brighter than any previous set, the year that this project was carried out the examination results were better than in previous years when children had been taught by the more traditional methods; and this in spite of the fact, that, so far as the teacher could see some girls seemed to spend the whole year only on drawing pictures. It would seem that when children are allowed responsibility for their learning and given freedom in the way they

express what they have learnt they produce better results. Freedom and responsibility, as has already been said, are among the fundamental needs.

Time and again it has been discovered that where children are turned away from text-book learning and set free to make their own enquiries and invent ways of expressing them, latent talents are discovered, and when the child is offered the opportunity of developing these a great blossoming of personality results. When a child, hitherto regarded as backward discovers that she has some skill which is appreciated by the group her whole mental life seems to wake up, and an all round improvement is frequently noticed.

Working in small groups gives more children the chance of leadership responsibility. Leadership of larger numbers is provided by a prefect or 'Cabinet Minister' system for the whole school. The emphasis should however, be placed on responsibility rather than on leadership. Where there is too much talk of training for leadership (as there often is to-day) there is a danger of the idea growing up that it is the leaders, and no one else who is responsible. Over-all responsibility is therefore lessened. This is fatal to democracy. We cannot all be national leaders, but we can all be responsible citizens. Where people have a real sense of responsibility the leaders will always emerge to meet the need. This can be seen even in school. A small cleaning squad does not always need a leader if all are trained to feel responsible. If, however, an emergency arises, the brooms missing, the room to be swept locked, a responsible group will produce someone who will deal with the difficulty. A group with no sense of responsibility will do nothing. Where people are deprived of responsibility and expected only to follow, there personality remains undeveloped.

It is sometimes feared that Social Activities will fail to cultivate the qualities of perseverance and discipline in the performance of uncongenial tasks. In life, as the critics say, everyone has to do some things which he does not like. Should not children be trained for this in School? It is doubtful whether there

is any value in drudgery for its own sake. It becomes valuable when it is undertaken in some worth-while cause. What makes a task drudgery, often, is the fact that it is meaningless. No tasks that are meaningless can really be essential to a society. It will be good if we can bring up a generation which will demand that all work shall be meaningful. In school children can learn the value of what are sometimes called the menial tasks by taking a share in them.

Another criticism is that where learning is social learning the lazy pupils will leave all the work to the active ones. In practice however this does not happen very often. The traditional school has ever found a solution to the problem of the lazy boy. So often he was not so much lazy as uninterested in the activities

offered by the school. The boy unsuccessful at his studies has often displayed an extensive knowledge of cars or birds. A Social Activities programme should offer an opportunity for every child to learn and make a contribution. Through working on a project a boy, hitherto uninterested in reading or arithmetic, has been led to see the value of these skills and has settled down to acquire them with great zeal.

One last thought. It was remarked by an educationist who helped to initiate such activities in several schools that the most remarkable changes were seen, not in the pupils, but in the teachers! A real blossoming of personality was seen, a new zest and enthusiasm in work, a new sense of the worth-whileness of their job.

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the Daily Chronicle about the Santiniketan school. Moreover, the Santiniketan is no mere seminary for the education of boys. It is alive with the life of India. It is aware of what is going on outside. It shares in the larger Indian life. The particular interest of the school at the moment is the enlightenment of the masses . . . It was their tribute to India and their service to the reincarnated motherland to which all their youthful enthusiasm was devoted."

I am thus of opinion that social studies will have no real meaning and value without a study of individual and social ethics which will not have any real meaning and value without a basic study of religion and its view of life of a whole and a faith in religious sanctions which are intangible but much more powerful than mere secular sanctions. There has been much debate in educational and other circles about the desirability and feasibility of such a study. But we teach political science without merely allowing the students to arrive at their own generalisations from the facts of history which has been described as past politics. We teach the basic principles of economic science without merely allowing the students to arrive at their own generalisations from the past and present facts of economic life. Religion presents a

coherent view of life as a whole relating the present to the past and the future and the individual to the universe and both to God. An exclusion of it from the course of studies will starve the soul and lead to grave social consequences. His Excellency C. Rajagopalachary, Governor-General of India, has well stressed this vital truth in his recent address at the Madras University Convocation on the 24th August 1948. He said therein:

"The task of teaching them now to read and write and to count and calculate is important, but it should not make us lose sight of the primary aims of moulding personality in the right way. For this it is necessary to call into aid culture, tradition, and religion. . . We have to evolve a suitable technique and method for serving the spiritual needs of children through many religions in the same school. . . . We have a multiplicity of languages and faiths but are yet one and must remain one people. We have therefore to give basic training in our schools to speak and understand many languages and to understand and respect the different religions prevailing in India. It is not right for us in India to be dissuaded from this on account of considerations of overtaxing the young mind. What is necessary must be done. And it is not in fact too great a burden."

SRI R. SRINIVASA IYENGAR, B.A., L.T.

Headmaster, Sarva Jana High School, Peelamedu

The introduction of citizenship-training in the secondary school curriculum is commendable and is in conformity with the latest trend of educational thought. But the approach runs through one groove and the many-sided nature of citizenship-training has not been realised.

Citizenship-training has been equated with scout-training, but it really signifies much more. I have conducted the experiment of Scouting-for-All. The scouting ideal was the ideal of the school; the Scout Law was the School Law; the Scout Flag was the School Flag, the whole school taking the flag-salutation. Pupils of the school wore the uniform of the scout brotherhood, and the scout investiture was solemnised at the morning prayer assembly. The entire school had enjoyed the mirth and cheer of the Camp Fire, the spicy scouting stunts and the noisy scout yells, such as, Jee-Himalaya, Beema-Chicka-Boom. The Freezing game was demonstrated by the whole school at midnoon in the presence of Rao Bahadur A. T. Pannirselvam; and corresponding to the 'uniform game', the "INDIA" game was devised to create emotional reactions to the concept of Indian culture being the synthesis of various cultures. Sir K. V. Reddi appreciated this 'patriotism game' immensely and expatiated at length on the synthetic Indian culture. The Sixth form, one and all, completed the journeys prescribed for first-class scouts and the hikes prescribed for rovers. The class-organisation was modelled on the patrol-system, the pivot of scout training. Thus scouting was 'exploited' for imparting certain qualities of citizenship, as it is claimed that it will.

The modern political world is so complex that it has been found essential to train men and women just as consciously and deliberately for their duties as citizens as for their vocation. Citizenship is not merely 'a spirit to be engendered, and attitude of mind to be induced'. Civic virtue is not only

a moral quality, but has an intellectual side also. The citizen should really think with his brain, not with his blood, should know something about man and about human society, should be able to understand and think clearly in political and economic matters, should cultivate the habit of weighing evidence and be able to see through the cruder forms of political propaganda and view problems in a scientific spirit. The future citizen should understand that 'their minds are most truly their own' when employed on the community's behalf, and that in a democratic state, one cannot, without political knowledge, develop one's own personality to the full. Hence citizenship classes are necessary for providing the driving force and the technical equipment needed for functioning as citizens of democracy.

Even at the risk of being considered vain, I wish to state that from the outset of my long career as Headmaster I had conceived the function of education as preparation for efficient dynamic citizenship, and that constant planning is necessary for imparting training for citizenship. Organising lectures on citizenship is but the first step. As early as in 1923, as Headmaster of the Victoria High School, Papanasam, I drafted a School Self-Government Act on the lines of the Government of India Act of 1919 which elicited the warm approbation of the management and the staff and the concurrence of students, and was successfully worked. The provisions of the Act and the school moral code and health rules adopted by the school legislature are set forth in the issue of September 1945 of "Teaching". The Act, besides making the citizens of the school-state conscious of the rights and responsibilities of active citizenship in the school-state, enabled them also to understand the then existing political constitution of our country.

At school functions, along with the staging of dramas, the budget discussions in the Provincial Legislature were

enacted; and pupils played the parts of the President Sir P. Rajagopalachari and members of the legislative council. This helped the pupils to understand how the affairs of the country were being handled by their elders, and was of great educative value to the public at large that attended the function. The functioning of the Students' Parliament for instruction in parliamentary procedure, the question time, the moving of resolutions, amendments and closures and the sort is another attempt at creating desire in pupils to interest themselves in public questions. Dr. Subbarayan criticised me as being overfond of training my pupils to become politicians, on observing one session of the Parliament!

I felt that there was truth in the observation of Justice Atkin that elementary knowledge of law was a *sine qua non* in the secondary school curriculum, and so framed a special civics syllabus for laying stress on the rights and responsibilities of citizenship and inculcating respect for law and order and obligations to the state. Law is in consonance with the principles of ethics and religion, and pupils were taught the laws dealing with the human body, mind, religion, society, property, State, and so on.

Fifthly, library-work was correlated with citizenship-training. Guidance was given to pupils in the higher forms in the study of current events and topics in the magazines subscribed for by the Students' Association. Pupils were trained not only to seek points of information, but also to discriminate between one daily and another, between news and views, editorial view and public opinion, the same news broadcast differently in different newspapers.

Almost every year, the school-leavers are asked to set questions on politics, religion, social and economic problems, to be discussed and answered from a dispassionate point of view. Passages from 'Hind Swaraj' were read without the author's name being mentioned and subjected to derisive laughter which would be transformed into understanding criticism of

Gandhiji's views on doctors, lawyers, hospitals, railways, machinery etc.

Again, citizenship should be cultivated by the practice of certain virtues and qualities. Hence I analysed the basic factors of Indian democratic citizenship to be aesthetics, culture, love, justice, truth, courage, efficiency and sane patriotism. After giving detailed information on these eight basic elements of citizenship, essays were invited from pupils. Later I realised that Indian citizenship should be built upon the proper conception and striving after the realisation in individual and community living, of India's unique concept of Dharma. I wrote popular articles on Dharma as portrayed in the Ramayana, Mahabharatha, Bhagavatham and the Bhagavat Geeta. Thus there was constant planning.

Lastly, a five-day training course was held after the S. S. L. C. public examination. The night's vow-deeds dealt with vigil, service, leadership, religion, etc. The evenings were used for good turn strolls, conduct of scout games, slum visits, and village propaganda. The midday intervals were allowed for the practice of spinning, knitting, first aid, etc. The morning and afternoon sessions were devoted to instruction in problems of camping, rural reconstruction, local self-government, civic administration, library organisation, public health, etc. It is gratifying to note that a similar scheme has recently been adopted for training social workers.

Reviewing my work of the past quarter of a century in connection with citizenship-training, it all appears to be a romance today; and my regret is that I could not have pursued all these school activities continuously all these years, but that some of these activities were planned and pursued for a period of two or three years. The above activities are not mentioned in a chronological order. The omission of citizenship in the fifth and the sixth forms, with suggestion to work for proficiency-badges is serious. As Eva M. Hubback observes, in the last two years of a secondary school, in the

14th and the 15th years of a pupil, direct methods of training for citizenship should be adopted. Again, we cannot systematise and regularise citizenship-training. As A. Leslie Hutchinson remarks truly, "Education is necessarily concerned with the whole man in a changing world, and it is the changing world which is the province of education for citizenship". It is therefore essential that the subject must be continued in the last two years of secondary schools without syllabuses being imposed on it. Schools must have freedom to organise citizenship classes. Constant, conscious intelligent comprehension and appreciation of the objectives of citizenship must play full part.

Before closing, I wish to state that optimists of citizenship-activities should remember that the doctrine of "transfer" has been exploded so long ago as 1890. Facility acquired in the practice of Kim's game does not produce a general competence in the faculty of observation: a footballer who

displays team-spirit in playing the game does not necessarily exhibit that virtue as a member of the histrionic club. Lord Bryce once observed, "Attainments in learning and science do little to make men wise in politics." Hence it is not enough if attitudes alone are cultivated. It is essential to recognise that in addition to moral training through the activities the direct method of imparting training for citizenship should be brought into play. We have won independence. But if democracy is to be a success, clear thinking and intellectual integrity should be inculcated in the young citizens, and it is incumbent upon schoolmasters especially in the last two years of the school course to interest the pupils in the affairs of the modern world, and to train them to build up the quality of social judgment. This principal function of citizenship-training should not be ignored. Unfortunately, the word "citizenship" does not occur anywhere in the syllabus.

A new orientation in the organization of the Citizenship Training seems to be necessary.

Citizenship-Training Programme conducted in Sarva Jana High School, Peelamedu, for S. S. L. C. pupils in 1932 and 1933

	I Session.	II Session.	Spare Time.	III Session.	IV Session.	V Session.	Night (Camp-Fire).
I Day	8 to 9 a.m.	9 to 10 a.m.		2 to 3 p.m.	3 to 4 p.m.	4-30 to 6 p.m.	8-30 to 10 p.m.
II Day	Camping and Hiking.	The Indian Problem.		Local Self-Govt.	Public Health I.	Good-turn Stroll.	Preliminary pow-wow. Rovering Vigil.
III Day	Tracking the vocation.	Indian Rural economies.		Village Panchayats.	Public Health II.	Conduct of scout games.	Leadership.
IV Day	Camping put in present job.	Co-operation I.		Expts. in rural welfare work.	Personal hygiene.	Slum visit.	Personality.
V Day	Youth movements.	Co-operation II.		Civic administration.	Library movement.	Village visit & propaganda.	Service.
VI Day	Govt. machinery.	Final Talk (Citizenship).					

N.B. 1. Spare time (10 a.m. to 2 p.m.) to be utilised for passing tenderfoot and first-aid tests and answering questions set on Scouting for Boys and Rovering to Success.

2. Full notes-prepared and maintained in the camp log-book for each session.

SOCIAL ACTIVITIES AND TRAINING THE FUTURE CITIZEN

G. SUNDARAM, M.A., L.T.

Author of Social Studies Text-books, I Form and IV Form

"When the school introduces and trains each child of society into membership within such a little community, saturating him with a spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and the best guarantee of a larger society, which is worthy, lovely and harmonious." (John Dewey.)

The Educational Challenge

The New Era of Freedom, inaugurated by the Indian Revolution of 15th Aug., 1947, has conveyed, in its wake, a challenge to the Indian Educational System, which has been built up by an alien beauracrat Government, for its own purposes. In Free India, Citizenship is destined to become democratic in the social, political, economic and cultural life of the country. The new citizen is to be an active member of society, asserting his rights and discharging his obligations and he must be able to repay in the form of such useful service what he owes to it as an organised, civilized community. As India has adopted non-violence as the method of peace for achieving all-round freedom, the citizen must be imbued with a keen desire for social service in a co-operative community, national and international. Thus the old educational system with its departmental machinery, its teachers, its curriculum, text-books and methods must meet this challenge and readjust itself to the new objectives and needs.

The Hope of Indian Democracy

Our schools and colleges are the hope of Democracy in India. In the words of President Henry Suzzallo, "the effectiveness of the nation rises or falls with the competency of the school system. Faith in popular sovereignty is futile without faith in schools. The far-sighted statesman must fully base his plans on education and the educator must in turn think in terms of the national

outcome of all his teaching." The two factors on which democracy depends for its success are (1) National discipline, which means respect for law and order and (2) Co-operative activity on the part of the citizen for common good. Our schools are to be the centres which will produce citizens imbued with a sense of discipline and responsibility and a spirit of service and sacrifice so that they may be the saviours of Indian democracy on its trial to-day.

The Role of Social Studies

Citizenship is not a special subject to be taught separately. The whole school system with all the subjects in the curriculum must aim at the training of worthy citizens. But Social Studies, by which is meant the unified knowledge relating to the improvement of the social, economic, political and cultural conditions under which man lives, can contribute most directly toward that end. The materials of the social studies provide the basis for making the world of to-day intelligible to the pupils and the correlated social activities wisely planned and directed give the practical training for citizenship.

The Activity School

The New Era School puts its faith more upon 'doing' than upon 'knowing' on the part of the pupil. According to John Dewey, "Education is *life*" and social activities must train the pupils in the art of *living* through concrete and definite experiences acquired in *living* in a school community which reflects all the problems of the larger civic community into which the future citizens must play an active part. 'Experience' and 'Participation' are the two watch-words of the Activity School, inculcating habits and attitudes that will help the pupils in responding to situations outside the school and in their adult life.

Social—Civic Activities—The School Republic

The new school must be looked upon as a Republican State. All the pupils and the teachers are its citizens. They must be made to realize their duties and responsibilities and assert their rights in a constitutional manner. The principal and the faculty of the school must so adjust school life that it affords scope for student participation in school government in all its aspects. The students must be made to feel that they are sharers in the common weal. The student Government as such is a spirit and not the form. The provision for student Self-Government is an art in itself. It requires for its successful working much tact and common sense on the part of the teachers, and respect for the potential citizen expressed by the absence of corporal punishment in any form at any stage and by courteous modes of address to the pupils in all circumstances.

A Classification of the Activities

The Inspirational Activities

- (1) The National Flag Salutation—once a month.
- (2) Celebration of the Independence day.
- (3) Celebration of the Birthdays of Mahatma Gandhi, Sri Krishna, The Buddha, Mahavira, Jesus and Muhammad.
- (4) Celebration of the Birthdays of great Nation Builders.
- (5) The Singing of National Songs and chorus-singing of the National Anthem.
- (6) Contacts with National Leaders by means of visits.

Informational Activities

- (1) The Daily News-Bulletin.
- (2) Weekly News-Reel.
- (3) The Reading Room.
- (4) The Study Circle.
- (5) Conversation on Current Events.
- (6) The Radio Club.

Activities or enabling the pupils to acquire skill

- (1) The Debating Club.
- (2) The School Magazine.

- (3) The Charka Sangha.

D. Activities for fostering social solidarity and communal harmony, leadership and team-spirit

- (1) Excursions and Camps.
- (2) Team Games.

E. Activities for affording the pupils specific civic training

- (1) The Students' Parliament.
- (2) The Students' Court of Honour.
- (3) Contacts with Public Institutions and Social Centres.

F. Activities for inculcating the spirit of service and sacrifice

- (1) Hall patrols.
- (2) Traffic guides within the school.
- (3) The Hospitality Committee.
- (4) The School Decoration Committee.
- (5) The Boy Scouts and Girl Guides.
- (6) The Junior Red Cross Society.
- (7) Night School Club.
- (8) Clean up Campaign, in Slums, Cheries and Streets.
- (9) Collection of funds for National welfare.

The Makers of Citizens

Thus it will be seen that the teachers have got the privilege of serving the new-born Free Indian Nation as the builders of its enlightened, vigorous, active citizenry. The teachers are the Directors and the Guides in respect of the social activities sketched above. Theirs is the animating spirit which has to be sustained by the manner in which they are kept above pecuniary wants by Society and Government. Their equipment, their salary and status have to be raised considerably if good results are to be expected. Citizenship training programmes will succeed only if the Makers of Citizens are properly attended to. The Teachers, on their part, will say to themselves day after day,

"Blessed are we that we live in Free India ;

Twice blessed are we that we serve the children of the Dawn ;

Thrice blessed are we that we are the Makers of Citizens who are Builders of the Morrow."

[N.B.—Detailed instructions regarding the Social Civic Activities have been given at the end of each chapter of the Text Books on Social Studies by the author of the above article and published by The Educational Publishing Company, Nungambakkam, Madras.]

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BASIC EDUCATION—FROM A PSYCHOLOGICAL ASPECT

D. VISWESWARAIYA, B.Sc., B.T.

General Secretary, Mysore State Education League, Bangalore

The Educational Problem

It has been generally accepted that, of all the post-war developments that our country is in immediate need, the foremost place has to be given to the question of making our land fully literate. Only the other day, speaking about the Universal Adult Franchise envisaged in the Union Constitution of India, Mr. Alladi Krishnaswamy Iyer pertinently remarked—"A constitution is what the people make of it. The most perfect instrument of Government will be worth nothing if the instrument does not register the will of the people and does not contain sufficient elements of growth and expansion. Where would universal suffrage in a country with so much illiteracy lead them? He answered that a due emphasis was, therefore, necessary in our educational programme to train every individual to "a sense of citizenship" and to make him recognise "the right of every citizen to shape the policy of Government". With this mighty task on hand, a new era has commenced in this ancient land to-day. The country has to be fully literate, and, in as short a period as possible.

The Failure of the Present System of Education

The present system of education, we know, has proved a failure in the matter of ensuring "mass literacy". After more than a century of educational expenditure and effort, we have not reached a 15% figure as yet. Things cannot be kept going on this way any longer. The traditional school cannot achieve the desired goal. It has not been founded on a sound psychological basis. Neither has it been adopted to serve the talents or the genius of the people of the land. The schools of today do not aim at a harmonious development of mind and body. On the other hand a sharp distinction between manual work and scholastic learning is

discernible. It is believed that one has no positive relationship with the other and the two processes have nothing in common.

Basic Education a Challenge

To the above point of view, Basic Education is a challenge. This system of Education recognises the fact that there is no fundamental differences between manual and scholastic work. Both the processes bring about an intellectual development. Manual work, according to this view, is an education by itself. It also serves as a medium of general education much better than the printed book. Scholastic learning is best served when it is correlated to a course of manual work. The Eminent Psychologist Arnold Gessel in his book "Infancy and Human Growth" has proved that the development of muscular control and co-ordination plays a vital part in the adjustment of children to environment. Hence, the demand for a re-orientation of educational programme and methods is persistent and well thought of.

Basic Education implies a particular system of Education which tries to give each individual an amount of education absolutely essential for the successful exercise of his rights as a useful citizen. Basic Education adopts a craft as a medium of general all-round education including the education of the intellect. Training in a craft is training in creative constructive work. The aim is the development of a "work attitude" by creating plenty of opportunities for its proper exercise. It serves the double purpose of providing experience and teaching a useful craft. This is the main contribution of Basic Education to the world of Educational thought.

The Psychological Basis - Creation of Opportunities

Basic Education is founded on a sound psychological doctrine. Psychologists

say that all manual activities in children are expressions of their instinctive energy. It is through activity that learning is possible. The process of learning is a process of shaping these experiences to bring about a purposeful creative work. It is only through work that the instinctive impulses attain sublimation in an individual. Sublimation can only be acquired, but can never be commanded. Hence, there is a continuous need for the creation of opportunities to acquire a certain knowledge through a process of activity suited to the pupil.

Value of Work

Work, Psycho-analysts say, is nothing but the mode of instinctive expression of great social value to the individual. This is produced by the sublimation of instinctive energy. According to Earnest Jones "If no opportunity is afforded to this instinct it expresses itself in other ways, namely, a social tendency as in mental or neurotic disturbances leading to a mental conflict or an antisocial value due to the paralysis of sublimation."

Activities—Their Part

The exuberance of instinctive energy in children should be provided proper channels for its flow, which will be of value to the individual and the Society in which he has to play his part. Gratification through activities is more direct and original and uses up more of the energy than through passive modes. This passive or contemplative gratification as that acquired by taking in experiences of others in a second-hand manner uses very much less energy and hence will neither be fully satisfactory nor highly beneficial to the individual.

Activities; their need—Craft work

It is this aspect of manual work that appeals to children more strongly than scholastic learning of the formal type. Buhler, who has devoted a lot of attention to the development of activities among children, states that the acquisition of knowledge in the early stages of a child's growth is entirely due to its activities in the shape

of muscular movements and a study of objects round it. As the child grows the centre of activity changes from mere study of objects round about to a stage of construction and pattern-making. The child develops a close relationship between muscular movements and ensuing results. Work affords an experience and produces a result. This result is of the utmost importance and the creation of a pattern of activity to produce the result gets fixed and developed. This activity not only extends the child's knowledge of things but helps the child ceaselessly to create these very things. This purposeful activity is the basis for learning. The child learns by doing. "Activity becomes the educating factor for the child. The child may use blocks of wood to make a tower, play in sand to make a tunnel, use a pencil to draw a flower and so on. He produces a nameless something—rejoices at it—names it in his own way. This process develops till a stage is reached when the child is capable of associating his creative activity with realism. As the child reaches five, the pupil is able to connect realistic objects and his own activity. This is the period of intense developments in the matter of intelligence. Each experience leads to the betterment of its previous experience. Patterns become more and more fixed in his mind and are used for developing these patterns. There is a constructive aim—a goal is to be reached. The completion of a task involves the utilisation of several experiences gathered at different times. The child is now fit to see more, hear more, do more by himself and acquire all the knowledge by his own efforts. This intense activity on the part of a child between 5 and 6 is nothing but an inner struggle for the child to find suitable outlets for his energy. Craft-work has, therefore, to enter our educational thought and practice at this important period. It is the duty of every parent and educationist to give the best of directives to the child at this impressionable stage. Suppression may lead to disaster. Proper handling is called for.

The Traditional school

The Primary schools are intended to handle pupils of age 5 plus. Our schools create an atmosphere where there is almost a complete inhibition of a child's muscular activity. There is little scope for work-experience which is a very necessary part in the growth of a child and its intellect. The muscular activities are limited to reading and writing. Drawing, drill and music are considered to be of minor importance. A suppression of the activities is often considered a condition necessary for a good school. Child nature is trifled at every step. Resistance for learning becomes considerable. May be, the vast amount of wastage in our schools to-day is the result of this attitude.

The Basic School

The Basic school is the answer for the defects in the traditional school. All work is centred round a craft. It gives full scope for the realisation of work experience on the part of every child and this experience is continued. All experience has an end in view—an end which has a direct bearing on the child's future, environment and experience. It becomes "a life problem" to the child. Manual dexterity counts. Emulation and competition play their part. The pupils learn their 3 R's in the midst of these creative activities with a full sense that they are useful for the activities they are pursuing. The amount of willingness to learning is assured. The child develops a natural desire to acquire that very knowledge for which he shows a distaste in a traditional school. This "will to learn" also helps retention of facts and experiences in the child's mind. Learning, easily becomes an integral part of his activity. The child begins to use this learning more freely and frequently. Love for learning once developed, leads a pupil on to curiosity to learn more. There are greater opportunities in Basic Education for this desire to develop than in our schools to-day. Both in quality and in quantity, the learning becomes bettered and improved. The play motive provides for the child to throw himself

into craft-work with enthusiasm. Zest and interest are the main objectives for the school to aim at.

Possibilities in Mysore

During my inspection work, I was always fascinated in a study of the special peculiar features in the several schools in my charge. I was struck by the fact that in certain matters the tastes of boys in one place were much different from those in another some miles away. The interests were directly centred on the occupations of the majority of the parents and this factor had not influenced our educational curriculum. In Malur Taluk, Kolar District, Mysore State, I carried out a small survey in my own way of the chief occupations of the parents of children in schools. I found that though the primary occupation is agriculture, there were villages where a majority of people are interested in weaving, pottery, silk-rearing and mat-making. How I wished that some of the schools kept aside the usual curriculum and adopted any one of the above crafts as a central subject and taught all the other subjects of the curriculum round this core! The same conditions, I assure, prevail all over the Mysore State. A clever teacher can, with effect, convert immediately many of these small schools to craft-centred schools to the advantage of the pupils, their parents and the country. I believe the present wastage in education can never happen. Education becomes "a consummation devoutly to be wished for". The pupil feels a reality in his work. The parent is assured that his boy would be an economic asset of the family. The country could claim to have trained a citizen of worth and ability.

An Education worth the name

The basic school thus aims at reversing the process prevalent in our schools to-day. The pupils try to learn things for themselves assisted by their teachers. The teacher's job becomes one of guidance and the creation of opportunities for the pupils for the full

(Continued on Page 393)

CITIZENSHIP TRAINING CAMP AT METTUR

S. RAMANATHAN, B.A., L.T.

Secretary, Teachers' Association, Municipal High School, Karur

The trainees were one hundred and twenty in number eighty gentlemen and forty ladies and they had gathered at Mettur Camp from various parts of Tamilnad. It was a cosmopolitan gathering of teachers, the Andhra from North Arcot colliding and rubbing shoulders with the Tamilians of Trichy and Salem, the Malayalee of the Nilgris coming into close contact with the citizen teachers of Pudukottah.

The training course lasted for ten days and we found that we were cut off from civilisation for a brief period. We had a very able officer in Sri T. V. Neelakantan, a sort of wonderful magic worker capable of transforming dreary deserts into colourful oases by his genial smile and helpful guidance. A tall stalwart figure, he was, with the slight stoop of a scholar, a genial companion with an infectious smile and a born leader of men with the light of adventure in his eyes and it was his tactful management and unfailing good humour that put life into our jaded cheeks and made us ready for the great experiment of Citizenship. Self reliance and team spirit are the two basic traits on which the new scheme of citizenship has been built up. We understood that we had to live and work for others, each for all and all for each. No ready made tents were there for us to live in and no ready made dinners for us to feed and grow fat. With our officer at our head addressing and inspiring us we soon fell to work.

We understood that we formed a sort of Republic of 120 and that we were to be governed by democratic methods. The officer divided the forty ladies into one class and the eighty men into two classes of forty each. Each class was placed under the control of a class pupil leader elected by the members of the class and all the three classes were put under the control of a school pupil leader. The school pupil leader was something like

the President of a Republic. He was elected by all the members of the camp and he was in charge of the administration and discipline of the whole camp of 120 trainees. He had also an executive council to help and guide him, consisting of all the three class pupil leaders. The class pupil leaders served somewhat like ministers co-operating with the Prime minister or President in the discharge of his duties. Of the three class pupil leaders one was a Minister in charge of Food, the second was a Minister for Health and the third was a Minister for Law and Order. With the help of these three Ministers or class pupil leaders it was expected that the President or the School pupil leader should run the Government.

Besides the school pupil leader and his council a parliament came into being for making laws. The school parliament legislated laws for the school council to execute. All the 120 trainees were members of this Parliament. The Parliament had its own Speaker who presided over the deliberations of the house. The office of the Speaker was as enviable a post as the office of the school pupil leader. The election of the Speaker was a noisy and exciting affair just like the election episode in the "Pickwick Papers". Electioneering agents went about canvassing votes and aspirants to the coveted post were very busy washing the rival candidates' dirty linen. In this interesting election campaign the ladies formed a solid block of forty strong and success was assured to those who were experts in the art of cajoling and winning over the fair sex. An Assistant of the London Mission High School, Salem, took note of this Psychological decisive factor and he played the part of Sir Walter Raleigh so well that he easily became elected as the Speaker of the Parliament. Just as in the case of local or Municipal elections success came to him because he had certain

other qualities than intellect or efficiency.

An account of the daily round of activities in the camp will be very interesting. Day begins for the trainees at 5-15 a.m. A party of singers go about singing 'Raghupathiraghava Raja ram'. The campers get up and perform their ablutions. At 6-30 the class pupil leader or his deputy assembles the class of forty pupils and gives them physical jerks. At 7-30 a.m. the trainees go in order and take their tiffin. At 8 a.m. they clean the tents and make ready for inspection. The Officer goes about inspecting tent after tent in the company of the school pupil leader. After inspection at 8-30 a.m. the school assembles class by class in horse shoe formation just in front of the flag staff. The school pupil leader draws up the school Assembly and helps the Officer in the ceremony of flag salutation and prayer. After prayer the squads go back to their tents. Soon after the campers assemble again for the forenoon class at 10 a.m. and we have instruction till 11-30. At 12 noon we take our meals. Between 12-30 to 3 we have to engage ourselves in some spare time activity like spinning or drawing sketches. From 3 to 4-30 we gather again at the afternoon session for instruction. Between 5 and 6 in the evening we go about playing games or on excursions. At 7-30 we take our meals, the serving being done by one of the squads in turn. From 8 p.m. to 9 p.m. in the night we assemble under the tree by the side of a campfire. As the fire blazes up, some of the trainees entertain the gathering with music or dance or folk song. At this stage of the programme we are no longer alert or in attention but we often lapse into informal or horizontal postures, some throwing the audience into fits of laughter and some sinking down into somnolent moods. At 10-30 p.m. the campers settle down for the night and the lights are off.

All during the ten days of camp life no one took ill and there was no grousing or murmuring.

Apart from the physical overhauling that we had, I have to make mention of the moral and intellectual clean up that we had. Just on the eve of my journey to Mettur camp I was an unbeliever and doubting Thomas in the new scheme. I went to scoff at the new dispensation but I came back to pray. Till then I was a typical product of the Madras University with a store of book learning to my credit. *I carried myself erect with a superior air never bending down, even when a thorn ran into my legs. I relied on my wife to see whether I had my buttons on and I depended on my child to see whether I had my shoes on.* Life in the camp has changed my angle of vision. It has rubbed off the superfluous projections in my physical anatomy and it has swept off the cobwebs of shobbery in my intellectual make up. It has made me self reliant and useful to others, an asset to the community of which I am a member. It has taught something of the sanctity of manual labour and enabled me to see that a cup of coffee personally made is sweeter than a cup of coffee bought in hotels. It is not by exploiting others, not by grabbing at things for ourselves that we can be happy. It is only by being useful to the community at large and by giving out the best in us for the welfare of others that we can be truly happy.

The Citizenship training course aims at removing the basic flaw in the present educational system. The chief defect in the scheme of education available so far, is of course, the overemphasis on intellectual development at the expense or neglect of the physique.

The Citizenship training course seeks to pull down the barrier existing between the small minority of English educated people and the vast masses of the Indian Union. In short it aims at bridging the gulf now yawning between the learned professions on the one hand and the tillers of the soil on the other.

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* Recommended by the Education Dept., Government of Madras.

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MADRAS-2.

EDUCATION IN THE MADRAS LEGISLATURE

(September 1948)

Primary Education Compulsory Scheme.

Replying to an interpellation of Mr. A. Subramaniam in the Madras Legislative Assembly Mr. T. S. Avinashilingam Chettiar placed a statement on the table, giving particulars of municipalities and rural areas wherein the scheme of compulsory elementary education had been introduced, before August 1, 1945. In 1945-46, the Minister stated, the Government sanctioned a scheme of compulsory elementary education in selected villages in each district and had extended the scheme in 1946-47 and 1947-48. The names of villages wherein the scheme had been introduced had been published in the Gazette from time to time. Selection of the villages for the introduction of compulsion was made by the Special Officer of District Boards in consultation with the officers of the Education Department. It was always open to the Special Officers to select areas which contained a large number of pupils belonging to the backward communities.

Replying to supplementary questions, the Minister for Education, stated that the Government had a programme of extension of compulsory elementary education before them and they were following that programme. The scheme had been suspended for some time owing to difficulties which had been brought to the notice of the Government by the Director of Public Instruction. They were trying to avoid those difficulties and in the meantime a new programme for hastening the plan was under the consideration of the Government. This would be decided on before the next Budget.

Answering a question by Mr. Anwar, the Minister stated that owing to financial difficulties and the high cost involved, it had been found difficult to give mid-day meals to children in all schools.

Mr. Mohamed Ismail asked whether the Government had considered the view that because of the backward economic position of the pupils the success of compulsion was not patent, and whether they were taking steps to improve the economic conditions of the poor people.

The Minister stated that this was a very big question which could not be answered in a supplementary answer.

Dearness Allowance for Teachers.

Mr. T. S. Avinashilingam Chettiar, Education Minister, informed Begum Amiruddin that orders had been issued for the payment of enhanced dearness allowance to the elementary school teachers of institutions run by local bodies, with effect from January 1, 1948.

Begum Amiruddin wanted to know whether the order had actually been implemented by the local bodies.

The Minister said that normally the orders issued by the Government would be carried out by the local bodies. They had no reason to believe that the orders of the Government would not be carried out. Unless any particular instance was brought to the notice of the Government that such orders were not implemented, it would not be in public interests to waste money on circulars whether for finding out their orders had been carried out or not.

Dr. P. Subbaroyan submitted that when funds were being provided by Government for the making of such payments, it was only right that Government should have information whether the money sanctioned had actually been paid or not.

When Begum Amiruddin repeated her question whether the Government would obtain the information if their order had been implemented the Education Minister suggested to the member to put a separate question.

Begum Amiruddin, turning to the Speaker, said that she simply asked the

Minister whether he would write a letter to the local bodies and ask them to submit a report if the Government order had been implemented. She wanted to know whether the Minister was in order in suggesting to her to put a separate question.

Mr. Avinashilingam Chettiar said that the information asked for by Begum Amiruddin could not be furnished in a supplementary question. There were occasions when the Government might not have the information. It was open to the Minister to suggest to the member concerned to put a separate question. That was the common parliamentary practice.

Mr. Abdul Hameed Khan submitted that he could not understand the position which the Minister sought to take. The Minister could say whether he was or was not prepared to answer the question. It was "evasion" to suggest to the member to put a separate question.

The Speaker said that if the Minister wanted time, he might request the member to put the question in writing.

S. S. L. C. System.

Mr. T. S. Avinashilingam Chettiar, Minister for Education, stated in the Legislative Assembly that the question of the reform of the Examination system of the S. S. L. C. stage was under consideration. He indicated that the question of having two standards, one for a pass and the other for eligibility to the College was being considered.

An interpellation which stood in the name of Mr. M. A. Salam was asked by M. Raza Khan. He asked the Minister to state whether reform of the examination system was also part of the new education scheme and what was the place for religion in it.

Answering the first part of the question, the Minister for Education stated that the question of the reform of the examination system at the S.S.L.C. stage was under consideration. In regard to religious instruction, *status quo* was maintained.

The next question relating to the S.S.L.C. Examination also stood in the name of Mr. M. A. Salam. He asked for information as to the total number of candidates that appeared for the S.S.L.C. examination in March 1948, the percentage of passes, the effect of not having selection examination on passes, the amount that was collected by way of examination fees from the S.S.L.C. students in 1948 and the amount spent by the Government on the S.S.L.C. examination.

Mr. T. S. Avinashilingam Chettiar, Minister for Education, stated that 54,133 students appeared for the S.S.L.C. examination in 1948 and the percentage of passes was 51. The selection examination was ordered to be abolished only recently and the effect of the order could be known only after the examination of 1949. The examination fees collected in 1948 was Rs. 8,15,890. The actual amount spent on the examination by the Government was not yet known.

Mr. S. Nagappa asked whether the Government would consider the question of reducing the examination fees if the amount spent on the S.S.L.C. examination by the Government was less than the fees collected. The Minister replied that he could not.

Mr. Kamakshi Chettiar asked whether the Government would admit into the colleges students who were successful in the October examination. The Minister replied that the Government could only declare a candidate eligible or not eligible.

Percentage of Passes

Mr. V. M. Ramaswami Mudaliar asked whether the Government would consider the desirability of having a more liberal percentage of passes in the S.S.L.C. examination.

The Minister replied that the matter was under consideration. To-day there was a great deal of wastage and they were admitting into colleges pupils who were not fit for admission. One way of dealing with the question was to have two standards, one for pass and one for eligibility for admission into

colleges. The matter was receiving the attention of the Secondary Education Board.

Begum Amiruddin asked why there should be such a large percentage of failures and whether the Government would appoint a Committee to go into the matter of such waste of effort.

The Education Minister said that the failure was due to want of effort and not waste of effort. The effort put in by students some years back was not being put in now. That was, perhaps, due to the disturbed conditions, and might improve with time.

Mr. Mohammad Ismail asked how failure in S.S.L.C. could be for want of effort, when a student got promoted in all the other classes.

The Minister said that it was a well-known fact that the present students did not put in as much effort as the students five or six years ago.

Mr. V. M. Ramaswami Mudaliar enquired whether the students could not take their subjects in the S.S.L.C. in compartments.

The Minister said that in every country, the compartment system was provided as students went higher up in their studies, and not in the elementary and secondary stages.

Mr. M. S. A. Majid asked why was it that every student declared eligible for admission to colleges was not admitted. The Minister suggested that a separate question might be asked on the subject.

In reply to a question from Mr. Kallur Subba Rao, the Minister said that there was a general lowering of efficiency in every direction.

Mr. V. M. Ramaswami Mudaliar asked whether provision could be made for admitting straightway into colleges students who passed the S.S.L.C. examination in October. The Minister replied that no college beginning its session in October was contemplated.

Mr. Mohammed Ismail: May I once again earnestly request the Minister to go into the question why these students who have been promoted for nine years were found wanting all of a sudden. This is a very important

question affecting the nation and may I appeal to the Minister to go into the question very carefully?

The Speaker: It is an appeal and not a question.

Eligibility to enter Colleges

Replying to a question put by Mr. N. Sanjiva Reddi, the Minister stated that they had found a great deal of wastage in the colleges. For the intermediate examination about 8,000 students appeared and only 4,000 passed. That meant that at least 50 per cent of the students were not qualified for admission to colleges. There was such a rush for admission without the necessary qualification. That was why he suggested two standards, one for passing the S.S.L.C. examination and the other for eligibility to colleges. Nothing had been decided and the matter was under consideration.

Mr. Mohammed Ismail asked whether it was the view of the Government that our students were characteristically inefficient because they failed to get through the S.S.L.C. Examination.

The Minister said that these questions were tending to insinuate certain things which he had never in mind. Recently due to strikes and disturbances, there had not been as much scholastic attention as some years back. That was a fact and every one knew it. He did not want any insinuations to be made.

Mr. Abdul Hameed Khan asked whether it was not the duty of the Government to see that a certain standard was fixed for the S.S.L.C. and that this should be irrespective of the fact whether there was room in colleges or not.

The Minister said that the S.S.L.C. results were not regulated by paucity of seats in colleges.

Mr. V. M. Ramaswami Mudaliar said that want of effort was common to all Provinces. Did the results in other provinces warrant the statement of the Minister about the want of efforts in this Presidency?

The Minister said that he was not comparing other Provinces at all. If a

comparison was made, our Province might be better than others. He was only saying that the serious study which students put up five years ago was not there. That was due to various reasons, political and otherwise. It would take time for things to settle down.

Mr. Mohammed Ismail said that he failed to see any insinuation in the question he had asked. He had asked the question only in a general way. What insinuation could any one imagine, he could not understand.

The Minister: I accept the explanation of the Leader of the Opposition.

Another question relating to the subject of education was asked by Mr. V. Raghavaiya. In reply to the question, the Minister for Education stated that four Convent Girls' High Schools and 57 general High Schools in the City received grant-in-aid from the Government. The total amount of ordinary teaching grant given to all the above schools in 1947-48 for the year 1946-47 was Rs. 4'66 lakhs.

Control of Educational institutions

It was not the intention of the Government that ultimately the Government alone should be in charge of educational institutions and that private agencies such as District Boards and other institutions should be eliminated, said Mr. T. S. Avinashilingam Chettiar, Minister for Education, replying an interpellation by Mr. Abdul Salam.

Pay of Hindi Pandits

Mr. K. Madhava Menon, replying on behalf of the Education Minister, to an interpellation by Mr. A. Vedaratnam Pillai in Madras Legislative Assembly stated that the question of revising the scale of salaries of Hindi Pandits was under the consideration of the Government.

Eligibility Lists in S. S. L. C. Examinations

Answering an interpellation by Mr. M. A. Salam in the Legislative Assembly Mr. T. S. Avinashilingam Chettiar, Minister for Education,

stated that the eligibility list in the S. S. L. C. examinations was published early in the month of June every year. In respect of the S. S. L. C. certificates which were held up, as soon as the required particulars were received, the certificates were completed and supplementary lists were issued. Every year about 400 certificates were held up for one defect or another and a supplementary list had necessarily to be published. The number of supplementary lists issued in 1947 was 66 and in 1948 it was 94.

Recognition of new Schools

The object of the Government in insisting that in the case of every new school, an endowment should be created before recognition was accorded to it, was explained by Mr. T. S. Avinashilingam Chettiar, Minister for Education, during question-time in the Madras Legislative Assembly.

The Education Minister, replying to a question asked by Mr. M. A. Salam, stated that according to the instructions issued by the Director of Public Instruction in July last for dealing with applications for the grant of recognition to or permission to open new schools or higher forms in existing schools by private managements, an endowment of Rs. 35,000 would be insisted on—Rs. 15,000 for middle school forms and Rs. 20,000 for the high school forms. The amount should be provided proportionately with every form that was opened; it was not necessary for the entire amount to be provided at the outset. The creation of an endowment was insisted on to ensure stability and proper maintenance of schools. The Minister also informed Mr. Salam that this new rule did not stand in the way of new schools coming up.

Mr. W. J. Fernandez asked whether the Government could consider the desirability of exempting existing institutions from this rule. The Minister said that the matter was under consideration and certain old schools might be exempted from this rule.

Answering a question asked by Mr. V. Raghavaiya, the Minister said that the House was fully aware that the

policy of the Government was to encourage the starting of aided schools. The Government had for this purpose increased grants and this had encouraged the opening of a number of schools. But it was necessary that all the institutions should be stable and continue to work permanently. For that purpose, a provision like the one already mentioned by him was necessary.

Mr. R. V. Swaminathan asked whether the Government would exempt all old schools. He wanted to know what period the Government proposed to fix for considering a school as an old school.

The minister replied that the Government would not exempt all old schools. With regard to certain old institutions functioning properly, the rule need not apply. The time to be fixed for regarding an institution as old, was under consideration.

Sir Muthia Chettiar asked what the Government proposed to do in a case in which, in the application of their policy, Government came across an old school which was not working satisfactorily, according to them, and was not able to put in the necessary deposit.

The Minister replied that in the case of old schools started before a certain period the creation of endowments was not insisted upon.

Replying to a question asked by Mr. Mohammed Ismail, the Minister said that the Government were anxious that the number of educational institutions should increase. But they did not want mushroom institutions to show up. If schools started this year were to die out the next, the studies of the children would be affected. In order to regulate the growth of proper institutions, this endowment was being insisted upon.

Mr. Mohammed Ismail asked whether the Minister could not encourage better types of institutions even without rigidly insisting upon the endowment rule, by such means as vigilant supervision.

The Minister replied that the Government were prepared to consider any constructive suggestion.

Replying to a question asked by Mr. Abdul Hameed Khan, the Minister said that statistics would prove that by far the largest number of schools in the history of education in this Province had come into existence after the present Ministry had come into power.

The Minister assured Begum Amiruddin that in suitable cases, the amount of endowment could also be reduced.

Mr. Kallur Subba Rao asked whether it was not a fact that in the case of a number of aided schools, teachers were not paid their salary and whether that was not the reason for asking for this security.

The Minister said that that was one of the reasons why the endowment had been asked for.

Mr. W. J. Fernandez asked whether it was the policy of the Government to insist on an endowment being made even in the case of a new school opened by existing agencies having a good record. The Minister replied to the question in the affirmative.

The Minister informed Mr. V. I. Muniswami Pillai the deposits would be necessary even in the case of schools meant for Harijan children.

Education in Crafts

During question-time in the Madras Legislative Assembly, Mr. T. S. Avinashilingam Chettiar, Education Minister, replying to an interpellation by Begum Amiruddin, stated that it was not a fact that schools were experiencing great difficulty in getting the necessary equipment for the introduction of craft studies.

Answering a supplementary question by the member, the Minister stated that schools had been advised to introduce only such crafts as agricultural, gardening, carpentry and weaving for which materials were easily available. In respect of the other crafts recommended, such as civil engineering, the Government had appointed a Technical Officer to attend to the need of the schools and he was making arrangements to get the materials required for starting these courses.

Begum Amiruddin asked whether it was not desirable that the Government, before introducing bifurcated courses, should provide the necessary equipment to schools.

The Minister said that necessary arrangements were being made. For that purpose, advance grants had been placed in the hands of the Technical Officer, so that he might purchase the necessary equipment for implementing the scheme.

Mr. D. V. Ramaswami asked whether it was not desirable to have a model equipment for these crafts to be prepared by the Department of Industries or by the School of Arts.

The Minister said that model equipment had already been prescribed.

Begum Amiruddin was told by the Minister that the craft courses had been introduced only in fifty selected schools in the province. All of them did not have the civil engineering course.

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South Arcot	...	3
Coimbatore	...	2
Cuddapah	...	2
Tanjore	...	2
Trichinopoly	...	1
Kurnool	...	1
Ramnad	...	1
S. Malabar	...	1
Total	...	51

(Continued from Page 384)

utilisation of their instinctive energies in the accomplishment of a purpose. Free scope is given for the training of the senses and the use of the eyes and the hand. A "work attitude" is created. Tasks are to be performed to perfection. Crafts are learned along with the acquisition of the 3 R's and the pupil will be enabled to take his full share in the responsibilities of a citizen. He is now enabled to play a worthy part in the affairs of the world and live the life better. If "to live a better life" is the purpose of education, he

will have received an education worth its name.

The teacher's part

May we try to be the chief instruments in the moulding of the future nation and in the creation of a new world order where every individual is a potent factor in the development of our moral and material standards! May it be given to us to develop the present youth—nay "true capital of the state" to its full stature and enable it to take the stream with courage and capacity!

PRESS NOTES AND ORDERS OF THE GOVERNMENT OF MADRAS

Training Schools for Adult Education Teachers

The Government of Madras have sanctioned two more Government Training Schools for Adult School teachers in each of the following places: Cheyyar (North Arcot District), Thirupalathurai, Guruvayur (South Malabar district) and Udipi (South Kanara district). The training schools will be opened on October 4, 1948.

The course of training will be for six weeks and men trained in these schools will be qualified to work in adult schools and become eligible for a grant of Rs. 8 a month for part time work with a flat-rate grant of Rs. 4 per school per month for lighting and other incidental charges.

During the training teachers deputed by local bodies or aided institutions, will be paid a stipend of Rs. 15 a month or Rs. 22-8-0 for the entire course. Trainees not deputed by local bodies or by aided institutions, will be paid a stipend of Rs. 22-8-0 a month or Rs. 33-12-0 for the entire course. A batch of 30 candidates, of whom 15 may be deputies and 15 non-deputies will be trained in each centre.

Middle Schools for Girls

In pursuance of the policy of the Government to encourage opening of more middle schools for girls in the Province the Director of Public Instruction has requested all the inspectresses of Girls Schools to furnish proposals suggesting suitable centres for putting through the scheme. The Director has informed them that the Government intend sanctioning both recurring and non-recurring subsidies for private agencies to run middle schools for girls. It is the intention of the Government, it is stated that every town with a population of 10,000 or more and every Taluk Headquarter should be provided with a middle school for girls.

Pay Scales of Pandits and Munshis

Regarding the question of the grant of special allowance and pay for Secondary School Pandits and Munshis, the Government have directed that the special pay of Rs. 10 per mensem, allowed to Pandits and Munshis in the lowest grade for handling higher forms, in pursuance of the previous orders, should no longer be paid, as the scales of pay of all Pandits and Munshis have been further revised and fixed with reference to their qualifications from January 1, 1948. Overpayments, if any, should be recovered in suitable instalments.

Regarding the question whether mere Oriental Title holders may be newly recruited as Pandits and Munshis in high schools and middle schools, and if so, what scale of pay should be allowed to them, the Government in their Press Note further state, that they have accepted the recommendation of the Director of Public Instruction that as a sufficient number of candidates, who have undergone training may not be available for appointments, recruitment of mere Oriental Title holders may be permitted in high schools and middle schools, and that training may be regarded as a preferential qualification. The scales of pay for Pandits and Munshis with mere Oriental Title only will be fixed at Rs. 40-12-70, if employed in high schools, and Rs. 40-1-60, if employed in middle schools under local bodies and private managements.

Combined Drill and Drawing Masters in Schools

On the question of what scale of pay should be allowed to combined Drill and Drawing Masters, employed in secondary schools under local bodies and private managements, the Government have directed, that where it is found necessary to make a combined appointment, on the ground that there will not be sufficient work for separate whole time physical training instructor

and drawing master, the incumbent appointed to such post should be allowed the revised scale of pay fixed for the post to which he is qualified either as a drawing master or as a physical training instructor. The Government, however, consider that as far as possible, separate appointments should be made for the posts of physical training instructors and drawing masters.

Language Study in Pre-technological Courses

On the subject of lightening the curriculum of studies for the pre-technological courses, provided for under the scheme of bifurcated courses in Secondary Schools the Government have decided that students, who take the pre-technological courses may be permitted to study the regional language for the four periods in a week, which are common to all pupils, and that they may be allowed the option to study either a language in the second language group or English, the third language and to utilise the periods thus released for the study of the technical subjects, in addition to the time now provided for them.

Admission to Colleges

The Government have issued orders that preference should be given to scholarship holders from certified schools in the matter of admission to the ordinary courses, as distinguished from Honours and Post-Graduate etc., courses in all Arts Colleges under the management of Government, local bodies and private agencies. This preference is to be given, subject to the condition "other things being equal." As regards admission to Honours and Post-Graduate, etc., courses and to the professional colleges, the scholarship-

holders from certified schools will have to compete on equal terms along with others.

Teachers' Eligibility for S.S.L.C. Examination

Trained Teachers' Certificate holders of the Higher Elementary Grade and other members of the teaching profession, such as Pandits, Munshis, Weaving Instructors, Drawing Masters, Music Teachers, Manual Training Instructors, and Commercial Instructors, who are in service as whole-time teachers in recognised schools under the control of the Director of Public Instruction, Madras, or in the Civil Station, Bangalore, and in the Coorg Province for at least three years (after passing the T. S. L. C. Examination in the case of Elementary Grade teachers only) and who have never appeared for the S. S. L. C. Public Examination before, will be admitted for the S. S. L. C. Public Examination as "private" candidates without the production of school record and attendance.

The term "Higher Elementary Grade teachers" includes all those who are in possession of Higher Elementary Grade Training Teachers' certificates, or Elementary Grade teachers trained under the revised scheme introduced in 1940-41. The term "three years" means that the applicant should have put in three years of service on the date of application.

The number of times a candidate may appear for this examination has been limited to four, while candidates of the Harijan community and those of the Harijan community converted to Christianity or other religion may appear five times.

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ADS.

NEWS AND VIEWS FROM FAR AND NEAR

MADRAS

A Camp-Conference for the Inspecting Officers of the Education Department, was declared open on 4th Sept. morning at the Teachers' College, Saidapet, by Mr. T. S. Avinashilingam Chettiar, Minister for Education. District Educational Officers, Divisional Inspectors and Inspectresses and the Special officers for the Reorganisation of Secondary Education and Citizenship Training, are attending the conference. The Director of Public Instruction is the camp-leader. The camp will last till September 8.

Physical Education

The members of the Physical Education Syllabus Committee met the Minister for Education on Sept. 23rd and discussed with him the details of the report they had submitted to the Government.

During the discussion, it was suggested that the syllabus must come into line with the scheme for the reorganisation of secondary education, in which certain physical activities are prescribed under the head, "citizenship training". A suggestion was also made that the training imparted should be such as to fit the boys easily to enter the National Cadet Training Corps to be formed in the higher classes.

As regards physical education for women, it was proposed that the syllabus should be framed in a manner suited to the genius and life of the people of the province, the necessary bias being given in relation to activities like kummi, kolattam and folk dances.

Property Tax on School Buildings

The City Corporation Council resolved not to agree to the Government proposal to exempt educational buildings in Madras City from payment of property-tax. The Commissioner of Corporation, in a note on the subject, pointed out that all educational institutions in the City had been provided with amenities like protected water-supply, underground drainage and flush out latrines

etc., by the Corporation, and that several educational institutions where education was free had already been exempted from payment of property-tax either in part or in whole according to the degree of philanthropy indicated in each institution. The note stated that if the proposal of the Government was accepted, the loss of income to the Corporation would be about Rs. 2.0 lakhs annually.

CALCUTTA

A large section of the 3,500 high and middle English school teachers of Calcutta went on a one-day token strike on 1st Sept. in pursuance of a resolution adopted at a teachers' convention held recently under the auspices of the All-Bengal Teachers' Association. There are about 20,000 school teachers in the whole of West Bengal and the strike has been called all over the province.

This course was decided upon by the convention with a view to impressing upon the Provincial Government and the public "the miserable conditions in which teachers had to work." It demanded adequate salaries and dearness allowance and urged the Government to raise the educational allotment to 20 per cent of the provincial revenues.

BOMBAY

The Bombay Legislative Assembly passed a Bill for the establishment of a Secondary School Certificate Examination Board in the province of Bombay. The University would recognise the school certificate examination for purposes of admission into the University, provided the candidates had passed in certain subjects and obtained a minimum percentage of marks.

DELHI

Psychological Research

The establishment of an institute with separate departments for psychological research, training and guidance, having a Statistics Section and a library has been recommended by the commit-

tee appointed by the Government of India for this purpose.

The institute, which will work in close collaboration with the Central Institute of Education, will organise research in different branches of educational psychology. The need for such research has recently increased in view of the Government of India's decision to launch a programme of universal compulsory basic education in the country.

The Psychological Research Department, which will be in the charge of a professor, will have three divisions for (1) intelligence and aptitude tests, (2) personality assessment, (3) attainment tests and research in child psychology. Field work will be carried out by each of these divisions. It will consist of school testing, election procedure, testing backward children and children of backward groups and communities.

Training of career masters and testing officers will be carried out under the training department of the institute. The course of training will be of about six months' duration.

The third department i.e., the Guidance Department, will have sections devoted to vocational guidance, follow-up and research and clinic work in child and educational guidance.

The committee was appointed by the Government of India last June, with Dr. Tara Chand, Secretary, Ministry of Education, as its Chairman.

AUSTRALIA

Australian Educationists' Survey Tour

A team of four Australian educationists will make a joint survey for the Council of Education Research covering modern trends in "after-school" education for youth in the United States of America, Canada, the United Kingdom and the Continent.

The tour is a result of discussions that took place between Mr. W. H. Shephardson, Director of the British Dominions and Colonies Fund for the Carnegie Corporation in New York, and officers of the Australian Commonwealth Office of Education.

It was felt that Australia could benefit considerably from knowledge of developments in youth welfare and education in overseas Western Democracies. As a result of these discussions, the Carnegie Corporation has made available Rs. 45,000 to meet part of the expenses of the trip.

The direction of the survey is being carried out by the Australian Council for Educational Research.

Purpose of the visit is to make an over-all planned investigation of the problems of youth education, including compulsory education, the work of voluntary youth bodies, the economic aspects of the employment of young workers, employer-employee relations, and home and work-life conditions.

Australian Educationist Abroad

The newly-appointed Director of Education of the State of Victoria, Mr. Alan H. Ramsay, is visiting the United Kingdom to study the operation of the 1944 Education Act in England and Scotland.

The Australian system of free State education is under the control of the six State Governments. Administration is centralised in the hands of the Director of Education, who is responsible to a Minister of the Crown. Within recent years State school committees and head teachers in Victoria have been given increased responsibilities in administration. More extensive reforms in this direction are expected to be introduced as a result of Mr. Ramsay's investigations in England, which will be mainly concerned with British methods of decentralising administrative responsibilities to local education authorities.

Mr. Ramsay is interested also in the new type of secondary schools for students who want neither professional nor technical training, and in British experiments with schools of light construction and low cost.

Recruitment, training, qualifications and salary scales of teachers will also be part of his inquiries.

BRITAIN

(Compiled from British Information Services)

Schoolchildren Learn A.B.C. of Industrial Democracy

In the fields of democratic and industrial education, experimental schemes have been developed on the same general principle of broadening class room studies to include visits, lectures and debates concerned with local government and commerce.

By this scheme the next generation of Britain's workers is being sent into industry with a basic knowledge of its organisation and functioning as well as an understanding of the opportunities and limitations of the new democratic control. The knowledge gained at school is amplified by adult education through technical colleges and community centres. Thus Britain's education authorities believe that they will be able to meet the challenge which Britain's rapid progress towards industrial democracy has presented to them.

Britain's Schools Undertake New Experiment

With the opening of the winter school term in Britain an important experiment in education is being initiated. With the approval of the Ministry of Education three schools of an entirely new type are being opened. The scheme is being keenly watched by experts in education and the Ministry has asked for a report on the results of the experiment.

There will be mixed classes for boys and girls between 11 and 16 years of age. Hitherto they have been taught separately after reaching the age of 11. Entry to these schools will be without an examination which is another departure from the system now in force for secondary schools in Britain.

The reason for this innovation is, in the words of an official spokesman, that "at 11 a child may not have an examination temperament and may fail dismally; that failure may penalise him for a long time, not only denying him grammar school and university education, but also shattering his confidence".

Comprehensive System

The classes will number between 30 and 35 pupils. They will be taught sometimes by a man and sometimes by a woman teacher. Boys and girls may sit side by side or separated entirely at the teacher's discretion. Most of them will probably adopt the method of placing one boy and one girl at each desk.

Tuition will take the form of a course combining what is now taught in three separate types of grammar, technical and modern schools. For this reason it is called the comprehensive system of education.

Equal Opportunities Ensured for all School-children

Britain's educational system has developed steadily in this century—when free and compulsory education was introduced—through a series of Education Acts, the last of which was passed four years ago by Mr. Churchill's wartime Government. The purpose behind the system is to give equal chances to all of Britain's "citizens of the future", and to ensure that no child of merit shall be prevented from progressing to the highest forms of education because of lack of means on the part of his or her parents.

New Methods

Primary education in Britain has long past the stage of mere instruction in reading, writing and arithmetic, and in recent years efforts to prepare children for a fuller understanding of the community and the world in which they live, and to fit them to play their part as citizens, have been further developed. Teachers are encouraged to employ new methods. Children are taught something about the industries in which many of them will work, and about the area in which they live, its history, its individual characteristics and its local government. Films are being used more and more as an aid to teaching, one large British film concern having a special section for the making of educational pictures.

But even education in this wide sense is not all that going to school

means to Britain's children. Besides instruction there is also what may be termed the welfare side which cares for their physical as well as mental health. Medical experts and dentists visit schools regularly, and parents have every opportunity to exchange views on their children with the teachers. Perhaps one of the greatest boons for mothers is the midday meal given to children at school. This was developed during the war and now about half the school children in the United Kingdom eat their dinner at school. Another 1,000 school canteens are to be set up in the near future.

How Britain is Advancing Unesco's Aims.

The organisation which Britain has set up to forward the work of UNESCO is unlike that of any other member State. This is due to the fact that the educational, scientific and cultural life of Britain is so diverse that a single committee could not be adequately representative. Ten Co-operating Bodies, each specialising in a particular subject, have therefore been appointed under the chairmanship of the Minister of Education. Other member States have set up one central committee in the form of a National Commission.

FROM OUR ASSOCIATIONS

Coondapoor Taluk Board Elementary School Teachers' Union

On 12-9-48 at 4 p.m. the General Body Meeting passed among others the following resolutions:

(1) Resolved to authorise the Managing Committee of this Union to present an address to the Hon. Minister for Education, Madras on the occasion of his visit to South Kanara in November next.

(2) Resolved to request the Educational Department through the S. K. Dt. Teachers' Guild and through the S. I. T. U. to permit Higher Grade trained teachers of over 5 years of continuous service to appear straightaway for the Secondary Training School Leaving Examination.

The Kurnool District Teachers' Guild

An Appeal to all Guild Members and other Teachers in Kurnool Dt.

The invitation of the Kurnool District Teachers' Guild to hold the 39th Provincial Educational Conference at Kurnool in 1949 has been accepted by the South India Teachers' Union. When our Guild was barely two years old, it had the honour of shouldering the responsibility for the Provincial Conference at Mahanandi in 1926, a conference that was acclaimed, on all hands, as a great success. In 1949, the Guild completes its twenty-fifth year,

and it is in the fitness of things that the celebration of its SILVER JUBILEE should take the form of its playing the HOST for the 39th Educational Conference.

Today, we are at the beginning of momentous and revolutionary changes in the educational system. The reorganisation of Elementary and Secondary Education, the first phase of which is under experiment, has given rise to several crucial issues on which important decisions have to be taken at the next Conference, and educationists from all over the Province are expected to attend it.

To meet the expenses of the Conference, a sum of about four thousand rupees is required. The Guild's council requests all the teachers in our district to give of their best for a cause which is their own. It appeals to them to enrol themselves as members of the Reception Committee of the Conference, realising that no sacrifice on the part of us teachers should be considered too great for making the Conference a resounding success.

The Guild appeals to the public for generous and liberal donations for a cause which is worthy of their highest support, the cause of the education of the children of our land.

K. N. PASUPATHI,
M. H. S. Kurnool.
(Secretary)

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27. Thorndike: JUNIOR DICTIONARY—Revised and edited for children by P. B. Ballard and H. E. Palmer Price 15s.

OUR BOOK-SHELF

Introducing Social Studies: By J. F. Forrester. (Orient Longmans Ltd. Price Re 1.)

To teachers who are suddenly confronted with the teaching of social studies in the secondary schools (Forms I to III) this book comes as a welcome helper. It is not a syllabus in the social studies, nor guide or hand-book. It attempts to discover some of the principles underlying the introduction of social studies into the curriculum, to discuss what kind of material and methods must be used if these principles are to be followed. The author compares the consecutive method and the concentric method and proves the advantage of the latter over the former, supporting by examples. The author advises the social studies teacher to look upon himself as a pioneer, realising that he has opportunities for experimenting which may not at present be given in such full measure to his colleagues who teach other subjects.

A list of select books suggested for reference is given at the end.

Lorna Doone: by R. D. Blackmoor. Retold by Haydn Perry. (George Harrap & Co., Ltd. Price 1 sh. 9 d.)

In about 45 pages is told in simple easy English the story of the battle with the Doones who from their hide-out in the Doone valley were a terror to the peace of Exmoor and the neighbourhood. The Doones were finally crushed and Lorna, a child who was carried away by the gangsters, is now released and becomes the wife of John Ridd who tells the story. A map, illustrations and glossary are useful features of the book. This is a good

story book to be read by students of higher forms.

Youngest Disciple: by Edward Thompson. (Rao Bros., Tenali. Price Rs. 2-8-0).

This is an abridgment of the novel, 'The Youngest Disciple', by Edward Thompson published by Faber and Faber Limited, London. The authors, S. Narasimhan of Government Training College, Rajahmundry and A. E. Subramaniam of the Presidency College, Madras, have written this edition for the benefit of those who cannot read the original novel. Readers might know that this is the story of Gautama Buddha. The book is suitable for general reading.

The Vicar of Wakefield: retold in abridged form by Prof. N. S. Takshkhav. (Padma Publications, Bombay. Price Rs. 2-8-0).

This Love classic is brought out in a dainty little volume and is suitable for library or extensive reading in the college classes.

The Mystic Aspect of the Tamil Alphabet, Part I: by D. Adaikalanadin. (Mission Press, Pondicherry. Price 8 Annas)

This pamphlet, the object of which is a short study of the sounds of Tamil, is also mystic to us and a review of it cannot be made until other parts become available.

Annual Report for 1947-48: of St. Paul's High School, Vepery, Madras, records,

(1) Increase in strength from 907 to 1043, nearly a third of them only being

Christians and the rest entirely Non-Brahmins;

(2) Growing importance given to physical education;

(3) Fee concession and remissions amounting to Rs. 6,670, the pupils themselves contributing towards the support of 10 of their fellows;

(4) Increasing number of non-Christians seeking entry into the Hostel which is distinctly Christian entailing the full discipline of a Christian Boarding establishment; and

(5) Success of 66 out of 106 boys in the S.S.L.C. Public Examination, working out 61 per cent, the school averages in all the subjects being distinctly above those of the Presidency.

Acknowledgement

Receipt of the following publications is gratefully acknowledged:

1. The Teacher and the Post-war World (a publication of the UNESCO)

2. British Education by H. C. Dent. (Longmans)

3. The Nations' Schools: Their plan and purpose: (His Majesty's Stationery Office) These books were sent with the compliments of the British Information Services (India).

4. Teaching as a Career by Benjamin W. Frazier, specialist for Teacher Education. (Publication by Federal Security Agency-Office of Education, U. S. A.)

Citizenship in the Training of Teachers:—(Oxford University Press. Price 6 Sh.)

The Oxford University Press has done a great service to the cause of Education by its timely publication of this little Volume. It is a report on education for Citizenship in relation to the training of teachers and has been prepared by a joint sub-committee of the Association for Education in Citizenship and the Association of Teachers in Training Colleges and Departments of Education.

In our efforts to make the world a democratic commonwealth of nations it is increasingly realised that only right education can help us to achieve our goal and the teachers' part certainly is the most vital. The role of the teacher training institution is no longer to be purely the training of teachers of particular subjects. It should aim at training teachers who could rear up good Citizens. The teacher must first be an ideal Citizen before he can aspire to make good Citizens.

This Volume will be a very useful guide to all those interested in Teacher Education and to all teachers.

Very valuable information as to the place of Geography, Science and Social Studies in Education for Citizenship is appended. Also the Schemes of Social Studies for students in training, in Training Colleges, in the University Training Departments and in the Emergency of Training Colleges of England, and also in the United States of America, given as another appendix, will be found very useful.

C. R.

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THOUGHTS ON CURRENT EVENTS

“THINKER”

Educational Institutions (Requisition of Property) Bill, 1948.

The managements of educational institutions, particularly of Madras, seem to have awakened rather late in the day in regard to the implications of the Bill. When the Bill was piloted in the Assembly, there was some opposition by members but eventually the Bill has been referred to a select committee. At the meeting of representatives of managements held in the Christian College High School on September 16th, there was a complete agreement on the view that the Bill was unnecessary and the purpose of the Bill could be served by the existing Grant-in-Aid Code and that in case the Government persisted in bringing in the measure, some provisions for appeal and other safeguards should be included in it.

I think, however, that it is too early in the administration of the present Government to have thought about this Bill. The reasons given in the preamble for this measure arise out of situations brought about by the unsympathetic and niggardly attitude of the Government to managements that have chosen to co-operate with the State in the spread of education. The recent revision of scales of salaries and dearness allowance to teachers and the reorganisation of secondary education, entailing in its wake a huge expenditure on additional staff and equipment, not to speak of accommodation, have thrown a sudden and heavy burden on the managing bodies of these institutions. Unless the Government is in a position to aid them to the extent of bearing the entire additional expenditure taking into account increased fee income, there is no meaning in being severe with them. Time must be given to these managements to adjust themselves to the new commitments, say a period of five years in a gradual way. If even then, with all the liberal assistance (which may be full teaching grant) given it should be

found that abuses stated in the preamble persist, action should be taken under the penal provisions of both the Grant-in-Aid Code and the Indian Penal Code. Should legal opinion be in favour of a special legislation to cover loopholes in the Grant-in-Aid Code, a Bill of this kind might be thought of. I suggest therefore that the Bill be withdrawn for the present.

Residential Quarters for Teachers

A great handicap to the effective discharge of their duties by teachers at the present moment is dearth of residential houses and the consequent high rents. Following the tradition of Gurukula system, there should be facilities for teachers to reside very near the scene of their work. All managements, whether Government or non-Government, should be compelled to provide quarters for all members of the staffs of schools. Government and managements should together provide these quarters and the teachers may be called upon to pay reasonable rents depending upon the type of houses provided. There may be two types the rents of which should not exceed Rs. 15 and Rs. 7 respectively. Each house should have a decent compound and other amenities and should make the teacher feel respectable in the occupation of the building. At a meeting held on 17—9—48 of the employees of Trade Unions and other organised professions of the city led by Sri K. G. Sivaswamy with Dr. Gurubotham, Minister in charge of housing, several proposals were considered all of which sought the help of the Government. The Minister's attitude was unhelpful, as he said that compulsion brought odium against the state. With this mentality on the part of the Minister, no progress is possible in this direction. The remedy lies in the teachers themselves. They should appeal to the managements to provide quarters and even form co-operative

housing societies for the construction of cheap decent quarters for teachers. The Government should at least help in acquiring lands in the neighbourhood of the institutions and make building materials available at controlled rates. It may not be out of place if the Government grants a third of the cost of building houses and treat the other two-thirds as loan repayable in 20 or 30 years at a comparably low rate of interest. The cry for house rent allowance will then cease. Teachers will be better able to discharge their duties in a more efficient manner. They will be able to find more time to take part in extra-curricular activities of the pupils and come into closer contact with them.

Madras Teachers' Camp

The Madras Teachers' Guild Camp was specially organised to enable teachers to live together for two or three days away from the noise, bustle and distractions of the city and concentrate their attention on the methods of teaching the new subjects introduced in the reorganised secondary education. The experts who expounded the subjects to the teachers did not content themselves with the theoretical side, but organised practical demonstrations. Laymen who have always something to say against any new measure would, if they had cared to witness, have appreciated the usefulness and educative value of these subjects and even become converts to the new faith. There were one or two representatives of parents' and managements' associations, but the Guild would have done better by inviting the public and contacting them with the programme of the camp. More camps of this kind are needed at

frequent intervals. District Teachers' Guilds in mofussil areas would be well advised in copying this worthy example set by the teachers in the premier city of this province.

Education in the Aims and Objectives of United Nations

In answer to the question 'What are schools doing to make known the aims and objectives of the United Nations?' a publication of the research section of the Department of Information of the United Nations dated 30-6-1948 states thus: 'The General Assembly in resolution approved on November 17, 1947 recommended to all member Governments that they take measures at the earliest possible date to encourage the teaching of the aims and activities of the United Nations in the schools and institutes of higher learning of their countries, with particular emphasis on such instruction in elementary and secondary schools. The Assembly invited UNESCO to assist members of the United Nations at their request in the implementation of this programme and requested member states to furnish the Secretary-General with information as to the measures which had been taken to implement this recommendation.'

Replies so far received from the Governments of Equador, Byelorussian S. S. R., Siam, U. S. S. R., Luxemburg and Greece show to what extent the aims and activities of the United Nations are being taught in schools.

What reply has India, also a member state, sent? So far there does not seem to be any attempt at introducing this subject in some form or other in the educational institutions of our country. Perhaps she is too busy in setting her house in order!

Extract from Rules Supplement to Part I-B of The Fort St. George Gazette dated 19.10.1948.

EDUCATION DEPARTMENT

Amendment to Madras Educational Rules

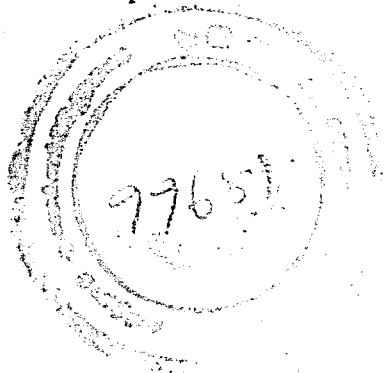
(G. O. No. 2491, Education, 29th September 1948.)

Under the Appendix 5, the following note shall be added:—

"(1) Schools under private management shall have the words 'Recognized under the Madras Educational Rules' printed in the transfer certificates to be issued by them.

(2) Transfer certificates issued by secondary schools under private managements without the words 'Recognized under the Madras Educational Rules' shall not be considered valid for purposes of admission under rules 34 and 37 of the Madras Educational Rules."

M. V. SUBRAMANIAN,
Secretary to Government.



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