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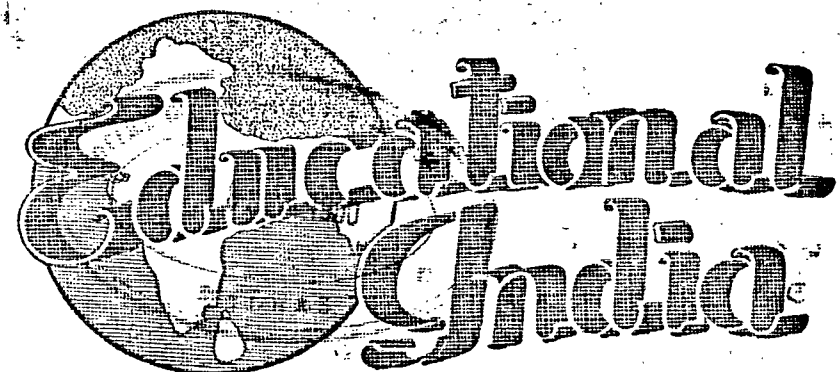
VOL - XVII . NO. 1

JULY - 1950

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A Monthly Forum of Educational Theory and Practice

Vol. XVII

JULY, 1950

No. 1

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the Indian Republic, for
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Inland Rs. 4/8.
Foreign Sh. 9.
Single copy As. 8 or 9 d.

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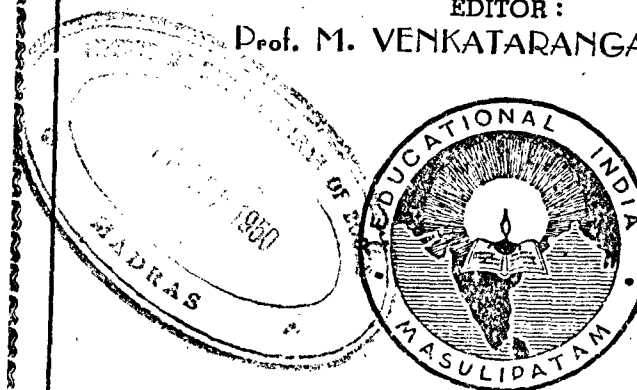
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Social Work through Secondary Schools

"An Educationist", Belgaum

Social Work or 'Samaj Seva' and its Import

Social work through schools has always been and shall ever be the sine qua non of national integration in all its aspects. And schools of all category are but the apt agencies to caste a mould for a sound national integration through the innocent pupil-world which is the potential citizenry in the making. This work if taken by them will surely lay the foundations of a sturdy nation of today and tomorrow on the basis of the experiences of yesterday. Denmark and Germany of pre-war days did pursue this work through the school-going populations and achieved what they aspired in this field. Other advanced nations abroad have followed suit. That is why we at home, are hearing appeals from all responsible quarters official and non-official who are exerting their very last nerve to make of Bharat a well integrated, sovereign, republican, democratic, secular, national state, to the educators and the educands to endeavour to do their utmost in this behalf, through such voluntary work. The present Government — States and Republican—have inherited their immediate predecessors' unequivocal decisions, that this work shall be deemed essential, on the part of every individual, if he or she needs to be in their employ or even if he or she desires to take any academical qualification, from the departmental S. S. L. C. to the University degree stage. In keeping with such resolves therefore, all concerned are planning and replanning the handling of this work. The Basic Education insti-

tutions, schools and training centres, all over the country, where-ever they are, though considered by most of us as experimental centres in educational theory and practice—they are bound to be so and shall have to remain so in view of the dynamic nature of our present national development—have got a fairly fine grip of this problem, following as they are, the general routine of the Gandhian way of average balanced human life and living. Being residential institutions, most of these have succeeded in this work to an extent to which the non-residential ones could not. But this should not discourage the latter. For the kind of work that is entailed is such, that, it can be organised jointly by the day-pupils and their enthusiastically venturing teachers in such schools. Besides, the day-pupils and their teachers in question, though physically non-residential, are mentally always within the precincts and are in spirit wholly owned by the schools concerned. They are aware all the time that they are of a particular school or college fraternity which has its own peculiar indelible hall-marks imprinted on their minds as distinct from those of the others. They talk about them. They discuss them and defend them against any chance antagonisms and aspersions. Above all they recommend them to the newcomers. Hence it is, that any movement, political, social or even anti-social, spread through them and round about them, at times shaking up the scholastic sober ties.

The kind of work in import is, mainly, contact with the society, through sincere selfless work. The

work specially suited for an appealingly congenial contact in our country is the 'safai' work so potentially posed by Gandhiji in his Wardha Scheme of Education, as developed later on, by the Basic Schools and Training Centres, mentioned above. Our Urban areas have got some sort of organisations though outworn and dilapidated—for this work. Our rural areas are an excellent field for such systematic work. And it is there, in the villages, that, the bulk of our society slumbers in apathy and despondency despite many an effort to awaken it. It is from there, that we can rebuild our life anew. In the memorable words of Gandhiji "Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual, always ready to perish for the village, the latter ready to perish for the circle of villages, till at last, the whole becomes one life, composed of individuals, never aggressive in their arrogance but very humble, sharing the majesty of the oceanic circle of which they are integrated units." It is definitely the 'Safai' work the core of the 'Samaj Seva' work, that introduces us warmly and confidently to the villagers, who are the very pillars of our national life, as will be clarified later in this article. The 'individual' who is to be the 'centre of' the oceanic circle of life is with us, in the school, and that too, during the best period of his impressionable years, he is, in our Secondary Schools. Hence the utility of the Secondary Schools for this work.

Suitability of the Secondary Schools for Social Work
Secondary Schools in our country, constituted, as they are

today, with their pupils of pre-adolescent, adolescent and a few post-adolescent stages—9 or 10 to 16 or 17 years of age—are ideally suited for this work. Their pupils have all the eagerness to be of use to the society. Psychologically their "...interests are extending well beyond the environment of 'their' home and school to 'their' social environment. They are avid for experiences of all kinds—to satisfy their curiosity, their sense of adventure, their conscious desire, to master every possible kind of skill." They are equally eager to display honestly their real utility to the society at large. When they are taken to its neglected sections, they will naturally feel the more proud. I have seen and known them feeling so. They serve them to their utmost sincerity. Theirs being the 'age of physical growth and coordination' they need opportunities to work harder, in their own way, to harden their physique. The 'outings' in social groups, for social work, in social living conditions, to co-ordinate their knowledge of society, called from their History, Geography and Civics lessons, with the routine work of the bulk of our living society, rural and unsophisticated, do provide such opportunities.

So it is but meet, that the social work of the 'Samaj Seva' movement with its laudable aim adumbrated above—national integration—having all that impresses the impressionable minds of our secondary school pupils, in point of sublimation of their instincts and motional urges, be immediately taken up by them. Their present Scout and N. C. C. Organizations themselves are an asset to sponsor this work through them. The Kandivalites, having nothing new in this work for them, can safely adapt their picnic and

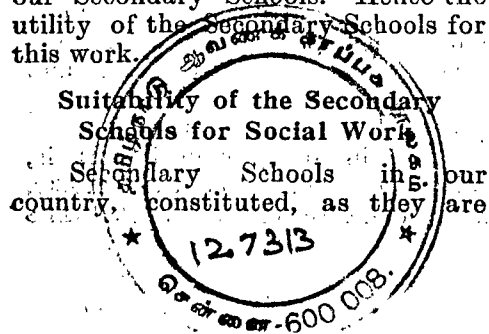
excursion 'outings' to this work. The work itself being an excellent means of approach to the backbone of our nation—the villagers—through a service motive, in all its ramifications, deserves a place in the secondary schools, which are the arch stones of the educational edifice. We have already the villagers' portions of earnings coming to us for our financial subsistence. When we take up this work, we will have engendered their genuine feelings for us, making us feel, that we are true to their salt or rather, our national salt. Thus Gandhiji's 'Oceanic Circle of life' of which the villagers and we are to be the 'integral units' will be complete and really realised. It will be quite smoothly realised, because, we offer to clean the villagers' lanes and gutters, the surroundings of their places of worship, schools and 'chawadies,' their wells and other water supply places, their dung-hill pits and their abused latrine-spots. Thus cleansing their village filth, we offer to ensure them fresh air and pure water, the most effective preventives of diseases and epidemics and the two essentials of a healthy human living. Through this, they will naturally befriend us, listen to us and develop fine feelings for us. We will meet them and explain to them the import of work and its systematic continuation with their co-operation, in the interests of their childrens' and the nation's safety and sound health. We on our part will be going nearer to the villagers and will know them at first hand. We will apply our knowledge of sanitation. We will see for ourselves the village water supplies and their importance, the dung-hills and their national utility, the village life and its immense contribution towards our

national, economical and social sustenance all 'concrete observations' and 'concrete interests' in life situations for our pupils. Through this work then will be the realised highest aim of 'general education' of meeting, in the words of the late Dr. H. G. Stead, the Chairman of the British Council of Curriculum Construction, "the needs of individuals in the basic aspects of living in such a way as to promote the fullest possible realisation of personal potentialities and the most effective participation in democratic society." What more does a Secondary School aim at?

An experiment initiated

Being a Practising School of the S. T. College, Belgaum, we inaugurated this type of social work on the auspicious 'Republic Day', the 26th of January, 1950. The work was more on the lines of the 'Samaj Seva' work carried on in the Jamia Milia Islamia, Teacher's Training Institute of Jamia Nagar, Delhi, which is one of the three main Basic National Education experimental Centres. The work there indeed, is much the same as that of the Sevagram Nai Talimi Sangh, institutions, initiated under the aegis of Gandhiji and is being carried on since, under the able guidance of Shri Arayanayakan and Shreemati Asha Deviji, Shri Acharya Vinoba Bhave of Ponar Seva Samaj Centre, has much the same specifications in the work. However we set about the work as follows:

A party of five from amongst our Social Workers group of forty-two,—three teachers and two pupil-leaders—contacted the villagers of Kudachi—three miles from Belgaum, through the village school masters, the village-officials and a few others on the 24th of January, 1950, in the



evening. Along with them, we prepared a programme of our 'Safai' Work, as one of the items of the village celebrations of the Republic day'. The programme was:

1. Prabhat Bheri and Flag hoisting 8 a. m.—9 a. m.
2. Village Safai Work 9 a. m.—11 a. m.
3. Village Meeting 11 a. m.—1 p. m.
4. Our meals 1 p. m.—2 p. m.
5. Rest 2 p. m.—3 p. m.
6. Departure 3 p. m.

The village-officials etc., agreed to supply us with the Safai-implements, like brooms (20), baskets (20), spades (10), Kudals (10), Scythes (20) and such others, as we would need. The local school—a primary Kannada Boys School—offered to join us in the work and some of the villagers also.

We went to the village on 26-1-1950, in the morning almost in time—at least our advance party. Others were 20 minutes late. The villagers as has been their wont—of course not due either to their lack of interest in our proposed work of the Republic day Celebration—were late by an hour to set the programme going. We were not disheartened therefore. We helped them to get the flag-post ready and then we went round the village lanes joining the prabhatbheri. That way our programme having started late, by an hour, we had to delay the meeting till 2-30 p. m. as it would have been too late for a wash, meals and rest, so essential, after the 'safai' work. As for the details of the work, we had divided ourselves into seven groups of six each, with our pupil-leaders in charge of them. We teachers and the village school boys joined these original groups. Most of our pupils were

scouts, N. C. C. Cadets, 27 and 10 respectively and five others. Amongst teachers one was the N. C. C. Officer and two Kandivalites one of whom was our school Scout Master as well. Our elderly First Master was in charge of the supervision and coordinating work along with the village-officials and the village School Head Master, as he knew the place very well, and was elected by the people as the President of the day's deliberations. Every one of the workers was so engrossed in the assigned work, that it was really difficult to make out who was who, but for some glaring marks, of identity on the face, like the moustache or the beard. Thorns pricked us, mud and dust dirtied us, but we all went on. This single-mindedness of purpose of all of us, for the efficient finish of the work, assigned to our groups, in time, kept us in close co-operation. The love of work was apparent in the fine co-operation that our pupil-leaders got. They were also working along with their groups and not simply ordering them about. One of the pupil-leaders really led his group, it can be said to his credit, when he went knee-deep in the mud, surrounding a well and cleaned the place. The work however, in broad details was apportioned and assigned thus:

GROUP

Nos. 1 & 2; to clean the main water supply of the village; two wells.

No. 3; to clean the compounds and surroundings of temples, school, and chawadi.

No. 4; the village main lane North-South.

No. 5; the East-lane and its adjoining interior.

No. 6; the West-lane and its adjoining interior.

No. 7; the Middle-lane and its adjoining interior.

These areas were of approximations rather than precise in directions and allotment as our villages, as yet, are not so well-planned. However, it is quite significant, to note, that the villagers, yet in the cloister so far as such work is concerned, quietly watched us, quite well impressed, by our selfless, sincere and quiet work. One of our pupil-leaders reported, that, as two young boys of this group, in charge of carrying the filth-filled basket to the dung-hill, were slowly struggling with their load, an elderly lady came round and helped them. She admonished her neighbours, to note the work and be more considerate in future. As our time of work was almost up and accidentally a few yards of distance of a gutta remained uncleaned, two of the villagers watching us came up and volunteered to complete it. This definitely shows that our villagers are quite congenially inclined towards such work and that they simply need seeing it done systematically and without considerations of caste or creed. We were a group of all castes and creeds. We worked together and then had our meals together in a group. We had carried them from our houses, each his own of course. We did exchange portions there of. A local gentleman—villager,—a well-to-do one—had given us fresh water for drinking and made a gift of fine jogger to the extent of about one maund. This was the village-reward for the homogeneous purposeful group-performance of heterogeneous filth-fighting group.

In the village meeting, two of our pupils made short speeches on the

significance of the "Republic Day" and the role of boys in the glories to be of Republic India. We teachers, the local leading men and the Primary School Teachers had also their say in the matter of village-safai work and the responsibilities of the citizen in Free India. Our President gave a fine and imposing summing up the whole Day's deliberations. It was indeed unique. An enthusiastic teacher of the local Primary School volunteered to look after the cleanliness of the wells every Saturday, with a batch of his school boys, to start with. A local luminary appealed to the villagers, to shun their apathy and despondency and come into their own now that the work of their uplift was genuinely initiated by the up-born urchins on such an auspicious day in solemn memory of the father of the nation. After the meeting we returned by about 6 p. m.

To sum up, we found, that the pupils and teachers are ready to work, the villagers are prepared to co-operate in the work, learn alertness living. The nation has indeed got home the lesson, that Gandhiji gave it in village reconstruction. Only initiation and initiative on the part of the educated is needed. We of the Sardars' High School, have initiated it in sober and solemn memory of our great teacher—the Father of our Nation on the auspicious 'Republic Day'. We mean to continue it and keep it going, every week-end after our Annual Examinations. We mean extending it to all villages in a radius of five miles. We mean organizing the whole school for the work and if possible seek co-operation of our sister Secondary Schools. God-willing we hope to succeed. So we

CULTURAL RELATIONS *

PANDIT NEHRU

WHETHER we look through the pages of history or study current events, I some times find that people who know each other most, quarrel most. Countries which are next door to each other in Europe or in Asia some-how rub each other

(Continued from preceding page)

commend it to our brother teachers for calm consideration. They should better take to it, seriously and soon. We are to rebuild the village—the backbone of our Republic. Our Republic is to be a sovereign, democratic, secular, integrated national state. And this is well - nigh impossible unless we go to the village as Gandhiji has time and again told us and our present men of the moment have been repeating to us for it is there, engaged in the work described above, we find opportunities to do, the so long, degraded work of a Harijan, sweating labourer and a self-reliant honest farmer, without any hesitation as to caste, creed, religion and social taboo. It is there, we get opportunities to sit in common, to eat in common, to drink in common. Our sincere and quiet farmer loves to see us practise all that we have been preaching pretty long since, from our chairs, in the schools and offices. He surely wants to see this as sincerely and quietly practised by us as he has been bearing it all along. Educationally we get an 'outing' for which our boys and we yearn. Not an 'outing' on a pleasure-seeking picnic as was the extra-curricular blessing in the past, after the western fashion, but an 'outing' on a purposeful schooling sojourn, for a nation-integrating project.

up most and while knowing each other very thoroughly, that knowledge itself does not lead to greater cooperation or friendship. So what is wrong about our method or this procedure? That is not a new thing. Even the long pages of history show that. Has there been something wrong in individual nations or in the approach to this question or something else that has not worked as it should have done? Then again, we talk about cultural relations and immediately the question arises in my mind what exactly is this thing culture about which people talk so much. I remember when I was younger in years reading about German 'kultur' and of the German people of those days trying to spread it by conquest and otherwise, and there was a big war to spread this 'kultur' and to resist it. Every individual seems to have his peculiar idea of culture and so when there is talk about cultural relations while in theory that is very good, actually what happens is that those peculiar ideas come into conflict and instead of leading to friendship they lead to more estrangements. It is a basic question what is culture. And I am certainly not competent to give you a definition of it because I have not found it. At any rate, I do not know.

One can see each nation, each separate civilisation developing its own culture and civilisation having some roots in generations past, hundreds and thousands of years past and being intimately moulded

* Speech delivered by the Prime Minister at the inauguration of the Indian Council for Cultural Relations, at New Delhi.

by that initial conception which started the civilisation going along its long path. One sees that conception affected by other conceptions, action and inter-action between slightly varying conceptions. There is, I suppose, no so called culture in the world which is absolutely pristine and pure and unaffected by any other culture. It simply cannot happen, just as no person can say that he belongs one hundred per cent to a particular racial type, because in the course of hundreds and thousands of years change and mixtures have occurred more or less.

So culture will get a little mixed up—the basic element of a particular national culture possibly remaining dominant and yet its being affected by and affecting other cultures. If that kind of thing goes on peacefully there is no harm in it. But it leads often enough to conflicts. It leads sometimes to a fear on the part of one group of what they consider their culture being rather overwhelmed by an outside or alien influence and then drawing themselves into a shell which isolates them, which prevents their thoughts and their ideas going out. That is an unhealthy situation because in any matter and much more so in what might be called a cultural matter, stagnation is the worst. Culture, if it has any value must have a certain depth, but it must also have a certain dynamic character. After all culture depends on a vast number of factors. If we leave out what might be called, perhaps the basic mould that was given to it in the early stages of a Nation's or a people's growth, it is affected by geography, by climate, by all kinds of events that have happened. The culture of Arabia, is intimately governed by the geography and the deserts of Arabia.

It grew up in that. Obviously the culture of India in the old days was affected greatly as we see it in our literature, by the Himalaya Mountains and the forests and the great rivers and other things in India. It was a natural growth from the soil. The two may mix together and produce a happy combination as they often did in various domains of culture, architecture, music, literature, etc. But where there is an attempt to impose something on the other which does not naturally grow or which does not naturally mould itself, without uprooting itself, then comes conflict. Then unfortunately something also comes which is basically opposed to my mind, to all idea of culture. And that is the isolation of the mind, the deliberate shutting up of the mind to other influences. My own view of India's history is that we can almost measure the growth and the advance of India and the decline of India from the point of view of when India had her mind open to the outside world and when it wanted to close it up. The more it closed it up the more it became static. Life, whether of the individual or of a group or a nation or of a society is essentially a dynamic, changing, growing thing. Whatever stops that dynamic idea of growth injures it and makes it deteriorate.

If I may with all respect say so and without meaning any ill to any person, we have had great religions and they have had an enormous effect on humanity. Yet those very religions in the measure that they made the mind of man static, dogmatic and bigoted have had an evil effect according to my thinking. The things they said may be good, but the effect of saying anything and adding on to it that there you stop and the last word has been said,

makes society static and therefore it stops the growth of culture.

How are you to balance these two essential factors? One is that the human being, individual or race or nation must necessarily have a certain depth and a certain root somewhere. Otherwise if the individual is just superficial, he may be outwardly cultured in that superficial sense, but does not count for much. A race or a group does not count for much unless it has roots in the past, which past after all is the accumulations of generations of experience and some type of wisdom. It is essential that you have that. Otherwise you become just pale copies of something else which has no real meaning to you as an individual or as a group. On the other hand one cannot live in the roots alone. The roots even wither unless they come out in the sun and the free air and then the roots give you the sustenance, and the free air and sun, also giving you all kinds of things and branching out and flowering. And then one might say that you have balance. It is very difficult to balance because some people think a great deal about the flowers and the leaves in the branches, forgetting that they only flourish because there is a stout root behind them. Others think so much of the roots that no flowers or leaves or branches are left, only a thick stem somewhere. So how is one to balance that and which part of it is real culture and which is not?

Does culture mean some inner growth in the man? Of course it must. Does it mean the way he behaves to others? Certainly it must. Does it mean the capacity to understand the other person? I suppose so. Does it mean the capacity to make yourself under-

stood by the other person? I suppose so. It means all that. A person, who cannot understand another's view point, is to that extent limited in mind and culture because nobody, barring may be some very extraordinary human beings, can presume to have the fullest knowledge and wisdom. And the other party or the other group may also have some inkling of knowledge or wisdom or truth and if we shut our minds to that, then we not only deprive ourselves of it, but we cultivate an attitude of mind which I would beg to say is opposed to that of a cultured man, because the cultured mind, having roots in itself, should have its doors and windows open, imbibing other things. It should have the capacity to understand the others view point fully even though it cannot agree with it always. It may sometimes agree, sometimes not. The question of agreement or disagreement only arises when you understand a thing. Otherwise it is a blind negation which is not a cultured approach to any question.

I may use another word, say science. What is the scientific approach to life's problems—one of examining everything, of seeking truth by trial and error, by experiment, never saying that this thing must be so, but trying to understand why it is so and if one is convinced of it, accepting it, and the moment some other proof comes, changing one's notions. to have an open mind, not a mind which is floating about with every gust of wind, nevertheless an open mind trying to imbibe the truth wherever one finds that. If that is culture, how far is it represented in the modern world and in the nations of today? Obviously, if it was represented more than it is, many of our

problems, national and international, would be far easier of solution.

Almost every country in the world thinks that it has some special dispensation from Providence, that it is of the chosen people or race and others may be good or bad or secondary, somewhat inferior human beings.' It is extraordinary how this human feeling persists in all nations without any exception, whether of the East or of the West. The nations of the East are strongly entrenched in their own ideas and convictions and sometimes in their own sense of superiority in regard to certain matters in life, anyhow in the course of the last two or three hundred years they got many knocks on the head and they were humiliated and they were debased, they were exploited. And so, in spite of sometimes thinking that they were rather superior in many ways, they were forced to admit in other ways that they could be knocked about and exploited. To some extent this knocking about process brought a sense of realism. There was a slight attempt to escape from that realism. Oh, yes, it was sad, may be we are not so advanced in the material things of life, in the technical things, in the superficial things; nevertheless, we are superior in the essential things, in the spiritual things, in moral values. I have no doubt that spiritual things and moral values are more important ultimately than other things, but the way one finds escape in the thought that one is spiritually superior simply because one happens to be in the material and physical sense inferior is surprising and does not follow. It is a mere way of escape from really finding out the causes of one's deterioration.

Nationalism, of course, is a curious phenomenon which at a certain stage in a country's history gives life and growth and strength and unity and at the same time it has a tendency to limit one because one thinks of one's country as something rather out of proportion with the rest of the world. The perspective changes and one is continuously thinking of one's own struggles and virtues and failings to the exclusion of other thoughts with the result that the very same thing, that is nationalism, which is the symbol of growth for a people becomes a symbol of stopping that growth of the mind. Sometimes again, nationalism when it becomes successful goes on spreading in an aggressive way and it becomes internationally a danger. So whatever line of thought you follow you arrive at the conclusion that you must find a certain balance between these things. Otherwise something that was good turns into evil. Culture that is essentially good looked at from a wrong point of view becomes essentially not only static but aggressive and something breeding conflict and hatred. How you are to find a balance, I do not know. And perhaps that is the problem of today apart from the political and economic problems of the age, because behind it there seems to be a tremendous conflict in the spirit of man today, some search for something which it cannot find. They go to economic theories and those economic theories have an undoubted importance because it is just folly to talk of culture or even to talk of God, when human beings starve and die. The first thing that one has to do is to provide the normal essentials of life to human beings before you can talk about anything else and there economics comes in, and human beings today are not in a

mood to put up with this suffering and starvation and inequality when they see that the burden is not equally shared. Others profit while they only have to bear the burden.

So inevitably we have to deal with these problems economically and in other ways, but I do think that behind it all there is this tremendous psychological problem and question in the minds of people. It may be that some people think about it consciously and deliberately and others rather unconsciously and dimly, but there is this conflict in the spirit of man. How it will be resolved, I do not know. One thing that troubles me is this that often enough people who understand each other more and more begin to quarrel more and more. Nevertheless, you cannot say from that that we should not try to understand each other because that will be completely limiting oneself and that is something which really cannot be done in the modern context of the world. Therefore, it becomes essential that we must try to understand each other in the right way. The right way is important. The right approach, the friendly approach, is important, because a friendly approach brings a friendly response. I have not a shadow of a doubt that it is fundamental rule of human life that if the approach is good the response is good. If the approach is bad, the response is likely to be bad too. So if we approach our fellow human beings or other countries in the right way, not in any sense of surrendering anything that we consider of essential value to truth or to our own genius, but neverthe-

less in a friendly way with our minds and hearts open and prepared to accept whatever good comes to them then that will lead not only to understanding, but the right type of understanding.

So I shall leave you to your own labours and to determine what is culture and what is wisdom. We grow in learning, in knowledge, in experience, till we have such an enormous accumulation of them that it becomes impossible to know exactly what we know. We are overwhelmed by this and at the same time somehow or other one has a feeling that all those put together do not necessarily represent a growth in wisdom of the human race. I have a feeling that it may be that some people who did not have all the advantages of modern life and modern science were wiser perhaps in the essentials than most of us are. Whether we shall be able in later times to combine all this knowledge and scientific worth and betterment of the human species with true wisdom or not, I do not know. It is a race between various forces. I am reminded of a famous Greek poet, the saying of a very wise man :

"What else is Wisdom? What of man's endeavour,
Or God's high grace, so lovely and so great?
To stand from fear set free, to breathe and wait,
To hold a hand uplifted over Hate,
And shall not Loveliness be loved for ever?"

THE ROLE OF MOTHER-TONGUE

SHACHI MATHUR

A HUMAN-BEING is in constant touch with the environment in which he is born. Along with heredity, environment also influences the character, intelligence and personality of the individual. In other words these two are the most potent factors in making a man what he is.

From his very birth a child has needs. Every moment of his life is spent in satisfying some sort of need, and this motivates him to certain specific actions. A new-born child finds himself hungry and starts crying. As he grows up, he invents other methods of expressing himself. In early civilization, human-beings used gestures in order to express themselves. In course of time this gesture-language proved failure, because they could not express themselves in gesture easily. Again gesture language has its own limitations. Firstly it is extremely difficult to express everything by gestures. Secondly it cannot be wide-spread. Two or more persons have to be within a certain range of vision in order to 'talk' by gestures. To overcome these difficulties language was developed gradually and now we find language, not only a means of communication, but a great help in storing literature, art and philosophy of our times.

Language is an 'economical device to conserve energy'. If a child wants something, he can easily ask for it by word of mouth or by written word, but has to waste energy if he pulls or snatches that thing out of somebody's hand.

Along with other social factors, which influence the child, language

is of equal importance. The young child readily picks up the language spoken in his environment. It becomes essential for the child to learn that language in order to live and move in that particular social group, to understand others and to make himself understood by others.

The young child associates the sound with an experience. The word 'orange' which is presented to the child, accompanied by the sound 'orange', becomes a total experience to the child. He learns the pronunciation of the word, and makes use of his knowledge subsequently, that is he uses language as a tool of self-expression.

We have seen the great importance of language in the life of an individual. Hence it becomes essential to teach a certain language properly, systematically and methodically. A child should be able to read and write correctly. Not only this, he must appreciate as well as create it. The sound knowledge of the language helps him in future to enjoy the thoughts and the poetry of that particular language.

Hence language plays a very important role in any system of education. The language taught should be one in which the child may give expression to his feelings most accurately and precisely, for, the thoughts and language are interwoven and inter-dependent. The language should give impetus to our original thinking and an insight into our national heritage, so as to lead us to the right path, where from we can equip ourselves for the service of our country.

This purpose cannot be served with a foreign language. We have seen that English has not been able to serve its true purpose. Our educational system has failed to meet the pressing needs of our national life. Though we feel elated and proud in writing and speaking in English but frankly speaking, majority of our learned people have not been able to cultivate the habit of correct pronunciation. Our accent generally falls on the wrong syllabi. English has not been able to be digested and understood by the Indians. The reason being that English is entirely a foreign language—foreign in body and soul. Its alphabets, grammar, ideas, thoughts and subject-matter are all alien to us. A child has to put himself to a great task in learning English and is limited only to reading English with ease and pleasure. Moreover majority of Indians do not go further for higher education; thus being unable to get the benefit of the rich English Literature. Thus we can very easily gauge the difficulty of learning a foreign language so as to serve the true purpose of education.

This being the case, the child's mother-tongue should be given great importance. There is nothing surprising or extra-ordinary, "for one language only holds the key to our emotions, one language only conveys to us, surely and instinctively the subtler overtones of suggestions, which its words possess. That is the language that we use at our mother's knees, the language of our first prayer and our first spontaneous outbursts of joy or grief. To make any other the vehicle of education is not merely to add immeasurably to the pupil's labours, it is to lame his mind in its freedom of movement—observes Mr. H. N. Brailsford. Dr. Annie Besant obser-

ves, "The want of education through the mother-tongue has made India admittedly the most ignorant country in the civilised world. There is a stratum of highly educated people, and huge masses of uneducated. We have rushed into a blind alley and we are going we know not where."

Our education based on English mean the method and the processes of it—make us despise our own culture and our own civilization. It breeds in us habits and manners which cannot be satisfied without resort to European culture, European civilizations and to the use of European goods. It has destroyed our Indianism, our social-consciousness and our national-individuality.

In our own mother-tongue we find our own ideas, thoughts and problems; we find our conditions depicted in our literature. It is said that literature is the mirror of its time. In order to be at home with one's own culture and civilization, it is necessary that one should know his or her mother-tongue, properly, accurately and precisely. Education does not serve its true purpose, if it does not give us perfect knowledge of our own culture, civilization, religion and morals—if education is not able to develop the child's creative abilities.

This gives us the important role the mother-tongue plays in the life of an individual or a child. Hence the proper teaching of mother-tongue should be the foundation of all education. Without the capacity to speak, read and write effectively and correctly, no one can develop thinking power or clarity of ideas. Mother-tongue is a means of introducing the child to the rich heritage of his people's ideas, emotions and aspirations. This can be

made an effective means of social education along with a cultivation of right moral and ethical values. A child's mother-tongue is a natural way of expression and can appreciate in it far better than in any other language. Thus it helps awakening his aesthetical sense: thus the study of literature becomes a source of joy and creative appreciation.

If we want to achieve this aim we should see that a child gets well coaching in his mother-tongue so as to develop his capacity to converse freely and naturally, coherently and relevantly. We ought to see that he is able to read, silently or aloud, intelligently, clearly and can use lists of contents, dictionaries, reference books easily—he is able to write correctly and legibly.

Thus we find that the development of a child's abilities—creative, intellectual and emotional all depend on his mother-tongue. This language is the only language we can call our own. We feel proud of it. It awakens our native-pride, native-self-confidence and native-self-respect. It is a store of our national heritage. "A child's mother-tongue is the soil where the roots of his culture lie embedded". Let each individual child enjoy the most elevated thoughts, the rich literature and the most exalted poetry of his mother-tongue.

This is the importance of having sound knowledge of the mother-tongue, as far as mother-tongue is concerned. But mother-tongue is not limited to only this, mother-tongue also helps to a great extent in the learning of another language. A sound knowledge of Hindi helps in the learning of other Indian languages. There is a close co-ordination between the teaching of

the mother-tongue and of any other language; as Ryburn remarks that the question of the place of vernacular in the teaching of English, is not that of sub-ordination but a question of cooperation and co-ordination. It is proved that the other thing being equal, strength in the vernacular will mean strength in English. Improvement in the standard of work in the vernacular has shown corresponding improvement in that of English.

A previous knowledge of grammar of the child's own mother-tongue helps him on to initiate the learning of the grammar of another language say English. It opens the door of the student's consciousness of the subject, thus making it possible for a foreign language grammar to enter without much obstacle. If a child knows perfectly well the nouns, adjectives etc. in his own vernacular, the mere word indicating these parts of speech in the other language at once makes him realise what he is going to learn. Of course there are differences in two languages, but this difficulty can be overcome by the teacher.

Mother-tongue can be utilized in teaching translation and the use of idioms and other usages of the other languages, i.e. we can utilize the known to the unknown. Translation from and its vernacular trains the ability of expression. It teaches the use of an exact equivalent in both the languages.

We have seen that an individual can express himself better in his own mother-tongue than in any other language. While learning any other language, if he can express himself in his own language, it will be easier for him to express it in the other language.

There are certain words in English or in any other language which if explained in the child's vernacular, will be learnt easily. Same is the case with certain phrases, or explanations.

Not only this, the habits of reading, writing and speaking, formed during the course of the mother-tongue will prove a great help in speaking, reading or writing other languages also. A student who can write beautiful essays in Hindi, naturally cultivates the habit of forming ideas and expressing them. These qualities can help him on in writing an essay in English as well.

From the above discussion we conclude that the mother-tongue is the basis on which the future development of the child depends. We must not ignore such an essential aspect of education of a child. Therefore, so far neglected and looked-down upon Indian languages, should be improved upon, and given the honourable place of the medium of instruction for the students whose respective mother-tongues they are. It is the birth-right of every Indian child to be educated through his own mother-tongue, if he is to be educated for a free nation and for the service of the country, and educated in the true sense of the term.

Rural Reconstruction Study Hikes

R. SRINIVASA IYENGAR

ABOUT 17 years ago, while working out the scheme of "Scouting for-All" in my High School, I announced to the Sixth Form pupils that they would be eligible for the Headmaster's good conduct and character certificate, if only they completed within a month after the close of the S. S. L. C. Public examination, the rural reconstruction study hike. To my wonder, all the pupils of the S. S. L. C. class, for two consecutive years, submitted themselves cheerfully to this novel test, only one pupil was not permitted by his parents to undergo the risk. They were to meet in groups of not less than two and not exceeding four, at 2 p. m. in the school, to receive the instructions regarding the journey, completely clad in scout uniform with haversacks containing provisions and utensils for cooking for two meals and two lunches, return by 6 p. m. the next day to

the school, and submit by the next day's forenoon the report of the journey in the required form and the answers to the questionnaire given them.

A hike means a long trip on feet. But it is used with reference to any and all trips into the open by patrols or troops, though little or no walking may be done. The purpose of the hike is to make the boy self-reliant, observant and efficient in the open, and by the close contact with other boys to rub off his rough angularities and edges. Hikes may be classified as adventure, good-turn, tracking, travel, exploration, historical, nature-study, scout-law, Know your own Government, and so on. Hikes are planned with a definite objective; and they should provide adventure, experience, excitement, exertion, and something of surprise. No objective could be more beneficial in our

country to the individual pupil than hikes which will take him to the country side and enable him to catch glimpse of rural conditions. This is the best training that we could impart to our lads entering adolescence in developing manliness and robust attitude towards life and the country's fundamental problems. The hikers who are pioneers in adventure in their teens can never be failures in life. The example set by my school pupils proved to be an incentive to the rover scouts of the Government Arts College, Coimbatore, a number of whom won the rambler's badge by practising the rural reconstruction study hikes. The nature of the hike was left to the option of the hikers; tramps should cover 15 miles, and cyclists, 30 miles.

For the benefit of those who may organise such hikes, I shall summarise the directions given to the hikers.

EQUIPMENT NEEDED;—Full uniform (including staff, shoes or boots may serve the purpose), ground-sheet, muffler, blankets (if the weather is cold), change of clothing, towels, toilet-gear (soap, comb, caste mark requisites), plate, tumbler, cooking utensils, provisions for two lunches and two meals, penknife, axe, notebook, pencil, a small camera (if available), plaster of paris for taking plaster-casts, stout chord, map of the route, compass, watch, carbon-paper.

The kit should be light and at the same time serviceable. It should be the minimum needed and at the same time should contain all the things required for bare comforts.

Equip yourself and the cycle with all the accessories (A cycle lamp, a pump, mach-box, a toolbag with solution and rubber pieces).

TIPS:—1. Look out for and sketch prominent buildings, chimneys, factories, temples, etc.

2. Look out for natural scenery, mountains, rivers, and sketch.

3. When crossing rivers or passing along rivers, note any landmarks on the banks, find approximate breadth of the river, speed of current, span of bridge, fordable or otherwise.

4. Note camping sites if suitable for our troop camping (plentiful water-supply, open space for games, soil not clayey, provisions available, not too near villages).

5. Look out for birds and animals and take plaster-casts of footprints.

6. Take carbon impressions of leaves collected.

JOURNEY - REPORT:—The report should be given as follows:—

1. Leave $\frac{1}{2}$ " space for noting Time and Distance travelled.

2. Note the log or description.

3. Sketches of buildings, and direction of wind or sun, sketch of cross-country roads, thumb-nail sketches of men, birds, etc.

CAUTION:—Go easy, make the journey pleasant and prolonged stroll; one hour's walk etc. $\frac{1}{2}$ hour's rest is a good principle. Travel in cool hours and rest in the shade when hot, if necessary.

Do not miss any opportunity of doing good-turns, on the Hike.

LETTER OF INSTRUCTIONS

There must be element of surprise and romance in hiking. The letter of instructions to the hiker at the starting-place is given in the following form:—

From the Chief of the Smiling Tribe, Peelamedu.

Dear Sri Narayanan,

You are doubtless aware that the village of Thondamuthur was for countless generations in the possession of our ancestors and that during the Lifetime of our great grandfather of revered memory the same had fallen into the possession of the present inhabitants. We have now decided to capture and occupy the said village shortly. You will please understand that the lying about on the way between our own possession and here is very hostile and that therefore you should exercise the greatest caution in moving among the people. You should have no dealings with the people on the way, nor receive any kind of help (even drinking water, in your present mission of reconnoitering the country lying about. We trust you will loyally carry out our instructions given below and submit to us a faithful report by 6 p. m. tomorrow, so that we may march on our expedition to capture the same. You will also understand that though the country is hostile to us, if you find any living beings in any difficulty or trouble, it is our desire that you should render good turns, wherever possible.

INSTRUCTIONS

1. Take the shortest cut to Papanaiickenpalayam along the Phone-line route; out across the field towards the North-West direction up to the Power-House, then to the Agricultural College; from the College cut across to Vedapatti. Take the left bank of the Channel up to the village of Thendammuthur.

2. In addition to the instructions enclosed herewith for studying the country on the way, report on the following as regards the village Thendammuthur.

A. Is the village subject to any peculiar disease or epidemic? Which is the nearest dispensary? State what

medical aid is locally available. Is good water-supply available throughout the year?

B. Does the village possess a sanitary appearance? What are used as latrines?

C. Is there a cooperative society in the village? What are the chief occupations or industries in the village? Is khaddar popular? What do the villagers do during the non-cultivation season?

D. Is there a school for boys and girls in the village? What is the strength of the school? Is there a night school, reading-room or library?

E. Is there a Village Panchayat? Major or Minor?

F. Do the villagers take interest in the village temple? How do the villagers spend their leisure hours? Are there any drinkshops? (The questions were set in the pre-Prohibition days). Is any picketing done?

G. Mention the names of the leading gentlemen of the village.

H. What is your general impression of the Village?

We wish you all success in your hiking expedition.

Yours Smilingly,

Chief of the Smiling Tribe.

The hiker is expected to report himself to certain persons at the destination and obtain closed letters from them regarding the site selected for camping in the night, whether they cooked their own food and well, with their own vessels, slept in the open air, and their general conducted behaviour. It might appear that tremendous amount of lore and craft should be learnt and practised before a hike could be ventured upon by anyone. True hiking is the culmination-point of all scout-training and scout-practice. It is not beyond the capacity of an average boy of fifteen. It is a corrective

NOTICE

The August Number of the Magazine will be published on the Independence Day—15th August. Contributors are requested to send in their articles before 1st of August, '50, to :—

The Editor,

'EDUCATIONAL INDIA,'
MASULIPATAM.



EDUCATIONAL INDIA

MASULIPATAM, July, 1950

Admissions into Colleges

A BATTLE royal has been going on for several years in the state of Madras in regard to admission of students into colleges. On one side is the government of the state and on the other are young men and women of one particular community—the Brahmin community, who are affected by the policy of the government. The policy was started by the Justice party which was an avowedly anti-Brahmin party and the wonder is that it is being continued with added strength and vigour by the Congress ministry which claims to be national and demo-

for bookish knowledge and day-dreaming, a preparation for the right and proper use of leisure, but it also provides many unparalleled opportunities for studying and serving the countryside. Hiking should be an essential and necessary feature of citizenship-training.

cratic in its outlook. All along the University of Madras—the oldest of the Universities in Madras and a university which has earned a reputation for maintaining high and proper standards in academic matters has been taking a neutral stand in the matter. But its Syndicate has now come forward as a staunch supporter of governmental policy. The situation has considerably deteriorated and there is no indication whatever that it will improve.

THE question is a simple one. There is an increasing demand in the state for higher education both general and professional. The number of young men and women who are anxious to secure university degrees in arts and sciences and who want to pursue advanced courses in Engineering, Medicine, Technology, Law, Agriculture, Veterinary science and other kindred subjects is on the increase. But there has not been a corresponding increase in the number of seats available for admitting all applicants for higher education. It is true that in recent years many new colleges have come into existence, colleges of a general as well as of a professional character. All the same the supply is not adequate to the demand.

NATURALLY selection on the basis of some well-recognised principle has to be made from among the applicants. The battle is round this principle. It is the contention of government that in determining who

should be admitted into an institution and who should not be admitted the criterion should be the community and the caste to which the applicant belongs. It is the contention of the critics that the criterion should be the merit possessed by the applicants—merit as judged by the system of examination in vogue and that preference should be given to those applicants who are better fitted to be benefited by the instruction and training given in colleges.

GOVERNMENT has been defending its policy on two grounds. One is that advantages of higher education should be equitably distributed among all communities and castes and the other is that the marks obtained in examinations are no real test of a candidate's fitness for admission. No elaborate argument is required to show how unsound and weak these grounds are. It is not communities that receive education and training. It is only individual human beings that do it. It is individual persons that become doctors or engineers or lawyers or teachers. It is also recognised that all individuals are not fitted to take every one of these professions. There is always the need for some kind of selection. Natural talents and abilities, the tasks of the individuals concerned, and their previous training are the important factors to be considered in judging about their fitness. Community and caste are irrelevant. They

tell us nothing about the fitness or otherwise. Apart from this it is neither wise nor practical to devise a system of higher education under which the number of doctors, engineers etc. will be distributed among the different communities and castes exactly in proportion to their numerical strength. It is impossible to define what a community is. The number of communities and castes in the country is so large that any attempt to fix a communal ratio in regard to admissions is bound to be arbitrary. The non-brahmin Hindus are not a single homogeneous community. There are Reddies, Kammas, Telagas, Mudaliars, Pillais etc., among them. It will be necessary to take these differences into consideration in making admissions. As it is, what is actually happening is that the more influential among these communities are getting undue advantage and the really backward castes continue to be backward. The policy of government is aimed at refusing admission to members of the brahmin community and not at giving equal advantage to all. It is a communalistic policy and suffers from all the evils of communalism.

ONE should not forget in this connection that young men want higher education because it enables them to get a higher income later on and have a higher standard of life. But the gate-way to higher income is not merely higher education. Agriculture, business, industry,

etc. enable people to get such incomes. When it comes to a question of rationing the opportunities for getting higher incomes, it will be just and equitable if all such opportunities are rationed on the basis of community and caste. No one will have a grievance if it is laid down by government that ownership of land, of business and trade etc. is to be distributed on a communal basis. But government is not prepared to do this. It is this that constitutes the basis of the injustice involved in the policy of government.

IT has recently been argued by the Madras Education Minister that marks obtained in examinations are not a criteria of merit and that various other factors—physical, intellectual and emotional should be taken into consideration in assessing "Merit" for admissions. This is an admirable proposition. What has therefore to be done is to devise a really scientific system of testing the merit of candidates. To fall back on communal, caste and regional considerations is no substitute for such a system. Until a better system is devised it is only reasonable that examination marks should guide those who are in charge of admissions.

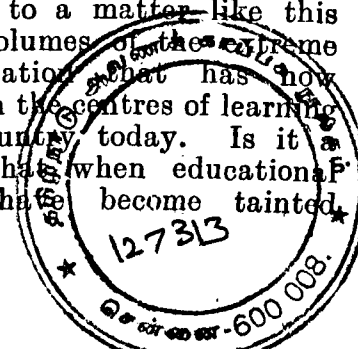
IT is not our purpose here to go into all the implications of communalism. The Congress Party fought against it for a generation. It is familiar with all the evils arising out of it. Of course the party is now in

power and those who are in power have the opportunity of harming the interest of those who are subject to them. It is this opportunity that is now being availed of by the Government of Madras State. It is practical and not academic considerations to which they are attaching weight.

Combating Evils in Examinations

IT is reported that the Syndicate of the Andhra University has worked out a novel system whereby the names of examiners and the examination numbers of students will be kept confidential until the results are officially announced. Under this system the University authorities will arrange for all the answer papers of candidates to be sent direct to the university office, where they will assign them fresh numbers and send them to examiners for valuation. The name of examiners will thus be kept confidential from the students whose numbers will also be unknown to the examiners. It is said that this system is devised to prevent students from approaching examiners for marks.

THAT the Syndicate of a university should be devoting its attention to a matter like this speaks volumes of the extreme demoralisation that has now overtaken the centres of learning in our country today. Is it a wonder that when education centres have become tainted



with corruption the whole national life has become corrupt and tainted?

THE system of course that has been devised by the Andhra Syndicate is not so novel as it is reported to be. It is already in use in some other places.

A PART from this it is to be considered whether it will achieve the purpose aimed at. It cannot and will not achieve the purpose. The disease for which it is considered to be a remedy requires a quite different and radical kind of treatment.

EVEN today the names of examiners and the examination numbers of students have to be kept confidential. It is also a crime for any student to approach the examiners for marks and it is the duty of examiners to report the names of such students to the university authorities for penal action being taken against them. But the scandal is there. This must be due to two causes. There are in the university offices among their employees persons who reveal to students the names of examiners even though it is improper for them to do so. As long as there are such employees no new system will be of any use. Even thousands of rupees have to be spent now by the Andhra University in employing the additional staff required for the purpose of receiving the answer papers from different centres and assigning them fresh

numbers. What guarantee is there that the members of this staff will not go on obliging the students in the same manner as they have been doing in the past. Besides this, there are examiners who do not report to the university the names of candidates approaching them for marks. How is the new system going to bring pressure on such examiners? Students will know the fresh numbers assigned to them and they will continue on the basis of this knowledge to approach the examiners. The moral weakness of examiners will continue to prevent them from reporting the names of the students to university authorities.

THE disease is a moral one and it cannot be cured by rules like these. There is a minimum standard of integrity which every student, parent, teacher, examiner and employee should possess and the number of persons falling below this minimum should not be large. But this is not the case to-day. Traditional morality has lost its force. Religion has ceased to have any hold over individuals. Lawlessness—a tendency to act in opposition—has become common. It is these that are responsible for the scandals associated with examinations. And the novel system delivered by the Andhra University is incapable of putting an end to these scandals. The expenditure may give employment to a few more clerks but it will not purify the exami-

nation. The abolition of all examinations and the adoption of some other methods of testing and measuring the attainments of students are the only remedies that will prove effective. But if examinations are abolished the Syndicate will lose one of the instruments for distributing its patronage.

Religious Instruction

THE Law Committee of the Bombay Municipal Corporation has come to the conclusion that religious instruction should not be imparted in Municipal schools as such instruction "is not considered to be giving primary education under the relevant sections of the Municipal Act." It appears that the question came up for examination on protests received from Shia institutions that religious training imparted in Municipal Urdu Schools was purely of the Sunni sect. There was also a suggestion that if expenditure is incurred on teaching religion in Urdu Schools similar expenditure should be incurred on teaching "Bhagavad Gita" in Hindu Schools. It was controversies like these that made the Law Committee conclude that no expenditure should be incurred on religious instruction.

THIS is also in conformity with the principles laid down by the new constitution of India which says that "no religious instruction shall be provided in any educational institution

wholly maintained out of state funds and that "No person may be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

THE public however will have to consider whether education can be regarded as complete if religious instruction and training do not form part of it. The only right answer is that it cannot be so regarded. It is only through religion that the heart and the emotions can be disciplined and such a discipline is essential if the whole man is to be educated. There is no room for differences of opinion on this. The only question is how and where provision should be made for this purpose.

ONE answer is that the home is the proper place for it. But this is not an adequate answer. For there are very few homes where the children can get an enlightened view of even the traditional religion. A better alternative is that religious organisations like Ramakrishna Mission should undertake this work. A democratic state expects voluntary organisations to shape the lives of citizens in nonpolitical fields. It is against the totalitarian principle of government itself regulating every aspect of their lives. This is also the principle to which we have been accustomed in our country for ages. Reli-

THROUGH different STATES

DELHI

EDUCATION IN EAST AFRICA

The setting up of a Gandhi Memorial College in East Africa is recommended in a report on Indian Education in East Africa submitted by Prof. Humayun Kabir, Joint Educational Adviser to the Government of India.

EDUCATIONAL STATISTICS COURSE

The short-term refresher course in Educational Statistics has been organised by the Ministry of Education, Government of India. The object of the course, which is the first of its kind, is to improve the quality of statistical returns received by the Government of India from the States. It is intended for the Statistical staff working in State

(Continued from preceding page)

gious teaching was always in the hands of persons who had very little to do with the government of the day.

EDUCATIONAL institutions can indirectly help in the imparting of religious instruction. They can do this by teaching the lives of great religious leaders and saints as part of literature and making the pupils study some selections of a universalistic character from the scriptures of the world. These suggestions have been made by the Radhakrishnan University Commission and they deserve to be given effect to.

Education Departments, teachers, and students of teachers training institutions, nominated by the State Governments.

Inaugurating the course Prof. Humayun Kabir, Joint Educational Adviser to the Government of India, emphasised the need for detailed and exact statistics in planning the various aspects of national life, particularly in education where there was so much to do.

Along with the statistical work, talks have been arranged on educational topics like UNESCO, social and basic education, the educational system in U. K., U. S. A., and U. S. S. R., mental testing, objective tests, etc., by specialists, including officers from foreign embassies in New Delhi.

FACILITIES FOR INDIAN STUDENTS IN U. S.

As already announced, the United States Educational Foundation has been established in India, New Delhi, to finance certain educational exchange programmes under the Fulbright Agreement. The Government of the United States of America will make available necessary funds in Indian currency to finance various schemes. The amount set aside will be utilised partly for providing free transportation to selected Indian nationals who wish to attend United States educational institutions of higher learning in the United States, Hawaii, Alaska (including the Aleutian Islands), Puerto Rico and Virgin Islands.

Indian nationals wishing to qualify for travel grants under the Fulbright Agreement should apply direct to the Executive Secretary, the United States Educational Foundation, American Embassy, Queensway, New Delhi. The applications should be made in the prescribed form available from office.

MADRAS

AID TO BACKWARD CLASSES

The lump sum provision of Rs. 5 lakhs made in the Budget Estimate for 1950-51, for carrying out ameliorative measures for backward classes in the State would be utilised for the grant of scholarships to pupils studying in Arts and Professional Colleges, for supply of books and slates, for payment of Government and University examination fees and lump sum boarding grants.

A Government Order, detailing the distribution of Rs. 5 lakhs, states that Rs. 3,84,455 has been set apart for renewal of scholarships granted during 1949-50, Rs. 15,000 for the supply of books and slates, Rs. 60,000 for the grant of fresh scholarships in Arts and Professional colleges, Rs. 10,000 for giving fresh scholarships in secondary schools, Rs. 4,000 for fresh scholarships in other professional courses, Rs. 1,000 for fresh scholarships in industrial courses, Rs. 1,500 for fresh scholarships in Madras Seva Sadan, Rs. 7,000 for payment of Government and University examinations fees, Rs. 4,000 for payment of non-recurring grants for the purchase of books and clothing, Rs. 11,000 lumpsum boarding grants and Rs. 2,045 as discretionary grants.

The Order further states that the Government have also directed that mid-day meals need not be supplied to the pupils of the backward classes studying in elementary schools, for the present.

GOVT. OF INDIA'S GRANT TO ANDHRA UNIVERSITY

The Government of India have sanctioned a non-recurring grant of Rs. 3 lakhs to the Andhra University for instituting a course in Geophysics of the M.Sc. standard and for conducting research in the subject and another non-recurring grant of Rs. 2 lakhs for implementing the expansion plans relating to the departments of Chemistry, Physics and Geology.

The Andhra University has already received a non-recurring grant of Rs. 42,400 from the Madras Government for conducting the M.Sc. course in Meteorology and Geophysics. The grants given by the State Government are block grants and will be disbursed to the University without reference to the actual expenditure incurred by the University during the current year.

DEPARTMENTAL LANGUAGE TEST IN HINDUSTANI

The Government have passed orders permitting candidates for the departmental language test in Hindustani the choice of writing either in the Nagari script or in Persian script. At present candidates are allowed to write only in the Urdu script.

GOVT.'S ADULT EDUCATION SCHEME

A comprehensive scheme of Adult Education in Madras State is now under the consideration of the Government. The Government of India it is learnt, have granted Rs. 6.86 lakhs towards the scheme on condition that the State Government agrees to spend an equal amount on the scheme within a period of three years of its inauguration.

CLOSURE OF UNECONOMIC SCHOOLS

The Madras Government have passed orders, approving the Director of Public Instruction's proposal to grant time till the next school year, before ordering the closure of uneconomic secondary schools under local bodies and private managements, so that steps might be taken to improve the strength of pupils during the coming year.

Before recommending the closure of a school or form the Director will take into consideration its distance from the nearest school.

HUMANITIES GROUPS IN COLLEGES

The Syndicate of the Madras University decided to permit Principals of Colleges to admit a few more students in Humanities groups of the Intermediate and the Degree courses.

BOMBAY

SECONDARY SCHOOL
EDUCATION

The reorganisation of the existing Secondary School Certificate Examination Board on a regional basis, the appointment of regional committees, for the four regions of Gujarat, Bombay, Maharashtra and Karnatak to assist the Board, the enhancement of the powers of the Board so that it could have a say in the control of policy regarding secondary education and a reduction in the powers of the chairman of the Board, confining these to the powers specified in Section 17 of the Bombay Secondary School Certificate Examination Act, 1948, are the main recommendations of the 1949 Secondary School Certificate Examination Enquiry Committee.

The committee was appointed by the Government in July last to enquire into the conduct of the 1949 Secondary School Certificate Examination and the defects attending it and to make recommendations for future guidance. Mr. N. M. Shah, Principal of the M. T. B. College, Surat, was the Chairman of the Committee. The Committee examined 43 witnesses including some members of the Board, conductors of the examination, chief moderators, paper setters, officials and non-officials, and considered over 700 replies to the questionnaire issued by it.

Remarking that the present Secondary School Certificate Examination Act, constituting an examining body without giving it the necessary opportunity for even expressing an opinion on matters of policy regarding secondary education, is not a satisfactory measure, the Committee strongly recommends that before embarking on the revision of the Act, this question should be very carefully considered. The policy regarding secondary education, it adds, must also be controlled by the Board, leaving its detailed implementation to the Department of Education. To facilitate this it would be desirable to have a senior officer like the Director of Public

Instruction as Chairman of the Board. The Committee wants the powers of the Board to be so enlarged as to include in its purview the work of the present Board of Secondary Education.

EXAMINATION BOARD

The present Secondary School Certificate Examination Board, the Committee opines, is unwieldy in size and is liable to be described as predominantly a nominated body. It recommends that the members of the Board should as far as possible, be elected.

Dealing with the constitution of the Board, the Committee says that it should consist of 29 members as against the existing 35 members with a Chairman to be nominated by the Government. The members should include one representative each of cultural subjects, agricultural subjects, and technical subjects, a representative of commercial subjects, one member representing the secondary education of girls, all the five to be nominated by Government; three persons to be elected by the Academic Councils of the Universities in each region (making a total of 12 University representatives); one representative of head masters of recognised high schools in each region to be elected from among themselves (making a total representation of four for the four regions); one representative of secondary school teachers who are not headmasters also to be elected from among themselves (making a total representation of four); and one representative of head mistresses and secondary teachers of recognised girls high schools in each region (making a total representation of four).

ADMISSION TO UNIVERSITIES

The Committee unanimously holds the view that admissions to universities must be governed entirely by standards set by the universities. The Committee is not against the universities holding an entrance or Matriculation examination as such. Taking the various factors concerned into account, however, the Committee opines that it may not be desirable at the present stage to permit

all students indiscriminately to appear for the university entrance examination.

The Committee believes that secondary education must be complete in itself, every student completing secondary education should be given a certificate and the right to judge and certify the completion of secondary education should vest in a separate body like the Secondary School Certificate Examination Board.

WEST BENGAL

"DISPERSAL" OF COLLEGES

The Central Ministry of Rehabilitation announced financial assistance of Rs. 6,700,000 to the West Bengal Government for expenditure on the Education of displaced persons during 1950-51.

Of this, Rs. 50 lakhs have been given as a loan to enable the West Bengal Government to execute their scheme of dispersing colleges from Calcutta to other parts of the State. The scheme has been necessitated by the extreme congestion prevailing in Calcutta. Another important reason for drawing up this scheme is that facilities for education should be made available in parts of West Bengal outside Calcutta where displaced persons from East Pakistan are being resettled.

The balance of Rs. 17 lakhs is being given to the West Bengal Government as a grant. Out of this nearly Rs. 13.6 lakhs will be spent on the Government's scheme for the primary junior basic education of displaced students. The remainder of 3.4 lakhs will be utilised for capital expenditure on secondary schools.

U. P.

SOIL LABORATORIES SET
UP IN U. P.

Four regional soil laboratories have been set up at Aligarh, Benares, Bareilly and Jhansi in Uttar Pradesh in addition to the Central Soil Laboratory at Kanpur.

The new laboratories have been established under the soil survey

scheme of the State Government for conducting investigations on major soil problems in five principal soil climatic regions. They would provide a reliable assessment of the type and quality of the soil resources of U. P. and enable its best utilisation.

SCHEME FOR NURSERY
SCHOOLS IN U. P.

A scheme for the establishment of about 100 nursery and Montessori schools all over the State, particularly in the rural areas, has been submitted to the Government of Uttar Pradesh by the Secretary of the Kanpur Children's Association.

According to the scheme these schools should be equipped with the latest apparatus, clay models, pictures and child literature.

It has also been suggested that the U. P. Government should, if possible, requisition the services of American experts on child psychology in order to train a batch of instructors here.

LUCKNOW SCHOOL BOYS'
ANSWERS IN GENERAL
KNOWLEDGE TEST

More than seventy-five per cent of boys in primary and some in higher secondary schools in the Lucknow and Faizabad region, asked by the Deputy Director of Education of Uttar Pradesh, Dr. B. S. Haikerwal, whether Mahatma Gandhi was alive, in a general knowledge test, promptly replied, "Mahatma Gandhi is alive and he lives in Delhi."

One boy replied to another question, "rather hesitatingly" Mahatma Gandhi used to keep his watch in his pocket."

Deploing the "colossal ignorance even about Mahatma Gandhi among the boys, Dr. Haikerwal, in a directive to all educational institutions in this region, has asked the teachers to narrate to them the lives of the great men of India and show them pictures which should find a prominent place in every institution.

PUBLIC OPINION

MR. A. KRISHNASWAMI AIYAR ON HINDI AS NATIONAL LANGUAGE

The need for developing Hindi as the common language of the masses for the whole of India in order that democracy might function successfully, was stressed by Mr. Alladi Krishnaswami Aiyar, presiding over the third anniversary of the Hindustani Prachar Firka Samiti, Mylapore. He observed that no country in the world which has won freedom had to face the innumerable problems with which India was confronted at the present day. Not the least of these problems was that of effecting a co-ordinated policy on the language issue. Any policy, he said which was directed towards minimising the importance of regional languages was not likely to find favour with any intelligent section of the community, because a person had necessarily to think and speak in his mother-tongue. A child must imbibe its ideas in the mother-tongue and necessarily a knowledge of the mother-tongue had to be fostered up to a particular stage.

Proceeding, Mr. Alladi Krishnaswami Aiyar said that in the Indian Union the component members were geographical units with different languages. The future representative of the people in Parliament could not be a person who had merely a knowledge of English. He must be in a position to speak the language of the masses. That language could not be any other than Hindi and the Constituent Assembly subscribed to the view that Hindi should be the national language of India. At the same time, it was felt that Hindi must be a growing language and a provision was made to the effect that steps must be taken to enrich the language in various ways. Steps would have to be taken by the Government and the people to

see that this language grew in every direction and that it drew upon other languages, especially Sanskrit, the root of Indian culture.

AFRICAN SCHOLAR'S IMPRESSIONS ON BASIC EDUCATION

Mr. Godwyn Lewanika, prominent African scholar and President of the African Congress of Northern Rhodesia, on completion of his two-month study tour of India, left for London. Mr. Lewanika, a brother of the King of Barotseland in North Rhodesia paid a tribute to Mahatma Gandhi as the father of the Indian Nation and founder of the Basic Education system combining knowledge with self-reliance. Such useful trades included in the educational curriculum would be ideal for Northern Rhodesia, he emphasised.

Describing how during his two-month stay in India he had opportunities of meeting people from all walks of life and how he had studied the working of the various cultural and educational institutions, Mr. Lewanika said he was carrying with him very deep impressions of the useful work being done in children's schools, women's homes and village industrial centres. This kind of basic education, he added, would be most suitable to Africans in order to become educated and self-supporting.

Many North Rhodesian Africans, Mr. Lewanika continued, were willing to come to India if more scholarships could spontaneously be awarded to them. His countrymen were still poor and backward without sufficient funds to pay for their passages to other countries. His people would be glad to receive Indian students desiring to study their culture, he added.

FOREIGN CURRENTS

Home Nursing in American Secondary Schools

MARGARET C. HILBERT, R. N.

Mary rushed into the home nursing classroom in her secondary school, put her books on her chair, and ran to the teacher's desk. "Miss Brown," she said, "I did all the things that you taught us. My mother has been sick and I took care of her."

Miss Brown, teacher of a class in home nursing, a course offered in many secondary schools in the United States, said, "Tell me about it, or better yet tell the whole class what you did."

There was enough motivation in Mary's brief story to carry the class into a successful term's work. She had been able to change the lower sheet of the bed without making her mother get up. She had remembered to keep the room warm. She had helped her mother to bathe, had taken her temperature, pulse and respiration, and had made a daily record sheet, writing down her mother's symptoms, to show the doctor. The term's work so far had gone no further than that.

It was easy for the girls themselves to develop an outline for their own term's work in relation to what they wanted to learn. "What food should Mary have given her mother? What medicine did the doctor order? Did Mary know how to give it? What treatments?" Miss Brown need no longer say, "Let us imagine that we have a sick person to care for." Mary and the class demanded to know, "How do you do these things?"

The students had launched for themselves an activity program of learning where motivation is a felt need in one of their own life experiences. The use of an adolescent's imagination is valuable, however and sometimes necessary to create a substitute for authentic life experience; it can carry enough emotional appeal to motivate a secondary school class to learn home nursing procedures, techniques, and attitudes. "Let us write and act a play and ask guests to come and see it," Miss Brown

suggested to the class towards the end of the term. Educational philosophies have stressed the importance of teaching the child and not the subject. Miss Brown's subject is home nursing, but by the time a playlet is ready, she has taught English, composition, speech, and art as well.

One playlet developed complete routine care of a bed patient; another brought out the main points of daily care of an infant, including the baby's bath; another developed isolation technique, elementary scientific facts, and attitudes toward communicable diseases. Perhaps the finer points of isolation technique will be forgotten, but the more important ideas of positive health will remain, for not one girl who helped write or act that play will ever forget that children need protection against communicable diseases.

Playlets and similar educational methods can be used only if sufficient time is allowed for developing the subject and producing the dramatization. They would not be suitable for use in the shorter courses in home nursing offered by the American Red Cross. Whatever the method, however, home nursing as a secondary school subject allows exercise and development of the potentialities of the whole child. Mental growth can be stimulated by the limitless amount of reading matter and related scientific materials. There is muscular exercise provided in practicing bed-making and other nursing procedures; finer skills and accuracy may be developed through such other procedures as preparing food trays, giving medication and treatments; and desirable qualities such as willingness to assume responsibility, patience, tolerance, kindness, courtesy, and good-fellowship come from working with other students and helping to develop those intangible broader educational aspects of personality training.

Of more immediate practical value to the individual as well as the family

and the community is the actual subject. School Nurse-teachers Section of the matter learned in the home nursing New York State Nurses Association. course. Now that hospitals are sending For the past two years the project of patients home in early convalescence first priority on the program of the from surgery and during chronic illness, it is important to have someone in the School Nurse-Teacher Section has been to extend and improve the teaching of every home who understands the simple home nursing to all students in secondary basic procedures of caring for the sick. To be sure, visiting nurses have sometimes taken on this enormous task and responsibility. It is obvious, however, that if someone in the home knows how to carry out simple orders and keep simple records, the visiting nurse will need to spend less time with each patient, will become a teacher and supervisor, and will be able to reach more people who are ill in their homes.

This plan for home care of the sick can be of great value in teaching the family to assume responsibility for the health of its own members and in achieving better understanding of the whole field and profession of nursing; but as the programme expands, some of the nursing care will become the responsibility of someone in the home, whether she is prepared for it or not.

Today's secondary school student can be taught that learning basic nursing procedures is part of every girl's education for life and she can discover that such duties are not so unpleasant after all.

To expand the teaching of home nursing in the secondary schools, there must be public demand for the course and there must be more nurse-teachers to do the job. The American Red Cross certifies selected non-nurse instructors who are trained and supervised by professional nurses to teach such courses.

In the eastern State of New York, for example, about 850 licensed school nurse-teachers are employed in the schools throughout the State; this does not include the 64 home nursing teachers who are employed in the secondary schools of New York City. They are organized in the New York State School Nurse-Teachers Association and the

School Nurse-teachers Section of the New York State Nurses Association. For the past two years the project of first priority on the program of the School Nurse-Teacher Section has been to extend and improve the teaching of home nursing to all students in secondary schools in the State of New York.

In April 1 48, all secondary school principals in the State were asked three questions: (1) Is home nursing and child care taught in your secondary school as a separate subject or as a unit in another course? (2) Are your students eligible for Red Cross certificates in home nursing upon completion of the course? (3) Do the school nurse-teachers under your supervision teach home nursing and child care in the secondary schools and, if so, how many of your school nurse-teachers are doing this work? The 614 replies returned show that with the exception of a few boys' schools, all of the secondary schools include a unit of home nursing and child care in their homemaking courses. This unit on home nursing is required as a part of the health education curriculum and is usually taught by home economics, health education, or science teachers. In 66 schools the students were eligible for Red Cross certificates and in 72 additional school nurse-teachers helped with some of the teaching.

Home nursing in secondary schools can be a vital subject if it is developed as a part of the students' life experience. There is an abundance of visual-aid material, actual equipment, opportunity for activity, and opportunity for correlation with other subjects. A home nursing problem could be made the centre of a core curriculum with very little adaptation. The subject matter becomes increasingly important as more home care of the sick is extended. As the public becomes better informed about the value of home nursing as the secondary school subject, more nurses will surely consider it a vital part of public health and health education, and will assume the responsibility for this teaching.

—The American Journal of Nursing.

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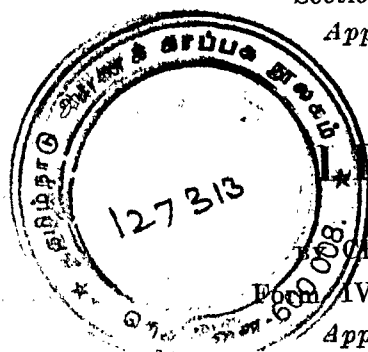
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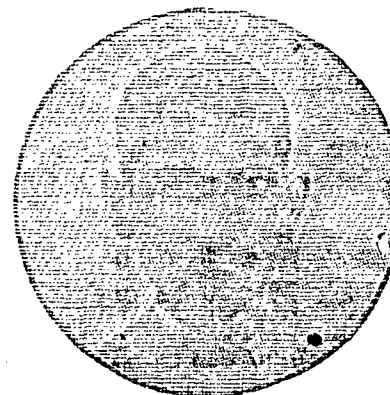
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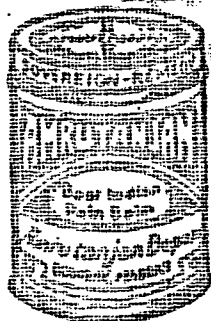
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