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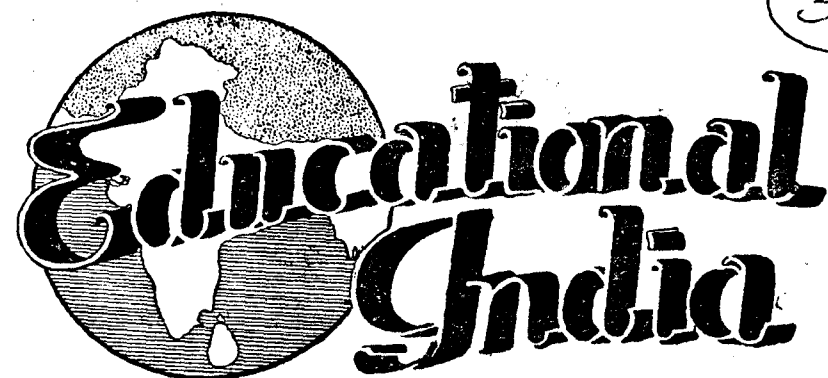
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CONTENTS

EDITORIALS

Higher Education Today — Re-organised Scheme of Secondary Education—
Cultural Freedom.

SCOUTING AND SOCIAL SERVICE

Dr. K. N. Kini

INDIA'S CULTURAL UNITY

S. R. Dongerkery

A PLEA FOR BETTER TRAINING OF TEACHERS

Miss Anant Nanda

WHAT IS THE OBJECTIVE ?

A. S. Venkataraman

ENGLISH AND REORGANISATION

N. Jagannadha Rao

CHILDREN AS AMBASSADORS OF GOOD WILL

Harry C. Kenny

DETAILED CONTENTS

	PAGE		PAGE
SCOUTING AND SOCIAL SERVICE		<i>From the Capital</i>	
Dr. K. N. Kini, M. A., (Hons), A. M. Ph. D., Dip-in-Edu. (Columbia) ...	177	Central Advisory Committee on Art to be constituted...	199
INDIA'S CULTURAL UNITY		St. Dunstan's Hostel for War Blinded Taken over ...	199
Contribution of the Universities		Associateship of Agricultural Research Institute ...	199
S. R. Dongerkery ...	179	Standardisation of Hindi	199
A PLEA FOR BETTER TRAINING OF TEACHERS		ANNOUNCING	
Miss Anant Nanda, M.A., B.T.	184	STUDY ABROAD	
WHAT IS THE OBJECTIVE?		—Vol. II ...	200
A. S. Venkatraman, B.A., L.T.	186	FOREIGN CURRENTS	
ENGLISH AND REORGANI- SATION		CHILDREN AS AMBAS- SADORS OF GOOD WILL	
N Jagannadha Rao ...	188	By Harry C. Kenney ...	201
THE ANDHRA TEACHERS' FEDERATION		PUBLIC OPINION	
A. L. Narayana Rao ...	191	Literacy Drive in India Praised ...	204
EDITORIALS		CORRESPONDENCE	
Higher Education Today ...	192	Kashmir University Age- Limit ...	205
Re-organised Scheme of Secondary Education ...	195	Andhra Teachers' Federation	206
Cultural Freedom ...	197		

Vol. XVI: No. 7

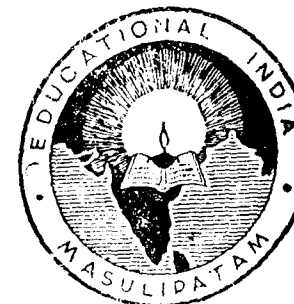
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SCOUTING AND SOCIAL SERVICE

Dr. K. N. KINI,

M. A. (Hons.) A. M., PH. D., dip-in-Edn. (Columbia University)
Director of Public Instruction, Jodhpur.

MAN is a gregarious being and hence lives in Society. From nearly the first month of the life of the child he is uneasy, if left alone. He gets satisfaction, if he is brought into physical contact with another person, not necessarily the mother. The close presence of another person is adequate to give him satisfaction. Though as the child grows, he exhibits a tendency to wander away from others, still he wishes to live with others and does not like to be alone all the time. He is ready to do service to others, however small and he also desires to get service from others. This great urge in the child to do a good turn to others should be fostered from his very early age, so that that urge is strengthened for the good of the society. Society will be strong and beneficial to its members to the extent that each member shows solicitude for the welfare of the other members and the society shows solicitude for the welfare of the individual constituting it. Scouting is pre-eminently an organization for fostering this attitude of service in human beings.

Service is the motto of scouts. Scouts can do social service in a number of ways, some small and some big. In our country, in towns as well as villages, people make their surroundings dirty. Our streets are often used as latrines and urinals. On account of the ignorance of the rules of sanitation and hygiene and also from a lack of a sense of decorum, the people have cultivated this evil habit. Whenever the

ignorant people commit this nuisance, the scouts should advise them not to do so.

People can be seen standing in the middle of the road, sometimes with cycles in hand, and talking among themselves, much to the detriment of easy traffic. Scouts can courteously ask such people to walk on the foot-paths and carry on their conversation as they move on and not to block the road.

Spitting everywhere, that is, on the roads and footpaths, on the Railway platforms, in the carriages of the trains, nay wherever they stay, is a common affair in our country. This habit should be stopped as has been done in the progressive countries of the west by constant education of the people. In various other ways too scouts can bring about a better environment.

Adult education offers a vast field for social service in our country, where only five to fifteen per cent of the people can read and write. Scouts could organise Adult Education classes in the evenings or at nights and help in the removal of illiteracy. They can read newspapers to the illiterate and keep them informed of the events going on in the world and also stimulate a desire in them to acquire literacy. A number of scouts have been already taking part in the Adult Education Movement. More scouts should interest themselves in this most important national service.

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Rural up-lift work is another big field for service. Some scout troops have been of late holding their camps in villages. They clean the streets, construct soak-pits, give medicines for minor ailments, plant trees, teach illiterates to write their names, read Mahabharat and Ramayana and journals to the rural folk and in various other ways stimulate the interest of the latter in education, hygiene and industrial and agricultural advancement. The villagers have been appreciating all this work on the part of the scouts and have been asking them to hold camps in their villages more often. I wish that every scout troop would undertake rural up-lift as an important item in its programme and do this national service for the betterment of our mother-land.

Scouts do not care for caste or creed. They live like brothers and act like brothers to whatever caste or religion they may belong. They have no communalism. Scouts should visit the quarters of the Harijans and see how they can help them in removing their disabilities. The Rovers specially should give prominence to this aspect of service.

Most of our women are under the purdha. This is a great disability which hampers the all round growth of one half of our population. Scouts and rovers could talk specially to the older women and explain to them the disadvantages of the purdha and thus help in its removal. They could also explain to the women the advantages of educating girls and fostering learning among women.

Volunteer organisation to offer help to the needy people during Melas and Jattras are a great need. Some scout troops have been offering their services on these occasions and the public have been appreciating their services. This activity of the scouts should be extended and scout troops should consider it as their duty to be of service on these occasions by turns.

We are an independent nation now; and on the solidarity of our nation lies our safety. This solidarity can be brought about by making the lives of its members cheerful and happy by social service rendered by its component members to one another.

SCHOOLS AND EDUCATION

"It is the School, as the creative expression of the aim of the community, which will some day give a new nucleus to the aimless sprawl of our present agglomerations of streets and houses, the school in the small town, the University in the great one. The University and its associated schools should be the loveliest and greatest work of architecture in every great town. The common school should not be thought of as merely preparing children for a way of living already defined and settled: it would be thought of as giving a direction to the whole life of the people."

— H. G. WELLS

INDIA'S CULTURAL UNITY

Contribution of the Universities

S. R. DONGERKERY, Esq.

Vice-Chairman, Organizing Committee, Convention on Cultural Unity in India.

THE greatest need of our country today is the consolidation of her nationality. We have not yet recovered from the rude shock of the partition that divided the former political entity, known as British India, into the Indian Union and Pakistan. The tremors of that shock and of the upheaval which followed are still fresh in the memories of those whose lives and fortunes were directly affected by the partition, and the problems which have followed in its wake are still in the process of being solved. At such a time, the need of a stronger bond of unity among the component parts of the Indian Union cannot be over-emphasized, especially as fissiparous tendencies have begun to endanger the unity of national life.

The powers that be have been doing their utmost to stamp out communism and religious intolerance. The emergence of India as a Secular State is some guarantee that the multiplicity of religions in the country will not divide the nation into hostile camps. This is, indeed, a great achievement! We cannot, however afford to rest upon our oars, for there are breakers ahead. Linguistic loyalties are gathering strength and regionalism is gaining ground, to the detriment of national solidarity. The danger is all the greater, because it has not yet been fully grasped.

Provincial autonomy is, undoubtedly, as necessary as a strong centre. In order, however, that the

country may derive the greatest benefit from the new Federal Constitution that is being fashioned, every enlightened citizen must be made to realise that it is necessary for him to suppress his sentimental urge of loyalty to a territorial or a linguistic region, whenever it conflicts with his loyalty to the country as a whole.

With the removal of the external pressure of foreign rule, which had produced an artificial feeling of unity in the country, its constituent units are in danger of falling apart, unless they are bound together into a unified whole by a strong cementing force. Political unity is, no doubt, a binding force, but there is another force, more powerful, though less patent, which can hold a people together, namely the feeling of cultural unity, which influences the mind and the imagination, not by the sanction of physical force upon which all political government is based, but by becoming a part and parcel of their very being.

The idea of cultural unity is one which ought to appeal to us more than to any other people, for, in spite of the impact of an essentially material civilization from the West, we still continue to cherish the spiritual inheritance left to us by our ancient seers, thinkers and writers. India's chequered political history and her contact with Western culture have had the effect of blurring the picture of her cultural unity to such an extent that it has become necessary to remind ourselves that,

in spite of the apparent divergence in the modes of life, customs, traditions and language of the people living in different parts of the country, the basic culture of all Indians is the same. To bring the lesson home Indian history will require to be rewritten with this objective.

India's cultural unity needs to be impressed upon the minds of the old and the young, particularly the young, in order to combat the forces of disintegration which threaten her solidarity, so essential for her self-preservation and growth in the early years of her national independence. Our universities, which ought to serve as national repositories of Indian culture, are admirably suited to carry the mission of the unity of that culture to the younger generation. Politicians are often known to speak with different voices, and those who listen to them are at a loss to decide upon the right course of action. The universities, on the other hand, can give a proper lead, and carry conviction, functioning, as they do, in the detached atmosphere of study and scholarship, and working disinterestedly to advance and disseminate knowledge, irrespective of the source from which it is derived.

What does Indian culture mean? Is it different for example, from the culture of China, or from that of Europe? Culture is the sum total of a number of ideas and things. Ortega Gasset, the great Spanish thinker has pithily described it as "the vital system of ideas of a period." It would be difficult to improve upon that definition. It would be far easier to describe some of its chief ingredients. Religion, philosophy, modes of life, standards of conduct, beliefs, customs, laws, one's attitude to life, architecture,

painting, music and language, which are well known aesthetic modes of expressing one's feelings, ideas, convictions, aspirations, hopes and fears, all these contribute to the culture of a people. A difference in language or customs does not necessarily imply a difference in culture. Regarded in this light, Indian culture is one and indivisible.

The young man who pursued his studies in theology, philosophy, logic, astronomy, grammar, or medicine, at the ancient Indian Universities of Taxila and Nalanda had a clearer conception of Indian culture, and all that it stands for, than the student who attends one of our modern universities. In those days, every student was expected to be conversant with Sanskrit, as that was the language through which instruction was imparted. The student of those universities could not but have been impressed, therefore, by the unity of the culture embodied in Sanskrit literature, especially as it was not unusual for learned teachers and eager students to migrate from one seat of learning to another. Things are different today. In most of our universities English is still the medium of instruction, and it is possible for a student to go through his entire university career without having even had a peep at the vast treasures of Sanskrit literature. Only those who have taken up Sanskrit as a subject of study are admitted to this rare privilege. The others, if they are curious to know something about Sanskrit drama or poetry, or the philosophy of the Upanishads, can only satisfy their thirst for such knowledge by reading translations of the Sanskrit originals made by European or Indian scholars.

Sanskrit is very closely related to Indian culture, as the religious

beliefs, customs, laws and traditions of the Hindus, who form the majority of India's population, are recorded in books written in Sanskrit which was the language of scholarship in ancient times. It is well known that in European countries a knowledge of Greek or Latin is considered indispensable as the basis of a cultural education for a similar reason. If Sanskrit were made a compulsory subject of study at all our universities, or even if the study of one of the modern Indian languages derived from Sanskrit were made compulsory, there would be a guarantee that the products of our universities would have some contact with either the main stream, or one of the subsidiary streams, of Indian culture. Far from being a hardship it would be a definite advantage to our students, if either Sanskrit or a modern Indian language were made an obligatory subject of study, at least up to the Intermediate stage. It would, of course, be necessary to prescribe one or two text-books in these languages which would make the student familiar with the tenets of Indian philosophy or the modes of life in ancient or mediaeval India.

Alongside the study of Sanskrit, or of a modern Indian language, must be placed the study of the history of India not such as one finds in the orthodox text-books of history, but as an account of the progress of a people, exemplified by their cultural, social, and economic development and the changes that have taken place in their thought and manner of living. A book of the type of Mr. K. M. Pannikar's "Survey of Indian History" would fill the bill. Whatever may or may not be included in the rest of the curriculum, a study of these subjects would give the student some idea of his rich cultural inheritance, which is indis-

pensable for every Indian. This knowledge would, apart from inspiring him with confidence in the destiny of his country, go a long way in strengthening the bond of cultural unity between himself and those who live in other parts of the country, or speak in a tongue different from his own.

If Hindi comes to be adopted as the medium of instruction at the university stage, the study of Sanskrit may, perhaps be made optional, because the student will be able to establish his contact with Indian culture through Hindi. It is difficult to understand what led the Universities Commission to recommend that higher education should be imparted through the regional language, with the option to use the Federal language, as the medium of instruction either for some or for all subjects. This will leave it open to a university not to adopt the Federal language as a medium of instruction at any stage, or for any subject, even when English is entirely discarded as such a medium, and thus leave us without any inter-provincial channel of communication. The Federal language is the only possible alternative to English as the medium of instruction in the universities, if there is to be a continued bond of fellowship between educated Indians living and working in the different provinces of India.

As pointed out already, the study of Sanskrit or Hindi and of Indian history will give the young university student a fairly accurate idea of the culture of his country, and impress him with the fact that there is a remarkable unity of thought, feeling and action underlying the bewilderingly diverse manifestations of that culture through forms of literary expression and language, monuments of art.

and modes of life that one comes across in different parts of the country. Such a study, however, is in the nature of a study of archaeological specimens, collected and displayed in a museum, which may help to reconstruct in one's imagination what must have been the thoughts and deeds of generations of men and women who once occupied the stage, but are today no more than faded memories. It must be realized, however, that India's culture is not dead like the ancient cultures of Sumeria, Egypt, Babylon and Assyria, which flourished once, but are now to be traced only in archaeological finds and monuments. On the other hand, it is a living and flowing stream which still supplies the waters of life to the children of this ancient land. The best way, therefore, of conveying the lesson of the unity of Indian culture would be to bring the student into contact with students living in other parts of the land, in order that he may compare notes by seeing them at close quarters, living among them, and watching their speech and their conduct. There is no better way of demolishing the artificial barriers of provincial feeling, which often prevent people from mixing freely with those who come from another part of the country.

When the division of India into linguistic provinces becomes a settled fact, sooner or later, the need for studying the languages of the other provinces will become more urgent than ever, so that the residents of one province may not become utter strangers to those of another. It would be culturally unpardonable for a university to restrict its activities to the development of those languages only which are current in its territorial jurisdic-

tion. It would still owe a duty to its own *alumni*, and to students in the rest of India, to maintain a living contact with other provincial languages in order to prevent intellectual stagnation by isolation. The healthy growth of modern Indian literatures demands a free commerce between the different languages, involving the mutual borrowing of word phrases and images, which is one of the modes of enriching a living language. The translation of the masterpieces of literature into as many languages as possible helps in the circulation of literary wealth. The universities will have to encourage the making and publication of such translations by competent scholars.

There is a great deal to be said in favour of the system of exchange of teachers and students between universities because it not only enlarges their intellectual horizon, but, widens their sympathies. The Education Department of the Indian Government has been encouraging such exchanges since the attainment of independence. Very few of our universities have hitherto made efforts to participate in this system to any appreciable extent. No doubt, they have from time to time invited eminent teachers from other universities to deliver series of lecture on literary, economic or scientific subjects under the terms of special endowments made to them for specific purposes. Such visits do not furnish an adequate opportunity for establishing fruitful contacts, as they do not extend over a week, or a fortnight, at the most.

As a matter of academic routine, universities should establish a system of mutual exchanges of teachers who will spend at least one term in the inviting university. The deputing university should pay the salary

of its own teacher who is deputed under this plan, so as to avoid complications about pension, provident fund or leave rules, and about inequalities in the scales of pay existing in different universities. In addition to the circulation of academic talent, such a practice would bring about valuable contacts between the teacher of one university and the teachers and students of another university, which would enable them to understand one another's problems better.

Each university may also establish a few post-graduate studentships for the benefit of students coming from other universities. This would prevent academic segregation by opening up channels of communication between minds working on cognate subjects in different universities. If the universities have no funds of their own for affording such facilities, the Government of India should grant them subsidies for this purpose through the University Grants Committee. Expenditure in this direction would be more than amply repaid by the mutual benefit arising from it to both staff and students, and would contribute to the strengthening of the bond of cultural unity between the people of different provinces.

The rules governing attendance and migration will need suitable modification, if a healthy circulation of teachers and advanced students is to be established as a permanent feature of university education in our country. The universities will also require to be liberal in recognizing not only the examinations of, but the terms kept at, other universities, or under visiting university teachers. The Inter-University Board could easily work out a plan on the lines indicated.

Even as it is, there are certain

activities in which almost all the Indian universities participate, such as Inter-university sports and debates. The establishment of a National Union of University Students, on the lines of that of Great Britain, would help to make the holding of inter-university debates more frequent, and also to create stronger interprovincial ties between young men receiving university education in different parts of the country, based on abiding cultural kinship rather than evanescent political loyalty.

It will have been noticed that all the various activities which tend to bring about solidarity on the basis of cultural kinship or unity pre-suppose the ability to communicate one's thoughts and feelings to others in a language which both sides fully understand. A common language is, therefore, a *sine qua non*. Today, we have an opportunity of deciding what that language shall be. There is a common understanding, based on sentiment, backed by political support, and prompted by expediency, that this common language shall be Hindi. It would, therefore, be a definitely retrograde step for any university to ignore the needs of the situation and adopt a regional language other than Hindi as its medium of instruction, when it feels that the time has come for displacing English from that favoured position. It is unfortunate that the Universities Commission has made the somewhat halting recommendation that the use of the Federal language (Hindi) as the medium of instruction for some or for all subjects at the university stage should depend on the choice of each university. A more definite lead would have saved the universities from a possible disaster overtaking university education in India.

teachers do NOT require any tricks of trade, NO hard and fast rules to follow and NO preconceived solutions of problems, but a practical knowledge and a practical wisdom which will help them to deal with problems as and when they arise. Teachers' Colleges must give theoretical and a thorough practical training. Theory must be used to improve practice and practice must be employed to enrich theory. Teachers' Education must help them

to have a noble idea of their profession and a high sense of devotion to duty. They must be made proud of their profession. Teachers' education must help them to have integrated and balanced personalities so that they may help children to develop the same, by presenting their own examples. The future of the nation is in the hands of the teachers, so their education must prepare them for the same so that they are NOT found wanting.

WHAT IS THE OBJECTIVE ?

A. S. VENKATRAMAN, B. A., L. T.

A FREQUENT question is "Fluency or accuracy, which shall be our objective in the teaching of English in the early stages?"

For that matter, in respect of any language, this question often comes up for discussion. Sometimes a line of distinction is drawn between the mother-tongue and a foreign language like English, and it is argued that while fluency may be the objective in respect of the mother-tongue, accuracy shall be the aim in respect of English.

Dogmatism apart, let us try to examine this question dispassionately. It is admitted that not all pupils need English and they too do not need much of it. Under these limitations, let us proceed.

I can vividly recollect how in my own days at every turn I was curbed by my teacher. 'Don't use the article wrongly. Don't use wrong adjectives. Don't use long words. You will get a zero at the examination.' In fact, the number of Doubts was getting very large. I concluded that all that I essayed

was an error or was bound to, be an error. Since then I hesitated to let myself go. I acquired that amount of self-confidence or self-diffidence from which I am not yet free. I did not change the teacher with ignorance as I was then convinced that his zeal was the cause of his frequent attempts at correction, which I had reason to regard as lack of encouragement. In fact later in my life, there were moments when I felt that I was let down by my teacher.

Very naturally the reader may be tempted to ask, "what about you as teacher?" It is a pertinent question that I should certainly answer. My advice to students has been to encourage them to express themselves freely not minding the mistake. In fact I wanted them to commit mistakes, provided they were their own. What I meant was they should have opportunities to express themselves first and then to correct themselves. For as Dr. Ballard says, "There can be no greater blunder than to be always pointing out blunders." There can be no

two opinions on the point that the initial attitude of the teacher should be one of encouragement of the pupil.

Apart from it on the question of accuracy, sometimes there are marked difference of opinion even among the Englishmen themselves, not to speak of the English-speaking races. It will be interesting for your readers to learn that in a text-book of English exercises whole lessons were devoted to the elimination of *got*. In another book of equal reputation, whole lessons were devoted to the inclusion of *got*. Shakespeare, Swift, Ruskin, Augustine Birrell, George Herbert, Samuel Johnson are in favour of *got*. One of the greatest of teachers, Edward Thring of Uppingham, defines a fool as "a person who does not use the *sese* he has got." "I have't got a watch," is as well received outside an English school as it is vehemently condemned inside it, in some schools at any rate. In fact, this *got* may be said to distinguish English colloquialism from the American colloquial usage. "Have you any book?" is as good an Americanism as "Have you got any book?" is a good English expression. One wonders where in this accuracy the Indian learner will be.

There are theorizers and visionaries. There are people who always plead that an Indian pupil wants only a reading ability of English as there are others who out of disgust of "Cheap bazaar English notes" advocate a short exercise in free composition, a short exercise of translation into English, 'isolated sentences for translation into English, tests in sentence completion. My reply to them will be that an Indian's need for English is best judged by him in his own interests of which he is the best judge but

that in the early stages of learning English, say up to acquiring a mastery of 1200 to 1500 words (and this text shall be compiled by a body of educationists and users of English) the aims shall not be far different from those of learning English as a mother-tongue.

Provided that there is the right approach, the abjective of *fluency* may still hold good. Provided there is the proper method, fluency can be secured. Provided there is the suitable text-book with the supplementary readers and the teacher, not only can fluency be obtained but in accuracy also may be minimized. To quote Dr. Ballard again, "In the junior school, the watering-pot is more useful than the pruning-hook."

Recently the Madras Board of Secondary Education issued a finalized syllabus which is now before the public. It has laid stress on comprehension and on an essential vocabulary on fluency with accuracy. In its reference to *tenses* it has suggested a particular order. The suggestion that an order should be followed is all right but it is apt to create the impression that the particular order is the only order. In fact this has been interpreted by the text-book writers in different ways. One author carefully omits the present continuous tense at first and lest he should be changed with a complete omission, he is prepared to plead guilty to a temporary loss of memory. Several other authors faithfully reproduce a state of mind acknowledging their indebtedness to the framers of the syllabus. At any rate the distinction between the present continuous and the habitual present still gives room to criticism commensurate with the unniety and the clarity of vision in the minds of the syllabus makers.

ENGLISH AND REORGANISATION

N. JAGANNADHA RAO,

Headmaster, C. K. High School, Mangalagiri.

THE syllabus in English of the Reorganisation is lacking in practical wisdom; and fails to reveal the aim of teaching English. It is not enough for the teacher to know that he teaches a language to enable the pupil to express himself correctly and fluently or to make him enjoy the rhythm and melody of its poetry. The teacher and also the pupil shall have a clear, unambiguous and well-defined purpose of teaching or learning a particular subject. Certainly examination cannot be the aim of a subject either for the teacher or the taught. Yet ask any teacher of any subject the answer will in ninety-five cases of every hundred the importance of the subject or the method of the subject or the lesson or the paragraph that is going on in the class. But when a whole sale reorganisation—Nay a revolution is being attempted following the attainment of the long cherished Independence, one would expect a different kind of syllabus. The place of English in the Curriculum, in the life of the citizen-to-be, and in the Indian Dominion shall be clearly portrayed in the syllabus. May be that this very important and no less naughty question of the place of English in India is awaiting the final judgement. May be that our (adult's) attachment to the language that gave our bread is so strong that we could not be ungrateful and carry on a campaign of "Quit-English" or even show English a place on the gallery of foreigners. At the same time we hesitate to let our children fall into the trap. But a decision—and a quick decision is

one that is wanted in the interests of the children. There is nothing of this indicated in the present syllabus. The result is that that the teacher teaches because it is in the syllabus and the pupil learns because, it is taught and the test is an examination! Should we call this a Reorganisation?

When the aim of teaching English is made clear to the administrator, the writer and the teacher, the syllabus follows as day follows night. It looks now as if the Cart is put before the Horse. The syllabus framed and about to put into operation before one knows where it will lead us.

"The syllabus attempts to pack into five years and about 900 periods of English teaching nearly the whole of the amount of work, which has been done till now in 1800 periods of spread over 8 years," I stop. And ask, 'Is this possible?' 'Is this practicable?' Time was and Schools there were, which had as many as 10 periods a week for English—not to speak of the extra classes—yet both the matter and the pupil achieved little barring a few exceptions here and there. It looks like jugglery in Mathematics or a catch in Statistics. The number of periods per week is lessened considerably and brought down to 6 and the number of weeks decreased in the ratio 5:8; and the teacher is told that the syllabus attempts to pack all the past luggage in a smaller case but one should be careful lest the case should break on the way. This is so far as the con-

tent of the syllabus is conceived. While on this point, I would also like to refer to the apparent claim made in that paragraph for the syllabus to have achieved something great. A syllabus is no method. One often hears of methods achieving successor failure and even there, much depends on the personality of the teacher, the faith of the teacher and the psychological and biological urges of the pupil. What has been really done in this case is that the teacher is directed with a stroke of pen to cover everything in 900 periods what he was doing in 1800 periods till now and what he himself learnt in 1800 and more periods. If this claim of syllabus is to be achieved, how does it propose to achieve? Has the period of learning been shifted to a more equitable and appropriate age in the life of the child. The sensitive period for learning a new language is generally accepted to be 2 to 7 years of age. It is in that period of constructive life of the child that the development of articulate language takes place when the memory is particularly tenacious. Through the mysterious board between the auditory channel and the motor channel of spoken language, the auditory perceptions have the direct power of provoking the complicated movements of articulate speech. It would be futile to establish this later. The present syllabus is to be introduced when the child is ill i. e. practically 4 years after the sensitive period for language in his process of construction stopped. What a stupendous task would it be to him from a psychological point of view. Let us now see if environmental conditions are favourable to him. He stands the least chance of meeting an Englishman, much less talk to him, and move with him. He is

surrounded by mother-tongue and is always reminded of his country and his province, his language and his culture. His interests, instincts and emotions and culture and all that could help him for the unfolding of his personalities all his inner urges are being satisfied and not by and through his mother-tongue. If, in these circumstances he has to learn he learns only to the extent that is possible and the syllabus shall pay due respect to the limitations thus imposed by nature. Otherwise it would be only a case of squaring the circle. For example the syllabus lays stress on correct pronunciation through gramophone records and BBC etc. But it is clear that a child of less than 7 or 8 years age only can receive and reproduce all the characteristic mannerisms of account and pronunciation of any language. A child pronounces correctly the mother-tongue only because it was established in the period of childhood. And the adult who learns to speak a new language must bring to it the imperfections characteristic of the foreigner's language. The Bengali looks at (V), Studies Phonetics and pronounces (B). The Andhra looks at (r), say in the word 'Girl', Studies Phonetics and learns by-heart the Phonetic symbol as (d) and still produces the sound of the symbol (v). The Malayalee can hardly get rid of his (o), whenever it is possible for him to insert it in place of the right sound represented by (d). I would therefore venture to state that this is too much to be indicated in a syllabus though every attempt has to be made to get at a correct approach to pronunciation. I would now content myself to state that the attempt is not only ambitious but avaricious. To be practicable the

NOTICE

All communications concerning Editorial to be addressed to :—

The Editor,

'EDUCATIONAL INDIA,'
Fort Road,
MASULIPATAM.



EDUCATIONAL INDIA

MASULIPATAM, Jan., 1950

Higher Education Today

THE malaise in higher education today formed the theme of two thought-provoking addresses that were delivered at the fourth annual conference of the College Teachers' Union held in Tambaram recently. In his opening address with which he inaugurated the conference Mr. A. J. Boyd, the Principal of the Madras Christian College, referred pointedly to the remarkable unsettlement in the undergraduate world. This has resulted in recent years in the frequent break-down of ordered college life. The situation has in some cases become so unmanageable that the authorities have been reluctantly compelled to order the temporary closing of the institution. The students are unfortunately dominated by strange ideas of their relation to their teachers and to

the institution. The undergraduate, who in the old days held his guru in the highest veneration bordering almost on worship, has not only lost all respect for his teacher. He is even inclined sometimes to teach him, to threaten him, to boycott him and even to take him into custody if in his opinion his behaviour is not entirely satisfactory. Any enhancement of fees which is repugnant to the student, any stiffness in the examinations, any arrangement or disposition (educational or co-educational) that does not meet with his approbation makes him express his disapproval in the most vehement manner and exert pressure by organising strikes. It is strange to see the arguments put forward in justification of some of these strikes. In one case the male students felt a keen resentment over the erection of a compound wall around the buildings of the women's hostel and in another case the boys created a piquant situation when they were not allowed by the Principal to attend the Hostel Day celebrations of the girl students. This strange mentality is encouraged by misguided outsiders who espouse their "cause" and come forward to negotiate "settlements." They, instead of improving the situation, very often make matters worse. The most objectionable thing about their self-appointed role of peace-makers is the implied suggestion that the relations between the students and their teachers can

properly be thought of in terms appropriate to industrial conflict.

THIS ferment in the student world, this "adolescent bellicosity" as Mr. Boyd calls it, is due to the erroneous notions that in recent years have laid a strong hold on the youthful mind. The youths when they were repeatedly told that they were the hope of the future were misled into thinking that they were wiser than their fathers. The most desirable thing, now as ever, is the co-operation of the younger and the older. But the young men in the Colleges and Universities who have become obsessed with false notions and intoxicated with an overweening confidence in the all-sufficiency of their wisdom take matters into their own hands and make any ordered progress or healthy fruitful activity impossible. The trouble has been aggravated by the frantic appeals made to the students to throw themselves into the national struggle with their half-baked notions and unformed minds. The evil can be rooted out only by evolving a right conception of what is involved in college life and making that conception generally prevail. That is the only way in which we can render ineffective the nefarious attempts of the agents provocateurs who make it their delectable pastime to fish in troubled waters.

ONE question about which we must have clear and unimpeachable notions is the

relation of collegiate education to employment. It had been repeatedly dinned into the ears of the students that western education had been introduced in India for the purpose of manufacturing quill-drivers for the bureaucratic government. They naturally got into the habit of regarding their education as a means to employment. That knowledge can be an end in itself, that good education has an intrinsic value apart from fitting the educand for a job and making him employable, that the true end and aim of higher education is to mould the character, that colleges are meant to produce young men who are trained to make a right use of their powers of observation and reasoning to love what is good and true and beautiful, to enjoy their leisure in useful or agreeable pursuits and to live in charity with those around—this is the conception that must be made to gain general currency instead of the narrow view of education as a passport to employment.

IT is not suggested that the professional or vocational end should be entirely lost sight of or deliberately ignored. But the harping on it to the exclusion of the cultural end of education is what is to be avoided.

THIS conception will make us realise that the whole future of our country is "mortgaged in our colleges and institutions for advanced study". That future can be redeemed only if the very

best talent available in the country can be attracted to the profession. This is not possible so long as the salaries of teachers in colleges remain at their present level. The cost of living has gone on mounting and in other departments it has been taken into account in fixing grades and scales of pay. But there has been no such adjustment of salaries to cost of living in the matter of salaries of teachers in collegiate service. Mr. Boyd indignantly asks whether there is any other country in the world where a college teacher would be expected to exist on a salary that a well-trained stenographer would reject, where it was customary for the sub-postmaster to earn more than the professor. Just and reasonable scales of pay have been suggested by the Universities Commission. It is imperatively necessary that these grades should be implemented without any delay. The plea that is generally put forward in palliation of the failure to implement these new grades is economic insufficiency. But this is not true in all instances. In aided institutions under private management it is not unoften due to the illiberal attitude of the members of the managing committee.

THE Government can do and must do its part to make the implementation of these scales possible. It must be admitted that the government has not done all that may properly be expected of it in the

matter of the financing of higher education. Mr. Boyd pointed out in his address how, whereas in other countries colleges could expect a sixty or seventy percent contribution from the government, colleges in this country had to remain content with a five to ten percent contribution. If at least the Government can be persuaded to abide by the spirit of the Grant-in-Aid Code and pay to the colleges a genuine fifty percent of the deficit it would be something. But even this is rendered impossible by the refusal of the government to include several legitimate items of expenditure in the assessment of the deficit. The result is that most institutions are inadequately equipped as regards libraries and laboratories and the salaries of teachers are ludicrously inappropriate. They have to maintain themselves largely on the fee-income and therefore they are obliged to inflate their strength beyond all reasonable proportions. This has the inevitable effect of lowering the quality of the work done.

THIS brings us to the question of the kind of students who are to be admitted to the Colleges and the Universities. Mr. R. Vaidyanathaswami, professor of Mathematics of the Madras University, rightly laid stress in his Presidential address on the point that collegiate education should not be indiscriminately left open to all those who come from the schools. The

absurdity of the "ladder-view of education" which held that secondary education was a logical continuation of elementary education and that collegiate education was a logical continuation of secondary education has been long ago exposed. Only those who have a call for the pursuit of knowledge and truth should be admitted to the Colleges and University education must be built from the top—from the level of research and advancement of knowledge. Many of those who are now unthinkingly drifting into the colleges may well be diverted to technical and industrial schools with great advantage to themselves and great profit to the country. The coming census can be taken advantage of to carry out an occupational survey of the population and technical and industrial schools in sufficient numbers and suitable kinds may be opened for the training of the boys who by aimlessly drifting into the colleges prove miserable misfits.

IT is hoped that a careful examination of the very valuable report of the University Commission will lead to the effective tackling and successful solution of many of these problems of higher education.

Re-organised Scheme of Secondary Education

THE Madras Provincial Headmasters' Association which had its annual conference in

the last week of December naturally devoted a considerable part of its time to the discussion of the reorganised scheme of secondary education. This scheme has been on its trial for the last eighteen months and its working has revealed several weak points in the scheme which have to be remedied without delay if the scheme is to yield the results ardently desired and sanguinely anticipated by its promulgators. In particular the activities under social studies have been felt to be very numerous, very comprehensive and too much beyond the capacity of any school to organise completely. Moreover the studies prescribed are of such a character that the student is likely to lose all chronological sense and historical values. The subject of Geography was also not receiving the degree of attention it deserves and which it has been receiving particularly during the last quarter of a century. What should be attempted is a proper synthesis of these two subjects in such a way as to impress upon the young boy going through these studies the cardinal fact that the present was an inheritance from the great past and was the starting point of the future. The planning of the social activities was greatly straining the resources of the institution. The time at our disposal, the man-power available, the probable parental reaction to activities which were of a novel character and which, therefore, they were not likely

to approve readily—these are factors that must be borne in mind in making modifications in these activities and care should be taken to see that the effective carrying out of these activities did not impose too heavy a burden on the teacher or the student. The multiplicity of the activities need not scare us away. It may be possible, with proper planning so to organise these activities as to make them yield the results expected of them. It is not helpful merely to pass criticism on the scheme that it is unworkable. Criticism should be constructive and we must try to get the utmost out of activities which were certainly full of great possibilities.

THERE was a feeling in some quarters that the activities under social studies were a great waste of time and did not serve any useful purpose. To dispel this impression it is necessary for the school to make the public and the parents understand what exactly was being attempted in these activities. Their educative value must be brought home to the parents as any scepticism or disbelief on their part is likely to have most unfortunate results. The Headmasters must particularly take it upon themselves to publicise the educational significance of these activities. They must meet oftener, take counsel with one another and intelligently plan out their activities in close co-operation with one another.

ANOTHER criticism of the new scheme was that the manner in which the audio-visual education was carried on in most schools had no relation to the graded capacities of the boys and was most perfunctory. But here again an attempt must be made to modify the scheme in such a way as to make it yield the desired results. It must be insisted that every school must possess its own silent projector and a film strip projector of its own. Steps should be taken by the Department of Public Instruction to organise Central Film libraries in each district which might allow the schools to hire their films. The lists of the films available and the places from which they could be secured must also be communicated to the school through half-yearly circulars. A liberal fifty per cent grant should be given to the schools to enable them to purchase the projectors and accessories. Above all it is necessary to avoid the present overcrowding of boys in the visual education class. They must be taken in smaller and carefully graded groups and the films projected must have some relation to the interests of the boys. To group together boys of different grades in unwieldy numbers cannot make for efficiency. Managements should also be allowed to incur from the fee income under visual education such necessary items of expenditure as the payment of the salary of the mechanic operating the projector and the

purchase of other visual aids like charts, maps and models. The expenditure incurred by the institution in excess of the collections under visual education fees must be treated as approved expenditure for the purpose of the assessment of the grant. Institutions having an unutilised surplus must be allowed to invest it on the purchase of a mike and a radio receiving set. It is also desirable to run short training courses for teachers to give them the proper instruction in the operation of the projector, the preservation of films and the preparation and collection of visual aids. Some of the films now being exhibited were obviously unsuited to the interests and inclinations of the pupils and no useful purpose would be served by continuing to exhibit them.

THE scheme was still in the experimental stage and a fair trial must be given to it and we should not be hasty in pronouncing it unworkable. The school life must be so organised as to make it possible for these new activities to be carried on in an atmosphere of harmonious co-operation among the teachers themselves and more particularly, between the teachers and the pupils. Proper discipline must be maintained. It has been said in some quarters that the interference with the detention of students on the results of the selection examination before the S. S. L. C. Examination undermined the discipline of the

school. The Minister for education in his address to the Headmasters refused to annul the order forbidding detention in spite of this criticism. We feel that the necessity for these detentions may be reduced to a minimum and even completely obviated by greater care being exercised in the annual promotions of the boys. Discipline in Schools is also undermined by the scant regard that the pupil has for the teacher. To call teachers by nicknames, to play pranks on the sly behind their backs and to regard the teacher as a hired worker instead of as a person charged with the onerous task and engaged in the noble mission of shaping the growth and personality of the younger generation—this has become the order of the day. This attitude of general contempt is due in part at least to the poor emoluments that are paid to teachers. The boys who are brought up in an atmosphere which measures worth by the silver yard-stick learns to be contemptuous of teachers who are paid no better than a Head Constable or a Sub-Post Master. Society sets a great task to the teacher, but it cannot expect this task to be carried out at a high level of efficiency unless the teacher is given his due.

Cultural Freedom

THAT cultural freedom was in great danger of being hampered and restricted on

account of the habit of thinking in groups and the tyranny of the majority which has become such a common feature in these democratic days was pointed out by Sri C. P. Ramaswami Aiyar in a broadcast talk which he gave from the Madras station of the All India Radio. The march of humanity towards intellectual freedom was irresistible. At the same time there seemed to be at work certain enslaving tendencies encouraged and fostered by the pseudo-political philosophy of these days. It would be a great tragedy if the censorship of the mind led to the stultification of the intellect and the retardation of human progress. In this connection it is distressing to think of the treatment of Dr. Einstein and his doctrine by the Nazis and the banning of certain biochemical and other scientific theories in Russia as being bourgeois in tendency. There have been epochs in human history when this enslavement of the mind spelt disaster to human progress and advancement. In European history the epoch that immediately preceded the advent of Dante and Leonardo da Vinci and Galileo was of that character. In India the dark ages of the atrophy of the spirit date from the downfall of the Hindu kingdoms and the mechanisation and stultification of the intellect has gone on steadily under the Moghuls and the rule of the East India Company. There was a renaissance in India with the advent of Raja Ram

Mohan Roy and the beginning of movements like the Arya Samaj. But in recent times while there has been material progress and improvement of living conditions, there has also been a lessening of cultural values. Though political equality has been attained, there has been neither economic balance nor spiritual happiness. The tyranny of the majority was a great evil to be avoided as much as the tyranny of the capitalist or the tyranny of the Marxian dictatorship. This tyranny was being facilitated in its operations by the influence of the Press, the radio and television and intensive propaganda, and never was freedom of thought and expression so indispensable as it is today. Every person must be free to express his thought on every occasion when silence on his part would be construed as consent which he did not really give. We must lay to heart the advice of Lord Morley that we must not "suppress or mutilate an idea in order to make it congruous with traditional thought or current prejudice." The pastime of Jew-baiting which is found delectable by many so-called civilised nations, the ill-treatment of the coloured races by the less pigmented human groups and the wholesale liquidation of the capitalist and the landholder in Communist societies were instances of an intolerance that would inevitably degrade the intellect and the spirit. The great need today is for cultural freedom. It consists

From the Capital

Central Advisory Committee on Art to be constituted

DELHI

The Committee appointed by the Ministry of Education, Government of India last September to draw up the constitution of the Central Advisory Board of Art to advise Government on all art matters has submitted its recommendations. The Committee, which was appointed in pursuance of the recommendations of the conference on Art held in Calcutta in August 1949, had seven members. Dr. Tara Chand, Secretary, Ministry of Education, was its Convenor, and the other members were Mr. N. C. Mehta, Dr. O. C. Ganguli, Mr. G. Venkatachalam, Mr. D. P. Roy Chowdhary, Mr. V. S. Amberkar and Mr. Asit Kumar Haldar.

The Committee has recommended that a Central Advisory Committee on Art consisting of seven practising artists, five art critics and three representatives of the Government of India should be constituted. This Central Committee would be mainly a coordinating body which would not interfere in the day to day activities of Provincial organisations. Its main object would be coordination of art activities in the country, organisation of Central art institutions, libraries and museums, and

in the freedom of expressing one's opinions without being hampered by restrictions or fear of economic or political pressure. The dragooning of thought had always been attended with desirable results and had never proved effective in the long run. The salvation of humanity lay along the path of freedom of thought and freedom of expression. The words of Sri Sankaracharya are profoundly true that wisdom cannot be attained excepting by investigation and discussion.

the promotion of interest in the Art of other countries in India and in Indian Art abroad. For this purpose the Committee would encourage the exchange of artists and art exhibits between India and other countries.

The Committee has recommended that after the Central Advisory Committee on Art has been formed it should examine the question of establishing a general body to advise it on the general principles and policy according to which art should be developed in the country.

ST. DUNSTAN'S HOSTEL FOR WAR BLINDED TAKEN OVER

With effect from January 1, 1950 the Ministry of Education, Government of India, have taken over the St. Dunstan's Hostel for the war Blinded at Dehra Dun, U. P. The Centre which was, till now, being run by the St. Dunstan's Committee was so far training the war blinded servicemen only. Hereafter it will be known as the Training Centre for the Adult Blind and will be open to civilians also.

ASSOCIATESHIP OF AGRICULTURAL RESEARCH INSTITUTE

The Government of India in consultation with the Federal Public Service Commission have decided to recognise the Associateship of the Indian Agricultural Research Institute, New Delhi, as an alternative qualification to the M. Sc. Degree of Indian Universities for posts which require special training in the subjects covered by the Associateship Diploma of the Institute.

STANDARDISATION OF HINDI

The three-day session of the National Language Standardisation Conference, convened by Pandit R. S. Shukla the C. P. Premier, concluded after adopting a plan for standardisation of vocabulary of the Hindi language, script, spelling and grammar.

The Conference resolved that as English terms were to be replaced by a Union vocabulary in administration, education, law courts and all other walks of life, it was absolutely essential that an exhaustive English-Hindi dictionary should be prepared on an all-India basis.

As the work is vast, and it would not be possible to take up the whole of it at once, the Conference recommended that the terminology for the different branches be taken in the following order; (1) Terms required for use in the Legislative Assemblies; (2) terms required for use in general administration and the various departments of the Central and Provincial Secretariats; (3) terms and phrases for law courts; (4) terms required for purposes of education in schools, uni-

versities and technical institutions; (5) terms for commerce and industry; (6) military terms (Army, Navy and Air Force); (7) at the conclusion of the above labours, it would be possible to compile a general English-Hindi dictionary.

The Conference felt that it would also be useful to prepare glossaries of different dialects of Hindi as well as an exhaustive dictionary of literary Hindi on historical principles.

To achieve the purpose, the Conference came to the conclusion that an All-India Board, consisting mainly of eminent philologists and men of letters with experience of working in this field be established, and for every topic that be taken up in hand, the help of specialists in their respective fields be sought.

ANNOUNCING

STUDY ABROAD—Vol. II

Universities, government departments, foundations, student and youth organizations, leaders in adult education—all who are interested in promoting international educational exchanges—will welcome Volume II of "Study Abroad".

Volume I, published in 1948, was the first attempt to make a universal compendium of fellowships and grants available for study abroad. In its listing of over 15,000 opportunities from 37 countries for the year 1948, agencies and students throughout the world were given a unique tool for the more effective planning of advanced study overseas.

Volume II, which lists opportunities available for 1949-50, is more complete, reporting almost 22,000 awards donated by 49 countries, 23 Non-Self-Governing and Trust Territories, the United Nations and Specialized Agencies and international non-governmental organizations, with full particulars of conditions of each award and instructions to prospective applicants.

In addition, Volume II contains extensive surveys of programmes for short-term teaching abroad (3,000 teachers in 18 countries in 1948); of international initiatives for the promotion of workers' exchanges for vocational and cultural purposes (30,000 to 40,000 workers for 1949), and information on some 180 national and international organizations in Europe sponsoring international educational exchanges of young people.

More detailed statistical information will be included in the supplement to Volume II, to appear in the spring of 1950. These advanced figures will be of value in giving further details of the impressive international movement reported in this publication.

This book can be obtained through Oxford Book and Stationery Co., Scindia house, New Delhi; or directly from: Unesco Sales Service, 19, Avenue Kleber, Paris.

FOREIGN CURRENTS

Children as Ambassadors of Good Will

The men who formulate America's Television programs realize their responsibility to their youthful audience.

By HARRY C. KENNEY

Television is an infant with adult responsibilities. The role of children in this new medium is broad and important. A recent survey in the New York City area alone disclosed that over 72 percent of television-set owners have more children visiting their homes than before the sets were installed.

There are arguments for and against television in general and for children in particular. Some experts see youngsters glued to their seats for hours absorbing all types of entertainment. Some feel that the close association of parents and children will be adversely affected by what happens on the next program. Others feel that the very mode of living as we have known it has been struck an unwanted blow. Some are concerned lest programs follow the "blood and thunder" of undesirable comic books and some radio programs.

The alert television stations know all this. They have a fresh start. They are doing something about it. And that something is one of the most colorful and important developments "on the air." Some stations can spread letters out by the thousands from parents telling of benefits ranging from better eating and sleeping by their children to gratitude for the educational and "improvement" programs. Children send in letters that have an adult approach in what they like and do not like.

The approach to children by the better stations is sound. They work out programs in detail and then contact legitimate national and international organizations concerned with the welfare of children. Such organizations now working closely with some stations include the Parent Teachers Associa-

tion, National Education Association, Pan American Society, Animal Rescue League, Girl Scouts, Boy Scouts, and others. These organizations are enlisted to criticize, take part in, and suggest programs for children. They know what children want, how they want it? what they should have, and how it can be promoted. The executives of stations are listening and doing.

The WBZ-TV show, "Carl's Surprise Package," is an illustration of leading television program in the United States. It is based upon long study and planned with care for its educational and entertainment features and supported by leading organizations concerned with children. The men behind this show have been particularly associated with children's activities for a number of years.

What it takes to put on a successful show like the Surprise Package includes Carl deSuze as the main "character." He has traveled extensively, speaks French and Spanish, is a graduate of Bowdoin College, is well versed in the theater, has worked with children as a teacher, and has a book of children's stories to his credit.

"Carl's Surprise Package" is woven around three mythical mice called Peeky PoPo, and Madame Poof-Poof. Carl draws and animates the jointed cardboard figures of the three mice who are accustomed to viewing humanity "from the floor," and when Carl steps from his "Magic Trunk" the mice take him into adventurous episodes in the life of the American Indian, the progress of transportation, why there are policemen, what foreign lands are like, and how children in other countries live and play.

Guest programs include puppeteers sponsored by the Animal Rescue League, who illustrate kindness to animals. The Pan-American Society supplies children of foreign nations as well as authentic background material. These children are often the boys and girls of parents

foster unity and peaceful pursuits among the children of all nations. And so Carl with his seaman's garb and Magic Trunk, travels around the world with his mice and acquaints children with things of the world — about languages, races, and customs.



A group of American children listen to an exciting story told by Carl de Suze, director of "Carl's Surprise Package," one of the most popular American television programs for children.

— By courtesy of *The Christian Science Monitor*

who are in the United States in a governmental official capacity, or are there to study and teach in American universities. There are also guest folk singers, circus acrobats, and ventriloquists. All of this is to basically tell and illustrate the story of America and the story of foreign lands.

The program strives to be truthful. The stories, illustrations, costumes, toys, and props are all authentic, and the element of variety, continuity, and effectiveness are planned in detail to

How does this program go over with children? Well, there are from 55,000 to 60,000 television sets in the New England area, and Carl decided to have a Surprise Package Club and announced this on two of his programs. Immediately he was swamped with letters, and when last seen and reached the count of 3,145 and was about to enlist Peek, PoPo, and Madame Poof-Poof to take over some club duties. Then, of course, came the decision to

accept the adult "Children" of 45 and over into membership.

But the men behind the scenes who are largely responsible for the proper presentation of a television show for children are seldom seen or heard. These men are not just individuals with

They are educated, traveled, experienced, and while they would not say it, their goal is worth-while achievement.

Typical of such men is Iran Berlow, who is producer-director of the Surprise Package program. He has to his credit six years with Boston's Museum of



Carl de Suze, director of one of the most popular American television programs for children, brings together two little girls from the East and West, each displaying her authentic costume and doll.

By courtesy of *The Christian Science Monitor*

football fame, or who can read news dispatches, or have a "nice voice." They are men who feel deeply responsible for the future welfare of children. Generally they have children of their own and are acquainted with the facts. Glory and money are usually secondary.

Fine Arts School and has a graduate assistant fellowship. In the earlier days of television he was a one-man producer, director and actor in Boston. He has taught and lectured television at Hunter College, New York City, Emerson College, and Bishop Lee School, Boston.

PUBLIC OPINION

Literacy Drive in India Praised

"Modern India will be able to wipe out illiteracy from the masses in a brief span of time and by doing so will serve as a guide to the countries of the East", said Mr. Hasan al Salman, Iraq's delegate to the UNESOO Seminar on Adult Education, held in Mysore recently, in a statement giving his impressions of India.

He added, "Government of India is making full use of education as a means for the attainment of high social and economic standards in the country. By providing education on a secular basis, consciousness of the duties of social life is sought to be engendered among the people. The Basic Education which is associated with the name of Mahatma Gandhi, is designed to raise the standard of living of the common people, particularly of those in the rural areas.

(Continued from preceding page)

His work in the juvenile field includes settlement houses—Morgan Memorial, Lincoln House Association, and South End House. He has been a counselor and leader in summer camps, working with all age groups, and is particularly proud of his achievements with juvenile delinquents.

Thus television stations look to the background of the men who formulate the programs that will have fundamental effects upon children. Some noted American educators see television as a revolutionizing effect upon this business of growing up, and many see it as an opportunity for sound mass education, training, and entertainment. Leonard W. Mayo, a vice-president of Western Reserve University and president of the Child Welfare League of America, indicates that educators are determined to take advantage of television and not let it get out of control in the educational field. He says:

"We have in television a limitless new instrument for improving all phases of youth development from cradle to maturity."—*The Christian Science Monitor*.
(Released through the U. S. I. S.)

"Under the leadership of Pandit Nehru, India Government is planning to educate the people living even in the remotest parts of India in the shortest possible time. Already 5,000 primary schools have been opened during the last year and in the coming five years more will be opened. By this method it is hoped that during the next ten years illiteracy will be wiped out in the whole of modern India.

"One of the problems that confront the Government of India is the non-availability of the required number of teachers for the primary schools and of trained social workers for conducting the literacy programme.

"My impression is that a serious effort is being made to tackle the problem and I feel confident that modern India will reach its goal very soon. It will show the way to all countries in the East who wish to introduce reforms."

DR. RYDBECK'S ADVICE TO INDIAN SCIENTISTS

Dr. O. E. H. Rydbeck, eminent Swedish Geo-Physicist, has advised young scientists of India "not to copy blindly western methods."

Dr. Rydbeck, who was one of the delegates to the Pacific Conference said while scientists must work for the betterment of their nations, they should not function in a "narrow nationalistic way because worst may come of that."

"India", he said, "is fortunate in her leaders. I was greatly impressed by the cultural and spiritual atmosphere at Shantiniketan and Sevagram and I believe that if you will never forget the teachings of Mahatma Gandhi and Gurudev Tagore and never be followed by materialism or fall a prey to the temptations that follow in the wake of industrial development, you will be good and happy scientists."

Dr. Rydbeck earlier spoke to the gathering of scientists on the research conducted in Sweden on radio wave propagation in the ionosphere and in the field of electronics.

CORRESPONDENCE

Kashmir University Age-Limit

There may be many Indian Universities where age-limits have been fixed and some in which these age-limits are too rigid. The following letter is addressed to the latter with the hope that it will be considered in the right spirit in which it is meant and written.

Whereas the Kashmir University Senate deserves to be congratulated on the fixation of age-limit of 14 years for the Matriculation Examination on the one hand, it cannot escape without comment on its bend or break policy in the matter on the other; for we want this long cherished house of knowledge established by the indefatigable efforts of our popular Government, to flourish and grow from strength to strength.

The modern tendency of fixing age-limits for University examinations is based on the educative principle of giving boys greater maturity of mind without causing any undesirable inhibitions in them than is obtaining at present and to counter-act, and rightly so, the growing tendency of over-ambitious parents to speed up their children by studding in and packing up more and more information into the tiny little brains of their wards who cannot but vomit it out without assimilation or the slightest notions of its application at the time of examinations. Besides, such limits are necessary to save the growing minds of such unfortunate children from the adverse after effects of this loathsome practice on their physical and mental health.

And, as the rumour has it, the age-limit in Kashmir University has been made too rigid in so far as there will be no relaxation in it and as it is expected to be carried even to the last day i. e., full 14 years or more, not a day less.

But why should such a noble principle be misconstrued to mean something else than what it really means, passes one's imagination.

Does this mean that the clock of child's mind is capable of striking the exact hour at 14 years when it passes into the next higher stage of its development? OR

Does it mean that a boy's brain can suddenly jump from the stage of its immaturity to that of maturity to give him a place for the matriculation Examination exactly after full 14 years and not even a day before that?

No. It is being too harsh on those growing, innocent youngsters who are otherwise both physically and mentally fit for the test now or in the future to come at the age of just 14 years. The country or, for the matter of that, the whole educative system cannot afford to be too rigid or too flexible in these matters. The necessary rigidity of the principle should be maintained and even derived from its wholesome flexibility for otherwise the very psychology of the whole educative process is involved.

In certain business bank and savings bank accounts also there may be flexibility in accounts in so far as the fractions of an anna or any other similar fractions may not be accepted or accounted for in certain cases simply to overcome some inconveniences in calculations.

For these University Examinations too shortages in attendance to a limited extent are condoned.

When such a flexibility or mathematical approximation is allowed simply for convenience and adjustment's sake in all these spheres of human activities throughout the whole world, why should it be denied in such an important matter as education where it is not only convenient but useful and necessary too.

—Prithve Nath Razdan.

WANTED Special Correspondents in every Provincial and State Headquarters to report News on Progress of Education.

Professors and Teachers connected with Provincial Educational Associations will be more helpful in this respect.

— The Editor.

AN APPEAL

Andhra Teachers' Federation

An Appeal to the Presidents and the Secretaries of the District Teachers Guilds in the Andhra Desa :

It is needless to say that the District Teachers' Guilds are the only organisations on whose full support and cooperation depends the proper working of the Federation; and the first step towards that end is their affiliation to the Federation.

We therefore appeal to all the Presidents and the Secretaries of the District Teachers' Guilds in the Andhra Area and through them to the members of their Executive Bodies to be so good as to do the following at a very early date, and before the end of February, 1950 at the latest.

1. To remit to Treasurer of the Federation the affiliation fees on behalf of the Teachers' associations affiliated to them, as per Rule 6 of the Memorandum and the rules of the Federation, subject to a maximum of Rs. 50/-.

2. To furnish to the Treasurer along with the remittance a statement containing the following particulars:— Serial Number, Name of the affiliated association, Place.

3. To remit to the Treasurer as much amount as the District Teachers' Guild can afford as a donation in addition to the affiliation fee aforesaid.

We have the pleasure to inform you that several individual Teachers' associations have responded to our appeal for funds by sending their donations. But the work ahead of us is vast and the amount of work that can be turned out by the Federation is dependant entirely on its finances.

We trust and hope that this appeal will meet with a ready and generous response from you.

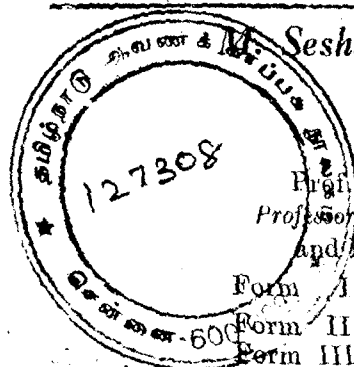
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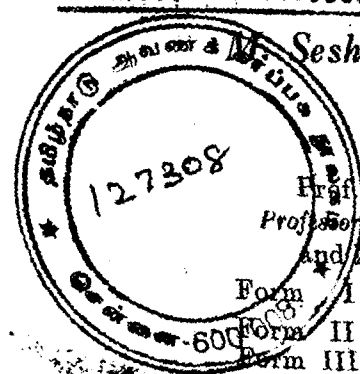
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