

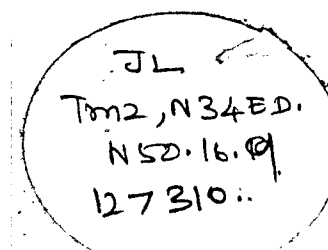
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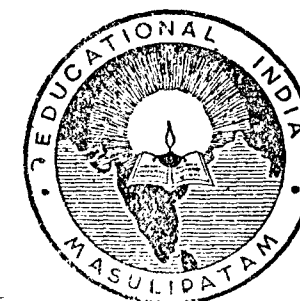
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Educational and Literary Interest*

EDITOR:

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Self-Government in Activity Schools, Preetnagar, Punjab

Sri J. N. KAUL

Senior Lecturer, Govt. Teachers' Training Institute, Ajmere

I FEEL I am writing an obituary notice of my School which is no more now. The partition of India in 1947 put an untimely end to that dream-School which was nourished by the life blood of a few men and women amongst whom S. Gurbaksh Singh, the Founder-President of the new colony, called Preetnagar and the Activity School, is the tallest. The School attracted country-wide attention. Pt. Jawaharlal our Prime Minister, wrote on the visitors book, "All good wishes to this enterprise which is full of promise and so full of ideals. In this world today of conflict and disharmony it is good to see good men and women cooperating in this brave effort." And Prof. K. G. Saiyidain wrote, "... I have been greatly impressed with the manner in which new and creative ideas are being tried in the School and an attempt is being made to liberate the children from an imprisoning technique. They are active and happy, learning to work with their own hands. I look forward to this experiment growing to its full stature under the promising guidance that it has the fortune to possess". Well, this School is no more now.

I have had the good fortune of being associated with this School as a teacher, warden, Vice-Principal and eventually as the Principal. Since this School is no more now, I believe I could give an objective and a detached account of its success or failure, and I believe what little success we have had, can be attributed to the system of self-Government besides many other things. We introduced self-Government, not

because it was the fashion in all progressive Schools, not because it was an ornamental decoration in some reactionary and conservative Schools, but because, willy-nilly, we were driven to this system by the exigency of circumstances. And when we gave it a trial it went even beyond our expectations.

We had to face all the disadvantages of a new School—lack of past traditions, absence of any homogeneity in the staff, immaturity of youth, a queer heterogeneity in our new students. Our only advantage and a sort of a defence—was the faith in the ideal of a free School and faith in ourselves. And we were not indoctrinated by this ism or that. And we were building a new School, perhaps a new movement.

Now, look at our students. It was a queer conglomeration of different strata of Society, culture and Provinces. Boys and girls, boys especially, from the N. W. F. P. gave us a pretty hard time. They were virile, pugnacious, bellicose, having something of the itch of a warrior in them, with a peculiar accent of the Punjabi and a rather abusive tongue. Imagine the atmosphere of a boarding-house where a pretty large gang of such students is made to live with docile, perhaps sentimental, boys and girls, say, U. P. or C. P. So there grew bullies and "Cocks" whom we had to reckon with. We had some Indian students from South Africa, Malaya and Burma. They formed a federation of their own in their nostalgia for their far-away homes. The majority

of children were coming from bourgeois families, for our School was run by their fees—but to give it a proletarian colour we admitted 20% of our students from the neighbouring villages. This sprinkling created another rift; it was a miniature struggle between the East and the West. Many class wars broke out in the guise of petty incidents. We couldn't do without the "bourgeoisie" because we wanted their fees and we couldn't do without the "proletariat" because our sympathy was with them. The former wanted returns for their fees, the latter insisted on their rights as individuals in a free School. Again, regular raids were going on between the seniors and the juniors; the seniors would do it in the broad day-light, the juniors would wait for their opportunity, say, when the seniors were out in the play-ground or when they were asleep.

Now, add to this confusion the calamity of co-education. We believed in coeducation, but it gave us a good deal of headache. Most of our students came from conservative and superstitious homes—for, what else is an average bourgeois home? And for the first time in their lives they found themselves face to face with members of the opposite sex. There were no serious escapades, no secret meetings, no exchange of "amorous literature", but there were pin pricks, side glances on the part of some gallant males, sometimes an exchange of hot words which would pass off as normal if the participants were of the same sex. Since it was a new School we were jealous of our reputation. Some members of our staff grew panicky, local parents began to whisper and there was a slight murmur even amongst our students. It was indeed a thorny affair; we even

discussed of course, in private—the possibility of the abandonment of co-education, or at least suspending it till we had established the bases of our School. But we did neither—how, I shall say presently.

And to teach this unruly mass of children there was a batch of teachers as unruly. Very few of us were trained teachers, for a diploma in teaching wasn't considered essential in our code—and it is really not essential; most of us were young men and women, with no recommendation but a desire to be free and to teach in a free School. Some of us had nebulous ideas and still more nebulous idealism; some of us were Communists and frankly so; a few of us were hard realists with a grain of stupidity in our realism and a few others were dyed hard in a reactionary conservatism with a smoke screen of progressive and revolutionary outlook. And some of us were men, some women.

Funny accidents cast this queer lot together. It was a congeries of loosely associated individuals and groups, almost without any homogeneity or any mutual attraction. Every one of us had a fresh-baked panacea, a ready-made formula. We differed in every thing but we had one common meeting ground. All of us believed in freedom—Freedom of ourselves, freedom for our students.

Old authoritarian discipline was out of the question. It was as derogatory as it was futile. In that dictatorship there could be no large number of common interests, no communication, no free interplay of forces among the members of the community that we had formed. The principal, as dictator, could stimulate but he wouldn't be stimulated because he would not respond.

If the School had to run at all we had to create a large number of values in common, to give an equable opportunity to all to give and to take. We had to create a large number of shared undertakings and experiences, otherwise we would again school our students into the habits of slaves. The growth of our social life and its cohesion would be arrested if there was separation of our community on the basis of power. We couldn't, for our very life, afford to be breeding under our totalitarianism a culture that was sterile, a life that was stagnant. We know only too well that lack of shared interest makes intellectual stimulation unbalanced. Ours was an "Activity" School. What would activity mean to a child under dictatorship but a mechanical series of strains? If students accepted from above the purposes which controlled their conduct and activities we would be reducing them to downright slavery. And this very slavery we had set out to remedy. This dictatorship would make for isolation, rigidity, formal institution arising of life. Naturally it would breed cliques and counter cliques, narrow interests, static and selfish ideals. The inexorable circumstances of our case dictated an uncompromising attitude towards dictatorship of any authority, be it the President, the Principal, or the teacher. We had no truck with it—we could not have any.

What then? Well, we framed a Magnacharta for our students and for ourselves. In fact the students framed a charter for themselves! We hoped this freedom would give all of us more numerous contacts in our shared experiences, that there would be mutual response and stimulation, that there would be an end to all our troubles.

For some time this worked well. But very soon it gave rise to a fresh crop of difficulties. Freedom, which was more or less imposed on children, turned into licence. There was enough of rowdism already but freedom gave them a section which legalised it. Very often I would go to the School and find broken pieces of furniture lying about the green lawns, splinters of glass panes scattered over the floor. Some boys would greet me with bleeding noses (they were clearing the account of an old quarrel), some girls would pass me by with broken anklets (they had taken to playing hockey and long jump). And imagine how my blood boiled with anger when I found a whole flower garden a promiscuous mass of clay and plants, thanks to those impish boys and girls. Nor was that all. Teachers themselves became a problem—each one in his own way. It is allright when one dangles with a new-fangled notion, but it is quite different when one comes into grips with it. Freedom is more than a form of Government. It is primarily a mode of associated living, a conjoint community experience. "The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race and national territory which kept men from perceiving the full import of their activity". That is exactly what some of our teachers didn't do. In their zest for freedom they wouldn't consider the point of view of another, of course, only some times. A teacher demanded his recognition of his worth as a poet. He was a good teacher but a bad poet. No body obliged

him and so he became crazy. Most of us were not used to freedom, it was imposed on us, naturally a few of us went to ridiculous lengths. These complex difficulties were more than doubled by Society and Mrs. Grundy. Local parents proved a nuisance. They had sent their children, they protested, not to a cinema but to School. They wanted some respite from their war-mongering monkeys, they wanted some bogey to bully them into fear. But the school failed in all such requirements, therefore it was a failure. We would ignore them, but we couldn't: We had started a NEW EDUCATION. And we had to bear patiently the cross—ironically enough, it was the cross of freedom.

Experience is a great mentor. If we failed, we realized, it was not because of any inherent flaw in the concept of freedom, but because we had surrendered power without securing any assurance of responsibility from our students, because, perhaps we were ourselves too immature to try this great experiment or perhaps our aim was not founded upon the intrinsic activities and needs of our community. Or perhaps we did not translate freedom into a method of co-operating with the activities of our students. Whatever and however it was, we were set reflecting. Sometimes we saw, of course dimly, that the idea of a free School had engendered a new responsibility, it had even fostered a new personality. But all this was a cumulative force without direction, without purpose. It set us thinking. Why not institute a Government, of course democratic, and canalize this bubbling youthful energy? How long would we swear and protest because the glasses in the window panes were disappear-

ing one by one? Could not one trust this job to some 'Home Minister'? And these beautiful flower beds? What if some "Secretary for Agriculture" undertook the care and responsibility? Couldn't some boy or girl, with the inspiration and devotion of a leader, look to that rowdism and ragging?

Well, we called a general meeting of the School community, students, teachers, peons, cooks, malis, scavengers, any body who had to do any thing with our community. A student was elected the Chairman. With his permission I proceed, "Now, look here, friends. It is a very sorry scheme of affairs. I am very particular about our flower beds. So are you. I am more concerned about those window-glasses. They cost us a hell in these war days. Because of rowdism and loss of clothes in the hostel some parents don't send their children back. It means loss of money". And so on. A girl got up and asked if they couldn't have a benevolent strong principal. Of course she was shouted down. Then a senior lad got up, "Well, Mr. Kaul, we shall stop all this. But we must have a strong organized Government." Shouted another, "But we must have some guidance too." Kishen Singh, the grand old man who was the Chowkidar said, "It is all very well. But any Government without me will be no Government at all. During the off-School hours I place my 'Charpoy' across the main gate so that none leaves without my knowledge or permission; but these imps, look at them, they slip under my bed and are off. I must have a voice in the new Government." After an hour of discussion, wrangling and a good many harangues we settled upon (a) community Council consisting of three boys, three girls, four members of the staff and Kishen

Singh as the representative of the servant class. It was to be the supreme body to which the Principal was to be invited only on special occasions. Achint, a girl student of the class was elected the President. Under this body we had several committees in charge of (a) General Discipline, (b) Visitors, (c) cleanliness, (d) Agriculture and gardening, (e) Recreation and Games, (f) Dining Hall, (g) Public Relations, Examinations etc. We extended the same system to the class rooms where we had an elected President and a Chairman, an elected Committee to help these two officers. Presidents and Secretaries of all classes (in all 20) formed a School Council which shaped itself into a sort of Jury. The Jurisdiction of this council was limited to School activities only; where committee matters cropped up it had to consult or refer the case to that parent body. Each class had a Merit Book wherein were entered marks daily for the class as a whole—not for individual students—for homework, discipline, cleanliness, attendance etc. The class teacher and the students were judges in collaboration. On week-ends the best adjudged class would be given a National Flag to be retained for the following week. The class which got the flag the greatest number of times would be declared as the "Pioneer Class". Class Presidents and Secretaries were entitled to issue red cheques for good deeds, blue cheques for bad deeds. One red would cancel one blue. The class that had the least of blue cheques was given credit at the time of Flag-giving.

Every class had its own weekly Wall Newspaper, a sort of a students' forum. Children gave some constructive criticism, valuable

suggestions and it was a constant whip. I had ignored the request of class VII for a better hockey ground. Their appeal continued for a number of issues of their wall News Paper. But to no effect. Then came their final warning. "We approached the Principal for a better hockey ground. The present one is unhygienic and harmful. But he doesn't seem to care. We shall, in case nothing is done this week, either refuse to play or throw out the A Team from their ground or... We reserve to ourselves the right of final decision after this week-end." I had to confess my mistake, to make amends—and they got the ground of their choice! This wall News Paper was a sort of an index of the mental life of our students, a mirror which reflected in unmistakable terms the temper of the School and its self-Government. A similar organ of teachers, called the "Teacher's Voice" was helpful in determining the temper of teachers.

Unluckily, we had the reputation of curing problem children. It was partly because of a book of my predecessor "Problem Children" (in Punjabi) and partly because of the solicitude of our President for such children. One day we were having an open air annual meeting. I was informed that Surrinder aged 10 had unlocked the almiras in the library and had torn to bits scores of books. I left the meeting and caught him red handed with a heap of torn pages at his feet and some pictures in his hand. I felt like tearing that child to pieces. My only impulse was to kick him to death. I got the better of myself and hurriedly called the community council. Student members were vehement and demanded his expulsion. The teachers voted for an equivalent fine and Kishen Singh voted for one

score of canes. The culprit's defence was that he wanted coloured pictures. "Why the hell didn't you ask for one?" asked Ghullo. I had by now cooled down. Defending the culprit was out of the question but how to persuade these student members to be a little more tolerant, a little more considerate? No, they wouldn't have anything to do with the rascal. Let him go to dogs, they shouted. Passions ran high and I requested for adjournment. Ultimately the council decided that Surrinder should forfeit his pocket money for three months, should be served meals on a separate table, and should not be admitted to the Golden Night Programme (weekend dramas etc.) and that Surrinder's father should be requested to make good the damage... and that poor man did.

Discipline in the Dining Hall was a particular problem with us. Children, would waste food, throw pieces of bread on one another, frown at an ill-cooked vegetable; in fact it was ragging at its worst. With the introduction of self Government boys and girls served food, waited in service for others and the best disciplined amongst the students would serve for the next week. For the first time we had some amount of orderliness in our Dining Hall.

In the hostel too we felt peace growing day after day. Every dormitory made its own rules and hung the rule-chart in a prominent place. "1. No boarder shall remain absent after 9-30 P. M. 2. Meet friends in the common room. 3. Every one must make his bed and see that his seat is clean. 4. No talking in the study hours..." These rules were religiously maintained and where they were infringed by anybody the dormitory became a jury. Our students evolved a

system of their own. Four Juniors were kept in charge of every senior boy and girl. The seniors would look after the cleanliness, books, clothes etc. of the juniors.

Outside the school our prestige increased enormously. Pauli was rebuked and then beaten by his father because he had come home late at night. His defence was that he couldn't leave the council meeting earlier, being a member of it. But that did not convince the father. Next day Pauli reported his insult to the council. It was an impossible case. How could the council deal with a father who was an offender but over whom they had no control? Well, the council sent a polite note to him requesting him to attend their meeting which he did. The council told him that corporeal punishment was forbidden in Preetnagar. He had enough common sense to apologize and students were jubilant over their victory.

I do not pretend that all was well. There were many difficulties. We saw too often that popularity pushed aside some very brilliant boys and girls. We saw too often that the punishment meted out to offenders was not commensurate with the offence. We saw sometimes that our judgement (ofcourse private) differed from that of students. To me it was evident that the system could work only if all the members of the staff believed in it. Sometimes the class teachers and the class had sharp differences. This deadlock could be overcome by mutual give and take. But some teachers wouldn't give in lest they be made to yield all. Sometimes the system gave rise to acute clashes between groups of students. Some students were crying for a benevolent dictator.

But the circumstances and the local colony environment were overwhelmingly in our favour. It was amazing to see what loyalty children showed to their Government. Still more amazing to see what sense of responsibility they showed. For three days the regular work of the school was carried on by students in the absence of teachers who had gone to attend an educational conference in Lahore. In this school we had a babel of tongues and a multitude of interests. Every body

wanted an opportunity of growth and self Government promised that. Teachers were spared the evil necessity of transforming themselves into a Police Court. Students, were spared the necessity of being humiliated before alien judges and I was spared a headache—literally a headache—of being a warden of a juvenile prison.

I do not claim any finality about the scheme. Experience, more experience and still more experience will be the final touchstone.

WHAT IS LANGUAGE?

Sri A. S. VENKATARAMAN

Retired Educationist

A FRIEND of mine who is in charge of a nursery school in Madras, in the course of a conversation, wanted a definition of a language. It seemed to me strange, if not trivial, that a definition of such a simple word should be sought. But that provided me the starting point for going into the subject rather deeply in my mind. In a sense language comprehends everything, in a sense it is still imperfect as an instrument of expression for it does not convey fully or exactly all that the speaker has in his mind. Sometimes it so happens that language fails as a medium of contact between any two speakers for there is a short circuit somewhere.

In fact there are instances where this contact is not established at all. Suppose you go to a different district where a different language is in use and you address a dog in your own language. The dog cannot follow your meaning but if you use the regional language there is a ready response. The six blind men of Hindustan who examined an

elephant, described the elephant each in his own way and each was correct in the use of his language, for language is the expression of one's experience. Sometimes the language medium by itself is not adequate. A South Indian who visited England years ago could not get rice as it was a novel and rare commodity not available in any shops then. He used the word in any shops then. He used the word over and again not knowing it was not an English word. In his despair he seized upon a few grains of rice he had luckily brought, which helped the language contact. Here is an instance of a correct word failing in its purpose for want of contact. So it is then that even the correct word does not secure the contact in certain circumstances. Without the contact there is no communication.

One can easily imagine how language has to adapt itself to changing life and environment. Modern life has grown rich and complicated. Wants have multiplied. Thoughts and feelings have

grown to be subtle and varied. They have to be translated into words. In some situations as in the cinema pictures, they are more easily translatable into action without the medium of words. Language strives hard and strains itself too much to answer the needs of the occasion. The layman's vocabulary is easily exhausted.

The layman is often tongue-tied. When two lawyers converse or when two doctors converse, they speak freely and naturally about their professional matters which, of course cannot be understood by a layman. They talk shop, it is said, and talking shop is generally tabooed by men of culture outside the place of business.

There are people of exceptional attainments, often gifted people who can attune themselves to any society or any learned men and meet them on a common platform. They are able to argue, take part in and contribute to the discussions. Akbar, for that matter, though he was not learned, took delight in exchanging thoughts and views in matters of religion, politics and sport. Culture has been aptly described as that which remains with you after you have forgotten everything that you learned. The idea is that you keep your mind free from prejudices, pre-possessions and obsessions and open to new thoughts and ideas. When the residue, shall we call it, is of a high order to enable active participation in any high level discussion, that is the mark of high culture. To this category belong people like Gandhi, His Holiness Sankaracharya, Pundit Nehru, Sri C. R., Sir Radhakrishnan, Sir C. V. Raman.

Between the language of understanding and the language of expression there is bound to be disparity

and he who freely expresses all that he has grasped or passively received in his mind, is an exceptional being. Gandhiji, Pundit Nehru and Sri Radhakrishnan may be said to belong to this type.

As civilization as ordinarily understood progresses, a new vocabulary also is needed. For that matter the language in common American use is that of a technological civilization. When almost every person owns a motor car, he is conversant with its ways and its language so to say. It may prove a dummy to an Indian owner (not a mechanic) but its silence is eloquent to an American for his technical vocabulary is rich. From this point of view it may be said that Thomas Alva Edison was a perfect master. His patents number as many as 1800, and it has been aptly said that he was America's gift to civilization. He spoke the best language for he gave the best expression to his inventive genius and he was the best expression and exponent of the American civilization.

I shall just illustrate my point. The word '*automobile*' in the 33rd word of the II half of the second thousand in the order of frequency according to Prof. Thorndike. I shall not be surprised even if it is not included in the first half of the tenth thousand supposing such a list is prepared solely from the point of view of Indian readers or children.

In this connection, I shall refer to a topical point i. e. point Four of President Truman's programme. It relates to American aid to undeveloped and under developed countries, particularly to the 'know-how' and scientific methods advocated for India. There is no harm in importing American capital,

Universal Declaration of Human Rights

Sri S. HANUMANTHA RAO, M. A., L. T.,

Retd. Professor of Politics and History, Hyderabad

(Continued from last number)

II

The effective maintenance of the Rights granted to us by the New Indian Constitution depends upon our increasing sense of private and social responsibility. Our constitution contains the most elaborate Declaration of Human Rights yet framed by any state. It is a charter of social freedom. It abolishes untouchability and forbids its practice in any form. It also declares that no citizen shall on grounds only of religion, race, caste, sex or any of them be subject to any disability with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, roads and places of public resort. Traffic in human beings and beggars and other similar forms of forced labour are prohibited.

(Continued from preceding page)

equipment and skilled personnel. But what about the high technological tradition, the high average income and the high standard of living of America? The question is, "Can you impart them?" In particular, one sad want is the technical vocabulary needed to interpret the American Civilization to Indian industrialists and to correlate American knowledge, experience to Indian needs, experience and conditions. We are now informed that air-travel in India is not popular and there is a sense of frustration in the industry. The reason behind it is the reason contained in the ideas already expressed.

The preamble declares the resolution of the people of India to secure justice, social, economic and political and to promote the dignity of the individual and the unity of the nation. These provisions closely resemble the Declaration of Human Rights, articles 2 and 4, that every one is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, colour, sex, language, religion, political, or other opinion, national or social origin, property, birth or other status and no one shall be held in slavery or servitude; slavery and slave trade shall be prohibited in all their forms.

This achievement of social freedom in our country, we owe to the father of our nation who dedicated himself to the removal of the course of untouchability and declared that SWARAJ was meaningless if we desire to keep a fifth of India under perpetual subjection and deliberately deny to them the fruits of national culture.

By article 25 the Indian Constitution formally gives the individual citizen the means of moving the Supreme Court to safeguard these rights if they should be violated. This corresponds to article 8 of the Declaration of Human Rights, which states that everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Part IV of the Indian Constitution contains provisions not enforce-

able by any court but the principles laid down are never-the less fundamental in the governance of the country and are declared as the Directives of State policy. These principles closely conform to the principles laid down in the Declaration articles 22, 24, 25 and 28. They are intended to secure a social order for the promotion of the welfare of the people by securing the right to adequate means of livelihood, equal pay for equal work, the right to work, the right to Education, the right to humane conditions of work, right to free and compulsory education. The State declares it as its primary duty to raise the level of nutrition and the standard of living and public health. The State also declares its obligation to preserve and maintain objects of cultural interest.

The enunciation of Fundamental human rights in any charter of freedom, national or universal, is by itself, not a guarantee for their proper observance. We cannot establish peace, political or social by merely declaring that there shall be peace. The maintenance of justice, liberty, equality and fraternity requires eternal vigilance. To achieve International Economic and Social co-operation, the United Nations Charter established an Economic and Social Council, UNESCO Two of its important agencies are the food and agriculture organisation, F.A.O., and the world Health Organisation, W. H. O. Freedom from want was one of the four freedoms declared by President Roosevelt. He realised that food was basic for human well-being and the future peace of the world. The Director-General of the FAO, Lord Boyd-orr, the world scientist-statesman warned the nations that if they cannot agree about food,

they cannot agree about anything. When in 1935, he suggested food reform in Great Britain for better nutrition, people called him a Fad. When between 1939 and 1945, war compelled the people to follow a scientific system of rationing, the very same people discovered the wisdom of his suggestions, which made the people more healthy in 1945 than in 1935. Our Governor-General appealed to the Upanishads, to make our people realise the importance of our food problem. Our Prime Minister and Deputy Prime Minister have made a stirring appeal to the social conscience of the Black marketeer, whose unsocial activity is preventing the masses from being without hunger. It is one of the directives of our State policy that the control of material resources of the community are so distributed as best to conserve the common good and that the operation of the Economic system does not result in the concentration of wealth and means of production to the common detriment. Our government is determined to carry out the suggestions of the F. A. O. and make India not only self-sufficient in food in two years but also better nourished than at present.

The Declaration of Human Rights emphasises the right to health and to implement that right the World Health Organisation was set up by the United Nations. Its aim is to secure the highest possible level of health to all peoples. In the directives of our State policy, emphasis is laid on the duty of the State to raise the level of nutrition and the standard of living and to improve public health. The average life expectancy of man in Western countries is about 60 years. In India, it is only 27. India needs a million nurses but today there are less than

15,000 for 300 Millions. Our health minister, Raj Kumari Amrit Kaur is working hard to establish an adequate, efficient health service for every man, woman and child whether they can afford to pay for such a service or not.

Another aim of the World Health Organisation is to enable men to live harmoniously in a changing total environment and to foster activities promoting the harmony of human relations. Experts in the fields of Sociology, Psychology, Psychiatry, Economics and Philosophy are asked to explore the conditions which must be created if attitudes leading to social disintegration are to be replaced by those leading to integration. Dr. Rajendra Prasad, in his closing speech as president of the Constituent Assembly referred to the fissiparous tendencies arising from various elements in our life, communal differences, caste differences, language differences, provincial differences and so forth. Will the Tension Projects of the World Health Organisation, working in co-operation with the Unesco be of some assistance in solving these problems? We cannot change the condition of a people unless we can change their mental content. That can only be done by the right type of education which it is the right of the human being to demand and the duty of the State to give. Education is always the heart of the State. To achieve co-operation and understanding in matters, educational and cultural, the United Nations has set up a special organisation, The Unesco—The United Nations Educational Scientific and Cultural Organisation. The preamble to its constitution declares that "since wars began in the minds of men it is in the minds of men that the

defences of peace must be constructed, that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war, that the wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and that peace must be founded if it is not to fail upon the intellectual and moral solidarity of mankind." The purpose of the organisation is to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms.

The Unesco has been doing remarkable work for the implementation of Articles 26 and 27 of the Universal Declaration of Human Rights, that education should be directed to the full development of the human personality and to the strengthening of respect for human rights, to promote understanding, tolerance and friendship among all nations, racial or religious groups, to the participation in the cultural life of the community, to the enjoyment of the arts and sharing the benefits of scientific advancement.

In the achievement of this objective, we teachers have a great responsibility. On our own faith in fundamental values, depends the faith that we can kindle in the hearts of young men and women, to work for the preservation of fundamental human rights. The ideas that we inculcate, the text-books that we use and the contacts that we provide—go a long way in creating attitudes of mind that promote or prevent national and universal harmony and unity. Several years ago, we have made attempts here to improve

history text-books. An international educational seminar will be held in Belgium in August, 1950, to discuss the improvement of text-books and particularly history Text books. India can make a worthy contribution to this Seminar.

Article 21 of the Declaration of Human Rights gives every one the right to take part in the government of his country, the right to equal access to public service and to the expression of the will of the people, by universal and equal suffrage. All these principles have been embodied in the New Constitution of India. It is stated in the directive principles of State policy, that the State shall endeavour to provide, within a period of ten years, free and compulsory education for all children until they complete the age of 14 years. Our Education Minister, Maulana Abul Kalam Azad, in implementing this fundamental human right to education, is overhauling the whole system, from the primary to the University stage. Adult Education is necessary, if the implications of Adult Franchise are to be understood by the voters and if our democracy is to become efficient and dynamic. The Unesco recently conducted a seminar in Mysore and discussed the problem of Rural Adult Education. Every one of us can help the State in the discharge of this fundamental duty, the removal of ignorance. Mere removal of illiteracy will not solve the problem. Not only must every one know how to read and write, but every one must be made to know how to check disease, how to grow more food, and how to exercise his suffrage wisely.

Article 28 of the Declaration of Human Rights states that every one is entitled to a social and inter-

national order in which the rights and freedoms set forth in this Declaration can be fully realised. Article 40 of our Directive principles declares that the State shall promote International peace and security. The observance of these principles will enable us to achieve the objective, mentioned in the Preamble to the Universal Declaration, the enjoyment of freedom from fear, the fear of barbarous acts that outrage the conscience of mankind.

In the short period after the attainment of India's independence, India has shown to the world, its capacity to play a leading part, in the preservation of Universal Human Rights. It has placed non-violence as the highest law in the relations between human being and human being. It has shown to the world, its capacity to produce an integrated personality, who can rouse our deepest creative energies and unite the world in human fellowship—let us all, members of this university, assembled in this beautiful hall, representing the synthesis of all cultures remember the words of Tolstoi, "The destiny of art in our time is to transmit from the realm of reason to the realm of feeling the truth that well being for men consists in their being united together and to set up, in place of the existing reign of force, that Kingdom of Love—which we all recognise to be the highest aim of human life." Also of a great poet of Asia, poet Iqbal.

"A single uncontrolled manifestation of intellect may set the whole world ablaze."

Tutored by love it can illuminate the universe. Before resuming my seat, my grateful thanks to you

Citizenship-Training for the S. S. L. C. Class

Sri R. SRINIVASA IYANGAR

Headmaster, Sarvajana High School, Peelamedu

CITIZENSHIP-training is nothing new. From the time when the goal of education has been defined as efficient citizenship, schemes of training in citizenship have been given practical shape by progressive educators having vision and enthusiasm. It has been tried in some schools in some form or other before. I had sketched in "Teaching" (Vide issue, September, 1945) the working of the School Self-Government Act worked out by me in 1923-26. I had also run citizenship-training classes at which was imparted knowledge of the problems confronting the citizens of the country under the limitations of the alien rule, such as, co-operative movement, rural reconstruction, local self-government, village panchayats, and so on. Again, I had tried before to analyse the factors of citizenship and provoke the pupils' thinking and thus to develop the faculties or virtues that go to constitute citizenship.

The school year 1948-49 witnessed a mighty revolution taking place in the secondary schools of Madras Province. Citizenship was introduced as a subject of school

(Continued from Preceding page)

Mr. Vice-Chancellor, for giving me this opportunity, to address the students of the Osmania University in this symbolic structure—which reminds me of our ancient seats of learning—and the daily prayers of peace and goodwill to all mankind with which they used to begin and close, their periods of lectures.

curriculum, finding place and importance in the working-periods of the school. It was conceived as a form of training in self-government for the whole school, and as an organisation of some prescribed activities in each individual class for forms I to IV. The activities prescribed under the Governmental syllabus included practice of knotting, signalling, tracking games, sense-training games, first aid, in short, knowledge of scouting.

Having worked out years before the experiment of "Scouting-for-All" for an entire High School, I was anxious to be loyal to scouting which furnished the entire basis of citizenship-training, by keeping the term "patrol" in the place of "Squad".

Again, the idea of entrusting a good part of the responsibility to one pupil, viz., school-leader was tried by me before, and found to be not desirable in the interest of the individual pupil to be entrusted with the responsibility. Either the pupil got into hot waters with some teachers or did not evince sufficient interest in his studies. As Dr. Rabindranath Tagore has beautifully observed, boys at the age of 14 years are liable to be misunderstood either as too impertinent or too submissive. Training in co-operative or team work is more essential. The single school-leader experiment, smacks of training dictators and is, in my opinion, harmful, and cannot fit into a scheme of training for democracy. Variations and adaptations should be made so as to suit the peculiar atmosphere of the

locality, the school, and the traditions established before.

Students' Self-Government

The background of the previous experience with experiments run before suggested the following constitution for democratic self-government. The ministers have been elected from among the sixth form pupils, and the deputy ministers from the fifth form. The ministers form the Cabinet; but there is to be no Premier. As all the ministers are to be elected as such the analogy of the premier choosing his colleagues does not hold good. The functions of the ministers are given as follows:—

Functions of Ministers

Home Minister:— Organisation of patrols in each section of each form, naming the patrols, appointment of patrol-leaders, arranging meetings of patrol-leaders periodically.

Education Minister:— Running of reading-room, charge of magazines and periodicals, organisation of lectures for students, study-circles.

Minister for Law:— Framing rules of discipline, organising lost property office, convening meetings of Court of Honour for taking cognisance of damage to school furniture and property, for dealing with truants etc.

Minister for Health:— Water-supply, midday-tiffin canteens, sanitation, general cleanliness of the school, prohibition of unwholesome articles of food.

Minister for Physical Education:— Organising friendly matches, training for Grigg Sports and inter-school tournaments.

Minister for Arts, Hobbies and Handicrafts:— Organising groups of

pupils for each art or hobby or handicraft, with the co-operation of instructors concerned, making collections of them for exhibition and sale.

Minister for Publicity:— Daily newsboard, weekly newsreel inter-provincial and international correspondence, writing to the local press and radio stations about school events, running the school magazine.

Minister for Finance:— Collection of subscriptions, of fines levied by Court of Honour, helping in Junior Red Cross Funds, National Savings Certificates, campaigns, school excursions.

Minister for Service:— Service to the institution, service to the poor students, service outside the institution to the community (vide Teaching, September 1943)

The meeting of the Cabinet is attended and guided by the Headmaster.

Self-Preparation For Citizenship

His Excellency Sri C Rajagopalachari, delivering the Convocation address at Delhi, observed, "Citizenship is not merely a right arising out of birth and domicile. It is a culture, developed by training and right emotional direction. Without it freedom and democracy would be chaos. What I call the culture of citizenship is not to be confounded with nationalism. It is a pattern of individual conduct which alone can help democracy to produce special happiness." To evolve a pattern of conduct, each individual pupil should be guided to walk along the paths of self-purification, self-introspection, self-determination and self-development. For self-purification the pupil is led to choose and compile his own collection of devotional songs and prayers from among the

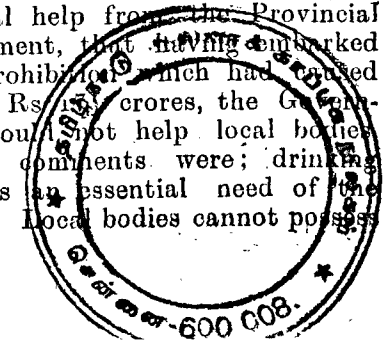
many sung at school assembly. For self-introspection, the emotional maturity tests, personality tests have been used in previous years; the vigil recommended for Rover Scouts and the vocational adjustment questions suggested in "Practical psychology" by Bernhardt of the Toronto University are being used. To infuse the spirit of Self-Determination, the oath of the Athenian Youth to the City-State and the code of good citizenship in school adopted by the National Association of Student Officers in America have been explained; and a personal code on similar lines has been evolved by the students themselves. And for self-development, the rural reconstruction hike is insisted upon. In certain years, students were informed that they would be eligible for the conduct certificate from the Headmaster, only if they completed the rural reconstruction hikes within a month after the public examination is over. Every student of the sixth form finished either the fourteen-mile walking with his haversack on or the thirty-mile cycle-hike and won the Headmaster's conduct certificate. It is proposed to organise hikes on a voluntary basis. This gives not only knowledge of rural conditions, but develops self-reliance and initiative.

Clear Thinking

Speaking at a Calcutta College celebration, His Excellency, Sri C. Rajagopalachari, defined education as "a means of acquiring the method of thinking, the method of correct feeling and correct action". He said, "We must know how to think. We must know how to feel, to reason, to observe. That is the object of all the education that we get". If democracy is to be a

success in India, if we are to have right type of citizens in the future, we should inculcate clear thinking and intellectual integrity in the pupils of to-day; and this is possible, in my opinion, in the last year of the school course. Like Dr. Arnold, I think that the tone of the whole school depends upon the tone of the highest class and that the energy, wisdom and experience of the headmaster concentrated upon the highest class would promote the all round development of the pupils at the school-leaving stage and proper training for and in Citizenship. No headmaster should abdicate this principal function of citizenship-training. I have allotted for the sixth form one period for citizenship. The first fifteen minutes are devoted to formations in open column, closed column, horse-shoe and with hand signals and whistle signals. The weekly newsreel is prepared by even students of the second and the third forms. Special weekly newsreel is put up on the notice board, furnishing news, putting questions to be answered and giving summaries of great speeches. Hence, after mention in a few minutes, of the news events of the week, points for discussion on the utterances during the week are taken up in the S. S. L. C. Class. Pupils themselves offer their comments. I shall give below in brief some topics that were dealt with from June to September of this year.

1. The Premier's reply to a Municipal address which asked for financial help from the Provincial government, that having embarked upon prohibitions which had caused loss of Rs. 15 crores, the Government could not help local bodies. Pupils' comments were; drinking water is an essential need of the people. Local bodies cannot possess



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adequate funds for launching on water-supply schemes. Possibly, the reply was given off-hand. The Municipality would not have sent in advance to the Premier the address of grievances.

2. A vernacular paper had commented that Ministers' hurried tours do no good to people and waste taxpayers' money. The pupils' Comments were;—The criticism was far-fetched. Ministers should make contacts with people, ascertain public opinion, explain Government's policy. The tours should be proplanned with some objectives.

3. A minister's advice to young men not to hunt for jobs received bitter criticism. There is no harm in seeking jobs. Jobs are also helpful to do efficient services to the country. But one should not be depressed if one is unable to secure a particular job, but should have confidence and initiative to get on in life.

4. A minister criticised the Dravida Kajhagam for having given its leader freedom to marry. The minister issued the point. The leader of the social reform movement violated in his personal conduct what he had preached. A seventy year old person should not marry a young lady.

5. A minister's statement that he had come to the conclusion that in offering State-aid, elementary education should be shown preference over and above higher education formed the subject of another debate.

6. Rajaji's scheme of three-day schooling, the essential qualities to be cultivated for able leadership, the question whether domestic virtues are co-terminous with traits of citizenship etc., were other topics of discussion. A correspondent's letter paying tribute to Rajaji and pointing out its impracticable nature was

declared to be a specimen of intellectual dishonesty. A good son may not switch off the electric current even after day-break, keep water-taps open always, or throw banana skin on the road and thus be a bad citizen.

These instances will easily establish that students have not found it difficult to discover for themselves instances of confused thinking. Hunting for the week after week helps them to *think clearly*. It is not enough to interest the pupils in the affairs of the modern world and current events. Positive efforts should be taken to train them to build up the quality of 'Social Judgment'. If not properly handled, the tendency to become piggish and make unreasoned criticism might develop. In teaching others to reason correctly in the social science, our own prejudices and passions are evolved. However, it is essential in our efforts to making of citizens that we should warn the future citizens of democracy of the errors in reasoning they may make, train them to detect sophistry in other persons' arguments, and make them able to 'resist their natural susceptibility to suggestion'.

Citizenship-training is all-embracing and comprehensive, and needs alertness on the part of the educator. My experiments in citizenship training began three decades ago and continue even to-day without affording me light on finality in the planning of schemes. Citizenship training for the S. S. L. C. Class should embrace practice of democratic self-government on cabinet model, knowledge of the Indian constitution and the rights and duties of Indian and world citizenship, physical, mental and moral self-development, including training in *Clear thinking*.

NOTICE

All communications concerning Editorial to be addressed to :—

The Editor,

'EDUCATIONAL INDIA,'

Fort Road,
MASULIPATAM.



EDUCATIONAL INDIA

MASULIPATAM, March, 1950

Teaching Staff in Colleges and Universities and Standards of Teaching.

THE efficiency of any system of education depends in no small measure on the calibre of the staff and their consciousness of the importance of their mission. The duties that the teachers have to discharge are of an important character. They have not only to transmit the intellectual and ethical heritage of humanity to the young men who are committed to their charge; they have also to enlarge the bounds of acquired knowledge and help in an appreciable measure in the development of the personality of their young scholars. While the primary concern of the teacher is to arouse to the fullest extent possible the interest of the student in the special field of study to which he has dedicated himself, he is also the custodian

of the traditions and ideals which constitute the ethos of the society. And it is not only on the intellectual side that the personality of the student is to be developed but equally on the moral side. There is no doubt the task is one which bristles with difficulties, but it is a task which has to be resolutely discharged and courageously faced if the new democracy is to be a living reality and not merely a pleasing fiction or a pious hope.

IT cannot be denied that the state of affairs that obtains at present is anything that can inspire a feeling of complacency. Standards of teaching and of discipline alike have greatly deteriorated and this is attributed sometimes to the supineness of the teachers. Another contributory cause is also said to be the intervention of the teachers in and their preoccupation with such extra-academic affairs as elections and administration work. This has led to the dwarfing of their moral stature in addition to the deterioration of teaching standards.

IT appears to us that the lack of efficiency in the teaching work is due to the low salaries of teachers. Nowadays people are not attracted as in the old days by the nobility and sacredness of the calling. More are turned away from it by the thought that the noblest of professions is also the sorriest of trades. In these days when men are measured by the silver yard-stick it is not reasonable to

expect the teachers alone to rise above economic considerations and to go on discharging their work on the Ruskinian principle of work-first-and-fee-second. It is not to be wondered at that the Universities have not produced in adequate numbers teachers who have commanded fame and respect and or investigators who have won any international renown. There may be a few honourable exceptions, but it is generally true that the average teacher does not enjoy a high reputation. This must become a thing of the past if the colleges and Universities are to function at a high level of efficiency and play their role in the life of the nation.

IN the matter of the staffing of the colleges and Universities due attention must be paid to the classification of teachers. There is generally a more or less well-defined classification of teachers in the Universities but in the affiliated Colleges the distinction is blurred and the titles of various kinds are used rather indiscriminately. It is desirable that the different grades should be fixed on the basis of qualifications, experience and responsibility. There is not much to be said in support of a single class with automatic promotion from one grade to the other. The system under which a person reaches his maximum by mere efflux of time is detrimental to the interests of the colleges and the Universities — Promotions from one grade to another should

be earned and each advance in rank should be based on an evaluation of the individual's achievement. For Universities there must be four grades of teachers— Professors, Readers, Lecturers and Instructors or Tutors. In the colleges affiliated to the Universities there must be a few senior posts carrying special scales of pay.

THE classification of teachers involves the questions of emoluments and conditions of service. Here the scales of pay differ from University to University and from college to college. Generally speaking, the scales are lower in the Universities of the South. These disparities should be reduced to a minimum and conditions of service should be more or less uniform. The salaries paid to the teachers in the Colleges and Universities who have to their credit the highest academic distinctions do not compare favourably with the salaries paid to men with the same qualifications in other services. The salaries should be such as to attract the best talent available to the teaching profession. The University Education commission, after taking all things into consideration, have recommended the following scales for the Universities.

Professors	Rs. 900—50—1350
Readers	„ 600—30— 900
Lecturers	„ 300—25 —600
Instructors	„ 250.

For Colleges which have no post-graduate classes the Commission

has recommended the following scales :—

Lecturers	Rs. 200—15— 320 —20—400
Senior Posts	„ 400—20—600
Principal	„ 600—40—800
For Colleges which have post-graduate class it is desirable to have slightly higher grades :—	
Lecturers	Rs. 200—15—300 —20—400—25—500
Senior Posts	Rs. 500—25— 800
Principal	Rs. 800—40—1000

AS regards conditions of service, the provision of a Provident Fund for every teacher and, as far as possible, the provision of residential facilities in the campus of the University should be insisted on. In the recruitment of teachers due attention must be had not only to academic distinction and teaching ability but also to qualities of leadership and capacity for organisation. The in-breeding by which the University recruits its staff from its own students is likely to lead to parochialism and provincialism and to stagnation. For appointment to the teaching staff of Universities there should be no criterion other than that of merit. Security of service and reasonable prospects of advancement are essential to maintain the health and tone of the service. The age of retirement for the teacher who is generally long-lived, leads a disciplined life and has congenial surroundings, and is likely to retain his intellectual capacity unimpaired in spite of declining physical vigour may be fixed at

60 and in special cases they may be allowed to continue in service till 64. A written contract clearly defining the conditions of service and leave rules should be insisted upon. As regards hours of work the commission has recommended that no teacher should be saddled with more than 18 periods (of 45 minutes each) or 15 hours of work per week.

CLOSELY bound up with the question of staff is the question of standards of teaching. It is unnecessary to labour the point that the highest standards should be aimed at. In the Universities the two fold objects of imparting knowledge and advancing the frontiers of knowledge should be steadily kept in view. It has to be admitted that the standards of teaching and of examination now in vogue are low and cannot compare favourably with the standards of the best British and American Universities. This is attributed to the low academic standards of the average University entrant. The inevitable result of the indiscriminate large scale admission of these misfits is seen in the large wastage year after year at the Intermediate examination. This wastage consists not only of wastage of public funds but also wastage of the time, energy and funds of the students and the terrible frustration of their hopes and aspirations. Other causes that contribute to the low standards that are generally prevalent are

the understaffing of colleges and the underpaying of the teachers. The importance of the efficient organisation of higher education is not sufficiently realised. Provincial Governments are more keen on basic or elementary education, forgetting that the army of competent teachers required for the rapid expansion of basic education has to be provided by the Colleges and the Universities and the Secondary Schools.

THE Report of the University Education has recommended that the Intermediate examination should be fixed as the qualifying test for admission to the University, that Intermediate colleges should be organised on a large scale and at a high level of efficiency and that thus the age of the entrant to the University may be raised higher than what it is today. There must also be diversion of the large numbers of students flocking to the Universities in some measure at least to occupational institutes. What is now happening is that many students who cannot benefit by University education but who can fare better if they worked with their hands and fingers rush to the colleges and find themselves square men in round holes.

THE low standard of examinations and the low percentage of passes are other disconcerting features of our present system of higher education. One important cause of the deterioration that is noticeable in these matters is the overcrowding in

colleges. Colleges go on increasing their fee income without caring for efficiency. It is therefore necessary to fix definitely the maximum number of students that a college or university may admit. The number of working days in colleges and universities is hardly sufficient. In most colleges the teachers are reduced to the necessity of holding "private classes" and thus converting the so-called off-days into working days. It is necessary to put in at least 180 working days exclusive of the days that are taken up with the examinations.

FOR raising the standard of efficiency in the colleges and Universities due attention must be paid also to the matters of teaching. Systematic dictation of notes kills all initiative in the student and the lecturer who is carried away by his fluency and makes of his lecture a public oration will find that he makes little or no impression on his students. The lecture has, therefore, to be supplemented by interrogating the students on points that are significant and by putting up some of the important points taught on the black-board. Students should be made to do written work of their own once a week or once a fortnight. Spoon-feeding must be avoided and, to the greatest extent possible, the student must be trained to stand on his legs.

THE unrestricted admission of private candidates has the inevitable effect of lowering

standards and increasing the percentage of failures. The University Education has suggested the *Via media* of organising evening colleges at least in the larger cities of the country where men engaged in full-time employment who can give only their leisure hours to study will get the facilities they are in need of.

THE organisation of an efficient Tutorial system of the kind that obtains in the Universities of the United Kingdom is an effective way of raising standards. In the Tutorial system the student goes to the Tutor at least once a week for private or personal instruction and advice and the tutor exercises a general supervision over the work of the undergraduate. The successful working of the Tutorial system involves as a necessary pre-condition the recruitment of a large number of tutors who by moral and social guidance and director of intellectual activity supplements the work of the lecturing staff. Under this system individual attention to the needs of the student is possible and the enterprising and intelligent student will have ample opportunities for discussion and for profiting by the mistakes of other people as well as his own. Of course, it is necessary to employ as Tutors only men of ripe scholarship with a temperamental predilection for the special kind of work expected of them. The Tutorial Guidance should not degenerate into spoon-feed-

ing, as in such a case, the very purpose of the system will be defeated. The student should be trained to rely on his own efforts and should be placed in the position of an original discoverer of knowledge.

WE must not fail to take advantage of the Library as a potent auxiliary in the work of education. Libraries in most colleges and Universities tend to stand still. Every library must be a growing organism and its resources must be placed at the disposal of its clientele without any let or hindrance by the introduction of the Open Success system and by the employment of a staff imbued with the spirit of service and thoroughly acquainted with the facilities the library affords. The student has to be made by his unfettered use of the library book-conscious. He must be encouraged to develop a small library of his own and experience the joy of possessing a book and having it constantly at hand as a familiar friend. Laboratories, well-designed and adapted to the needs of the students and adequately equipped with apparatuses, are a *sine qua non* for the efficient teaching of the Science subjects. We should not be deterred by the heavy cost involved and liberal grants should be forthcoming and unspent balances should not be diverted to other uses but should be carried over and added to the next year's grants. The chief objective should be to

interest the students in the handling of scientific instruments. The practical classes where the Demonstrators do all the work and reduce the students to passive spectators will serve no useful purpose.

IN these various ways the standards of teaching can be raised considerably from their present low level and colleges and Universities can be made to subserve the high aims and objectives of higher education.

Adult Education in Madras Province

INAUGURATING the First Adult Education Week organised under the auspices of the South Indian Adult Education Association in the first week of February, the Maharaja of Bhavanagar, Governor of Madras stressed the importance of adult education for the successful functioning of the sovereign democratic republic which has been ushered into existence. The eradication of illiteracy among the adults and the further education of those who are only partly and imperfectly educated is an essential pre-requisite for the efficient functioning of democratic institutions. It is of the utmost importance that the franchise that is now extended to a considerable proportion of the learning millions should be exercised intelligently and with discrimination. The number of adult voters in the country under the new constitution is in the neighbourhood of 160 millions and in

the Madras Province alone the Franchise is extended to 26 millions of adults. His Excellency laid special emphasis on the necessity of accommodating our methods to the people whom we have to teach and he also drew attention to the facts that the main problem is in the villages and next to it the tacking of the womanfolk. For the effective exemption of the adult education programme it is necessary to have an organisation in every district the branches of which would reach down to every rural area. We should not be owed or baffled by the magnitude of the task, for the issues at stake are momentous—no less than the foundation and corner—stone of the democratic system of government which we have given ourselves under the new constitution.

THE programme of the Madras Government provides, firstly for the spread of social education among adults, secondly, for the training of the staff for this social education work, thirdly, the establishment of rural colleges in which higher education would be provided for those who have received a modicum of education already, thus solving the problem of rural leadership and, fourthly, the introduction of a scheme of audio-visual social education through sound and silent films.

THE new adult literary schools differ from the night schools of the old days in their objectives and their organisation.

They do not aim at merely enlightenment but afford recreation to adults. They are community centres rather than schools and are meant to be the local points of all social and constructive work in the area. Four hundred and fifty such schools are already spread over the four linguistic areas of the Province and five hundred more are being attached to professional and arts colleges, secondary schools, training schools and higher elementary schools. It is proposed to run short training courses for student volunteers where they will be taught the technique of adult education. Teachers working in all grades of educational institutions are expected to make their contribution to this campaign for the eradication of adult illiteracy and government will offer them inducements by the award of grants and bonuses. The bulk of the personnel required for this great work are being trained in Government Training schools and the latest techniques of adult education based on the adoption of life-centric methods of imparting knowledge and quick-literacy methods are taught to the trainees.

THE establishment of rural colleges is another feature of the new programme. The subjects taught in these colleges will be language and literature, History and culture, Economics and Political Science. The fees charged will be nominal and certificates will be awarded on

the results of government examinations held at the end of the course. The chief objective in running these rural colleges is to train leaders who will help to create an informed and enlightened public opinion in the rural areas. From such colleges are already at work, three colleges for women will be opened immediately and many more will soon come into being.

FOR the purpose of audio-visual education five film Vans will shortly be put into the field and many more will follow ere long.

THE library also forms an important feature in this scheme and hence forward the Librarian's motto will be the right book for the right reader.

LET us hope that this programme which looks so well will be implemented with genuine interest of social service and for the amelioration of the adult population.

Dr. S. R. V. Savor

IN the passing away of Dr. Savor, the retired Director of Public Instruction, Madras, the country has lost an eminent educationist. After having been in charge of many educational institutions in South India he rose to the highest eminence in his department as the Director of Public Instruction. He was an able teacher and made himself very popular with the students who came in contact with

From Different States

DELHI

U. S. SCHOLARSHIP FOR INDIAN STUDENTS

Messrs. Joseph E. Seagram & Sons, Louisville, Kentucky, U. S. A., have offered one scholarship to a student from India in their International Fellowship Programme beginning from September 1, 1950.

The scholarship runs for a period of one year from the date of arrival, during which time the scholar will receive a weekly subsistence allowance of \$ 52.00. The student must pay for his transport to and from the U. S. A. The age of the candidates should preferably be 30 years or under.

Through this programme young scientists from all parts of the world are given an opportunity to study, observe and do research in the fields of industrial fermentation and distillation, that is, the production of power (ethyl) alcohol. Modern industrial methods, machinery and processes are studied in the Seagram plant at Louisville, Kentucky, under the guidance of competent instructors and research technicians.

The applications on the prescribed form should be sent direct to the First Secretary, Embassy of India in the U. S. A., Education Department, 2107, Massachusetts Avenue, Washington, D. C. by March 15, 1950.

Full particulars of the award and copies of the application form have been circulated by the Ministry of Education, Government of India, to Vice-Chancellors

(Continued from preceding page)

him. He was also a person of amiable qualities and could claim a large circle of friends who held him in the highest regard. Above all, he was of a truly religious frame of mind and lived and worked as ever in his Taskmaster's eye. May his soul rest in peace!

of all Universities in India and various technical institutions. Intending candidates may obtain the same from the University or the institution concerned.

EDUCATIONAL STATISTICS

The more important statistical information on education concerning twentyfive States in India for the year 1946-47 is furnished in a publication recently released by the Bureau of Education, Ministry of Education, Government of India. The remaining States, for whom the information has yet to be received, will be covered in subsequent parts.

Since the publication is not a full report on the educational conditions in Indian States, no attempt has been made to summarise and draw conclusions from the statistics given. Copies of this publication are available with the Manager of Publications, Government of India, Delhi.

RELIGIOUS INSTRUCTION IN SCHOOLS

The Government of India had so far received no complaint from students or from their guardians regarding the infringement of Article 28 of the Constitution banning religious education in schools.

Disclosing this in Parliament Mr. Khurshed Lal, Deputy Minister, replying on behalf of the Education Minister, said that the Government would, however, bring this Article specifically to the notice of all States and State aided schools in the centrally administered areas.

The Government were considering the question of recognition of the qualifications obtained from Vidyapiths like the Kashi Vidyapith for the purpose of Government employment.

The University Commission, however, had recommended that the Visva Bharati, Santiniketan, and the Jamia Millia, Delhi, should be given provisional charters as Universities and be given suitable capital and recurring grants.

U. S. GIFT TO DELHI UNIVERSITY

The United States Government today made a gift of 500 books worth Rs. 10,000 to the University of Delhi as a part of their programme to promote "international understanding and amity."

The books, which deal with different aspects of the science of economics as developed and practised in America, were presented at a formal ceremony by the United States Ambassador in India, Mr. Loy W. Henderson. Sir Maurice Gwyer, Vice-Chancellor of the University, presided.

Mr. Henderson, in a brief speech, wished the University "continued success" in its efforts to prepare the youth of India for "the heavy responsibilities which the future holds for them".

Expressing the hope that the books would help obtain a greater knowledge of American ideas and experiences in the field of economics, Mr. Henderson said Indian friends by using these books might "keep on the highway of economic progress and circumvent some of the pitfalls and the quagmires which we have encountered".

Sir Maurice Gwyer thanked the American Government for the "generous gift" and said that the books were the best ambassadors between one country and another. He hoped that more books on technical subjects and social sciences would follow this gift and further enrich the libraries of the University.

INDIAN STUDENTS OVERSEAS

Dr. John Matthai, Finance Minister, told Parliament to-day that no change in the allowances to students for foreign studies had been made as a result of the recent agreement with the United States.

Dr. Matthai, who was replying to Mr. R. K. Sidhwa, said that in the case of soft currency areas, a student got £35 maintenance allowance per month and an equipment allowance of £75, while in a hard currency area, he got respectively 160 dollars and the equivalent of Rs. 500. Actual fees were also allowed in the case

of both. There were at present 3,177 students in foreign countries who received this facility while applications had been received from 427 students in the current year.

Answering supplementaries, the Finance Minister said that special allowances to meet medical expenses or for buying apparatus, etc., were also made in special cases.

MADRAS

PHILOSOPHY CLASSES IN COLLEGES

A deputation of former and present Professors of Philosophy in various Colleges of the City waited on Mr. K. Madhava Menon, Education Minister, on Feb. 17 and urged on him the need for reviving instruction in Philosophy in the B. A. (Pass) and B. A. (Honours) Courses in the Madras Presidency College and in the B. A. (Pass) Course in the Government Colleges at Palghat, Rajahmundry and Kumbakonam.

The deputation consisted of Mr. P. N. Srinivasachari, Retired Principal, Pachaiyappa's College, Dr. T. M. P. Mahadevan, Reader in Philosophy, Madras University, Dr. (Miss) E. George of the Women's Christian College, Dr. (Mrs.) Saraswati Chennakesavan of the Pachaiyappa's College and Dr. S. P. Adinarayana of the Christian College and Dr. V. A. Devasenapati of the Pachaiyappa's college.

The Minister promised to look into their representations.

BIFURCATED SCHOOL COURSES

The Government have under consideration proposals for extending the "bifurcated scheme" of Secondary Education in the next academic year.

The intention seems to be to extend the scheme to some 50 more High Schools in the Province.

RETIREMENT AGE OF TEACHERS

With regard to the retirement of Prof. A. Rama Aiyar, Principal of the National College, Tiruchi, in the middle of a term, it is learnt, the Madras

University had addressed a communication to the National College Committee, bringing to their notice the general policy that members of the staff of Colleges should not be retired in the middle of a term, and to continue them ordinarily till the end of the academic year in the interests of the institutions concerned and also the orders of the Madras Government authorising the Director of Public Instruction to continue members of staff of educational institutions who might be about to retire by any age rule, till the end of the academic year.

The University had also suggested that Prof. A. Rama Aiyar, be continued in service till the end of the academic year, namely April 30, 1950.

BOMBAY

ROLE OF REGIONAL UNIVERSITIES

Mr. H. V. Divetia, Vice-Chancellor of the Gujarat University, in a broadcast talk from the Ahmedabad station of All India Radio, cautioned regional universities against "narrow Provincialism". He said: "The need for splitting up universities and establishing centres of cultural and professional education in regional groups has been stressed by our highest authorities on education. But regional universities should escape from narrow provincialism. India has had more than enough of provincial and communal divisions. Let not regional universities multiply such divisions, but become a means to integrate the different regions of the country by cultural ties that bind them together in one organic whole."

UTTARA PRADESH

INTER-UNIVERSITY BOARD

President Rajendra Prasad will inaugurate the 25th annual meeting of the Inter-University Board of India to be held at the Benares Hindu University on February 28.

Representatives of the Universities of India, Ceylon and Burma will attend the meeting which will be presided over by Sir Ivor Jennings, Vice-Chancellor of the University of Ceylon.

During his visit, the Benares University will it is understood, confer on the President an honorary degree at a special convocation.

The annual meeting of the Inter-University Board will mainly discuss the report of the Universities Commission.

KASHI VIDYAPITH CONVOCATION

Mr. Sampurnanand, Education Minister, U. P. stressed the usefulness of educational institutions such as the Kashi Vidyapith, born to give impetus to the freedom struggle and impart education suited to the genius of the country.

The Education Minister who was delivering the convocation address at the Vidyapith said the question had now arisen if the institution, set up 28 years ago with the two-fold objective of changing the medium of instruction from English to Hindi and providing education on nationalist lines had any more utility, after both the objectives had been achieved. He felt that the Vidyapith should be allowed to continue on account of its tradition, its individuality and spirit.

MYSORE

NUFFIELD FOUNDATION FELLOWSHIP

Sir C. V. Raman disclosed that the Nuffield Foundation had offered a travelling fellowship on an inter-exchange basis between India and Britain. The Foundation, which had been operating in the medical, cultural and scientific fields, and concerned itself with humanist studies, proposed to extend its operation to India and the offer of fellowship was in pursuance of that policy.

The details of the scheme of fellowship are being worked out.

Mr. Gundappa on Educational Reform

Presiding over the 'annual day' celebrations of the National College and High School, Bangalore, Mr. D. V. Gundappa, well known author and journalist, observed that education was one living whole from the primary to the highest collegiate class. "Unless there is a central authority for the whole of India to regard the entire business of the nation's education as one integrated activity and view every educational problem as organically connected with the general system, planning and co-ordination can never be a success", he added.

Analysing the Articles of the new Constitution of India, Mr. Gundappa examined how it affected education and said that the provisions were not the result of scientific and comprehensive thinking. The right to education was not among the Fundamental Rights listed under that head. While there was every reasonable concession made to minorities and special interests, the need of the general citizen had been ignored. The State's duty of providing schools and other facilities for education was consigned to a separate chapter. The Constitution had taken care to warn them that these clauses were not enforceable by any court.

Mr. D. V. Gundappa proceeding said that the Constituent Assembly did not appear to have appreciated the need for a separate agency to shape the educational policies of the nation. It was true that the Union Government could appoint an All-India Educational Authority, a Commission or a Board. But this would not suffice for the purpose in view. The Authority they needed was a body made up entirely of educationists and scholars and citizens not attached to any political group or faction, and the Constitution should itself have provided for the creation of such a body.

Continuing, Mr. Gundappa said that to secure the academic freedom of initiative and experiment in the field of

education, an independent Education Authority was a thing to be wished for.

In conclusion, he said that "if the cause of higher learning and genuine research should advance, our Universities should be released from the hold of Ministers. Their control can be safely vested only in the hands of non-political non-partisan authority functioning somewhat in the manner of the Universities Grants Commission in England under the authority of Parliament."

Mr. B. G. Kher on Development of National Character

The system of education in India should be such as would meet the requirements of the people and develop their national character, said Mr. B. G. Kher, Chief Minister of Bombay, at a reception accorded to him by teachers of the educational institutions of Jalgaon.

Mr. Kher said that the copying of the educational systems prevailing in foreign countries would not only be unfruitful, but positively harmful to India. India needed to-day craftsmen, mechanics, scientists, statisticians and such other technical personnel and a system of education should be built up from its very foundation to achieve this end. He had envisaged this and had evolved a system which could fulfill the requirements of the country, Mr. Kher said, and added that the educational system adopted by the Government of Bombay was in conformity with his ideals.

Dr. S. G. Manavalaramanujam on the task before Students

In the course of his address to students in Govt. College, Kumbakonam, Dr. S. G. Manavalaramanujam, Vice-Chancellor of the Annamalai University said that during the last two decades, the mind of the students had been warped. The time had come when they

Basic Principles for Democratisation of Education in Germany

The Control Council, Allied Control Authority in Germany, has laid down the following basic principles for the democratisation of education in that country:—

1. There should be equal educational opportunity for all.
2. Tuition, text-books, and materials should be free to children

(Continued from preceding page)

should learn the value of discipline and concentrate on the acquisition of knowledge. The days when our universities and colleges could afford to be more teaching universities had gone. They would have to equip the young men in their charge to play their great part as administrators, scientists and loyal citizens of a free country. They must improve their scientific equipment and devote more time for research. A complete reorientation of our scientific education was called for and the Government of India who were fully aware of this were fast establishing National Research Laboratories. There was a tendency to neglect history. The speaker felt that here-after in the diplomatic and administrative fields men with a thorough grasp of history not merely of this country but of other countries as well would have a bright future.

The speaker said that the modern reverence for the printed word must go. Newspapers were no longer purveyors of news. They tended to be propagandist organs. Students should develop a critical outlook. Another thing that they should guard against was hero-worship. Though the English nation had the greatest regard for Mr. Churchill, the people did not choose him after the war because the interests of the country required a different type of leader. It was that kind of outlook that ought to be developed in this country, he concluded.

of compulsory school age in all schools supported by public funds.

3. Compulsory full-time school attendance should be required of all between the ages of 6 and at least 15.

4. Schools for the compulsory periods should form a comprehensive educational system. The terms "elementary education" and "secondary education" should mean two consecutive levels of instruction, not two types of qualities of instruction which overlap.

5. All schools should lay emphasis upon education for civic responsibility and democratic way of life, by means of the content of the curriculum, text-books, and materials of instruction, and by the organization of the school itself.

6. School curricula should aim to promote understanding of and respect for other nations.

7. Educational and vocational guidance should be provided for all pupils.

8. Health supervision and health instruction should be provided for all pupils.

9. All teacher education should take place in a University or in pedagogical institution of University rank.

10. Full provision should be made for effective participation of the people in the reform and organization as well as in the administration of the educational system.

—“School Life”.

“Single-Teacher School”

Single-Teacher Schools seem to have flourished in the Pudukotah State till now; and with the merger of the State in the Madras Province, the Madras Government's educational policy would appear to thwart the existence of these schools, or their continuance. Before the Madras Government formulated their policy of elementary education as basic education, the production of permanent literates with the five-standard elementary education was the Madras Government's policy; and schools with the number of standards less than five were being condemned as causing wastage. I am one of those who believe that single-teacher schools have a place in the Indian educational economy especially in villages with population of about 500. Recently it was observed that 3,600 villages go without any kind of schools in the province. I wonder why single-teacher or two-teacher schools should not be run in these villages. My view is fortified by the views of Sir John Adams, an eminent ex-Professor of Education in the University of London.

In the chapter on “The Knell of Class-teaching” in his book “Modern developments in Educational Practice” Sir John Adams writes “The one-teacher schools supply an excellent field for the exercise of ingenuity in dividing and combining classes. His Majesty's Inspectors of Schools who best of all know this type of teachers are full of admiration for the wonderful work they do under adverse conditions. It must be admitted that the strain of the teachers is extreme, but the very limitations imposed by the situation lead to a certain elasticity of interaction between teacher and pupil that is all to the good. Under such conditions an ingenious mistress has often half a dozen different systems of classification at work at once; and the individual pupils make at least as much progress as they would have made had they been kept rigidly to one class in a city school. We should realise that here we have an unsought demonstration of the compen-

CORRESPONDENCE

sation accompanying a certain degree of what some tidy-minded people are apt to call neglect. The single-teacher schools are educational pioneers”.

“Better some education than no education at all.” In the light of the expert educational view quoted above, the extermination or closure of the single-teacher schools in Pudukotah state that is reported to have commenced would not be justified! and the Madras Government may well try single-teacher schools in the 3600 school-less villages also. The goal being the same, there is a great scope for a variety of educational principles being experimented upon in a vast country like India.

R. Srinivasa Iyengar.

‘Vidyamandiram’

Board High School, Kothapeta.

Report on the “Vidyamandiram” of the Educational Exhibition held in the Board High School, Kothapet on the 11th, 12th & 13th of February 1950.

Under the auspices of the cultural Association of this High School, an educational Exhibition, the first of its kind was organised in the school premises as a result of the joint effort of the teachers and the taught backed up by the impetus and unbounded enthusiasm of the Head Master.

Sri G. Rangarao Naidu B. A. L. T., District Educational Officer, East Godavary, was kind enough to preside over the meeting attended by several hundreds of pupils, parents and educationists from several schools in the District. After a thorough elucidation of the implications of the Reorganised Scheme of Education, he declared the Exhibition open at 11 A. M. on 12-2-1950.

The main purpose of this exhibition is to inspire the students to individual effort, to discover in them their latent talents to be properly diverted and made use of, to teach them the art of

co-operation in any endeavour of considerable magnitude and finally to dispel from the parent world their misgivings about the reorganised scheme of education.

The whole exhibition consisting mainly of the arts and crafts sections was arranged in fourteen different rooms, a room or two being allotted for each sub-section under the main head. The art section included Sciences, the Magazines, the Radio, Social Studies, Citizenship, Teaching Aids, Physical Education, Adult Education and Fine Arts, Music, Drawing and Painting; while the crafts section contained Wood work, Spinning and its allied activities, making of marble paper, and mats etc. The demonstration of Physical Activities on the school play-ground in the evening

hours forms the third part of the Exhibition.

The exhibits chiefly consisted of objects, charts, diagrams and models most of which were prepared by the students under the guidance and supervision of the teachers. In the preparation of charts, considerable amount of care was taken to see that each chart was self explanatory and easily understood by the average student. Such things as were found to be educationally instructive to the students and essential to the parents for their prospective outlook on educational matters received attention.

Special arrangements were also made for women.

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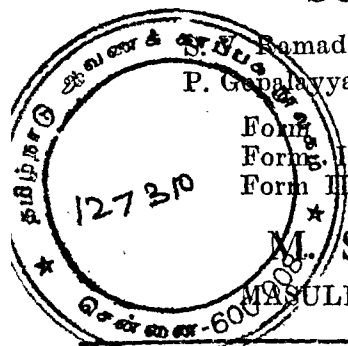
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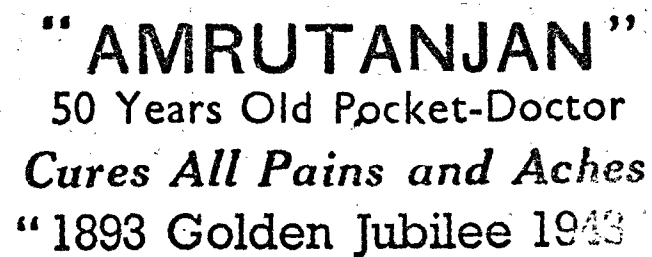
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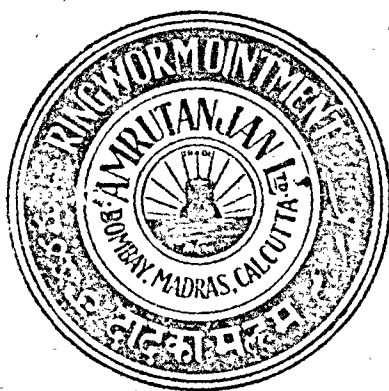
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