

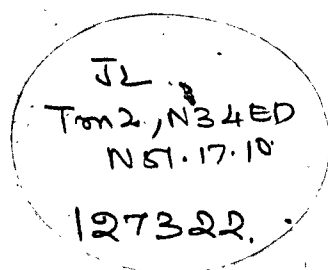
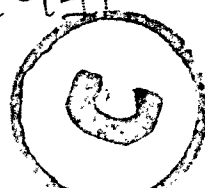
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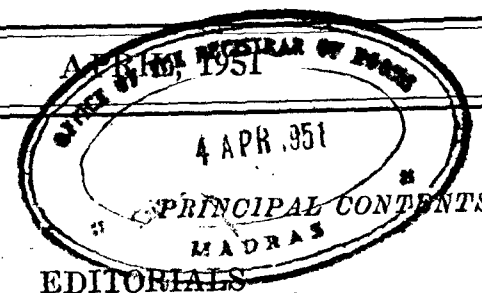
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SAVE THE CHILD

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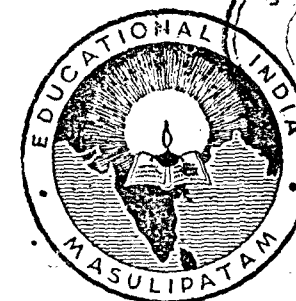
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Reorganisation of School Courses

The fitness of the present High Schools to carry the
various Syllabuses into effect?

T. V. L. NARASIMHA RAO, B.A., L.T.

THE 15th of August, 1947 came upon us with universal joy and hilarious celebration throughout the country, a day which will be remembered for ever and ever—as the day of our emancipation and resurrection. It was also memorable in that the accursed rule under Sec. 93. of the Government of India Act, 1935 was ended and popular governments began to function, governments that could deliver the goods and bring the country into her own by successful leadership through the various processes of progress, which were so highly necessary in all walks of life, to place Indians on a par with the civilised nations of the World.

2. Thanks to the capable ministers both at the centre and in the various provinces, many changes educational, economic, social, etc., were soon sought to be put into operation and thinkers began to bestow their fruitful brains and precious time on how best to help the motherland on her road to success.

3. Education, education of the masses, was entirely wanting. A foreign bureaucracy with its own selfishness for trade and imperialism had manipulated education in India so as not to rise over 12% and the courses were so framed as to increase the fitness for clerical jobs, rather than original thinking in the developing students. The mental phase of education was only given proper attention, while the physical, moral, social and practical training that

were necessary for the development of the whole individual, were sadly lacking. The student developed, if I may be permitted to parody a little, much the same proportions of head and body as we see in many cartoons. (a large head and tiny skeleton)

4. The first and foremost duty of all Congressmen, much more than of the Congress Governments, which professed an all round development of the country and its people as their ideal, was to modernise education and transform it so as to provide proper training to the would-be citizens of India to make them capable of shouldering their changed responsibilities successfully in the interest of the country.

5. India has to keep up the independence, so laboriously won under the able guidance of Mahatmaji, the Father of the Nation. The sons of India have to imbibe the spirit of the Gandhian ideals and be his torch-bearers to the future generations. India has to produce a galaxy of the able leaders, that can provoke such leadership in others, at the same time keeping up the traditions of all competent leaders that are at present managing the country. This is the future responsibility of the present student who is to become in his own turn a good citizen, an obedient follower and at the same time an efficient leader, when time and opportunity require such qualities from him. In short, the child has to be made the father of the man.

6. So, the entire process of education had to be changed, changed to suit the modern requirements. Syllabuses had to be so framed as to develop in him:

(i) a strong and sturdy body capable of withstanding the strain and stress of even war in case of emergency,

(ii) indomitable courage to back up his conviction with timely acts,

(iii) an amiable disposition that can adjust itself amicably with the environment,

(iv) a stainless character and worthy conduct (good manners included),

(v) a knowledge of how best to make the country happier and more prosperous,

(vi) a readiness to help others and make himself a useful member of society,

(vii) ability to select a good leader and obey him with implicit obedience and

(viii) qualities that go to make an accredited leader of the nation.

7. The Madras Government under the heroic guidance of the then minister of education, Mr. Avinasalingam Chettiyar, and the Director of Public Instruction, Mr. D. S. Reddy, did produce very useful syllabuses to conform to the ideal. The Committee appointed did quick and useful work and reorganisation was brought into operation as early as the academic year 1948-49, even before the lapse of an year after the advent of the Congress Ministry. And with these new courses of studies put into operation the present day students are hoped to become useful and worthy citizens of India, brilliant upholders of ancient Indian glory and shapers of India's future destiny.

8. A machine with a mechanical advantage less than unity (i.e. where the power necessary to lift a load is greater than the load itself) is worse than the bare human hand. An artist who can picture in his mind a good horse but has neither a good pencil nor a white drawing paper may sometimes produce an ass. Delicious food will do good to a hungry stomach but may cause injury to a patient of indigestion. History has recorded the intentions of Muhammad Bin Tughlak as good but has dubbed him a fool because he failed miserably in execution. An efficient workman with blunt tools can never be a workman. So, any and every good plan is bound to fail unless fair and smooth means are available for its operation.

9. So, naturally there arises a vital question:

"Are the present day educational institutions capable of achieving the good ideals envisaged in the syllabus?"

Education is divided into three categories, Elementary, Secondary and College. The aim of this article will be to discuss whether the present day High schools (the generality of them) are in a fit condition to touch even a fringe of the idealism contemplated by Re-organisation.

10. The efficiency of a High School depends, as is commonly known on —

(a) Proper accommodation,

(b) Proper playgrounds and compulsory participation in games,

(c) Proper equipment, in the form of maps, laboratories, library, articles for citizenship study, articles for gardening and other subjects of manual training, proper black-board appliances and where there are bifurcated courses the appliances for such courses,

(d) Qualified and hard-working staff,

(e) An efficient headmaster,

(f) A co-operating management, and,

(g) Proper discipline and a congenial atmosphere.

The adequacy of each of these items in the present day high schools is dealt with in the following paragraphs.

(a) *Accommodation*:— Many high schools have insufficient accommodation. Many pupils are rejected seats because there is not sufficient room to open additional sections. In some high schools, the shift system is followed, which necessarily means divided supervision on the part of the Headmaster and consequently deficient work on the part of at least some masters. High schools are not wanting, in which classes are held under the shades of trees without benches or mats. What will be the interest of the pupils in such classes where the discomfort of the pupils' position makes him more attentive to his seat than to his studies? A room for keeping citizenship articles and the collections by pupils is a rarity in many high schools. Institutions not wanting where there is no National Flag supplied by the management and consequently no general assembly and flag salutation are held. The Citizenship courses speak of tests to develop the senses of smell, taste, sight, touch, etc. Where are these articles to be stocked and how can the tests be arranged unless a special room is provided for them? It is really peculiar that in some high schools, the teachers have not a special room of their own, and instances of an extreme kind are not wanting where

the headmaster too has neither a room of his own, nor a strong chest whether of iron or even of wood to keep his valuables in. Social activities and Social training presuppose many amenities in the school for the students. Unless these amenities are provided, which means greater accommodation too, how can the spirit of the Re organised courses be imbibed?

(b) *Proper playgrounds and compulsory participation in games*:—

Physical development is as much a part and parcel of a pupil's education as his mental progress. Physical education is, therefore, made compulsory to all and all pupils are asked to engage themselves in games at least a specified number of times a week. If every pupil is to have his normal share in the day-to-day physical education programme, large playgrounds are necessary, which are found a luxury in many high schools. Scanty playgrounds and grounds far off from the high schools serve no useful purpose. There are some schools which are fortunate enough to have sufficient playgrounds, but what purpose will be served when such schools have no qualified physical training instructors for years together? Compulsory participation in games for half an hour every day will certainly have a salutary effect on the pupils' physique, but how many schools can boast of such an efficient and useful programme of physical education? Very few such schools are to be found either for want of adequate playgrounds or for want of qualified physical training instructors or for want of proper co-operation from other masters.

(c) *Proper Equipment*:— Of late in some districts, especially in Guntur District, it has been a

fancy to donate some amounts and start high schools even in villages. The donors little understood their responsibility, to provide proper appliances for efficient high school work. The managements of some such high schools have been taken up later by District Boards, but yet the sorry state of their affairs remains unrectified either for want of finances, or for want of proper sympathy towards the particular region in which the high school is situated. Some of the high schools are to carry on without maps, without laboratories, without good libraries and sometimes without pieces of chalk, which the management do not condescend to supply in proper time. Sometimes the headmaster himself has to supply this indispensable weapon to the teachers (the pieces of chalk) at his (Headmaster's) cost. What can these high schools do towards re-organisation when the daily necessities are supplied with such great difficulty?

(d) *Qualified and Hard-working staff*:—The teacher is the actual worker to inculcate the ideals of re-organisation in the school and unless he is properly trained and evinces an unflinching interest in his work, the fate of re-organisation is doomed. It is he that can make or mar the effectiveness of the re-organised courses and make them avenues of heaven or dungeons of hell. The teacher under the present scheme of studies must work harder for a greater number of hours, and intelligently too. The task of the present day teacher is not simply to impart his book-learned skill to the student, but develop the personality and individuality of the student. He is to look after his physical needs, as well as his mental development. Most of all, the teacher has to mould the pupils' character

and make them possessors of good conduct and manners. An intimate contact between the teacher and the taught is envisaged. He has to teach him not only during working hours but also outside. He is to teach not only through books, but by taking them on day-outings, week-end camps and other excursions. He has to develop their senses for observation and inferences therefrom. Social service is the foremost criterion by which every citizen will be judged in future, and as such the teacher is to inculcate both by precept and example a great longing in his students for such social service. Mock Parliaments and mock governments have to be conducted within the school, as these give an academic training to the student to partake in the government and society of the country, when he enters life. Thus the education of the whole individual should demand a greater number of hours of work from the teacher than it formerly did. He should be not only a friend and guide to the student, but also a parent and a teacher. This demands a very great sacrifice from the teacher, sacrifice of not only time and energy, but also sacrifice of his domestic conveniences and happiness. How many such teachers are there and what is the training that the teachers have received in this direction? Is the same machinery, that was formerly used to make a teacher work, sufficient to make the same teacher work extra hours towards this enlarged ideal or is a change in the machinery necessary? These are vital questions that need solution if the scheme of re-organisation is to succeed.

It may not be out of place to point out, in this connection, that some teachers' posts are often

vacant, for a major part of the year, for want of trained personnel. Even late in the year, when unqualified men are appointed, they do their work by sixes and sevens, as they do not wish to stick up to the educational department, which offers no fair degree of promotion when compared with others. He enters as a stop-gap, does slipshod work and leaves the institution at the end of the school-year, perhaps leaving his pupils in a worse condition than when he took up their care. What then shall these institutions do towards re-organisation?

(e) *An efficient headmaster*:—The headmaster's duties are multifarious. He has not only to be a good teacher but a good administrator too. He has to manage hundreds, nay thousands of pupils and keep discipline among them, who have greater propensities for indiscipline, and copy the slightest mistake found either in their masters or their headmaster. He has a number of assistant masters who are educationally equally qualified, and sometimes better qualified. The masters (the majority at least) form a cultural body, that resent the slightest provocation from the headmaster. Every man likes freedom; even the bird in the cage struggles for it. So it is with these masters. They like to be left independent in doing their work. They do not like the subordination that is tolerated in every public office. Some of them are so fired with this spirit of freedom, that they do not like any sort of control over them. It is such of these that create work for the headmaster, for when the headmaster tries to teach them the spirit of obedience which is so highly necessary for the well-being of the institution, they resent and adopt some objectionable and out-of-the-way

methods, which pave the way for indiscipline. Some others among the staff like to impose their will upon the headmaster, and such are naturally very dangerous; the headmaster has to be very careful about them. If he follows their advice, the other teachers begin to clamour that the headmaster is a tool in the hands of those teachers, and if he does not follow it, these masters make a hue and cry that the headmaster is unmindful of the opinions of the masters.

To keep order among such a medley of persons, and keep up discipline among them, the headmaster should, without fail, be himself highly disciplined. The slightest mistake is liable to be criticised by some but copied by others. If he is a little late to school, the assistants will follow suit. If he is not industrious, the latter become lazy. If he is careless the latter take undue advantage of it. The headmaster has to be liberal in his outlook, fair in his dealings with his assistants, sympathetic to their difficulties, at the same time with an eye for discipline, to be reserved, yet not to be too conservative.

He has a need to be conversant with the up-to-date methods of increasing the efficiency of the institution, which he has to introduce and work up not by the rule of the rod, but by arguing with his assistants and convincing them.

The headmasters, many of them learn to be efficient in all directions by experience, but are they given machinery to extract proper work from the assistants? Are the headmasters given opportunities to retain these standards? Have they the mental peace to push their programmes through?

Under the scheme of re-organisation, activity on the part of pupils is very greatly stressed, i. e. the pupils have to learn by doing. If each pupil is to take part in the practical work envisaged under each subject and correlate them to each other, it is absolutely necessary that the teachers have to work extra hours and the headmaster has to force them to devote such hours to the pupils' good.

But how many teachers are willing voluntarily to put up with the strain of extra hours in their work? In this presidency, at least in the Northern Circars, despite the circulars and conduct rules issued by the government, teachers generally have a supplemental profession to augment their limited incomes, perhaps to make both ends meet. Particular about the earning of this extra-income, most of the teachers hate this imposition of these additional hours of work and try to avoid and keep up a bookish way of imparting knowledge.

The headmaster has, at the risk of unpopularity, to enforce ardent and sincere work on the part of his assistants in conformity with the departmental syllabuses, but can he do it under the present set-up of control over them?

In schools managed by committees and local bodies, assistants are only too common, who have the patronage of one or the other of the members of the management, who support them through thick and thin, and will shield them though such support may end in the disruption of the discipline and good work of the school. The department, of course, supports the headmaster, but how many managements are not there that pay very little heed to the suggestions of the department?

The department has only one weapon in its hands, viz. to withdraw the recognition of the school under the offending management, but that would be like pouring out the baby with the bath and therefore undesirable.

What then are the ways and means whereby the headmaster can work out the scheme of re-organisation in the school under him? Work has to be extracted through willing or forced co-operation. So long as salaries are found to be insufficient to cater to the domestic needs of the teachers and their families, willing co-operation is not much to be thought of. So a certain sort of compulsion has to be exercised and is the headmaster capable of doing it? I say, with emphasis, that under the present circumstances, in which the managements work, it is almost impossible for the headmaster to enforce such methodical work. Greater powers have to be given to him to punish his assistants or at least to defend his position against the machinations of lazy but wily assistants, who will try to make the headmaster unpopular. The department must in such a position be capable of coming to the aid of the headmaster. Whether such support can be given without provincialisation of Headmasters' posts, I doubt very much and reasonably too.

(f) *A Co-operating Management:*

It is not only a rare occurrence, that managements interfere in the day-to-day working of the institutions. Sometimes, they support offending masters. at other times they do not supply the materials necessary for efficient working. How many managements are not there, where the ordinary forms for keeping records and pieces of chalk

too are left unsupplied? Are there not managements, containing members who would like their sons and daughters promoted even without marks and try to punish or remove the headmasters if he does not conform to their unreasonable demands? Under such managements how can the scheme of re-organisation work? Is it not high time therefore that Secondary Education is taken up entirely under the management of the government.

(g) *Proper Discipline and Congenial Atmosphere:*

In many schools, more so in village high schools, many teachers do not understand their responsibility. Every item of new work introduced under the reorganisation scheme is considered to be extra-work and resented. If teachers are asked to supervise compulsory games classes, they very often sluggishly stop away and would like the headmaster not to take notice of them. They would like that their mistakes are not pointed out. Then such mistakes are instructed to be avoided, how many assistants are not there that refuse to sign a staff-order sent by the headmaster? Such assistants are only too confident that in case of a report, they can easily influence the management to defend them. Is such a thing conducive to the discipline of an institution, which is very highly necessary for the proper working of the scheme of re-organisation? The present-day-students are to be the future citizens of India, and it is only too necessary that teachers should be made to understand their responsibility to take a proper share in the keeping of the discipline of institutions, without which no useful work can be done. Is it not therefore necessary that the headmaster

should be given greater powers and safety when exercising them, in order to make the scheme successful?

Suggestions for Improvement:—

All these deficiencies and many more which have not been mentioned, for fear of making the article too long, can be rectified only if the management of the high schools is entirely taken up by the government and teachers' salaries are raised. Finances may be lacking, but finances can be made up by laying some education cess, in the interests of the country, which needs highly trained citizens to make up the future. All people profit by education. Many get their professions only on account of their education. Every person who has passed the entrance examination, or studied higher up, may be made to pay half of his first month's income and one percent of the latter incomes towards the cause of education. Perhaps then, not only Secondary education, but also elementary, college and technical education may very easily be provided on safe grounds for the good of all the citizens. If such a step takes some time to be put into operation, teachers' posts or at least the headmasters' posts may be provincialised, and headmasters be given powers to bring to the notice of the educational department against such actions of the management, as may not be conducive to the proper working of the scheme of reorganisation.

Unless one or the other of the above suggestions come into force, it may not be too long before the scheme of re-organisation is pronounced a failure.

This article is written only with a view to suggest the betterment of

Study of Languages in Madras *

V. S. VENKATANARAYANA, M. A., B. Ed.

EVER since the advent of freedom there had been a spate of reforms in the field of Secondary Education in the Madras State, consequent upon a change of objective in education. No subject had evoked so much controversy as the position of the languages to be studied by the pupil in the Secondary School stage. A proper perspective of the subject can be had only when study is made of the position before the Reorganisation Scheme in 1948.

Before the introduction of the present scheme allocating the position of various languages to be studied by the pupils of the Secondary School, the 1929 Scheme for S. S. L. C. course was in vogue. According to this Scheme the pupils

(Continued from preceding page)

the institutions, which are expected to put the scheme of reorganisation into full operation. None, therefore, I believe, will take offence at any of these observations, which are purely impersonal.

May the scheme of reorganisation bring about all the desired effects on the students and therefore on the future of our country, which we all hope, will rise from year to year to occupy a more and more honoured place in the Comity of the nations of the world, keeping up the high traditions of the past, and creating greater ones for the future, and exercising its powerful influence over international deliberations so as to secure peace in the world, which is the highest and the most important preliminary to the advancement of civilisation.

were taught English compulsorily while the mother tongue was alternated with Urdu, Sanskrit and such the like. There was further provision for the study of the mother tongue or any of the languages under C Group optional subjects. There had been no cry against that Scheme. Perhaps there was some grumbling that English had been given undue prominence, while the mother-tongue or the Classical languages were relegated to the background. People contented themselves with the glib pronouncement that as the State language and breadwinning instrument, English should have a pre-eminent position and that those desirous of making a particular study in their intense love for the mother-tongue could do so by choosing it under C Group. There was no bar to learning Sanskrit as second language and Telugu under the C Group. The position given to English under that scheme was properly done under the conditions then obtaining in the country. No one dreamt that our country would become independent and that the British would leave us to order our house according to our cherished ideals.

As a result of the policy of the Government then which wanted only to prepare an army of clerks with a knowledge of the State language thus shown patronage, we are now faced with an unalterable and inescapable situation wherein English had to be given the former pre-eminence.

* Paper read at the All-India Educational Conference, Hyderabad.

The Universities have not fallen in line with the Secondary Schools in the matter of the medium of instruction barring a few isolated exceptions. As long as the Universities continued to do so, the standard of attainment in English could not be lowered without grave danger to educational efficiency.

With the ushering in of freedom, patriotism had risen high and there was clamour for the complete overhaul of the system of Secondary Education in the Madras State. A lot of enthusiasm was evinced in effecting a change in the position of languages to be taught to pupils. A battle royal raged between protagonists for and against the retention of English in the curriculum. An attempt was made to completely dislodge it. There was resentment in the minds of the partisans of this controversy when National leaders of the calibre of Jawaharlal Nehru and Patel decided to keep English alive in the field for some time to come. It was natural that such a feeling should prevail in the first flush of Nationalism.

Secondary Education in Madras State underwent a violent change. The system was dismantled. There had been a division of the Secondary School courses into four types namely Academic Course, Secretarial Course, Pre-technological Course and the Aesthetic and Domestic Course. We need not judge the wisdom or otherwise of such division. It is meet that we should have a clear idea of the objectives of each course so as to see whether they have any bearing on what position the languages should occupy legitimately in the curriculum of each course. The Academic course was designed to lead to the University and also to give the pupil general

cultural education whether he joins the University or not.

The Secretarial course was to qualify the pupil at the end of the course to become a more efficient secretary or clerk or office assistant than a mere Academic course can do. At the same time the course also aims to make it possible for the pupil to qualify for the University Entrance Examination should he at the end of the High School course desire to do so. The aim of the technological course was to benefit pupils most by practical activities at the time of training them for entrance into polytechnics in the State. These courses were intended for pupils with higher ambitions and resources than those who go into Trade Schools.

The Aesthetic and Domestic courses were chiefly intended for the Girls' Schools, though boys were not prevented from taking such of the subjects as might be suitable to them. It is intended as a good preparatory course for entrance into an Arts School and those who desire to qualify for the University courses should choose such subjects as are necessary for the purpose.

The curriculum of study from I to III Forms in regard to the languages was as below common to all the three courses in the original 1948 Scheme.

1. Regional language in continuation of lower classes.

2 Hindusthani, Sanskrit, Arabic, Persian, Urdu, or other Classical or Indian language, not excluding the mother-tongue of the pupil if it is different from the Regional language from Form I or Form II, III. English from Form I.

First English was scheduled to begin from Form II and later on it

was modified. In the High School stage, the position accorded to the languages was as follows:—

Academic course:—The pupil had to study

1. Regional language.
2. Hindusthani or its alternatives as in the lower forms or a Special course in first language; and
3. English.

Secretarial course:—The same position as for the Academic course was accorded in this course.

Pre-technological courses: The pupil had to study (i) Regional language (ii) Hindusthani or its alternatives or English.

Aesthetic and Domestic courses:—Here the pupil had to study the following subjects:

Part I. Regional language, English Composition, Physical Education or Moral instruction.

Part II. Of the following, three subjects should be chosen one of which should be domestic science if it is not taught in Part III. (i) An additional language, (ii) English, (iii) Mathematics, (iv) Social studies, (v) Science, (vi) Domestic Science, (vii) Drawing and Painting, and (viii) Dancing.

Part III. Aesthetic and Domestic subjects (one of the following: (i) Domestic Science, (ii) Drawing and Painting, (iii) Music and (iv) Dancing. The subjects selected should be different from that selected under Part II.

It is interesting to note that the position of languages in the Academic and Secretarial courses was not the same as that in the other three courses. Whereas there was ambiguity in the position of languages thereby causing trouble to

parents what to select for the study of their children, here no such difficulty was placed. Every pupil had perforce to learn the Regional language and English composition. The languages had been alternated with content subjects. Those who wished to take up an additional language to English might take up Hindusthani or Sanskrit. English might even be omitted and a content subject might be learnt in its stead. Or two languages and Domestic science might be chosen. Anyhow they would have to learn English composition. This in essence is after the Cambridge School Certificate course pattern. This had obviated several difficulties. The result is there had been no clamour against the position accorded to language here and the courses are carried on even now as originally contemplated in the 1948 Scheme.

To a reasoning mind, the above Scheme seems to be applicable to all type of courses with only one alteration. The pupil might be allowed to offer the first part together with 4 subjects from the second part, leaving out the third part Domestic science from second part might be chosen by the Girls' High Schools.

On the other hand, in the Pre-technological courses along with the regional language, either Hindusthani or Sanskrit or its alternatives or English might be learnt. So here pupils learn the Regional language and Hindusthani or the regional language and English. No one can fathom the reason why such a differentiation should be made between one course and another in the matter of languages in this manner. According to the aims quoted in the course of this paper the pupil after this course has to

go to the Polytechnics of the State. The language of instruction there is English. So the logical consequence of that is the provision for Hindusthani or Sanskrit or its alternatives as in place of English is useless. No thinking person would take up Hindusthani as the Polytechnics have not adopted that language as the language medium for instruction. Moreover if Hindusthani could suffice as an alternative here to English, the same can obtain ground in other courses as well. There appears to be no proper reason or rhyme in such a differentiation regarding the position of languages. But so far as no complaints had been voiced forth in this regard by institutions following the above two courses, presumably because such institutions as followed those courses are very few in number.

All the trouble came with regard to the position of languages in the Secondary Schools following Academic and Secretarial courses. For such schools were larger in number than either Pre-technological Schools or Girls' High Schools offering the Aesthetic and Domestic courses.

According to the 1948 Scheme, pupils offering the Academic or Secretarial courses of study had to study the Regional language and English compulsorily and they had in addition to take up Hindusthani or Sanskrit or one of the South Indian languages.

The criticisms against this Scheme were that Hindusthani which is the Federal language was not made compulsory and that Sanskrit which is necessary for understanding the ancient culture of India could only be taken as an alternative to the National Federal language. The

Indian Constitution declares Hindusthani to be the State language and the Government of India had issued a directive that Hindusthani should be necessarily taught in all Secondary Schools. Another criticism had been that a heavy language load was placed on pupils.

So the scheme mainly had to be changed to suit the desires of those who were eager for Sanskrit to be taught and those who wanted to make Hindusthani occupy a pre-eminent place in the interests of the unity of the country. By neglecting Hindusthani it is true that incalculable harm is done to the South Indians. All along the South Indians could earn their livelihood and hold their own in the services under the Governments of different Provinces and under the Central Government. Now that sooner or later Hindusthani would be ruling the roost, the most prudent course would have been to have made Hindusthani a compulsory subject of study. But fissiparous tendencies have been the cause for its being relegated to the background thus jeopardising the position and prospects of South Indians in future.

12. The above considerations weighed with the Government too who declared in a Press Note on the 2nd of May 1950 their language policy in the Secondary Education stage.

They decided that a pupil should study any Indian Language whether it be the Regional language, Sanskrit or any other language as the First language. Then Hindi was to be compulsorily studied from Form I onwards to the VI Form stage, conversational Hindi being taught in I Form and the script being taught from Form II onwards,

English was to be taught as a third language from Form I, six periods a week being devoted for it.

The allocation of periods also were revised as intimated by the Press Note on the 6th June by which five periods a week were allotted for the study of the First language, namely, the mother-tongue and two periods in the week for the study of compulsory Hindi. Three more periods a week were available for a language other than English. It had been suggested that these three periods might be allotted for the study of Sanskrit or for a specialised study of the mother-tongue, according to the option of the student.

13. The scheme again did not satisfy the Sanskritists. They felt that Sanskrit had been thrown from frying pan to the fire being this time alternated with Regional language.

The parent body of all Teachers' Unions in Madras State viz. the South India Teachers' Union, Madras had been in agreement with the scheme. They said that the course of study in a Classical language should be through the medium of the Regional language and should include besides a course in comprehension, Translation and Extensive Reading in a Regional language. There was no reason to fear that the provision for study of a Classical language as an alternative to the Regional language would mean that the pupil would complete the course without the study of a Regional language.

The position was accepted by all the educational institutions as well as all Teachers' Associations represented by the S. I. T. U., Madras.

14. Unfortunately an agitation was started soon after the Coimbatore Tamil Conference and a deputa-

tion of an influential Tamil Committee met the Education Minister stating that the mother-tongues, i. e., Tamil, Telugu, Malayalam and Canarese were to be learnt compulsorily by every student irrespective of the other language the student had to learn or desired to learn. At the background of all this, there was the anti-Hindusthani movement by the protagonists of which it was represented that the Northerner was trying to dump Hindusthani in a spirit of superiority.

We do not know what considerations weighed with the Government. The orders were once again revised and the position of languages was decided to be as specified hereunder.

1) The Regional language Part I. (Non-intensive course) or the mother-tongue should be taught compulsorily.

2) English had to be studied by every one.

3) Any third language which may be Part II intensive course of Regional language or mother-tongue or any Classical language or any South Indian Language.

4) Provision should be made in every school for teaching Hindi as an alternative to which an additional craft approved activity was to be studied.

The above is the position of languages in the present curriculum being given effect to from the I Form onwards

The above scheme had satisfied both the people who were of Sanskrit and the Regional language. Both the parties have agreed to English, the foreign language being given preference over Hindusthani, the National Language, the State Language-to-be. The reason given is

that English is absolutely essential for contact with the outside world, it being the world language as well as the language of the Indian Universities as well as the Indian State at present. As long as English has that pre-eminence in the Public Services in the country, it cannot be dislodged.

The outcome of the present scheme is that as Hindi is optional, boys take to crafts rather than burden themselves with an additional subject a gratuitous learning, as it were. The subject 'Crafts' really is alluring. For in most Secondary Schools, Arts and Crafts are there nominally. Properly qualified staff are lacking with the result that pupils will have to be kept busy otherwise or sent home. Psychology tells us what the pupil will do. He will certainly choose the line of least resistance. He will be 'crafty' as it were. It is submitted therefore that the position Hindi is given in the Secondary Education Course in the Madras State is harmful to the future prospects of the South Indian who will find himself an out-cast to Public Services unless he takes to reading privately on a competitive basis appearing for the examinations of the Dakshina Bharat Hindi Prachara Sabha, Madras. This would not be necessary if he were taught Hindi compulsorily in the Secondary School stage.

The present scheme is not at all satisfactory from the Academic as well as from the political point of view. No one with political sense would contend to-day that English should continue for all time to come as the *lingua franca* or the National language of India. Sometime or other and that might be very soon, English had to be given the go-bye. The Universities have to take a lead in the matter. The decision that they take on the question of medium of instruction will have its influence upon the Secondary School courses. The Universities cannot adopt one or other of the Regional languages in their jurisdiction as the medium of instruction as then difficulties would crop up in regard to maintaining inter-University contacts through migration of students, exchange of teachers and mutual recognition of degrees and examinations. They have to choose the Federal language as the medium of instruction for which efforts will have to be made. Until such position materialises there must be a uniform policy in Secondary education all over the country. It is submitted that the Scheme of 26th May which the parent body of teachers in South India had endorsed could be followed with profit. That would be the best thing for all the courses. English may be eliminated later as and when the Universities decide to make the National language the medium of instruction.

"If from their earliest days, the children of today are trained to think of one another in terms of unity and brotherhood, they will, when they grow up, develop an attitude of mind in which the present conflicts will become unnecessary and unreal"

— Maulana Azad.

Education for Freedom of Mind

B. S. MATHUR, M. A., B. A. (Hons.),

Principal, M. M. H. College, Ghaziabad, (U. P.)

TODAY education is rather incomplete. It is not making our children what they should be if their work consists in elevating mankind. Why?

We suffer from superstitions—that is the greatest tyranny we suffer from. Superstitions have no place in a programme of proper education. Education aims at enlightenment from within. There is darkness—it must go after proper education. Superstitions have their place if there is darkness. Present education is not banishing this darkness. We seem to venerate superstitions. That is bad and that attitude cannot give what we earnestly desire, progress.

We always look backward:—we think of recapturing the past. That is our superstition. In fact, that is our tragedy. We have enemies here in our country because of this backward attitude. We have greater enemies outside. And there is no room for progress.

We have to march with times and we have to think in terms of world progress. How can we think of isolation? Superstition is isolation. Mere tradition is isolation. In India we have so many superstitions and traditions to follow. But we have not to follow them blindly. Let us think.

Our education should be as free as possible. Let our students shun superstitions and traditions. We can ask them to be aware of certain superstitions and traditions. But they need not follow them without reason. Let them think in a free different complications of life as

atmosphere. If they find anything good in them they can follow them. They might modify them. That is how they will have reason as their guide, friend and philosopher.

Education is a free experience; it is a free experiment. It must lead to freeing of intellect. Human reason should be human, not that of an animal. We can think of our past to benefit from it and not to repeat it with a mathematical accuracy. From superstition let us pass to light and reason thus to cover a vast field of activity. And that is progress, no superstition or tradition.

Re-education:—"Group loyalties in an aeroplane age are a treachery of the spirit. To be insular in this age, to be over-confident that we have nothing to learn from others, are crimes which history will not forgive. We need a process or re-education which makes us aware of our membership in a world community even as our present education helps us to understand the needs of our nation or the claims of our ideology. We must give our attention to things which have been achieved by the different nations of the world."

Here is a passage from the first convocation address of the Gauhati University, delivered by Sir S Radhakrishnan, a philosopher and an educationist of experience and eminence. The call is for re-education of humanity. Students have been asked to start this process of re-education when they settle down in life and come face to face with

they are presented by various people of the world in their progress towards their cherished goal of life.

The present age is rightly called the aeroplane age. You make progress in your country. That soon travels to other countries of the world. This is the work of the aeroplanes and similar rapid means of communications, opened up for the advantage of mankind by science. Who can, then, think of group-loyalties with reason on his side?

There is veneration of the spirit of man. That spirit is universal. Why forget that spirit? You want your spirit to be elevated. That elevation must be achieved by all people, all over the earth. Progress must be catching. But this process of achievement can never be one-sided. Your progress is to be shared by others: also you have to share progress made by others for your own benefit. Hence this need for our membership of a world community.

That way lies a suitable journey of the soul towards progress that is eternal and universal. That is peace, divine peace full of happiness and comfort. Then man will rise above himself, above his selfishness and meanness, inveterate roots of endless wars in man.

To be Socrates:—I quite remember what John Stuart Mill once remarked, "I would like to be Socrates, dissatisfied and not pig-satisfied."

Look at the implications and how meaningful? Why not be Socrates? He had reason as his guide. He might have been dissatisfied with

things as they existed in the world but he had one lasting feeling of joy that he had reason with him. We have just to learn from him to use our reason. We have not to be pig-satisfied, living in a limited field, with limited vision and imagination.

We must have expanded hearts and minds as big as the universe itself. What is there to obtain in a corner? There is lot in the world. Learn that and you are what you ought to be—real men and women, possessing infinite vision and imagination. Also you have then success and happiness. What else you work for or pray for?

This has to be the outlook of a student, ever keen on new possessions in the field of vision and imagination. This is what people of the world have to be. Let them be students of life, making all world their own, a teacher to educate them in world fellowship.

Why not remember a very happy and constructive idea of Swami Vivekananda? "First be gods and then make others gods. Be and make—that must be our motto of life."

Students! You have to be universal in your outlook. That is how you will deliver yourself. And then you have to deliver others when you settle down in life. You are educated to be universal in outlook. You have to make others—you contact in life—universal in outlook. So you proclaim the divinity that lives in you: you are gods. Also you make others proclaim their divinity. You make them gods. This is your education. This is the re-education of people you contact in life.

The Proclaimed Ideals of the UNESCO and its Work

Dr. JAIME TORRES BODET,

Director-General of UNESCO.

[The 2nd session of the Indian National Commission for co-operation with UNESCO was held on the 24th of March 1951, at New Delhi, when Dr. Jaime Torres Bodet, Director-General of UNESCO spoke about the organisation. This was his first official visit to India and was welcomed by the Hon'ble Maulana Abul Kalam Azad, Minister for Education. We give below his address to the Indian National Commission. — Ed. E. I.]

N EARLY two years have now passed, in which I have seen and learnt much. Among other things I feel it my duty to state that from among Unesco's Member States, India has been one of the most active and most receptive to the idea of co-operation between peoples. Your vast State contains within its borders more than a seventh of all mankind, and it is therefore permissible, despite the dark clouds of the moment, to look forward with confidence to the coming of a peace founded on wisdom, justice and mutual help. It is a genuine pleasure to me to be able to express today to those who shape this country's destiny, to the organs of Government which apply its policies, and to the whole Indian people, the gratitude and admiration of those believers in a free and peace-loving world whose faith has provided UNESCO with sinews.

The many disagreements which afflict the world today spring chiefly from prior contradictions in the mind, or from a split between right thinking and selfish action. UNESCO was founded in the conviction that war is no remedy for war and that all the spiritual forces of the world

must coalesce in a sweeping tide of intellectual and moral solidarity that will achieve peace by peaceful means.

While Unesco's aims are essentially to aid all peoples towards a just peace and material prosperity, its instruments—education, science and culture—act on the mind alone. But the mind is the alpha and omega of all action: it gives the order and stimulates the deed; and the deed, through experience or reflection, has its ultimate effect on the mind. There are few countries so well-equipped as India to appreciate the effectiveness of Unesco's particular methods. From Asoka to Gandhi and his followers spread more than twenty centuries of miraculous tradition—tradition which probably began long years before the early monarch's conversion and will surely continue for centuries to come. The great Asoka's sudden renunciation of military conquest for the pursuit of justice and mercy is a lesson which might well be pondered upon by the powerful ones of today. His edicts graven on columns of stone are an everlasting testimony to goodness allied with decision. For Asoka had attained

to the concept of a universal comity seeking the good of all created things.

We all know how unhappily far is the world of today from that ideal. It is also a fact that the peoples of the world have never so clearly realized the need for a general peace based on justice. The condition for such a peace is the will to understand and reconcile all those differences which, from sources of hostility, should become the component parts of a vast harmony.

International understanding is a complex achievement which calls for sympathy and co-operation as well as knowledge. In social, political and military affairs alike, the inter-continental repercussions of events are proof enough of the mutual interdependence of the world's peoples. But though minds must acknowledge these unavoidable links, the actions which should logically follow are still lacking. The way is long from mind to heart, from thought to deed, from brain to hand. The inner problem confronting every conscience today may be summed up as that of progressing from the sense of one physical world to the sense of one spiritual world. The exchanges which make of this earth one world may bring with them life or death. The brain can readily grasp the continuity of a world enmeshed in a complex network of swift communications; but beyond that there must be an awareness of effective solidarity driving men to act according to the demands of equity and human brotherhood. This calls for clear vision, of course, but for goodness also. The soul must work for the ideal of peace. Your own delegate to the Conference which created Unesco, Her Excellency Raj Kumari Amrit Kaur,

said in London in November 1945: "No structure of society can be a stable one that has not its roots deep in the moral and spiritual values of life. We have come very near to losing our souls. We must find them again if we are to live".

It is Unesco's task, using education, science and culture as its instruments, to implant and strengthen in the conscience of all men the knowledge of the principles which ensure the triumph of peaceful progress over destructive violence. It is not by chance that the first quotation in the anthology of Human Rights, just published by us in several languages for distribution throughout the world—it is exhibited in this very place—is Mahatma Gandhi's famous saying that "all rights to be deserved and preserved come from duty well done."

Unesco is not the organ of a particular civilization, Western or Eastern. According the fullest respect to persons and ethnic groups and to every man's particular way of life, its programme seeks to strengthen in each the sense of universal brotherhood and solidarity, and thus to inculcate the practical lesson in terms of understanding, co-operation and mutual aid in all the activities of the mind. Naturally the implementation of such a programme on an international scale involves some degree of interpenetration; but this can only stimulate without essentially changing the subject. Thus Unesco will never end by clamping a single form of civilization on to a social body whose inherent tendency is to develop differently; all it seeks is to help each to achieve self-realization, while simultaneously participating more fully in a pacified and peaceful world community.

It is in accordance with the traditions of India as much as with Unesco's present practice that these universal ends should be attained by the method of exchange—of persons and material, of information and of understanding. It has been said that India's genius is exchange; and so, too, the whole of Unesco's programme can be summed up as the promotion of cultural exchanges of every type.

Through thousands of years of fluctuating history, India's powers of assimilation—ethnical, social, intellectual, religious and artistic—have proved as remarkable as her power to spread her influence among others. But her capacity to absorb has never inhibited her genius for reaffirming her own unchanging aspect, so individualized is her nature despite these surges from without. I have no doubt that she will encompass modern technology; and though it will modify her material life, nothing will be lost of that which is India. Your own history will suggest to you arguments not for rejecting progress, but for believing in it as a revitalizing force. For the good of all mankind, India, as she advances, will yet keep her soul.

The concordance of your principles with ours has been proclaimed many times; it has also issued in vigorous action. I will not here attempt to cast the account of our five years' co-operation. I shall merely say that in every field within our competence the work we have begun together, however important, is no more than a beginning and that we shall need years of methodical effort for it to produce its full effect. I will mention a few examples.

An unusual project has been set on foot at Delhi for the development

of public libraries so that they may play their essential role in fundamental and adult education, for the benefit of the newly literate and those seeking further education, as well as children. Besides the library proper and its documentation services there will be film showings, exhibitions, lectures and discussions. Towards the end of 1951, local centres and a film and radio van will bring these services to the suburbs also. We hope that this experiment will serve as a model for other parts of the world.

In the field of higher education, I am glad to report that the project for a cultural and scientific history of mankind has aroused keen interest in learned circles throughout the East. The heirs and creators of a culture of inestimable wealth must have an important share in its compilation. One of the learned societies to show the most interest in this project has been the Indian Cultural Institute; the eminent Indian scientist, Professor Homi Bhabha of Bombay, has been invited to serve as a member of the International Commission responsible for the work.

The outstanding greatness of India's civilization emerges constantly in the comparative studies of culture and in the philosophic research undertaken under Unesco's auspices. In reply to our enquiry into the philosophic bases of Human Rights two Indian thinkers, Professors S. V. Puntambekar and Humayun Kabir, sent us in 1947 essays which were published in Unesco's Volume on Human Rights. In 1948 and 1949 scholars all over India were consulted on the problem of the relations between cultures. In 1951, at the suggestion of an outstanding Indian figure, the philosopher and

ambassador Sir Sarvepalli Radhakrishnan, whose wisdom has long been a source of strength in Unesco's Executive Board, a Round-Table will be arranged between thinkers and philosophers of different countries on the cultural and philosophic relations between East and West. We are working to arrive at a precise definition of the subject to be discussed; a possible title might be: "Education and the Concept of Man in Eastern and Western Culture." The object of this discussion would be to reveal and to make better understood the great spiritual currents which could supply contemporary mankind with motives for living and a unifying ideal. A discussion of the relationship between pedagogic tradition and the needs of present-day life would not only be of topical relevance, but would also enlighten us as to the essential spirit of each great region. It is also closely akin to Unesco's mission and to the principal problems of countries faced with the necessity of rapidly adopting techniques to overcome ignorance, famine, disease and want.

Unesco will endeavour to enlist the greatest minds of both East and West. We are anxious that India shall be well represented and we shall therefore ask your National Commission to select the participants early this year. The most suitable meeting place seems to us to be the capital of India and the best date, the autumn of 1951. The talks are likely to last about a week and I need not emphasize the importance of your active co-operation for their smooth success. We hope that in the months preceding the Round-Table, the National Commission will be able, in co-operation with our Secretariat, to make the necessary preparations on the spot.

In the field of Natural Sciences three international meetings have been held in India since last November, organised jointly by Indian scientific institutes and Unesco. Their subjects were: the physics of elementary particles, the history of science, and the origins and distribution of the cultivated plants of South-East Asia. In drafting Unesco's programmes, every effort is made to ensure that our contribution to the advancement and propagation of science is concentrated on those projects, among the many suggested, that are best calculated to improve living conditions in a specific region.

The Social Sciences too, must be enlisted to help towards the peace and prosperity of the nations, and it is with that end in view that Unesco seeks to promote their advancement. We are concerned not only with tensions arising in the international sphere, but also with the social tensions observable between different groups in one country, and even within such groups.

After studying the first reports published by Unesco on the preliminary plans for the study of tensions the Indian Government thought it important to investigate the social animosities apparent within its territory and to enlist for their appeasement the full resources of modern science. In August 1949, the Indian Ministry of Education asked me to help it in this task and your universities were invited to institute a large-scale enquiry for the purpose of bringing to light the religious, political, regional, linguistic and racial factors underlying social tensions and certain grievances. The results of these investigations are to be made available to the Indian nation for transmission to Unesco.

and use by other Member States. In response to this request, I have appointed a consultant, Professor Gardner Murphy of City College, New York, to organise and co-ordinate the enquiry to be carried out by the Indian Universities, and particularly to assist them in the training of their investigators in the new social science techniques.

Another activity carried out in India with Unesco's co-operation may have considerable results. It is the comparative study of two communities, one rural and one urban, as part of a large-scale investigation undertaken in four different countries. Work in India was begun in 1948 under the direction of Dr. B. S. Guha of the Calcutta museum; it is now nearing completion, and we shall be probably be able to publish the results in 1951.

One further problem which Unesco has set itself is that of the standardization of Braille alphabets to achieve an international system. It was at the Indian Government's suggestion that the task was undertaken; and to that Government the gratitude of blind people throughout the world is due. This work, which was begun at two great conferences where the framework of a universal Braille script was defined is to be continued in 1951. An expert Commission appointed by the Government of India has now revised the Indian Braille system in conformity with these definitions. Similar action has been taken by an Arabic sub-commission and an African languages commission. A further expert conference met this year at Beirut, in February. Representatives of eleven countries, including your own, attended and the Lebanese Government generously offered hospitality. Unesco's principal repre-

sentative at this meeting was Sir Clutha Mackenzie, our adviser on Braille problems and himself blind. The principal points examined by the conference were means of replacing the many Arabic adaptations of Braille by a single system, and the determination of a uniform system of musical notation. It also considered the adaptation of the signs to the various African dialects.

Over and above its ordinary programme, Unesco has worked out an ambitious special project for the creation in 1952 of a world network of fundamental education centres. We are also participating in the United Nations scheme for Technical Assistance. These activities are all likely to have important results and there is much which could be said about each. However, on this occasion I can only mention them in passing. I would like to express my thanks to the eminent Indian educator, Mr. Shafiqur Rahman Kidwai, for accepting the post of Head of our important Fundamental Education and Literacy Mission in Indonesia.

Unesco is well aware of the extreme complexity of the problems which arise in such countries as India. Despite their highly-developed and ancient civilization, it is only now, after centuries, that these countries have regained their political independence. They achieve sovereignty precisely at the moment when the application of scientific techniques is transforming the physical conditions of life in every part of the world. That is one of the outstanding events of the twentieth century and in all world history there has perhaps been none so grave.

At the same time a rapid growth in population and knowledge of the

high standards of life attained by certain western countries make it a matter of urgency to adopt the scientific techniques required to secure a large-scale increase in production and exchanges.

All these objects presuppose both the assent of the peoples, and individual men capable of attaining them. This is where we come up against the survival of ancestral customs and the inadequate number of schools and universities. The wholesale introduction of new technical methods into ancient economies may give rise to social tensions between groups; even when such methods are gladly welcomed, it still remains essential to apply them with full regard to the values worthiest of survival. Here, yet again, the problems are educational, scientific and cultural. Accordingly, Unesco has made provision both in its natural science and its social science programmes for spreading the knowledge of science more widely, encouraging the establishment of international institutes and laboratories and studying the origin and development of social tensions and the best means of reducing them peacefully. In all these matters co-operation between Unesco and your country has begun happily and we are entitled to hope that 'the yield may exceed what the blossom promised'.

Within your frontiers you are working out more than your own country's destiny: all mankind knows that its own fate is, in a measure, in your hands. Your task is to carry through an unprecedented technological revolution so as to abolish poverty and hunger while

remaining faithful to an ideal of peace and brotherhood, justice and liberty—the proclaimed ideal of the United Nations and the ideal informing all that Unesco does. Could we want a better guarantee for our continued co-operation?

The calm courage and vision with which India confronts the uncharted problems of integrating modern technology into an ancient civilization has been magnificently, inspiringly expressed by your great poet Rabindranath Tagore: "I feel proud to have been born in this great age. I know that time will be needed for us to adapt ourselves to circumstances not only new but almost a complete reversal of what has been. Let us proclaim to the world that the dawn is breaking, not that we may withdraw behind barricades, but that we may meet one another in an atmosphere of mutual understanding and trust on the common ground of co-operation; never to nourish the spirit of denial and negation, but for that joyous acceptance which ever brings to flower the best that is in ourselves." May all the peoples of the world hearken to that noble cry of faith, in which I seem to hear the echo down the centuries of the dawn hymn of the Rig Veda summoning men to action: "Arise. The spirit of life imbues us. Darkness is past and the light opens a pathway for the sun; we attain to the realms where life is prolonged." May the world today, through the combined efforts of men of goodwill scatter the thick fog of its anxieties to become a place of light, where life may be loved because it is worthy to be lived.

'SAVE THE CHILD'*

Sri S. NATRAJAN, (President S. I. T. U.)

"THE country is being challenged in many fronts—the political, economic and social. On the successful meeting of these challenges now and for the future will depend the greatness of the land. India's position in world politics, the pull exerted by the Anglo-American block and the Sino-Russian group is putting a heavy strain on our administration. The food crisis which make India dependent upon foreign countries is adding to the strain. The conflicting ideology in regard to mechanised industry and handicrafts has to be solved satisfactorily. It is a matter for extreme regret to have amongst us leaders spending their energy in compelling government to give up its policy of self-sufficiency in food and to be dependent on foreign countries for food. This state of affairs show that our people are not yet trained to subordinate individual selfishness to the welfare of the nation. We have yet to learn the British way standing by the Nation. In the years following the war Britain had to face an unparalleled economic crisis. Thier leaders gave the people the slogan 'Produce or Perish'. The Britisher, put his shoulder to the wheel whole-heartedly, was content to bear considerable hardship and practised severe austerity in regard to food and other essentials. This has made Britain to recover and re-establish her prominence in commerce and politics. Our people lack



the moral purpose. If standards have deteriorated even where if there is an unwillingness to adopt the hardway and a ready tendency to take things easy and to find fault if what is being done, the reason is to be found in the absence of the high moral purpose which only a few years ago inspired our freedom struggle. If the country is to be saved we have to educate the children and help them to co-operate with one another, to subordinate self-interestedness to the common good. Our schools should be made the nurseries of democracies. The children should be given ample opportunities to live in the democratic way, to learn, to think and weigh evidence and to cooperate with one another."

"If schools are to serve that purpose they should be given the change. Regimentation of schools, whereby the school work is to be carried on according to a centrally conceived plan may help to introduce mechanical efficiency, but will not help to inculcate democratic way of life. Schools must have the freedom to work out their own programme without being dictated to from a centre. The question for number of periods for a subject, or when a subject should be begun should all be left to the teacher of the school, subject to the overal conditions that the training given to the pupil at each stage should provide certain standards of attainment. In the

actual conduct of a school the class room teacher should feel responsible for drawing up the course of study. At present he feels in no way responsible for what he teaches. His only explanation is that it is in the syllabus. What is taught must bear a relation to the needs and interests of the pupils. It is the teacher who is the best judge, and he should have the freedom. It is in atmosphere of such freedom that the teacher will be able to give of his best and the student to have a real preparation for the free democratic way of life."

"In our present set up, there is a feeling that money spent on education is not producing adequate results. Teachers have therefore to interpret the schools to the public so as to secure a correct understanding and appreciation of the work of the schools. The Public will have to be acquainted with what is required to educate the child properly in the way of buildings, equipment, good teachers etc. We have to show how the absence of them may adversely effect the future of their children and also how the provision of such necessities make learning easy. If they realise that money spent on schools is a sound long term investment, then their support will be assured. They should be told of the harm that is being done to the children by ill equipped schools. 'A Save the child campaign' is necessary to make the public vigilant and oppose unnecessary encroachment in education."

"Referring to budget, he refuted the charge that a great provision was made in the budget. Teachers' salaries continued to be below sustenance level and no provision is made for increased scales of pay. Even in the concessions shown to the teachers in elementary schools, the basic

grant has been raised by Rs. 2 but the maximum which the teacher should get has been reduced by Rs. 2. In respect of the dearness allowance the request of the teachers has been circumvented. The government has granted the N. G. O's increased house-rent allowance and extended the areas where such allowances should become applicable. By so doing and satisfying the N. G. O's the government have escaped their obligation to help the teachers which in ordinary language, the speaker alleged, amounts to cheating."

"The country's future is in the hands of the teacher. The next generation of citizen will decide the fate of India. The teachers are educating them and in their hands rest the future. The teacher, be he in a village school or in a University has his group. To the extent he devotes himself in giving the right attitude, to that extent, he will be serving his country. Teaching is a great service and teachers today have a great responsibility and a great privilege, for on them rests the future of the nation. LOVE, LEARN, TEACH, TRAIN, SERVE and SACRIFICE should be the motto of a teacher."

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EDUCATIONAL INDIA

MASULIPATAM, April, 1951

Standards in Secondary Education

DURING the budget discussions in the Legislative Assembly of Bombay and the Legislative council of Madras complaints were made by some members that standards in secondary education were going down and that steps should be taken to raise them. This conclusion was based in the main on the performance of students in the secondary school-leaving examination. It was pointed out by a Madras Member that since 1946 the percentage of pupils who were declared eligible for admission to University courses was becoming lower and lower. A member from Bombay said that he himself was an examiner at the S. S. C. Examination and that he was shocked to see the poor standard of the answer papers. Pandit Ravi Shankar

Shukla, the chief minister of Madhya Pradesh made a similar remark while inaugurating recently the Seventh All-India Basic Education Conference at Sevagram and observed how one of the two problems that should be faced now is the raising of the standard of education. There is therefore a general idea that educational standards have gone down.

IT may be argued by some that we should not judge about standards by taking the examination results alone into consideration. But unfortunately we have no other criterion available for measuring the attainments of pupils. Moreover we have been accustomed for long to use this criterion alone. For the present therefore we have nothing else to fall back upon. What we have to do is to think of the remedy.

IN the course of the discussion referred to above several speakers pointed out what they considered to be the causes of the fall in the standards. One such cause according to them was deterioration in teaching. This is partly due to the system of patronage that prevails in many schools in the matter of appointing teachers and of promoting them from one grade to another and it is also partly due to the low standards of pay. The incentive therefore to efficient work has become weaker in recent years. There is a sense of frustration all around. And when this is taken along-side of the breakdown of the

traditions of duty and responsibility which is a feature of the society of today it is no wonder that there is deterioration in teaching. The remedy for this is both moral and material. It has to be approached from both sides. Members of legislatures are in a position to bring their influence to bear on raising the salaries of teachers and making it possible for them to work harder and cultivate a higher sense of duty.

THERE was complaint from some members that in spite of the large number of options given to students at the secondary stage very few students took advantage of the options with the result that they tried to learn subjects for which they had no ability and therefore failed to come up to the required standard. There is also some truth in this contention. Certain subjects — Mathematics and Science for instance—have a prestige value. There is also the belief that those who study them have greater chances of getting employed than those who study other subjects. Very few care to take up subjects like agriculture and other practical arts. In these days when large and larger numbers of students belonging to all classes and sections of society are taking to higher education, the failure to bring about a correlation between their tastes and aptitudes on one side and the subjects learnt by them on the other brings about a fall in standards,

The remedy for this lies in parents and teachers studying the aptitudes of pupils, providing them with proper guidance and bringing pressure upon them to follow the guidance given.

SOME members pointed out that Universities were dominating secondary education and this led to a fall in the standards of the latter. This of course is an old complaint. The fault however does not lie with the universities. They are perfectly justified in telling those who are anxious to pursue higher education of an academic character what attainments they should previously possess. Otherwise the standard of university education will be gravely affected. This does not however mean that every one in a secondary school should aim at entering the University. There must be provision made for alternative courses in Secondary schools so that those who are not anxious to enter the Universities might take to such courses. Reform on these lines has been attempted in some states but it has not gone far enough. The fault therefore does not lie with the Universities. It lies more in those who are in charge of secondary education.

ALL the same this increasing recognition of a fall in the standards of secondary education is to be welcomed. It ought to stimulate public-spirited people to analyse its causes and explore the field of remedial action. It

is hoped that more attention will be paid to constructive efforts of this character.

University Degrees and Public Services

STUDENTS of University education in India have in recent years been pointing out that many young men and women enter the Universities not so much because they are interested in higher education as such but because a university degree was necessary for getting admission into public services. This resulted in even persons not having a real aptitude for university education entering the universities and in consequent waste of effort. The large percentage of failures at the University examinations was attributed to this. Many reformers therefore advocated that university degrees should not be insisted upon as a necessary qualification for being employed in public services and this view was welcomed by many among the laypublic.

RECENTLY the Government of Bombay appointed a committee of experts to go into the subject and it is now learnt that several recommendations of a healthy character were made by the committee. In the first place they made it clear that for most posts especially in the clerical grades a university degree was unnecessary. In the second place they went a step further by saying that for such posts a

degree should be regarded even as a disqualification and that degree holders should not be permitted to compete with candidates having no degrees so far as those posts were concerned. This appears to be a right move. In the third place they were not so biassed against university education as to say that for every post in public service non-university men should be appointed. They recognised that there are many positions which could be properly filled by persons with high academic qualifications and the culture which is associated with them. For the higher ranks of the civil service they recommend recruitment on the basis of university education. There are other recommendations made by them regarding the nature of competitive tests, interviews and training after recruitment. All of them are important but it is to one first three of their recommendations as noted above that the greatest significance will be attached from the educational standpoint. If they are implemented they will go a long way in preventing misfits from entering the portal of universities.

The Late Dr. C. R. Reddy

ONE of the greatest educationists of Modern India is undoubtedly the late Dr. C. R. Reddy. His death a few weeks ago has left a gap in the educational sphere which it will be difficult to fill.

HE had a brilliant career as a student in the University of Madras and in Cambridge. He held responsible teaching and administrative posts in Baroda policies of congress leaders. He never cared for consistency and several criticised him for being even unsteady. But he was a man of courage, a born fighter and did not very much care for what others thought of him.



and Mysore. He was a great debater and took a prominent part in controversies on subjects of social reform—the reform of caste, of the status of women and the elevation of the down-trodden classes. His interests were varied and it was not possible for him to stick to one particular field of activity. Politics attracted him and he served for some time as a member of the Madras Legislature. It was not in his nature to adhere strictly to one set of views. He was born controversialist and he had the special gift of finding out the weak points in the arguments of his opponents. He was specially fond of attacking those who were in positions of influence and authority. He attacked the leaders of the Justice party in Madras because they were in the days of his political career the men holding responsible position in Government. Later on he criticised and condemned the

IT is as the Vice-chancellor of the Andhra University that he will be long remembered. Except for an interval of five years he was at its head from 1926 to 1949. No other person enjoyed such unique distinction for such a long period. This was partly due to his natural abilities and partly to his great skill in the art of electioneering. He dominated the University during all these years. It won't be an exaggeration to say that he was its dictator. He was also its architect. The position which the University commands today is in the main due to him. The buildings in Waltair are a monument to his efforts in this direction. The only matter for regret is that he was partial to science and technology and did not do as much as he was expected to do for the Humanities. Though he himself was great as a scholar in Telugu his contribution to the expansion of the Department of Telugu or to the study of Andhra Culture and History was little. But all in all he was one of the outstanding men of his generation and his memory will be cherished by all lovers of education and culture for a long time to come.

THROUGH different STATES

DELHI

FIVE YEAR PLAN FOR EDUCATION

The Government of India intends to change the present educational system to the Gandhian system of basic education in all schools in the country, it is officially stated.

The Secretariat of the Planning Commission of the Government of India is reported to have drawn up a five-year plan for converting all primary schools in the country to basic education schools by 1956. A meeting of the Advisory Committee on Education to the Planning Commission is expected to be held here next month to complete the plan.

A spokesman of the Education Ministry said here that the Government of India had adopted a plan providing for free and compulsory education for all children between the ages of 6 and 14 by 1966.

Under basic education the eight years' course will be equivalent to the present Matriculation course covering ten years. Education being a State subject, the responsibility for putting into effect plans for basic education will be that of the State Governments.

The system is already being tried in the Punjab and Delhi under official supervision.

ACADEMY OF LETTERS

The All-India Conference on letters, convened by the Government of India, resolved to establish a National Academy of Letters to co-ordinate literary activities in all the Indian languages.

The Conference which met at Delhi on the 15th March under the chairmanship of Maulana Abul Kalam Azad, was attended by representatives of State Governments, literary organisations representing all the Indian languages

recognised in the Constitution and eminent writers in those languages.

It was laid down that the functions of the Academy would be two-fold, first, to recognise the merit of authors in the various languages by enrolling them as members and, secondly, to take steps to develop, foster and encourage the growth of literature in the various Indian languages.

The Conference decided that the Education Minister of the Government of India should appoint a small committee to draft the Constitution and detail the functions of the Academy. This committee would submit its report to the Education Minister within three months. The report would then be circulated to all the State Governments, literary organisations and other eminent writers and others, asking them to send their suggestions and reactions to the report. After consideration of these reactions and suggestions, if any, the Education Minister would proceed to establish an Academy on the basis of the consensus of opinion in the country.

Ways and means of preparing and maintaining an over-all survey of literature in all Indian languages was also discussed by the Conference. It was recommended that the National Academy of Letters, when established, should bring out a periodical review of the progress of literature in the principal Indian languages. This review would be published in Hindi in the Devanagiri script. A summary in English would be attached at least for the next 14 years. The Conference also recommended that the Academy might assist the literary organisations concerned with particular Indian languages to bring out a similar review in respect of literature in each of those languages. The Academy, it was suggested, might make suitable arrangements to make available to readers of

modern Indian languages the best books of other languages, Indian and foreign.

will not be considered for eligibility purpose.

MADRAS

USE OF SCHOOL BUILDINGS

The Government have amended Rule 31 of the Madras Educational Rules regarding "Use of buildings," as follows:

"The premises of an educational institution or any subsidiary building appertaining to it or a playground or vacant site belonging to the institution, whether adjacent to or removed from it, shall ordinarily be used only for the purposes of functions conducted by such institutions. But the chief executive authority of the local body concerned in the case of an institution under the control of a local body, the District Educational Officer in the case of a Government institution other than a Government College, and the Principal in the case of a Government College, is empowered to grant permission, on such conditions as he deems fit to impose, for the use of such building, or ground, or site belonging to the institution for holding public functions arranged by a local body, or a department of the State or the Union Government."

S. S. L. C. EXAMINATION

Seventy-two thousand candidates appeared for the S. S. L. C. Public Examination, at 500 centres in Madras State.

The number is a record for the State and represents an increase of 4,000 over the figure for 1950. This is the first batch of candidates appearing for the examination under the 1948 scheme of reorganised course of secondary education. Eight hundred and sixty-one high schools (100 schools more than last year) have sent up candidates for the examination.

The candidates are being examined in the following subjects: (1) English (2) Language, (3) Mathematics, (4) General Science and (5) Social Studies. The examination in Optional Mathematics

PAY SCALE OF STAFF OF UNIVERSITIES

"The Government have decided that a University Grants Committee is unnecessary," stated Mr. K. Madhava Menon, Education Minister, answering a question by Mr. R. Suryanarayana Rao in the Legislative Council.

The Minister said that the scales of pay of the staff of Universities were prescribed by the University authorities. The Government had no up-to-date information, but they understood that the scales of pay of the staff had been revised by the Andhra and Annamalai Universities. No grant was paid to the Madras University for the revision of scales of pay. The Government examined the financial position of each University before giving grants. They did not consider that there had been any anomaly in regard to recurring grants.

BOMBAY

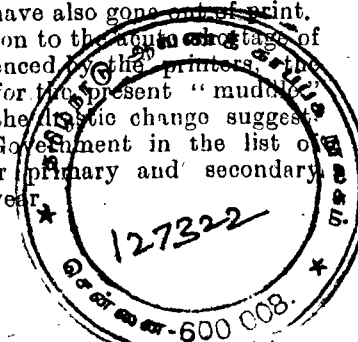
TEXT BOOKS NOT AVAILABLE

School children in primary and secondary schools in the city are being put into considerable inconvenience on account of the non-availability of printed text-books.

Although the new academic year for the city schools has already begun, publishers and book sellers plead inability to supply 40 to 50 per cent of the text-books prescribed by the Government.

Some of the textbooks are said to be in the process of being printed but they will not reach the students till another fortnight. Many of the old standardised textbooks, according to the book sellers have also gone out of print.

In addition to the acute shortage of paper experienced by the printers, the main reason for the present "muddle" is said to be the drastic change suggested by the Government in the list of textbooks for primary and secondary schools this year.



Investigations revealed that many book-sellers have shown their unwillingness to sell school books on account of the low percentage given to them on the books approved by the Government and local bodies.

Besides, on account of an abnormal rise in the paper prices, the sale prices of text-books have also gone up by 25 to 30 per cent with the result that the poorer classes of students find it difficult to buy such books.

Unless the Education Department steps in to improve the situation, it is felt by responsible educational institutions, that the lack of books would hold up the admission of several thousand students of schools for some time this year.

UTTAR PRADESH

AGRA UNIVERSITY TEACHERS SALARIES

The circular of the U. P. Government to the principals of the degree colleges of Agra University containing the Government's intention to reduce the scale of the teachers' salaries has come as a surprise to educational circles.

After the publication of the Universities commission's report, the teachers had expected an increase in their grades, but the circular has completely frustrated their hopes.

According to the teachers the government circular is open to criticism from various angles. If it is implemented, they say, it will split up the teachers into several classes for which there is no justification.

Legal complications are also likely to crop up as the managements of colleges have already entered into agreements with teachers in regard to their service conditions including salaries.

The teachers hold the circular as impracticable and hope that the Government would withdraw it.

EDUCATION BOARD SETS UP INQUIRY COMMITTEE

An ad hoc committee to examine the present system of education was

formed at a meeting of the U. P. Board of High School and Intermediate Education held on March 8, with Dr. I. R. Khan, Director of Education, in the chair. The following were selected as its members: Messrs K. P. Bhatnagar, V. D. Tripathi M.L.A., B. S. Haikerwal, S. S. Agarwal, B. N. Kar, S. K. L. Srivastava and Gorakh Prasad and Dr. I. R. Khan as convener. The committee will submit its report within two months and a special meeting of the board will be held to consider it.

The committee will also consider a resolution of Mr. V. D. Tripathi urging the board to make the following subject compulsory for the High School Examination of 1954: Elementary Mathematics and History and Sanskrit for the compulsory general Hindi paper.

TEACHERS DEMAND IMMEDIATE D. A.

Mr. Hari Gopal Roy, vice-president of the U. P. Assistant Teachers' Association, said that, "the education's budget of the Government is disappointing and has come as a great shock to the teachers of the recognised secondary education institutions."

Mr. Roy said that "in spite of the admission of the Education Minister that the secondary education teachers need immediate financial relief, he has made no provision in the budget for payment of D. A. to the teachers of the aided secondary education institutions."

The relief proposed to be given to old teachers by giving one increment for 10 years' service was inadequate and only a very handful of teachers would get benefit of this, Mr. Roy added. The Pay Committee had recommended one increment for every three years—completed service in 1947.

He concluded: "The abnormally high cost of living has now become a permanent feature and has brought the teachers to a state of bankruptcy and starvation. It is impossible for them to work efficiently without immediate financial relief in the shape of D. A. and at least three increments to old teachers as recommended by the Pay Committee with retrospective effect.

PUBLIC OPINION

MR. NEHRU'S MESSAGE TO WARDHA CONFERENCE

Mr. Jawaharlal Nehru, in a message to the seventh session of the All-India Basic Education Conference, meeting at Sevagram on 3rd March said: "The approach to education should not be too rigid and should allow free play for experiment and the development of the individual and of the society we aim at."

The general principles of basic education, he said, was accepted long ago by the Congress and a number of Provincial Governments tried to apply it in various ways. "These Governments were criticised for deviating from the original idea. I am unable to say how far these deviations have been justified. But on general principles, it seems to me that in any such experiment it is desirable to have a variety. There is always the danger of too much orthodoxy killing the spirit and preventing the development of an inquisitive and experimental mind," he stated.

Educational process took some time to achieve results and, if they confined themselves to one experiment only, then they could not take full advantage of a number of approaches. "Then again, Governments have to deal with a variety of circumstances. They do not consist of a small body of persons devoted to a certain cause. They have to adapt themselves to these circumstances and they may not be judged from the point of view, let us say, of an ashram.

Mr. Nehru added: "Education necessarily implies an objective to be aimed at. The objective will be a personal and an individual one, as well as a social one. The social objective means some kind of a picture of society which we wish to develop. In the present circumstances of India, or of the world,

few persons can lay down precisely this social objective, although the broad lines of it might be indicated. For many months, our Planning Commission has been grappling with problems allied to social objectives. It has not been an easy matter and it will take then some months more even to produce a limited plan. It is easy to lay down certain objectives in an academic way. It is much more difficult to translate them into practice, having regard to the various forces at work and the material available."

MR. B. G. KHER ON IDEAL OF NATIONAL EDUCATION

A national system of education should aim at intellectual, moral and organic development of the human being: it should not be confined to mere administration, framing of syllabus and making children and teachers do manual work: Mr. B. G. Kher, the Chief Minister of Bombay.

Speaking at the Graduates' Basic Training Centre, Bordini, he referred to the correlation between life and knowledge, which had formed the fundamental aspect of Mahatma Gandhi's basic education programme, and said that even advanced countries of the West were now acclaiming this "Nat Taleem" as a great step forward in educational thought and practice.

The Bombay Government were convinced of this ideal and one of the objectives of their educational policy was to include handicrafts in the secondary school curricula, as an obligatory subject in the lower classes and as an optional subject in the higher classes, he said.

FOREIGN CURRENTS

50,000 Students exchanged among Free Nations Last Year

An estimated 50,000 students from all parts of the free world crossed oceans and national boundaries during 1950 to study in countries other than their own. Among these exchange students were many who went to the United States as well as many Americans who studied in other lands. The exchanges were paid for by governments, private industries, educational institutions, civic organizations, and private citizens.

More than 30,000 undergraduate and graduate students from outside the United States were enrolled in about 1,000 American educational institutions in all 48 states, the District of Columbia, and the U. S. territories, the *New York Herald Tribune* reports; the largest group came from Canada, next in number were students from China, India, Mexico. About 100 other areas were represented in the exchange.

Engineering courses were most popular with visiting students in the United States. They accounted for about one-sixth of all enrolments. Liberal arts, medicine, social sciences, and business administration followed in that order.

In addition to the college and university students, 2,600 persons were brought to the United States by the U. S. Economic Cooperation Administration. Organized into "technical assistance teams", they came from all countries participating in the Marshall Plan. The U. S. Army and the Department of State also made it possible for persons from other countries to study their specialties in the United States.

The total number of Americans who studied in other countries last

year is estimated at 20,000. Among those studying on various kinds of grants were 6,400 veterans of World War II whose education is paid for by the U. S. Government. Scholarships or travel grants under the Fulbright Act enabled 1,000 more to study in countries outside the United States. Under that Act, money from the sale of U. S. war surplus goods abroad is used to finance international educational exchanges.

About 5,600 Americans participated last year in seminars, work camps, and summer courses in 150 schools abroad.

Special Night Business Courses Help Solve U. S. Manpower Problems

Many American educational institutions and trade associations are cooperating to help solve the manpower problems caused by the present United States defense-production effort. Educators and businessmen are working together to plan and teach business courses in evening colleges established by leading universities.

According to Dr. Robert A. Love of the Association of University Evening Colleges, this training is designed to fit employees for new or more responsible jobs and to train rapidly new men and women in industry.

Evening colleges have expanded greatly during the past 10 years, Dr. Love points out. They received added impetus after World War II when they trained many veterans for advanced jobs. This experience convinced business leaders of the colleges, ability to provide practical

CORRESPONDENCE

Krishna District Teachers' Guild

The 21st Annual conference of the Krishna District Teachers' Guild was held on 24th March in the B. G. K. High School, Pedana. Mr. S. Natarajan, President of the South India Teachers' Union presiding. About 800 teachers of the secondary Schools attended the two day session.

Mr. Ch. Balakrishnasastri, Ex-President of the Andhra Teachers' Federation hoisted the national flag and exhorted the teachers to explain the importance of the national emblem and

(Continued from preceding page)

instruction on a broader basis than before.

Fifty-seven of the 72 colleges belonging to the association are now offering business courses, a recent survey shows. Trade associations sponsor courses in 41 colleges and at 16 colleges they finance scholarships. Business groups also sponsor special lectures, maintain advisory committees, and supply educational materials and equipment. The colleges, in turn, make their employment service available to trade associations.

Since classes are held in the late afternoon or evening, businessmen are used as teachers to supplement regular university staffs. This is one of the most valuable contributions to the program, Dr. Love says.

The training facilities already provided by the professional educators and business leaders should offer tremendous reassurance to the country, Dr. Love states. It means, he adds, that the United States possesses adequate facilities for developing manpower for the civilian economy during a huge defense-production program.

the philosophy by Asoka Chakra and the three colours on it.

Mr. A. Veerajulu, District Educational Officer, East Krishna, who declared open the conference and later the Art and Educational Exhibition in a short speech said that the standard of education is falling considerably and is leading to corrupt practices. He suggested to the guild to consider how far the examination system is helpful for the improvement of education and the character of the pupils. Concluding he exhorted the teachers to consider the lapses in the teachers themselves and to rectify the same.

Mr. M. Veerabhadra Rao, Chairman Reception Committee, extending a hearty welcome to the President, Distinguished visitors and the delegates observed that the agitation of the District Guilds and the ceaseless efforts made by the S. I. T. U for better scales of teachers have not borne fruit to the extent desired. Even the recent Madras State Budget to which the teachers looked with fond hopes has not brought succour to the teachers. We have got to devote a part of our attention to a study of the educational problems with which we are now faced. The reorganisation scheme has come to stay and is up to the teachers to implement it successfully. Pupils should be taught the duties and obligations of the citizenship and training in the democratic way of life is quite necessary in the new set up of our country. The expansion of the Secondary education in the Post War years is phenomenal. While it is necessary that schools should increase it is equally necessary that conditions in schools should be such as to make proper imparting of instruction possible. Most of the schools at present are lacking in the normal requirements viz. staff, equipment and the buildings. If this state of affairs should continue for some time more, Mr. Veerabhadra Rao remarked that all the plans of the government for improvement of education are bound to fail. Concluding,

he said that a closer co-operation between the home and the school would alone help the development of the child on proper lines and the restoration of faith of the public in education is essential for the improvement of the standard, which is said to be deteriorating nowadays.

Mr. S. Natarajan, the president delivered his address extempore which is published elsewhere in this number. Mr. K. Subbarao, Secretary of the Guild presented his report for the past year.

Mr. P. Subbareddi, Headmaster, Board High School, Nandigama and Mr. A. Satyanarayana were elected as president and vice president respectively and the appointment or selection of a secretary and other members was left to the president.

All-India Radio Students' Broadcasts

Sir,

It is announced a few months back that All-India Radio is considering

about the participation of students in School Broadcasts. It is quite welcome to the Students' Community. So far to this month it seemed that no action has been taken on that consideration.

On the other side the timings which have already been prescribed for Elementary, Middle and High Schools by All-India Radio are not convenient to students at their regularity in their studies.

It is also understood that they are considering about the new method of opening Radio sets in each and every school of our province as to the letter from All-India Radio, Madras.

May I request All-India Radio to get the three above mentioned points into consideration and actual out put to the students at an earliest.

Vijayawada 2 }

Y. Venkateswara
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