

358

EDUCATIONAL INDIA

VOL - XV

NO - 12

JUNE - 1949

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Educational India

Vol. XV

No. 12

JUNE,
1949

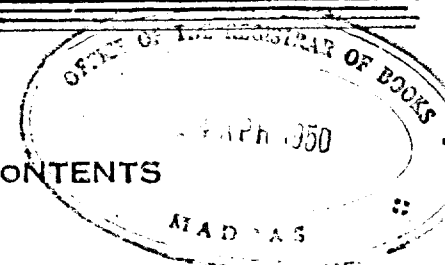
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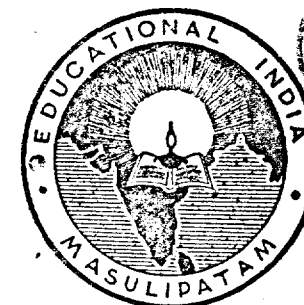
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June, 1949

EDUCATIONAL INDIA

A High Class Monthly devoted to Topics of Educational and Literary Interest



EDITOR:

Prof. M. VENKATARANGAIYA M.A.

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EDUCATION IN FREE INDIA

Prof. D. S. GORDON

Registrar, Mysore University, Mysore.

FIVE years ago I addressed a gathering of teachers and educationists in your beautiful town Trichur under the auspices of the Cochin Teacher's Association. The subject of my discourse on that occasion was *Education and life*; and its aim was to point out some of the main defects in our outlook upon life and to suggest a new approach to it. Much water has flowed under the bridge since then, and we have now arrived at a stage in our national history when all the old problems of education demand re-thinking in the light of the changed conditions in the country.

The greatest single event that has taken place in the country is of course the attainment of Independence as a result of which we are today living in the most momentous period in the modern history of our people. It is true that even before the advent of Independence much thought was bestowed upon the political, social, economic and other problems of India, but much of this

thought was vitiated by the fact that the interests of our rulers in those days were not always identical with those of the ruled. Hence it was necessary that if the hopes and aspirations of the Indian people were to be fulfilled the proposals made in that behalf had to be acceptable to our rulers. In other words Indian thought and action on all matters concerning the welfare of this country were circumscribed by the necessity that they had to find favour in the eyes of the British Government. Under such circumstances no bold and unfettered thinking was possible, no drastic scheme or change could be proposed with any confidence as to its being put into practice.

Freedom and Responsibility

Today all this is changed. We are free to think and act in the best interests of the country without the

* Mathai Memorial Lecture (1949) delivered under the auspices of the Cochin T. A. at Trichur.



fear of an external authority interfering with our plans. But it must not be forgotten that this very freedom to do as we please throws upon us a tremendous responsibility also. We are in the condition of a people who have long been kept under physical and mental subjection and who suddenly find themselves free almost overnight as it were. The reactions of such a people may well be imagined. In the brilliant pages of Carlyle we read that during the French Revolution, when the Bastille was attacked and the prisoners were set free, what an orgy of excesses followed, shaking the very foundation of France. While much of this was obviously due to widespread popular discontent with Government it is not unlikely that some of it was attributable merely to the exuberance of new-found freedom on the part of the common people. Nothing resembling this has taken place in India in the wake of British withdrawal from this country although it is sad to think of the shattered homes, the cruelty and the misery suffered by our refugee population in certain parts of the land.

While we may congratulate ourselves generally upon the good sense and toleration with which affairs of state have so far been carried on, still it is necessary to keep before the mind's eye the fact that freedom cannot subsist without constant realisation of the responsibilities that go with it. No one was more conscious of this than the great architect of India's freedom, Mahatma Gandhi. It is true that it was not given to him to live a little longer to enjoy the fruits of his life-long labour, to watch over his dear motherland, and see her grow from strength to strength on the lines of those principles which he preached and practised and of which he was a living embodi-

ment. Nevertheless Mahatmaji saw clearly the dangers of freedom unwisely exercised, he was never tired of pointing out that rights and duties existed together and no man could exercise his rights rightly unless he was at the same time conscious of his duties to others.

So then, while we rightly rejoice in our present freedom to think about and plan our country's destiny it is at the same time necessary to consider carefully whether the schemes that we propose are likely to be of real benefit to the country. The danger too often is that we blindly and unthinkingly accept any proposal which comes from a person or body of persons who may no doubt be respected and honoured for their patriotism, for their moral standing or for their social position but who may not have much experience, or intimate knowledge of the matter on which we follow their lead. Perhaps an even greater danger in a new fledged democracy such as ours is to enforce and accept the opinions of the political party in power. It is true that at the present moment the congress party is everywhere in power, and it is generally agreed that the principles for which the great national organisation stands are unquestionably imbued with honest and patriotic motives. While this much may be easily conceded it must still be remembered that the best of motives cannot always safeguard us from the possibility of error.

Radical Change

There is widespread feeling in the country that many things that existed in India during the British regime or which have been bequeathed to us by that regime, are bad, and that it is necessary to effect an immediate change in regard to them.

It is easy to understand and sympathise with this feeling, but at the same time it must be remembered that this does not dispense with the necessity to examine and consider dispassionately what exactly is wrong with these things and how best we may set about remedying them. The country is no doubt in a state of deep dissatisfaction over its economic condition, its social disabilities, its educational system and many other aspects of its national life and administrative arrangements, but that is no reason for introducing hasty remedies which may indeed prove worse than the disease itself.

An Englishman studying the American system of education is often struck by the frequent changes which are made in that country and the readiness with which the Americans adopt any new idea or experiment, or discard it after trial. This way of doing things does not meet with his approval, for the tradition in England has always been not to adopt anything new until it is proved beyond all reasonable doubt that it is beneficial to the nation, and not to discard the old until its existence is known to be harmful. In other words, change merely for the sake of change does not appeal to the Englishman. The change must be conclusively shown to be for the better.

It seems desirable as well as appropriate to consider the value of this attitude of mind in India at the present juncture. All are agreed that a change in the educational system of the country is necessary. But what kind of change? Opinions differ widely. Some are in favour of cutting ourselves away completely from our erstwhile moorings while others desire only certain modifications. Those latter would like to retain whatever is good in the old

and graft on to it whatever desirable in the new. Again, some would have the change take place slowly and gradually while others would have it at once without any delay.

But when opinion is so sharply divided and feelings run so high it is hardly possible to consider educational questions in a dispassionate way. On the other hand, the natural temptation is for the political party in power to force its views upon the country without much consideration of the consequences. Added to this there is also the desire for all popular Governments to show something spectacular as their achievement in order to retain the favour of the electoral public. From this point of view the more drastic the change, the more likely is it to appeal to the popular imagination.

Everybody an expert

Apart from these factors there is yet another danger to which education, like medicine, appears to be specially exposed. It is a matter of common experience that everybody feels competent to express an opinion or offer a suggestion or a piece of advice in cases of illness. Thus for instance, if you have a common cold and complain about it in a circle of friends or acquaintances, you get immediately half-a-dozen suggestions and remedies, for curing it. Nobody seems to think it necessary to consider how far he is competent, or qualified by medical training, to offer that advice or suggestion. It is all of course done in a spirit of sympathy and helpfulness, and one often accepts such advice, at least in cases of minor ailments.

So it seems to be in matters connected with education also. Education now-a-days is everybody's

concern, and everybody seems to have an opinion to offer as to what should be done. And just as the doctor is not thought of in matters of health, so is the teacher ignored in matters of education. Nay, the situation is even worse, for when a person is threatened with serious or persistent illness, he goes to the doctor as the last stand by, but in matters of education it seems to be the prevailing belief in these days that it is not necessary to consult the teacher at any stage. Large and vital questions concerning education are decided by others who cannot lay any claim to special knowledge, training or experience.

The reasons for this neglect of teachers, for this disregard of the views of precisely that body of persons who by training and experience are most competent to speak with authority on educational problems, are not far to seek. In the first place, in spite of the lip-sympathy and lip-praise of the teaching profession which we meet with so frequently in the press and in platform speeches, teachers have not risen in public estimation. On the other hand, their lot is becoming worse every day both financially and socially. Everywhere in India they merely try to keep up the appearance of respectability but are really ground down by poverty and increasing cares. It would appear that man's opinions to be respected there is need for financial backing and social prestige. The teacher is proverbially poor and despaired. Why then pay any regard to what he thinks? This seems to be the prevailing attitude.

In the second place, there seems to be a lurking suspicion that in the new set-up of things teachers are not likely to contribute much by

way of leadership in educational thought and action. Teachers as a body are thought to be so closely wedded to the existing system that they might not readily fall with any proposals for change. This view is not borne out by facts, for teachers have always been among the foremost persons to realise the defects in the existing system of education and to suggest the necessary changes. In their conference as well as in their journals they have been among the first to propose reforms. There are therefore no grounds for thinking that educational changes should be brought about by politicians alone unless it is held that the role of the teacher is merely to carry into practice what is decided upon by others.

Pre-War Germany and Modern England

Both in the matter of the teacher's social position and in the matter of his professional standing in the country, it seems to me that one might learn something useful from the practice in pre-war Germany and from present day England. In Germany before 1914, it had always been the tradition to assign a definite social position to the teacher, consistent with the importance of his service to the country. Whatever defects there might have been in this arrangement, there was one conspicuous merit in it, namely, that it never left in doubt at any stage in his career, the amount of the teachers' emoluments and the continuity of his tenure in respect of his appointment. This enabled the German school-master to do his work faithfully and conscientiously untroubled by those anxieties which beset so many teachers in our own country today. Fortified by such safeguards the

German schoolmaster held an honourable and well recognised place in the fabric of German society.

Now turning to England, in order to illustrate the part played by the teaching profession in planning the educational progress of the country, it is seen that since the Minister of Education is a non-official with no intimate knowledge of the problems he has to tackle, he is assisted by a body of experts. He ordinarily takes their advice, and when important issues arise he appoints committees. These committees as well as the committee appointed occasionally by Parliament at his instance, invariably contain a good sprinkling of members drawn from the teaching profession.

Reports and Reports

It may be thought that in India too the same procedure was and is being followed, but it seems to me that there is a difference. In England they appointed committees when they meant business. The Reports of committees were followed up by action. In India on the other hand, when the British were ruling the country, committees were not infrequently appointed in order to shelve a question. When a matter was too inconvenient to be considered or when it was not the intention of Government to take action on it in any near future, a committee was set up. The committee may never meet, or it may meet so late that people would have forgotten all about the matter referred to it or lost interest in it. A Report may be submitted or it may not. And even when it is submitted it was always possible to render it ineffective. In other words, the committee form of procedure was there but not its results. We had the shell without the substance.

Some one has said that the road to hell is paved with good intentions. It may be said with equal truth that the road to Indian education is paved with voluminous reports without any intentions. How else are we to account for the fact that ever since the famous Minute of Lord Macaulay in 1835, numerous Reports have been published from time to time but the educational situation has remained substantially unaltered.

India is a free country today and one may reasonably expect that reports of committee now-a-days may not go the same way as their predecessors did. But there is unfortunately a new danger. The country is at the present moment so surcharged with politics that even if teachers are given proper representation on committees, their views are not likely to be heard. Many educational questions, therefore are in danger of being decided on grounds of political expediency rather than on their academic merit. Moreover, teachers, occupying as they do, humble positions in the country, often think that discretion is the better part of valour, and that the line of least resistance is to acquiesce quietly in what the politician says.

Then and Now

In these circumstances it is all the more necessary to remind ourselves of the fact that while the coming of Independence to the country has presented us with a unique opportunity to work for her uplift, it at the same time throws out a challenge to their powers of wisdom and co-operation in solving her multifarious problems. During the British rule many of these problems were carefully left untouched because the British were not interested in solving them. They were

interested only in those questions which contributed to the tightening of their grip over the political and economic life of the country. In regard to other questions they maintained the attitude of *laissez faire*.

But today the situation is quite different. The accumulated problems which had been shelved in the past are now pressing for solution. The country is in no mood for delay, and before our very eyes vast changes towards the unification of the country and its life are taking place. This is all to the good. But fundamental to all these changes, fundamental to the very existence of India as a democratic and progressive nation, is education. It is therefore necessary to reshape the

system of education in such a manner as would satisfactorily secure the all-round needs of free India. Any hasty and ill thought out schemes are likely to cause untold hardship to the younger generation and prove a national calamity. Parents are already anxious about the future of their children, and teachers are already confused by the multiplicity of changes that are being proposed. In these circumstances it is not out of place to sound a note of warning. But this does not mean that there is any need for pessimism in our hearts. The destinies of free India are in strong and wise hands, and there is no doubt that with the co-operation of all she is bound to take her rightful place among the progressive nations of the world.

National and Regional Languages

Dr. K. N. KINI, M. A., Ph. D. (Columbia)

Director of Public Instruction, Jodhpur.

WE should have our own national language. We cannot depend upon a foreign language for the whole nation. If we do the latter it would be psychologically pernicious, politically humiliating, socially disadvantageous and morally derogatory. Which should be the language or languages as media of instruction and what position English should occupy in schools and colleges are problems occupying the attention of foremost scholars and educationists, as we have become an independent nation with a big stake in the international world. The decision which will be taken should lead to the betterment of the nation, culturally, materially and politically.

The greatest impediment in the path of the masses obtaining higher knowledge in India has been the imparting of Education in English in the high schools and in the Universities, because the knowledge that the alumni of these institutions have got through the media of English does not reach the masses. In all independent countries, either the mother tongue or the regional language is the medium of instruction in institutions of higher learning with the result that the higher knowledge reaches the masses through word of mouth of graduates of the universities and through journals which are written in the language of those institutions, which is also the language of most among

the masses. Higher thoughts and newer knowledge secured out of research are available there to the common man through his own language. Though he may not be a product of a university, he has considerable opportunities of getting a glimpse of that knowledge because it is couched or expressed in his own language.

In our country, instruction is imparted in most high schools and practically all universities in English and therefore all higher knowledge is out of the reach of the common man, who labours all day to pay for maintaining these institutions but has no facilities to profit by the work done in those very institutions which he has been working very hard to maintain. Democracy will not function truly and well, so long as the common man cannot gain the highest knowledge available in the land and enhance his culture. He should also get a proper return for the taxes he pays. "No advantages no taxation," should also be true of our institutions of higher learning which are maintained out of his earnings. I have visited some thirty universities in eight most progressive countries of Europe and America but I have not seen any university imparting instruction except in the language of most of the people of the respective regions. Higher learning and results of research accrue to them through their regional languages. They get the benefit of the money they contribute to maintain the universities. The tax-payer in those countries being himself a literate person knows his rights, and if the language of higher institutions were different from the regional language, he would be up against the system and even refuses to pay the rates for education. Some of these thirty universities

cater only to a few millions of people, with their distinctive regional language, culture and industrial and agricultural pursuits as in the case of the Danes and the Swiss.

In India the common man is by far illiterate. He knows very little of his own duties and privileges in a democracy, passively acquiesces in this unnatural system of imparting education through a foreign tongue which he does not understand and which does not profit him. English medium has not only separated the masses from the elite but it has created an intellectual gulf between father and son, mother and daughter and youths and their elders not to speak of the vanity it has created in the younger folk attending these higher institutions. Also because of the difficulty of mastering the English language, most products of our universities cannot express themselves correctly and truthfully. Every officer spends considerable time in correcting the English of his clerks in the offices. Examiners have very often to give marks, not for what the examinee actually writes but for what the examiner thinks the examinee might have had in his mind and wished to write. The students are diffident of expression. This is the case in our meetings with adults also. On account of want of expression, there is intellectual sterility.

Where the medium is the regional language, students are very responsive and there is intellectual communion between the teacher and the taught. Examiners of viva voce in I. C. S. and other examinations often complain that our students do not display originality, imagination, resourcefulness and general information. Once I asked a former English Professor of mine how much of these qualities English students would exhibit if in Cambridge or

London the medium of instruction were one of the Indian languages. He candidly told me that the results would be disastrous.

Functions of Regional Languages :

In our universities the medium of instruction should be the regional language and not English. In my article on "RURALISING UNIVERSITY EDUCATION" published by Mahatma Gandhi in "HARIJAN", October 13, 1946, with his illuminating comments, I said, "The medium of instruction should be the chief regional language." It is most gratifying that the Committee on the medium of instruction at the University stage, convened by the Ministry of Education, New Delhi, on May 2, 1948, consisting as it did mostly of Vice-Chancellors, decided that the medium of instruction should be the regional or the State language of the area. This decision is a wise and patriotic one. It is also a very democratic decision. Had it been any other, as the people get more politically conscious, they may refuse to vote grants for universities as institutions are not beneficial to the large majority of tax-payers.

Of course on account of its great utility for the present, English will be elected by most students in all universities even if it be made an optional language. The same will be the case in the high school classes also for some years. There is no need to make it compulsory for all. *If students in high schools and colleges do not wish to study English but would like to take instead any other language, Indian or European or Asiatic, he should have the option.* I know of some girls who do not want to study English. Their parents also are not anxious that they should elect it. It should be possi-

ble for such students to pass the high school or university examinations without electing English. To make the intellectual load on all pupils equal such students may choose some other language mentioned above.

Whenever students elect English, it should be taught only from a utilitarian point of view, preferably through books related to the optional subjects of the pupils so that they learn the language and gather information helpful to them at the same time. Twentieth century prose is all that is required at both stages, unless it be for those few pupils who wish to specialise in English for M. A. or higher degrees. Shakespeare, Milton and Chaucer are not needed for most. In the future, our people will go more and more to other countries where English is not prevalent. Therefore, if any pupils wish to study Chinese, Japanese, French, German, Spanish, or Russian instead of English, facilities should be created for them in the universities.

It is true that our regional languages are just at present deficient in vocabulary, especially in scientific and technical subjects. I once counted the number of words in an Indian language as printed in a standard dictionary. They were found to be about a hundred-thousand. English is said to have five hundred thousands words. We shall have to coin new words preferably on all India basis by (a) simple translation wherever possible (b) by borrowing bodily from other richer world languages and (c) by bringing into usage some words which are prevalent among the masses but which purists in our languages have refused to absorb. The English people are said to be

adding five thousand new words every year to their language. They absorb words from all languages and enrich their language. We should adopt the same procedure and increase the vocabulary in our regional languages also.

Some of us who have been taught English from primary classes and who have neglected our own regional language will experience some difficulty in learning that regional language thoroughly. In the interest of the masses, we should take the trouble of studying a regional language and becoming proficient in it. It is not difficult, if we only will it. The new words will however be easy and natural to students who learn them from the very beginning of their educational career. They will look a little awkward and be a little difficult for the grown-ups. With usage, they will get facility.

National Language

For those who will take part in all India movements and conferences, the national language which will be determined by the constituent Assembly should be the medium. Hindi is understood and spoken by more than a third of the Indian population. It can freely take words from Sanskrit which has contributed so liberally to all regional languages. Many words in Hindi are common to other Indian languages and therefore can be easily understood by the non-Hindi speaking population in India. Simple words of Persian and Arabic origin which are already in vogue should not be eschewed. Hereafter we shall have more commercial and political intercourse with Persia and the Arab countries. Knowing words of these countries will be a help. *Hindi can easily be the national language. The script should be Devanagiri as it is*

quite phonetic and easy to learn and is the same as that of its parent, Sanskrit.

Place of English

Some fear that if English is relegated to the second position (in at least one province it is offered a third place recently) or is made optional, it would be difficult for our top-ranking university men to take part in world conferences. University men are supposed to be the cream of our intelligentia. Can they not bestow special attention on twentieth century English prose and become masters of it? Why should a large majority be drilled in very high English who have no chances in life of taking part in these world conferences? Out of about 3,70,000 boys in the high school classes, only 5000 reach post-graduate and research stages. Out of these 5000 post-graduates, some ten may have the chance of going abroad and taking part in international conferences. Why should all the 3,70,000 boys be compelled to take English because ten of them are likely to use English somewhere outside India? Moreover, French and German are also very commonly used in international bodies. *In the future, Hindi will become as important a world language as English.* We are sure to be a powerful nation. When we become formidable, our language will be used and understood by others too. As we advance industrially and people of other countries wish to purchase our manufactured articles, the commercial men among them are sure to study Hindi and converse with us in it. Even as it is, some Europeans talk in this language with people who are ignorant of English.

A few people think that knowledge of all kinds, especially in

Science and technology, is available to us only through English. It is so at present because during the British rule Hindi and other Indian languages were not allowed to grow. In administration, English got a place of pre-eminence and Indian languages were treated with contempt. In schools and colleges, the study of the latter was given the last place even though some of these languages being given grades hardly above that of clerks. In the social sphere, very respectable, experienced, intelligent and common-sense people, not knowing English, were relegated to the background. People of my generation when they were students were scolded at home if we read vernacular texts even less often than we did English. "Read English" was the behest of even illiterate parents. In a High School where I studied, there was a rule that boys should speak only in English and that, if any boy spoke, out of forgetfulness,

in his mother tongue, to a class-mate on any occasion, he would get one cut with a cane on the palm of the hand. I had this punishment once or twice. It became a fashion with people to read only English newspapers and to treat "vernacular" papers with disdain. Let us give to our own languages the place that was given to English before 15th August, 1947, and then see how the former will flourish and develop. Just as our boys and adults have begun to show originality and development after achieving freedom, our languages will surely develop to enable our people to express themselves thoroughly in them, once the place of eminence given to English is removed. I have now been seeing High school boys in Jodhpur state addressing public meetings in Hindi for over half an hour keeping their audiences spell bound. May this spirit permeate the whole of Bharatvarsha!

Reorienting the Training of Teachers

Sri KISHAN CHAND

Offic. Principal, T. T. School, Mahilabagh, Jodhpur.

WITH the rapid change in the content, spirit and tempo of education it is essential that there should be a change in the type of the teacher also. No longer is it sufficient that the teacher may acquire the class-room techniques and practical skill and be content with it. The country, on the other hand, needs teachers who can picture to themselves the new social order we want to evolve, who are fired with the necessary enthusiasm to work for it and possess the requisite mental equipment, physical fitness, emotional balance and spiritual development to achieve it.

The whole background of education has changed with the attainment of freedom. Education that was so far a cloistered sort of affair has all at once come into touch with the Society fermenting, on the one hand, with new aspirations and ideals and clogged on the other by obstructive legacies of the past. The teacher who had till now shut his eyes to what happened outside the four walls of the school, who lived more in the placid past of the books than in the cross currents of the present who, in the nature of things hardly ever felt interested in thinking of the future, now finds

himself confronted with an entirely new situation which demands not only a well informed mind but getting out of his traditional chair, girding up of his loins, rolling up of his sleeves and doing of actual spade work to help evolve a new social order.

We have chosen the path of democracy. We are committed to evolve the India of Gandhiji's dream—an India which will be free from sectional exploitation, where every body will enjoy the fruits of his or her labour and live in peace and harmony. Unlike the past teacher who was, more often than not, an advocate of the 'Status quo' we require teachers who would initiate the new generation into new paths and inculcate in them a national outlook and elastic mind.

The present situation is unparalleled in the history of education in India. We have to make good the time lag by making education compulsory upto a certain age, opening nursery schools, running adult education classes and thus line up with the progressive countries of the world in respect of literacy. We have at the same time to evolve out of the welter and confusion of conflicting values, combating plans and methods a new social order based on our abiding ancient heritage but progressive all the same to meet the demands of modern times, a process entailing a lot of pruning of superfluous and obstructive growth that has taken place during the past number of years.

It is proof of our backwardness that generally speaking any literate is considered fit enough to be a teacher. It is a confirmation of our inadequate sense of values that the teacher is paid so poorly as so often

to be recruited from failures in other walks of life.

It is incumbent upon the state to make suitable provision for the training of the right type of teachers who can measure up to the needs of the hour. It is equally incumbent upon the existing teachers' training institutes to take cognizance of the change in the situation and instead of being content with super-imposing a thin top-dressing of professional training over the trainees' academic degree, try to reorientate their outlook towards the basic problems of education and the social problems out of which they arise.

It is a common and painful experience that even an average graduate not to talk of the Matriculate and the Middle who come to receive training are blissfully ignorant of the problems that beset the country, the new currents of thought that call for thinking and their cultural heritage on which they have to build. Emphasis, as such, should shift from merely enabling the teacher to learn the tricks of the trade, to his general education and growth of personality. The training institutions should attempt to inculcate a way of life, for even more important than what he knows is how he lives; what he values and what he enjoys.

India lives in its villages and national regeneration implies the regeneration of the rural area. The teacher is the pivot of this work and naturally the evolution of a new social order puts the burden four square on his shoulders. The teacher training institutions must therefore provide such training to their alumni while they are there, that they may become fit for this type of work. Theoretical knowledge of adults' psychology, village problems

and their solutions should be accompanied by practical work in a village, a camp of a week or so duration held at a village will provide real training to the teachers, cleaning the streets and lands with spades, brooms etc., digging dung pits, starting adult education classes, treating and educating the villagers for minor ailments, giving them useful talks on personal and community hygiene, on social evils, on their vocation—scientific manuring, use of proper seed, etc., will bring the teacher in warm and intimate touch with the social setting of his future work, and effectively prepare him for it.

The scout movement so full of potentialities in developing the child can also be pressed into the service of the nation in its regeneration. The Scout camps can easily be run especially in the case of teacher-trainees, on the basis of village uplift work. The contact will increase mutual respect and sympathy between the teacher and the villager by removing the formers' snobbery so often associated with city living and wearing off the distrust and suspicion the latter generally suffers from.

The task is of such magnitude and the time-lag so great that things have to be rushed through at break neck speed but let not our impatience and tendency for specta-

cular results make us blind to the basic need of the right type of the teacher. The minimum three-year training course required for Basic Education teachers or the two-year one recommended by the Menair Report may not answer our present needs but any compromise we decide upon to shorten the period of training must ensure a certain standard of efficiency in the teacher.

Ultimately it is the quality of the teacher that is the corner stone of all our schemes of national regeneration, the content may be revised, the number of literates may increase, compulsory primary education may be enforced but if the teacher is not of the right type—efficient and willing—all our efforts are likely to prove fruitless entailing a huge loss of national energy and time. The state will really be economising if it, in order to expand education, ensures an adequate supply of trained teachers, the time and money so spent will in fact save many times that.

All our hopes of national regeneration lie in reorienting and expanding the provision of the training of teachers so that they with their conscience quickened, a new way of life inculcated and mental content enlarged will materialise the dreams of our national leaders by evolving the India of our imagination.

INDIAN STUDENTS IN BRITAIN

Some 3,000 men and women from India and Pakistan, according to *The Times* Educational Supplement, are now at educational institutions in Britain. Of these the number in the schools and colleges of the University of London is larger than that of all the University centres in Britain combined.

Plans for the extension of educational facilities in London (including the establishment of 34 county colleges) at capital cost of £29,000,000 (Rs. 33.67 crores) have been drawn by the Education Committee of the London County Council.

THE NEW EDUCATION SCHEME

K. NARAYANAN, M.A., L.T., M.Ed. (U. S. A)

Headmaster, Muslim High School, Abiramam.

THE Educational problem facing India is to reorientate school studies so as to subserve ends of national development. The Secondary system is the backbone of any educational system and the Madras Government is to be congratulated on making the backbone very strong and healthy. The New Education Scheme is a judicious mixture of the quintessence of the Hunter Commission of 1882, the Sadler Commission of 1919, the Wardha Scheme of 1937 and the Sargent Report of 1944. The Scheme recognises the functional aspect of education and the syllabuses contain all the essential elements of progressive education.

The New Scheme seeks to remove the fundamental defects of the old scheme. The old scheme was book-centred and the new scheme is activity centred. The old scheme produced an army of educated unemployed men and women, and the new scheme is intended to produce pupils who will either take up service at the end of the High School Course or enter polytechnic. The old Scheme did not give pupils training in citizenship and the new scheme attempts to produce good citizens. In the old scheme a pupil could pass through the secondary school course without studying the Regional language at all. In the new scheme the Regional language is the first language. It is compulsory for all children. The old scheme was examination-ridden, and the Secondary Education Board is now actively examining proposals to wipe out this fundamental defect. Proposals to

assign marks to character, attendance, physical aptitudes and arts and crafts are now under active consideration.

Salient Features

The most important feature of the new scheme is the introduction of craft-centred education. Every school is required to introduce one of the three approved crafts wood-work, weaving and gardening and agriculture. Instruction in all subjects of studies is to be inextricably interwoven with the basic craft chosen. There should be integration and correlation of studies by staff conferences. All the teachers are requested to learn the craft chosen by the school. Trained hands are not available and so the Government has allowed schools to utilise the Manual Training Instructor or local skilled artisans, if necessary. The idea of craft-centred education is as old as the Wardha Scheme of Education, and is based on the well-established psychological principle of learning by doing.

At first the idea was poohpoohed because of the misconception that it was based on the bread and butter ideal of education. Craft education simply contemplates the exploitation of the educational possibilities of a craft with a view to making knowledge acquired real and meaningful. This experiment in craft education has every chance of serving as a nucleus round which we can develop a well-chartered and sound scientific education under our newly emerging free constitution.

2. The principle of bifurcation of studies at the High School stage dates as far back as the Hunter Commission of 1882. 'The attention of high school pupils,' observed the Commission, 'was largely directed towards university studies and no opportunity was afforded for the development of the modern side of schools in Europe. Its recommendation that there should be bifurcation of studies at the high school stage was later on endorsed by the Sadler Commission of 1919, the Abbot-Wood Report and the Sargent Report.

The Madras Scheme makes provision for technical courses at the Fourth Form stage in the existing academic high schools. The diversified courses include secretarial training, engineering, agriculture, domestic-science, and drawing and painting. Pupils taking the technical courses are preferred for admission into the six polytechnics that the Government has so far opened. Pupils taking engineering will be drafted into polytechnics. It is pleasant to note that the question of admission of the pupils taking technical courses into university courses has been taken up with the universities. The bifurcation scheme will certainly mitigate the problem of unemployment and contribute to the industrial advancement of the country.

3. Another important feature of the new scheme is the introduction of citizenship training. This is something more than scouting. It aims at pupil participation in school Government and character training thus fostering school discipline. It is contended as a regular subject in any scheme of studies. A glance at the list of books recommended for teachers of citizenship training, and

a rudimentary knowledge of the educational systems abroad, amply justify the rightful place of citizenship training in any scheme of school studies. The Government has already trained 180 teachers and steps are being taken to train nearly 1000 teachers this year.

4. Now a word about the language problem. Every pupil has to study three languages—the Regional language, the Second Language (Hindi, or Sanskrit or Urdu or any modern Indian language other than the Regional language) and the third language English.

The second language group is much debated and criticised. Some argue that Hindi is made compulsory, and a study of Hindi would be highly detrimental to the growth of Tamil. This position has not found acceptance in authoritative circles. Besides being the mother-tongue the Regional language is the medium of instruction and the medium of examination, and so it is not likely to suffer at the hands of Hindi. Hindi is not made compulsory as pupils are given a wide choice in the second language group.

Some Suggestions.

1. The Madras Scheme arranges for the two courses—academic and technical in one and the same school. Roughly speaking in each district at least one school will select engineering, and at least one agriculture. This means 25 high schools selecting agriculture and 25 Engineering. Technical education requires expensive equipment and the Madras Scheme is bound to result in a wasteful duplication of effort and heavy outlay. Balanced educationists are needed to administer schools with diversified courses. Unless he were a genius of virtue he would be inclined

to favour the academic side as against the technical side, and *vice versa*. Again a huge school means administrative inconvenience and a disastrous levelling down of educational standard. Hence well established technical high schools may be started on the lines indicated in the Abbot-Wood Report and the Sargent Scheme.

2. Lovers of Sanskrit argue that their pupils are asked to choose Hindi or Sanskrit, i. e.: livelihood or culture. Knowledge of Hindi is bound to be an essential qualification for the central services and they have to study Hindi. They want to study Sanskrit also in addition because of its cultural heritage. It is not difficult to make provision for those who take Hindi as the second language, to study Sanskrit also as the fourth language of their choice. Such pupils may be exempted from the study of the detailed text of regional language and the period thus saved may well be devoted to the study of Sanskrit. This suggestion if accepted, will mean that such pupils will have to study only comprehension, non-detailed text and composition in the regional language course.

3. It is undeniable that religious education is a powerful aid in the

modification of character. The best way to impart religious instruction in India, a land of many religions is to evolve a science of religion and teach it scientifically, and comparatively dwelling on the salient features found in all religions. For this purpose a committee may be appointed under the chairmanship of Dr. S. Radhakrishnan.

Conclusion

Thus it will be seen that the scheme has many good points and a few black spots. Let us ignore the latter for the present and accept the scheme as is given to us. "The new reorganisation contemplates the introduction of various activities which will make children strong, independent and confident and which will make the school a cheerful place and a social centre." Text books have already appeared in the market. Let us try to work the schemes as efficiently as possible and thus produce a new and glorious India that the scheme envisages. To make the scheme a distinct success, the Government should give financial aid very liberally and adequately without demur, in fine it should provide us with the "*where withals*" of the scheme, and raise the status of Teachers.

Students' Cultural Association

Sri R. SRINIVASA IYENGAR

IN an address of welcome presented to Sir C. V. Ramaswami Ayyar in August last, the staff and students of the Sarva Jana High school stated, "Every educational reform now in the air has been tried in some form or other in this institution. The students' Parliament, the Court of Honour, Social service acti-

vities, Citizenship classes, the Students' Reading-Room which has kept the school in contact with the front-rank educational and other journals of All-India importance, hiking expeditions, the physical education activities with special emphasis on training for rural leadership, the experiments of Scouting-for-All and

Hobbies-for-All,—all these have had publicity and recognition. The experiments we conducted underwent modifications and changes every now and then—perhaps an inevitable concomitant of a growing school. When we are at the threshold of a great revolution in education, we feel we struck years back original paths in the exploration of fields of educational adventure.”

Despite such experiences of mine in the past in creating facilities for pupils of rich and abundant life at school, I find the announcement at the beginning of the school year of the new educational reforms too sudden for me to catch up the spirit and plan the execution of the several activities with vigour and in entirety. In organising extra-curricular activities, care has to be taken to see that the examination ideal and the citizenbuilding ideal are harmonised. For if the school is not efficient from the standpoint of producing good results in examinations, the public at large will not allow teachers to be indulging in the pastime of sharing enjoyment with pupils in extra mural activities. Again, the staff should not feel themselves at sea and bewildered in the wilderness of activities. It is not prudent to approach often the public or the management or the students for financing the several activities. A self-contained and self-reliant agency for co-ordinating and integrating the activities of a modern high school is a desideratum. I found the Students' Cultural Association a suitable agency. After working for about seven or eight years, I codified the aims and objectives of the Students' Cultural Association for incorporation in the byelaws of the Association. It would be seen that the objectives realised have been comprehensive and were carried out

with a subscription of annas eight per term from pupils of the higher forms, and of annas four per term from those in the lower forms. I give below the aims of the Association with explanatory notes in brackets.

“The Students' Cultural Association shall function with a view to:—

(a) developing the literary and debating abilities of pupils by holding meetings, debates, parliamentary sessions, and subscribing for dailies, magazines and periodicals, (This is the normal function of all students' associations in schools. The journals subscribed for during the past two decades have been kept in bound volumes in the school library)

(b) discerning and developing the histrionic talents of pupils by arranging to enact farces, dramas, etc., (The dramas or farces are enacted on the occasion of the school anniversary)

(c) cultivating aesthetic faculties of pupils by holding competitions in music, fine arts and awarding prizes (Scores of boys and girls used to compete for the music competitions.)

(d) promoting the spirit of self-reliance, pluck and adventure by arranging camps, hiking expeditions, excursions, (The deficits incurred in the conduct of camps and excursions are borne from the funds of the Association)

(e) organising indigenous physical culture demonstrations, in order to inculcate the sense of manliness and pride in physical strength, endurance and skill, awarding prizes in inter-class tournaments, and annual school sports, (We have not gone to the public for giving prizes for sporting and athletic activities)

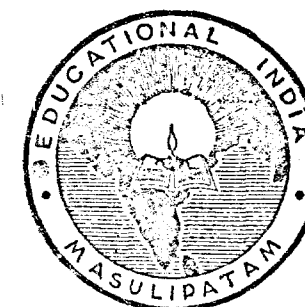
(f) promoting the economic capacities of pupils by giving facili-

SUPPLEMENT TO :

EDUCATIONAL INDIA

A High Class Monthly devoted to Topics of Educational and Literary Interest

Prof. M. VENKATARANGAIA M. A.



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July 1948 — June 1949

“EDUCATIONAL INDIA” OFFICE
MASULIPATAM

INLAND
Rs 4-8-0

Single Copy As. 8

FOREIGN
Rs. 6-0-0

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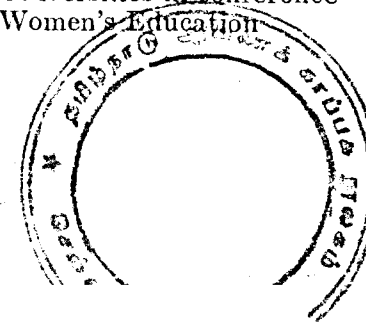
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ties for the practice of hobbies, and awarding prizes for craft-work, (It was possible to conduct the experiment of "Hobbies-for-All" for about 800 pupils by helping the instructor with supply of raw materials for craft-work of a varied nature)

(g) awakening the instinct of sympathy for the poor and the suffering by organising social service activities on an individual or collective basis, and cooperating with social services organisations, (The services of school scouts had been called for on several occasions, and the expenses of the scouts on service outside were met from the funds of the Students' Association, and the social service activities of the school have been set forth in September issue 1943 of "Teaching").

(h) cultivating the sense of humour and interest in the lighter side of life: by arranging mimicry, ventriloquism-performances, camp fires, (No subscriptions are raised to pay the performers of mimicry and the cost of firewood for the camp-fires at which the whole school had participated was borne from the funds of the Students' Association).

(i) emphasising the value of culture, and all-round culture in life,

(j) helping in students' common needs, imparting training in citizenship by cooperating with Scout, Junior Red-Cross and other educational movements, (The expenses for holding night classes for VI form pupils, and the entire expenses in connection with Scouting and Junior Red-Cross work are borne from the funds of the Students' association. No subscription is collected from scouts, (the common scout equipment is provided for from these funds)

(k) and forming a library of its

own and adding to the school library books and pamphlets of topical interest, and conducive to their intellectual, moral and spiritual awakening." (It may be mentioned with pride that the volumes published by the Home Library club, Oxford pamphlets, Sunday Times pamphlets, Congress pamphlets, and other useful pamphlets have been added to the school library)

Welter of confusion may prevail in the organisation of activities prescribed under the scheme of educational reorganisation unless they are integrated in some form or other with the aid of a common financial pool. This coordinating organisation must be in tune with the Students' Cultural Association for integrating and coordinating the several activities outside the class-room which have to secure adequate finance without further taxing the slender resources of students and parents and which should be planned and executed to make our youths imbibe the Culture of "The Good and The Beautiful." My educational work in this institution other than actual teaching would be worth nothing if I had not had although a free hand in guiding and administering the affairs of the Students' Cultural Association. The students have owed the stimulus to all-round culture and some of the happiest and most precious moments of their school-life to the manifold instructive and invigourating work of their association. It is, in fact, through the Students' Cultural Association that education in this institution has been, in the words of Dr. Rabindranath Tagore, kept "in close association with the complete life of man,—physical, intellectual, social, aesthetic, moral and spiritual."

NOTICE

We crave the indulgence of the readers for the late issue of this number which is entirely due to the printing difficulty. All the presses in Madras are engaged in printing Text-books under the reorganisation scheme of education. This is an exceptional period.

The First Number of the new Volume will appear forwards the end of July 1949.

—MANAGING EDITOR.



EDUCATIONAL INDIA

MASULIPATAM, June, 1949

Refresher Courses for Teachers

THERE is a popular belief (shall we call it superstition?) that the teacher's job is not a specialised one, at least in the sense that the doctor's, the engineer's or the lawyer's is and this accounts for the low esteem and the poor salary of the teaching profession. In almost every country this seems to be the case though perhaps it may be that the disparity, if any, is only a question of degree.

THE crux of the matter lies in the loftiness of the ideal, the complexity of the task and the intricacy of the problems the teacher has to face. The ideal

of education should be no less than what was actually achieved in ancient days, far different from the modern ideal or what is attempted at present, which after all may be said to be insignificant. The highest ideal in education at present is that it trains for life while in ancient India, the ideal of education was transmission of life by life for life, which was almost achieved in practice.

APART from it in modern days, the teacher's job is sufficiently trying and taxing. The reasons are well known. A teacher has a good deal to do with his books and boys. Both the teacher and the taught seek to rely on a common support that is the book. The medium of contact between the two is the book. The teacher though not an absolute slave to the book cannot get away from it, and the pupil is inspired with a devotion to, nay with a holy fear of the book in which the teacher also often joins.

THIS is rather strange. Two factors in flesh and blood, each with a living voice and warmth of life blindly follow the lead of what must be called cold, lifeless print. Most of the difficulty in understanding an idea, a situation or a problem depends on the angle of vision and on the background of experience. For that matter, a boxer's idea of box is different from a miser's idea of box. The one is as like to be liberal with his acts as the other is like to be sparing. This is

only one instance in which even in direct conversation, people lack correct understanding. One can easily multiply such cases when books are used.

FANCY the days when between the pupil and the teacher there was no intermediary, much less a matter of cold lifeless print. It was then possible to establish a living, permanent, undying indelible, human, personal, direct contact. This was a notable feature of ancient Indian Education and this is lost sight of by critics both friendly and unfriendly.

BOTH the teacher and the pupil get tired of the common friend or foe and long for separation as friends though for a time only. They are no less tired of each other.

THE teacher needs to be refreshed. This need is physical, physiological, psychological as well. Contact with immature minds causes sufficient strain. It creates a physiological need for rest. Psychologically too there is need for correction or readjustment in behaviour. Dullness of intellect also deadens the edge of keenness and alertness just as lackness of effort is annoying to the industrious teacher.

REST is after all a mere change of occupation and a teacher as a human being is in bad need of rest and also of company. Again contact with immature

and erring minds makes the need for rest more and more pressing. What is noteworthy is that a teacher's life is mostly conservative. What is apt to be a dull routine day by day becomes duller still day after day. The result is, that the more do children require warmth and life, the less of them is supplied as the teacher's stock is depleted. To replenish his stock, the teacher should attend refresher courses. For various reasons, refresher courses are needed. In refresher camps it is possible for different people in the same profession to come into direct contact and seek as well as impart light and guidance. They exchange notes also. Learning must be regarded as a social and co-operative venture. The 'I know everything' behaviour is unsocial.

WHAT children require is food to satisfy a physiological need. They require also mental pabulum in their mental progress which goes on side by side with the progress of body and health. Again a suitable moral atmosphere also must be secured to ensure progress in a well-ordered society. If the home supplies food, the other things should be supplied by the school. Where a school does not supply them or fails to secure a supply it does not justify itself.

AT least for the sake of children let the teacher be looked after. Just as an expectant mother is in need of nutritive

food, so also a teacher is in need of creature comforts. He needs freedom from want and fear as well as freedom of worship and speech. A well meaning society in a well-ordered Government is bound to plant for posterity and therefore to look after teachers for the sake of pupils. The motive forces of action should not be lost, and springs of hope, illumination and inspiration should not be allowed to dry up. The teacher needs rest, relaxation, recuperation, restoration and rehabilitation.

IF teachers prosper, schools prosper. If the society takes the right view of things, teachers prosper. The right view for the society is to place the teacher in such circumstances as to enable the belief that teaching is not a five-hour-day wage-earning business but a life's calling, a dedication to a noble cause, a transmission of life by life to life. The whole problem of the teacher should be viewed against this back-ground. Considered from all points of view, refresher courses should be started, encouraged and supported by the state.

UNESCO National Commission

IT is extremely gratifying to note that the First Session of the Interim Indian National Commission for cooperation with UNESCO was inaugurated in the Council House, New Delhi by the Prime Minister, Mr Nehru.

The Hon'ble Maulana Abul Kalam Azad, the Minister for Education, Govt. of India presided over the Session as an earnest proof of the sympathy and support of the Govt. in all such progressive and enlightened activities. The Interim Commission is so well constituted as to consist of representatives of educational, scientific and cultural organisations and savants who have distinguished themselves by their cultural eminence.

HAVING expressed deep sympathy with the misfortunes of the displaced persons who have lost their homes and occupations as a result of the partition of the country, it devised ways and means by which voluntary organisations could render adequate assistance in the task of rehabilitation and earned their undying gratitude. It exhorted all citizens of a free India in strong and passionate words to promote the moral and material welfare of all backward and underprivileged sections of the nation, and outlined a plan for social service designed to improve the living conditions of the less fortunate sections of the community in India. Such a philanthropic work, if carried out in the spirit in which it is conceded, will surely regenerate the nation and make it a 'co-operative commonwealth' in the true sense of the words.

THE resolutions passed by the Commission that Mahatma Gandhi stands out for all time

as the greatest exponent of peace, non-violence and international understanding, that a programme for fundamental education should be implemented within as short a time as possible, that the Govt. of India should secure necessary material from UNESCO and other organisations of the united nations in order to prepare and publish suitable material in Indian languages to be made use of by Elementary and Secondary schools, and that Central and Provincial state Govts. should do their best without further delay to improve the unsatisfactory condition of service of teachers deserve special commendation and require immediate attention.

Central Planning in Education

IN the course of his Foreword to the "Education Quarterly", recently published by the Govt. of India, the Hon'ble Minister for Education, Maulana Abul Kalam Azad has laid stress on two fundamental tasks that await solution at the hands of the Central and Provincial Govts. They are firstly, provision of universal Basic Education and Social Education for Adults and secondly, the reorganisation of higher education in India. These are generally recognised as of preeminent importance, but when it comes to a question of practical implementation, they

are relegated to the background on the plea of lack of finance.

The Education Minister rightly expresses the view that both these objectives require central planning and co-ordination. The importance of central coordination in the task of planning universal Basic education has to be rightly appreciated. Though it is generally acknowledged in theory that the task of bringing education to the masses is the immediate responsibility of the Provinces, the help of the centre in finance and advice is absolutely essential, both for maintaining reasonable uniformity among the provinces and for preserving the national character of such an education.

As is pointed out by the Education Minister, the need for reorganising higher education in India has to be looked at from a new angle. "All progress," he says, "whether in scientific, technical, commercial or industrial field, will ultimately depend upon the quality of educated leadership. Even the programmes of mass education cannot be carried out without educators produced by a system of higher education."

IT is high time that education be given a priority among the nation building departments of the Indian Republic, so that we may be on a par with the progressive nations of the world.

THROUGH different PROVINCES

DELHI

SERICULTURE INDUSTRY

The Council of Scientific and Industrial Research has received a contribution of Rs. 15 lakhas from the Silk and Art Silk Mills Association Limited, Bombay for forming a Research Institute for the industry at Bombay. The functions of the Institute will include research in weaving of silk and art silk, including rayon, and dyeing and processing of silk and rayon fabrics.

TRAINING IN ARCHIVE ADMINISTRATION

Arrangements for the training of a limited number of students in archive administration have been made in the National Archives of India, New Delhi. The training is imparted free of charge but the candidates have to make their own arrangements for board and lodging.

The Next session commences from July 1, 1949.

Further information about the courses can be obtained from the Director of Archives, National of India, New Delhi.

SCHOLARSHIPS FOR ARTISTS GOVT. OF INDIA'S SCHEME

To stimulate folk art, the Government of India have decided to award eight scholarships of Rs. 2,500 each during 1949-50 to promising artists, it is learnt. The award is aimed at developing art in the context of rural life in India.

EDUCATIONAL REFORM TASK BEFORE CENTRAL GOVERNMENT

Provision of universal basic education for all children of school-going age and social education for adults and the

reorganisation of higher education in India are described as the two tasks of pre-eminent importance confronting the Government of India in the field of education, by Maulana Abul Kalam Azad, Minister for Education.

In a foreword in the first issue of the *Education Quarterly*, the Education Minister expressed the view that both these objective required central planning and co-ordination. "In fact" he said, "neither of these objectives can be fulfilled if we do not from the beginning plan on a national scale. It is therefore, very necessary to continue and in fact, further develop the Centre's programme of collation of detailed information and comparison of experience with a view to co ordination of planning."

MADRAS

STUDY OF LANGUAGES IN SCHOOLS

The Madras Cabinet which met last evening, it is learnt, decided not to make any further change in regard to the study of languages in secondary schools.

English, in accordance with the earlier direction of the Government, will be taught from the I Form stage in secondary schools.

The effect of the decision taken is that Hindi as an optional language will also be taught from I Form and that no departure has been made from the present curricula.

ELEMENTARY SCHOOL TEXT-BOOKS

Text-books for pupils in elementary schools are not likely to be published by the Government in the immediate future, and the books already available may be prescribed as usual, says a cir-

cular issued by the Director of Public Instruction to all Municipalities.

The Text-Book Committee will be publishing a list of books approved for use in secondary schools according to the syllabus for re-organised courses of secondary education during the course of this month in the Fort St. George Gazette, the circular adds.

B. Sc. DEGREE IN AGRICULTURE

The Government have decided that the B.Sc. Degree in Agriculture should be recognised as an equivalent to the B.A. or B.Sc. Degree of a University in the Province for purposes of appointments in any Department of the Government.

The B.Sc. Degree in Agriculture is at present recognised as an alternative qualification to the B.A. or B.Sc. Degree for purposes of appointment in the Revenue and Co-operative Departments and of school assistants in the Educational Department but not for any other Department.

ADMISSION OF GIRLS TO GOVT. COLLEGES

The order of the Director of Public Instruction, Madras directing Principals of Government Colleges not to admit girl students in such places where facilities are available for their studies in Colleges exclusively meant for them has been cancelled. Girl students will be admitted in Government Colleges as before.

OPENING OF ARTS COLLEGES

In a communication to local bodies the Government of Madras have stated that their present policy is not to permit them to incur expenditure from their funds for the opening and maintenance of Arts colleges (that is colleges which are not institutions solely in professional and technical courses) except in cases where special circumstances like the interests of the backward areas and backward communities warrant the opening of such institutions.

Government have also made it clear that local bodies will not be allowed any grants in respect of colleges newly started by them unless they come under any of the exceptions noted.

Government consider it proper that local bodies should mainly concentrate on elementary education and may run high schools as hitherto, but should not undertake collegiate education as expenditure incurred in this connection would result in a heavy drain on their resources to the serious detriment of normal activities.

FOREST COLLEGE AT COIMBATORE

Provision has been made by the Government of India to start a research section in the Forest College Government from July next and provisional arrangements have been made for appointing gazetted assistants to do research work on entomology, mycology, soil science, etc., for dealing with spike diseases in sandal-wood as well as teak defoliation and for giving special lectures at the College. This arrangement will continue for about a year and then these posts will be advertised for and filled up by the Federal Public Service Commission.

BOMBAY

NATIONAL WAR ACADEMY

A sum of Rs. 60 lakhs will be spent in the first year when the five-year construction programme will be launched for the National War Academy to be built in Khadakvasla, 11 miles from Poona. This was revealed at the first meeting of the Supervisory Board of the Academy which was presided over by the Defence Minister, Sardar Baldev Singh. General K. M. Cariappa, Commander-in-Chief of the Indian Army.

The meeting, it is understood, examined the detailed plans of the Academy which will ultimately cost Rs. 5 crores.

A railway line will be laid to link Kirkee with the site of the Academy at Khadakvasla.

NEW FORESTRY COLLEGE OPENED IN DHARWAR

A Forestry College has been opened in Dharwar—the first of its kind in Bombay Province and the third in India.

Mr. M. P. Patil, Bombay's Minister for Agriculture and Forests, inaugurating the College yesterday, said that in the very near future, it would be full-fledged institution providing a degree course and be affiliated to the Karnatak University.

Stressing the necessity for such a college in the Province, Mr. Patil said there were only two colleges in India, one at Dehra Dun and the other at Coimbatore, imparting education in forestry. These were quite inadequate considering the vast forest wealth of the country.

RESEARCH IN COSMIC RAYS

A series of advanced experiments on cosmic rays is now being carried out by a team of scientists of the Tata Institute of Fundamental Research, Bombay. The object of these experiments, which are financed by the Indian Atomic Energy Commission, is to obtain fuller information regarding the nature of cosmic rays and the processes that take place in their passage through the atmosphere.

BENGAL

EDUCATION FILM

The present series of experiments, the API, learns, aims at measuring the intensity of the penetrating rays. They are more difficult since they require the sending of heavy blocks of lead with the apparatus to these extreme heights (of the order of 70,000 feet), where only five per cent of the atmosphere still remains above the apparatus.

The Government of West Bengal have, it is learnt, decided to impart education to illiterate adults and children in the province with the help of films. The Government are contemplating to establish a film library for this purpose.

Different types of educational films depicting the history of India since ancient times are being arranged. These films will also be shown to students of remote villages with the help of mobile electrical equipment.

The Government have referred the dispute between the silk cloth producers of Kumbakonam and handloom weavers working under them to the Industrial Tribunal, Mathurai, for adjudication.

TECHNICAL EDUCATION

Mr. N. R. Sarkar, Finance Minister of the Government of West Bengal, has been appointed Chairman of the All-India Council of Technical Education for another term of three years by the Government of India.

Mr. Sarkar has been the Chairman of the Council since it was inaugurated three years ago.

IONOSPHERE APPARATUS FOR INDIA

The Calcutta University, which has been specialising in the study of the ionosphere for over two decades, has been offered an ionosphere apparatus on "permanent loan" by the Australian Council of Scientific and Industrial Research. The apparatus will record continuously and automatically the conditions of the ionosphere, the radio roof of the world. According to the experts of the Calcutta University, it will be of great help for research work and also for predicting several months in advance the best wave lengths to be chosen for international broadcasting.

MYSORE

INDIAN INSTITUTE OF SCIENCE

The Governing Council of the Indian Institute of Science it is learned, is securing the services of Prof. Muller of Germany as Professor of Electrical Technology in the Institute. Prof. Muller is expected to take up his new post in Bangalore before the end of this year.

NEW COLLEGE FOR AIR CADETS

A modern Air Technical Training College will shortly be established in Bangalore. This institution, which is the first of its kind in India, will start functioning in July.

The College will have provision for training 50 cadets and 125 apprentices. The cadets will be drawn from engineering graduates and a few selected from the ranks and the training, which is for the technical branch of the R.I.A.F., will not exceed one year.

HYDERABAD

MOVE FOR ENGLISH AS INSTRUCTION MEDIUM

A proposal has been made to the Osmania University by the Government, that the medium of instruction in the University Medical College should be forthwith changed from Urdu to English.

Lt. Colonel A. Y. Dobolkar, Secretary to the Government in the Medical Department, told the representative of *The Hindu* that it was his confirmed opinion, that without changing the medium of instruction into English, technical subjects could not be taught successfully. One of the reasons for the non-recognition of the Osmania medical degrees by other universities was the absence of the English medium of instruction.

RELIGIOUS INSTRUCTION TO BE DISCONTINUED

The Government of Hyderabad have decided to discontinue the teaching of religion in Government schools but instead have suggested teaching of ethics to all creeds. A Press note issued said that ethics will not be a subject for examinations.

TRAVANCORE & COCHIN

SLLABUS FOR SCHOOLS IN COCHIN & TRAVANCORE

The scheme for the unified course of studies for Travancore and Cochin

schools approved by the Government has now been communicated to Heads of Educational Institutions and Secretary of the Board for Public Examinations for necessary action. The scheme for the primary department will be given effect to with the existing syllabus in all classes from 1950-51. The scheme in the lower secondary department will be introduced forthwith with the present syllabus until a permanent syllabus is drawn. During the primary stage only the mother tongue need be taught and the study of a second language and third language should commence in the middle school and high school stages respectively.

If there is demand for Sanskrit in any area, provision should be made for Sanskrit being taken in place of Malayalam or Tamil as first language. Separate Sanskrit schools or divisions should be maintained only when there is minimum strength.

There will be no formal public examination at the primary school stage and the passing of a public examination at the end of middle school stage will not be a condition for promotion to Form IV. However, the department will issue Middle School Examinations Certificate for people who are desirous of having a certificate after completing the middle school course. The medium of instruction will be the mother tongue. Hindi will also be one of the third languages.

NEPAL

SANSKRIT STUDIES IN NEPAL

The Nepal Government have decided to start a Sanskrit University in Khatmandu from the next academic year beginning in February, stated Dr. C. Kunhan Raja, Head of the Department of Sanskrit in the Madras University, in an interview with a representative of the *Hindu*, after touring Nepal as a member of the Indian Scientific and Cultural Mission sponsored by the Government of India.

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MASULIPATAM — Branch : MADRAS—1

Dr. Rajendra Prasad on Language Controversy

Dr. Rajendra Prasad, President of the Constituent Assembly, in an interview to the PTI on the controversial language question, reiterated his view that the difference between Hindi and Hindustani "is not so much of substance as of name."

Dr. Prasad added that even as between Hindi and Urdu, there was no difference in grammar worth the name. The difference arose only in the vocabulary, words of Sanskrit origin being used more in Hindi and those of Persian or Arabic origin in Urdu.

"It is not as if words of Sanskrit origin are altogether excluded from Urdu or words of Persian or Arabic from Hindi. Hindustani attempts to take the middle course of not loading itself too much with either Sanskrit or Persian or Arabic words and prefers to utilise a vocabulary which is already in vogue and largely understood.

"When we come to technical expressions, we have to consider what should be the source from which these words should be derived and how new expressions have to be coined. For a national language, by which I mean a language which will be understood by the largest portion of the country and by the largest number of people, we have naturally to select such expressions as are common to all or near to the provincial languages. It, therefore, becomes inevitable that such expressions must be drawn from Sanskrit, subject to the exception that where words in the current language are already available, they should not be excluded simply because of their origin.

SIR S. K. NERURKAR ON THE PLACE OF ENGLISH

Mr. S. K. Nerurkar, in the course of an article published in the *Progress of Education* maintains that English should be retained as a Second language on the following grounds:

English, in the first place, is a language of international importance

and if India is to be in contact with other progressive nations of the world, she will have to make use of some language of international importance. India has recently attained freedom and now stands on the same footing with other nations of the world, enjoying freedom. She can't therefore avoid such a sort of intercourse and intercommunication, wherein she will have to use a language of international importance. Why should she not prefer English to any other language? We have already spent much of our time and energy on the study of English and it will, certainly, be a wise course of action if we continue to study it.

Secondly, English is a language rich in literature. It is a growing language with growing literature. To the genuine stock of English literature they are every day adding the best part of the world's literature by translating select books on all important subjects. We can read the thoughts of the Russians, the French, the Americans, the Chinese, the Japanese, the Australians etc. through English. The study of English opens up new vistas of learning to the students of the language.

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Women's College Celebrates Centenary

By EDWARD HODGKIN

THERE are few pleasanter places in which to live than the terraced 18th century houses which overlook Regent's Park, less than a mile north of London's busiest shopping thoroughfares, Oxford Street and Regent Street. True, it would be even better to live actually inside the Park instead of on its edges, but this is difficult to arrange unless one is a wild animal (for the London Zoo lies within the Park borders), or a woman student.

These lucky young women are members of Bedford College, a branch of London University, and when they celebrate the centenary of their college's foundation this year, they will be able to do it surrounded by the trees and flowers of Regent's Park, for it is here that their halls and hostels were built.

A hundred years ago the idea of higher education for young women was something almost completely strange to the subjects of Queen Victoria, and perhaps even more than a little shocking. A certain Mrs. Elizabeth Reid, however, believed strongly that it was a good thing, and as she was the fortunate possessor of some money of her own, she was able to put her theories into practice.

Revolutionary Ideas

Starting off with a capital sum of only £1,500 (Rs. 20,000) she founded a college "for the elevation of the moral and intellectual character of women". Her ideas seem modest enough to us today, though to her contemporaries they were revolutionary. She knew it was no use then trying to make her girls scholars or even to try and fit them for careers, but she saw no reason why girls should not be better wives and mothers if they knew some history, literature and mathematics.

It is easy to smile at the early Victorians and their ways—at the

chaperons, for example, who used to accompany the young ladies to lectures to see that they came to no harm. But Mrs. Reid was in her own way as typical an early Victorian as her critics and it was people like her who had the courage and foresight to build the institutions from which our generation benefits.

Mrs. Reid had to struggle all the time; at first she could not find the staff or the money to carry on with, and worst of all, the pupils themselves seemed reluctant to turn up. But because of the persistence of Mrs. Reid and a few of her friends, Bedford college survived and expanded; benefactors left money to it, new buildings were put up, and London University opened its degree examinations to the students. When queen Mary became patron in 1913 Bedford College was established in its present delightful situation as a centre of learning.

Today, there are more than 800 students at the College, about a third of whom belong to London, while the rest came from other parts of Britain, except for 50 who come from overseas countries. During World War II the College buildings suffered severely from enemy bombing; the science block, the arts block and the dining hall were all completely destroyed, and rebuilding is not yet finished. But Mrs. Elizabeth Reid, if she came back in 1949, would find her child triumphantly flourishing at the ripe age of 100.

A Complete Library

Back another hundred years—to 1749, that is to say—we come to the foundation of another educational institution which also owed its origin to the generosity of one individual. This is the Radcliffe Library at Oxford, which was opened in April, 1749, with three days of festivities, speeches—one of which

was in Latin and went on for an hour—and music, including special performances of Handel's "Messiah" and "Samson".

Dr. John Radcliffe was the most successful medical practitioner of his day, and the fact that he left £40,000 (Rs. 5.33 lakhs) for the building of a science library in his old university shows that his success was considerable judged by the standards of any age. The result of his munificence was the Radcliffe Camera, one of the best-known and most beautiful buildings in Oxford, a superb domed rotunda, standing in a grass square between Brasenose College and All Souls' College.

Dr. Radcliffe left in his will £100 (Rs. 1,333) a year for the purpose of buying scientific books to keep his library up to date. Today, the library is as complete as any in the world, although its annual bill comes to a lot more than the good doctor's £100. And it is not only the undergraduates reading science who benefit from it. Any undergraduate who has studied the Arts at Oxford knows that he only has to climb the broad winding staircase to come to the reading room

where attendants will bring him any book from the neighbouring Bodleian Library—one of the half-dozen of the fullest collections of books and manuscripts in the world—which is connected with the Radcliffe Camera by an underground passage. Reading in such surroundings it is difficult not to feel learned, whatever verdict the examiners may eventually pass on you.

The sense of tradition, which is the life-blood of a great university, was well in evidence at Oxford recently when in one week there were celebrations for the 200th anniversary of the Radcliffe Camera, and for the laying of the foundation stone of a new college, which is the gift of a man who is still living.

New Oxford College

It was 12 years ago that Lord Nuffield, the motor manufacturer, gave

Oxford University £1,000,000 (Rs. 1.33 crores) for the building of a college of an entirely new type. It was not to be so much a hall of residence and teaching, like the older foundations, as a place where older men from the spheres of industry and government could meet for the study of their own subjects and where younger men could be trained for senior posts in industry while at the same time getting the advantages of a university atmosphere.

Lord Nuffield chose a site for his new college, which cost him another £100,000 (Rs. 13.33 lakhs), an architect drew up the plans for it, a warden and the first few senior members of the college were appointed—and then came World War II. If you had looked for Nuffield College, as it is called, during the past 10 years, you would have found it existing only in the shape of a brass plate on the door of a small house in a residential street in Oxford. But now that building conditions in Britain are easier the work can get properly under way.

The Chancellor of Oxford University, Lord Halifax, in full robes with his long train held by a page, walked to the chosen site and laid the first stone of the first college to be founded in Oxford by a citizen of Oxford City. Behind Lord Halifax walked Lord Nuffield, who also wore his robes. So this great university grows and flourishes, and names such as Radcliffe and Nuffield become part of the history of learning.

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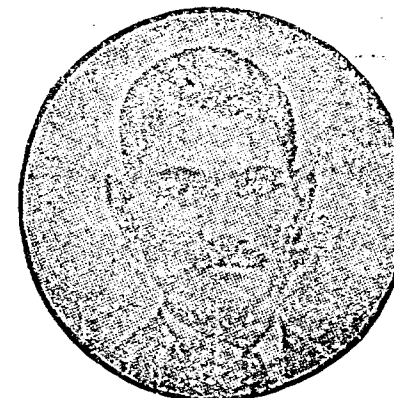
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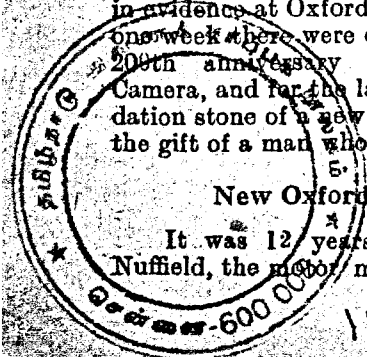
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