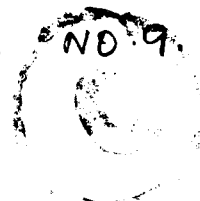


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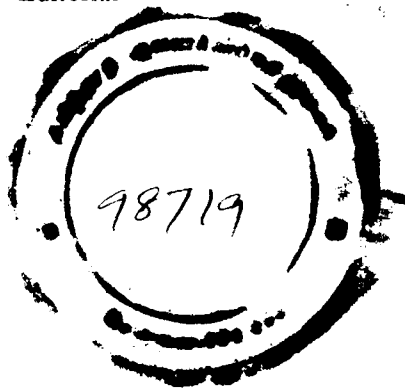
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EDUCATION THROUGH RELIGION

SWAMI CHIDBHAVANANDA.

In aiding Nature in its process of evolution, Nurture plays the foremost part. Nurture sways over Nature. Nurture dominates Nature. Nurture can both conquer and sublimate Nature.

This supreme fact can be demonstrated in innumerable ways. In the vegetable kingdom nurture metamorphoses one species into another. Among insects and bees nurture is the one magic wand that can turn their instincts and talents to advantage. Animals and birds can be trained to become semi-human in their nature. The extent to which nurture can transform human beings can never be over-estimated. Through training or lack of training man can deteriorate to sub-human levels. By means of culture it is possible for him to evolve into a demi-god. The scope and possibilities of nurture expand into infinity.

fair-complexioned, the colour complex was not much of a bar in the transaction. The babies were reared up with due care and attention. Parental affection is the foremost among the nourishments of a growing baby. And that nourishment was bestowed in abundance by the foster parents of both. Babyhood evolved into childhood. The languages of the foster parents became naturally the languages of the children. Home training was in either case the best that could be. Eventually the children were sent to schools, though in two different countries. Fortunately for the children, the schools were also of a remarkable type. In imparting life training the schools amply supplemented the homes. The school careers of the boys were brilliant. The growth of the body, mind and soul was harmonious. They passed out with numerous distinctions to their credit.

If man so decides he can demonstrate strange phenomena in his social habits and behaviour. There were two refined families, one typically orient and the other typically occident. In culture, customs and manners each was an embodiment uniquely its own. Nobility was patent in either. Each was a pattern worthy of study. In their brief but penetrating contact these two families developed a mutual regard. Interested as they were in the possibilities of nurture, they had affectionately exchanged their two new-born babes. The oriental family being sufficiently

The University careers of both were equally meritorious. As blooming graduates they travelled in several countries, though in two different continents. By a strange coincidence both the graduates became Headmasters, one in England and the other in South India. The parents had become by this time sufficiently advanced in age. They decided to meet again, and met in South India. They lived as intimate neighbours for a long time. In the meanwhile the new members of the Eastern and the Western families picked up a deepening acquaintance and a fast

friendship grew between them. On a fine day the origin of the two ideal headmasters was revealed by the parents. It was a revelation commingled with varying emotions. By common consent the sons rejoined the original parents. But the foster parents were not thereby abandoned. The parentage of the sons was doubled, as it were. They enjoyed the parentage by birth and the parentage by bringing up. The one was as important as the other. It was held that East was East and West was West; one would not become the other. In this case East became West and West became East by nurture. Nothing was impossible to nurture. It could transform and enrich nature. Education was all powerful.

In imparting education an important factor has to be borne in mind. A major portion of the education is done by imitation. It is remarkably so in childhood. The baby imitates the parents in producing sound. The result is that language is picked up with ease. Nurture thereby merges into nature and becomes indistinguishable. All that the teacher had to do is to provide a series of models to the taught. When the pupil has to write, a model is set; and that goes by the name of copy writing. For correct reading an example is set. The same principle applies to behaviour. The playground is as important a place as the class-room. An example has to be set to the student there as well. Education that started at home is extended to the school. The task of the teacher lies in making the class-room and the playground homely. The success of the teacher depends on his making his everything homely to the pupil. The child derived a pleasure when it was fed by the mother. If the same pleasure is repeated in the class-room and on the playground the teacher may rest assured that he has done his work splendidly.

For this he has to be a loving example at every stage. The fundamental point in education is that the personality of the teacher percolates into the taught. As water rises to

maintain its level, the pupil rises to the level of the preceptor. It is for this reason that the teacher is bound to be a person of sterling character. That is his unconscious gift to the student. He has further to supplement his personal moral influence by a constant process of drawing inspiration both for himself and his pupils from impregnable characters that his country has produced. The career of noble heroes has to be constantly kept in mind. Admiration of such exemplary characters elevates the students automatically. These heroes are the models after which the nation has to shape herself. Let us refer to one such example of a hero.

Two handsome young men who appeared divinities stalking on earth rambled through the forest in the vicinity of the hermitage of the sage, Matanga. Stoical though they were in their bearing, they could not altogether conceal their concern for something precious which they seemed to have lost. A sudden surprise was sprung upon them in that dense wood. A semi-human being encountered these super-human personalities and interrogated them. "I have been long observing your movements. You appear to be ascetics, but you carry deadly weapons. You appear to be celestials, but care and anxiety which are peculiar to human beings seem to be lurking in your hearts. Tell me frankly, who you are."

The elder of the two gazed at the intruder for a while and remarked: "The bearing of this man indicates that he is well-educated. Acquaintance with him, O! Lakshmana, will be to our advantage."

This was how Rama and Lakshmana came in contact with Hanuman who was culture, conduct and service personified. The definition of a perfectly educated man is found in Hanuman. He is placed under varying circumstances. The manner in which he reacts to them reveals his character, his worth and his usefulness to society. His external appearance is of little import-

ance. His physical make up, his mental calibre, his moral perfection, his intellectual penetration and his driving action—all these go to define education in its entirety. Characters of this type are an eternal source of inspiration. There have been a galaxy of them from the Vedic period up to this day.

Nachiketas, Satyakama, Swetaketu, Kusa, Lava, Arjuna, Sivaji, Vivekananda these are just a few, strewn on the expanse of time. We mention these names in order to lay emphasis on the type of education they received and the training they underwent. Cause and effect being precise and inviolable, a great and potential cause must necessarily produce a magnificent effect. Mighty characters have always been moulded and built on the bedrock of religious training. There has not been to this day a single person of sterling character who has not had to pay for it in the form of rigorous training and supreme self-control.

Let us now briefly turn our attention to the lot of the present-day elite of our society. It is possible for us to take into account about four generations of the products of modern Indian Universities. The earliest stuff had some stamina in them. They had character to their credit: they were dependable; they had a keen memory and retentive power; they were to a great extent a moral force on society. Decay and deterioration set in subsequently. The latest group is a bundle of negation. A graduate who has just completed his teens is nothing more than a wreck. Creative genius is singularly absent in him. He has earned a certificate to testify that he had carried in his brain in intellectual load into the examination hall. But he owns no warrant to prove assimilation, if any, of that intellectual burden. Self-confidence and self-dependence have permanently taken leave of him. He is no economic asset to his home. He over-estimates his capacity and efficiency. His solitary concern is to get an employment, preferably under the Government. The national problem to-day revolves round the so-called educated dependants.

Academic course without life training has in this manner ruined the country. If the earlier groups of graduates had some worth in them, it was due to the past momentum of religious training. Deterioration of personality is now proved to be in direct proportion to the negligence of religious training. Further drift in this line will lead to irreparable national decline.

This bitter experience should now goad us on to go back to Religion. Our Government have chosen to be secular, not in the sense that they want to become Godless. They are secular in the sense that they maintain neutrality towards all sectarian religions. They are religious in the sense that they uphold Dharmachakram in the national flag, and claim *Satyameva Jayate*—Truth alone triumphs—as their motto. Our educational institutions form the nursery where the children of the soil have to be carefully nurtured. Religion is the science of human life. It is only through Religion that we shall be able to evolve spiritual giants, moral giants, intellectual giants, physical giants and incidentally administrative giants. At the outset we shall have to maintain an attitude of indifference towards all sectarian and dogmatic religions. In the name of adherence to their faith men preach fanaticism, bigotry, exclusiveness and partiality and intolerance. They poison the mind of the child that is born in purity and universalism. A religious fanatic is a greater menace to society than a nihilist. In building the Future India, these two extremes of narrow-mindedness and indifference to Religion have to be guarded against.

Schools and Colleges have to be forthwith converted into Rishi Ashramas. The sages of yore evolved super-human personalities out of the common stuff left at their disposal. This was possible for them, because they knew the art of nurturing the human soul. They were themselves highly evolved souls, and they regarded it as their sacred duty to help others evolve likewise. Fortunately for us, the art of evolving divinity out of humanity has

not disappeared from this land. We have to apply ourselves to it and revive it on a country-wide scale. A magical transformation will be the result.

We shall put the process here in a nutshell. Teaching is not a secular profession; it is a sacred act. He who realises this becomes a competent teacher. His attitude towards the taught is that of the devotee towards the deity. If wickedness emanates from an individual it is because he has been placed in a situation which has temporarily hidden his higher nature. Man is by nature a divine being. It is ignorance that is hiding his real nature, and that ignorance goes by the name of sin. Nurture is calculated to remind him constantly of his divine origin and divine nature.

As the planter fences the seedling, the teacher protects the pupil from unwholesome extraneous influences. Self-control becomes a matter of fact, not by shutting out or by suppressing the senses, but by giving them full sanction on sacred venues.

This major aspect in the development of the personality is completely ignored by the modern system of education, preoccupied as it is with purely academic courses. Jubilant self-control is the only process by which latent potentialities can be awakened. Bodily service to the parents and the preceptor is equally important. A student sanctifies himself by reverential service to the elders. He who religiously serves his parents and master to-day will religiously serve humanity tomorrow. Play and service should be so commingled that the student will not be able to demarcate one from the other. Emotion in all its phases should be cultivated and sublimated. In this respect music has its part to play. Love of the entire creation is the goal of education. At dawn, noon and at dusk, concentration of mind has to be practised on holy things. Cultivation of this sacred

faculty adds to the power and glory of the personality. As an auxiliary to their training of these holy traits, regulated life has to be maintained all through. Alertness and punctuality go a great way in carving one's character. It is proved by the sages of India that a disciplined life for fourteen years transforms the personality into a divine mould or some thing akin to it. This is what we call religious training. We have to quickly revert to it. Academic courses may be followed in any manner whatsoever. They are of no importance in building the character.

To-day we are sending out our students in hundreds and thousands to foreign universities for specializing in various branches of material science. Perhaps we have to do so for a long time to come. In ancient days foreigners came to India to specialize in the art of soul-culture. Today nobody comes to India for education, because we have nothing special to offer. The position has to be changed very quickly. Very soon we shall have to build residential universities in which application of Yoga Philosophy to life will be the main feature. Like any other science the science of Yoga will be made the common property of humanity. In imparting it to the nations of the world we Indians will always prove ourselves most competent for the task, because Yoga is inborn in us. Character-building and edification of personality is by far the most important contribution to human progress and welfare. And this is achieved by sheer nurture.

Our task is nothing short of divinizing mankind. The surest way of achieving it is by reverting to the methods adopted by the Rishis of yore. Let us immediately make a beginning in our schools and colleges. In no distant future we shall be in a position to offer this method of education to the world outside.

RELIGIOUS TRAINING IN SCHOOLS

SRI S. BALAKRISHNA JOSHI,
The Hindu Theological High School.

There is an initial fallacy in the common conception that religion is an extraneous factor that has to be imported into life. Life and religion are closely interlocked like flower and fragrance. Man is essentially a spiritual being. He cannot be secular and spiritual by turns at convenient intervals. Shorn of religion, he degenerates into a thinking animal. The ultimate purpose of life is to realise God—the Soul of Perfection, Truth, Wisdom, Beauty. Religion cannot, therefore, be divorced from any aspect of life. Human existence is a caravan of thoughts, feelings, emotions and actions. All these have to be inspired by religion, if the destined goal is to be reached.

Religion is different from religiosity. It is not a sanctimonious show; nor is it a mechanical observance of dry rituals. It is a natural mode of life; it is a correct attitude to ourselves, to the universe around us and to the Unseen Power above Whose existence we dare not deny. It implies a proper understanding of the laws of Nature and of the forces of the mind; it also means regulating our conduct in a manner that would help our evolution and the progress of the world.

'The soul of culture is the culture of the soul.' The entire educational edifice has, therefore, to rest on the bed-rock of religion. Any system of training for the young that does not make specific provision for religious instruction, stands self-condemned. It is defective, imperfect and unreal. In fact, the supreme mission of education, as of any other activity, is to discipline the mind for the comprehension of Truth. Our elders conceived of Education as *Aksharabhyasa*, the practice of immortality. They looked upon it as a progressive course of sublimation of the

senses, leading finally to the highest beatitude. The teacher of the right type knows that religion is found intricately woven into the fabric of every subject. There is wide scope for him in each lesson to nourish the religious spirit in youngsters. History proclaims that there is a divinity that shapes the ends of nations as of individuals. Geography points out that the vast variety of countries and climates with their wonderful fauna and flora, owe their existence to the Master Craftsman. Science leads to the realisation that, far beyond its discoveries, there is an Unseen Power that controls all phenomena in a mysterious manner. Literature through its inspiring thoughts, chastens the mind and makes it a fit receptacle for the highest knowledge.

The religious spirit is evoked, however, only incidentally through the media of other subjects. But it has to be inculcated and strengthened by means of a definite programme, wisely planned and intelligently co-ordinated. It is absolutely essential that all pupils should have an accurate knowledge of the fundamental principles of their respective religions. It must be imparted through a series of graded lessons. We need not fight shy of the situation if the school draws youngsters from different faiths. Provision has to be made, at any cost, to minister to their needs in this vital direction. After all, different religions are different vehicles leading to the same Destination. In essentials, they are all agreed. They have a substratum of uniformity in spite of surface differences. An enlightened study of one's own religion need not engender want of respect for other faiths. It is an imaginary fear. On the contrary, it promotes a catholicity of outlook and paves the way for true friendship with members of different persuasions. Love of one's own mother-tongue does not

imply hatred of other languages ; consideration for the neighbour does not warrant neglect of the home. Faith is not fanaticism ; belief does not necessarily mean bigotry.

A theoretical knowledge of doctrines and dogmas cannot, however, make one religious. Religion is a continuous experience : it is a perpetual awareness of the presence of God, the might of His love and the supremacy of His law. It has to manifest itself in every little act that is done. The school has to provide the requisite atmosphere wherein the juvenile mind would grow naturally in the true religious spirit. Such an atmosphere is a subtle and imperceptible entity. It cannot be artificially created by the hanging up of divine pictures, displaying of edifying mottos and the burning of incense. It is the pervasive aroma that emanates from the dedicated service of teachers, pure in thought, truthful in speech and selfless in action. It is strengthened by every breath of the "good" teacher. His life is the most valuable Text-Book on Religion. His presence is the noblest sermon. From him flows unconsciously an influence that purifies and elevates the mind. The personal example of the teacher is thus the most potent factor in any scheme of religious training. Other devices may supplement but can never supplant his miraculous work.

The dynamic aspect of religion is service. In a school community, there is a world of scope for its expression. It is the supreme duty of teachers, both by example and by precept, to impress upon youngsters the sanctity of such qualities as love, helpfulness, charity. To lift the spirit Godward when alone or free from work, to love all, to sympathise with those in distress, to share with a hungry brother the mid-day lunch, to contribute unasked a little to the tuition fee of a poor friend, to voluntarily spring to the assistance of others even at personal inconvenience—this is religion in practice, possible in the miniature world of the school. These traits which make up the spiritual fibre of a man, grow of their own

accord in a congenial atmosphere. They are not forcibly taught. Without them, mere memorisation of catechism or recitation of hymns makes religion a dry academic affair, devoid of all charm, grandeur and vitality.

Our School—the Hindu Theological High School—owes its very inception to the holy zeal of a great teacher, Sivashankara Pandiyaji. Religious training forms an integral part of its normal work. A passing reference may be made to the devices adopted by us in this direction. Work begins every day with congregational Prayer, participated in by all the pupils and teachers. In pin-drop silence, each member offers worship in the sanctuary of his heart. A verse or hymn from the Prayer Book, specially compiled for the school community, is then chanted. The 'Thought For the Day' is next given by one of the teachers. It focuses attention on a noble idea or ideal in a few pithy sentences. In addition to these, *Puja* is performed to the Patron Deity of the School on every Friday. The lesson in each period is commenced only after silent prayer. Important religious festivals, fraught with great spiritual significance, are celebrated in due form and solemnity. Scholars, steeped in religious lore, are invited to give discourses on such occasions. Scores of pupils learn hymns in Sanskrit, Tamil and Telugu on Friday evenings after regular work is over. Batches of pupils are taken periodically to the temples near by. The pilgrimage aspect looms large in our mass excursions. In all the cultural centres we visit, we make it a point to go in our hundreds to the shrines and offer worship like the devout members of a disciplined family. Under the auspices of the Sath Sangham, eminent *savants* talk to us on religious topics. The anniversaries of the sages and saints of the land are observed with fervour. Two periods are set apart every week for religious and moral instruction which is imparted in an organised manner on the basis of a definite syllabus. The lessons often cluster round inspiring anecdotes, drawn from the biographies of the great of

all lands and climes. Off and on, teachers impress upon the young the need for observing those essential religious practices, handed down to us from time immemorial.

Such sincere and systematic efforts have borne rich fruit. The general "tone" of the School is most satisfactory, as intuitively sensed and testified to repeatedly by discerning and distinguished guests. "There is a religious spirit in every section of every class," observed Lady Hope, after having kindly gone round the School. "Every pupil in this School is God-minded", remarked Swami Sivananda Saraswathi who sanctified the School by his visit. Other great saints whom the School has had the good fortune to welcome, have expressed that they experienced in the Prayer Hall a peculiar peace and subdued joy which they had not felt elsewhere. That is one tangible result which arrests the attention of every visitor. There is goodwill, cordiality and friendliness all round. Due respect marks the attitude of pupils to teachers. The dealings of the latter towards the young are naturally characterised by love.

It is not wise to push away religious training entirely from the School. It is true that the home is the cradle of religion and that the parents are the greatest preceptors. But unfortunately most of the homes to-day are "broken arcs". Modern life has become so complex that elders have neither the time nor the moral temper to attend to the proper training of the young. The coarse cinema posters and cheap magazines which aggressively brandish before the mind indecent suggestions bordering on vulgarity, are a great menace to the moral growth of the young. It is a tragedy that the wise tolerate such a situation. To combat and counteract vicious influences that corrode youthful minds, organised religious training is therefore imperative. If educational institutions cannot do it effectively, who else can? Namby-pamby ideologies, however grandiloquent they may sound, and new-fangled schemes, however catching they may appear, will not help us. In the golden age of our nation, religion illumined every aspect of life—individual and national. If we desire to revive our ancient glory, religion must become once again the dominant note.

MORAL INSTRUCTION IN OUR SCHOOL

SRIMATHI C. SUBBALAKSHMI

Sri Ramakrishna Mission Sarada Vidyayala, T'Nagar.

Moral Instruction is imparted to the pupils in various ways. Morning assembly commences with prayer and special pujas are conducted regularly on Fridays. Importance is given to Friday *Bajanas* in the evenings. Days of National and religious importance are celebrated when the pupils are reminded of their duties to the country and the world at large. Besides all these there is a regular syllabus for moral instruction which is followed in various forms. A code of honour is maintained for the pupils to bear in mind and fol-

low. Daily maxims are written on the Blackboard for the pupils to learn and follow.

Prayers include slogans taken from the Upanishads and Gita Govindam. Special prayers on Friday mornings are conducted Form-war. The pupils themselves are made responsible for organising various items of the puja such as decorating the hall with *kolams* and mango leaves. *Prasadam* is prepared from a small contribution they voluntarily levy on themselves and this

prasadam is offered to God and then distributed among all. At the end of the puja, one of the teachers addresses the pupils on topics connected with God, religion and their duties.

Special Bajanas are conducted occasionally when eminent men come and give religious discourses, along with the singing of the devotional songs by the gathering in chorus.

The Birthday of Sri Ramakrishna, Vivekananda, Saradamani, Thyagaraja and Mahatma Gandhi and the anniversary of Barathiar are celebrated in a very fitting manner. On all these occasions, teachers as well as outsiders address the pupils.

A code of honour is placed as the ideal for the pupils to live upto.

The daily maxims include sayings of great people, poets, philosophers and saints of all nations and creeds. This is done in all the three languages—Tamil, Telugu and English. The pupils note down these maxims in their notebooks, understand them and commit them to memory so that they ever remember these sayings.

A syllabus comprising the lives of saints of all religions such as Hinduism, Christianity, Muhammadanism, Buddhism and Sikhism, and abstract religious ideas, is framed to suit the standard of pupils of different ages. Thus the life of Muhammad The Prophet, Buddha, Ramakrishna, Vivekananda, Saradamani, Mahatma Gandhi, Christ, Kabir, Tulasidas are all taught to the pupils so that they are given an opportunity to imbibe the knowledge of all religions and thus come to know the truth of Unity and Diversity.

Abstract ideas of duty, sacrifice, charity, truthfulness, cleanliness, discipline, etc. are all illustrated with reference to the lives of great men, heroes and heroines of the East and West and of puranas.

Moral Instruction is thus imparted not only in the class-room within the time-table but also outside and on all occasions, the aim is to make them good members of home, school, society, country and finally of the world. We believe that by bringing up the children thus in an atmosphere of religion, morals and principles of high ethical value, they may know how to face problems in every day life with a cheerful mind and understand their fellow citizens better. They get a glimpse of the creator behind the creation. They develop reverence for elders, Guru and parents and kindness to their brothers and sisters in a wider sense, to the poor and the less unfortunate for they are also the children of God. Thus seeing God in everyone and everything, the pupils may realise that there can be no ill-will between men and men, nation and nation. It is the hope of this institution to send out into the world, citizens with a high ethical value of life.

Moral instruction thus imparted has definitely a sound effect on the behaviour and conduct of the pupils. They develop a faith in prayer and thus they make it a point to attend the morning assembly without fail. As such there are very very few latecomers and even these have a genuine reason behind. The aesthetic sense of the pupils is highly developed on account of the part they take in decorating the Prayer Hall during special prayers. The aim of the Institution in character building is achieved to a large extent.

MORAL INSTRUCTION IN SCHOOLS

SRI M. P. H. ALBERT, *Principal, Bishop Heber High School, Tiruchirapalli.*

ITS IMPORTANCE :

"What shall it profit a man, if he should gain the whole world and lose his own soul?" asked a great Teacher of mankind that walked this earth two thousand years ago. It seems to me that this saying of the great Master contains a veritable warning and wholesome advice to all those who have it in their power to shape the educational destinies of any land. Education to be truly and really beneficial should help the development of the whole man—his physical, intellectual, moral and spiritual faculties should be helped to develop to their full stature. We are only too apt to forget this all important aspect of education in the bustle of our daily work in our schools with its obsessions and preoccupations with the problem of academic efficiency and competitive merit. I am glad that the President of the South India Teachers' Union is publishing a Special Number of the *South Indian Teacher* devoted entirely to the subject of "Moral Instruction in our Schools".

OUR DIFFICULTIES :

The problem of giving moral instruction in Indian schools bristles with difficulties for obvious reasons. Our country is a multi-religious one and our schools are but miniature representations of the same. Our pupils are drawn from widely differing groups having different backgrounds—social, economic, cultural and religious. Naturally there are potential and fundamental differences in their amenability and reaction to any uniform course of moral instruction that may be attempted in our schools. Moreover our Government is a secular form of Government and though it is by no means a godless one; it imposes certain restrictions on the type of moral instruction that may be imparted in our schools. We are, no doubt, a deeply religious people. Down through the centuries religion has been the basis of life in this country. But of late, owing to various influences, materialism has gained some foothold amongst certain sections of our people. It is, therefore, the joint

responsibility of the home, the school and society to see that the coming generation does not lose a proper perspective of the eternal verities of life. But the school, specially a residential school being a miniature world in itself is expected to play the combined role of the home, of a place of learning and of society.

THE PROPER CLIMATE :

Of course, in all our schools some kind of moral instruction is given. But it must not be imagined that moral instruction is a bundle of precepts to be doled out during the one or two periods in a week allotted for that subject. Teaching of precepts has its place but a moral attitude to life is to be imparted in the teaching of every subject of the school curriculum and in all school activities—in the class-room, on the playing fields, at camps and on excursions. The general tone and atmosphere of the school, the character and conduct of the teachers and the spirit that animates the relationships and contacts within the school—all these influence the pupils for better or for worse. If a school maintains a high standard of moral behaviour even new-comers rise up to it in a few months. In such a school they say that a thing is not simply done or to borrow a few English expressions: 'It isn't Cricket' or 'It isn't playing the game'. Every school must aim at this. We should always remember that 'the school is a temple of learning, the masters priests and high priests and the pupils votaries'. The children are very shrewd judges and quickly notice any discrepancy between what a teacher teaches and what he practices. By a consistent co-ordination of precept and practice the pupils should be led, almost unconsciously, to acquire habits of right thinking and right conduct which would stand them in good stead when they face the outside world where varying standards of morality obtain.

CONTENT OF MORAL INSTRUCTION :

In all schools some kind of formal instruction is given. In my own school

the syllabus drawn up by the Christian Education Council of South India and published by the Christian Literature Society, Madras, has been found to be very useful. The subject-matter to be taught and the methods of instruction should be suitable to the stage of development of the pupils. Children in the Secondary Schools are in the stage of early or middle adolescence. This is the time when they can be influenced most for good or evil. Children in the lower forms are interested in adventure and practical things of life. Sermons, exhortations and abstract truths would be ineffective at this stage. Dramatization has a greater appeal. In the upper forms the children develop higher powers of reasoning. They are more critical and interested in knowing what people think. This is the period of idealism and hero-worship. At this time children begin to think of others. Service to others and self-sacrifice have a special appeal. The syllabus for this stage should include biographies of great men, problems of individual and social conduct, the home and its problems and thoughts on the choice of a career. The discussion method should be adopted whenever possible. Pupils should be given the scope to practice the virtues they discuss. The poor boys' fund, special relief funds and social service leagues would provide such opportunities. Those who cannot afford to give money should be made to feel that they can help in other ways. As in the case of other branches of study, theory and practice should go together to ensure that the lesson has gone right home. Moral lessons should be as carefully and seriously planned as every other lesson with necessary aids, notes and follow-up schemes. Unfortunately, it too often happens that moral instruction periods are appropriated for other subjects, which creates a bad impression in the minds of pupils as regards the importance of the subject.

CO-OPERATION AND NOT COMPETITION :

The greatest tragedy in human affairs in the past has been the dominance of the competitive spirit in all spheres of human life—political, economic, social,

educational, religious and what not? Leaders of all nations have now recognized this and are striving to change this state of affairs. Co-operation and service would solve the ills of the world. It is to gain this end that our leaders have evolved and set in motion schemes of group-work and community projects. These should find a prominent place in the life of the school. Pupils should be encouraged to work together, to develop a spirit of tolerance and to feel one another's woes and to bear one another's burden.

RELIGIOUS INSTRUCTION :

The problem of religious instruction in our schools has exercised the minds of parents, teachers and Government officers in charge of education in recent years. It is sad that religion—the word religion means 'to bind'—which should unite man with man and man with God, has very often severed them asunder. Pupils of different religious groups study in the same school and advantage should be taken of this fact to develop a sense of mutual understanding, tolerance and respect.

THE IDEAL TEACHER :

I have always felt that the ideal teacher was our Lord Jesus Christ. His broad sympathies, His patience with and kindness to the erring, His approach to each individual direct—though He often taught the multitudes—are a model for all teachers to emulate. His own personal life of simplicity and humility is a noble example. Every pupil has his and her own problems and only personal talks with them would be of real help. The pupils have got to be given a personal, vital and living faith in the eternal values of life, for "man does not live by bread alone". Our schools should strive to impart and inculcate such a faith in God and man, if our civilization is to be built on sure foundations.

Finally, we should remember the injunction of the same great Teacher with whose words I began this article : "A new commandment give I unto you. In love serve ye one another".

RELIGIOUS INSTRUCTION—A DRAFT SYLLABUS

(Readers are requested to send their comments for consideration by the Committee appointed by the S.I.T.U. Executive.)

SECTION I—GOD

1. God—Creator, Sustainer, Ruler, Judge and Redeemer.

(a) Creator of Sun, Moon, Planets, Stars—of earth, hills, valleys, rivers, lakes, seas, wind and rain—of plants, animals, man, by His will, for His glory and good of His creatures.

(b) Beauty, order, most delicate adjustments, within organism, between organism and environment.

Change and decay, disease and death. ,

(c) Creation reveals God's limitless resources, intelligence, His eye for beauty. His concern for order and harmony.

(d) He should be worshipped for His power, wisdom and goodness.

2. God, Infinite Spirit—cannot be fully known—our apprehension only a glimpse—dim imperfect, but not false—fuller knowledge will make things clearer.

3. Sustainer—

(a) God holds sun, moon, etc. in their courses without collisions, by physical laws; living things are governed by biological laws; man governed by biological and moral laws.

(b) God sustains living things; has provided suitable places for them to live in and obtain their food; air, water, sunlight, rain, changing season are His provision for living things.

He gave them powers of resistance and repair; ability to produce young ones each after its kind and to nourish and protect them. Mother love is God's gift to young ones.

* (c) God's creative act continuous—sun, moon, etc., are slowly breaking up; new suns are being formed; life ends in death.—New life is coming from seed, egg, or womb.

(d) God should be thanked for His care of His creatures.

4. Ruler—

(a) Sun rises every morning, sets every evening; moon has phases, regular; winds, seasons, movement of stars—all regular and calculable—physical laws—God's method of controlling inanimate nature.

(b) Each living thing has its size, form, colour, food, habitat and habits fixed, none deviates from pattern of life set for it; forms of reproduction, periods of gestation, methods of protecting, feeding and training young ones are wisely and wonderfully ordained by God; God rules animate nature by laws of biology.

(c) Man's bodily life governed by unchangeable biological laws; he can change his habitat and habits; change is often attended with risk; man's mental and spiritual life is governed by moral law, also immutable, can be violated, but not without consequent pain or loss; God has laid down the moral law; it must be discovered and obeyed.

(d) God must be obeyed—He is ruler of the world and our one True king.

5. Judge and Redeemer—

(a) God created everything—has appointed to each its destiny—a sun may last for crores of years, a flower withers in a day. Both accept God's ordinance and judgment.

(b) Man has his destiny fixed ; he often goes against his destiny ; this is called sin ; sin brings its own punishment sooner or later ; God thus judges every man from day to day.

(c) Groups of men, castes, classes, nations have also their God-appointed manner of life ; they also depart from it and suffer ; sorrow, trouble, bloodshed, destruction of property and life result from conflict between rich and poor, class and class, caste and caste, nation and nation, this conflict is social sin ; collective sin resulting in collective suffering ; God is judge of nations.

God is terrible in his judgment ; the wrath of God ; because evil must be destroyed and righteousness maintained ; He does not wish that man should perish because of his sin ; He does not leave man to sink under the load of his wrong doing ; but puts forth His hand to save him. God takes upon himself the burden of sin and consequent suffering. He bestows His grace upon men.

(d) At end of this age, God's judgment of this world and this race of men will be fully revealed ; that final judgment of God will also be redemption of world and humanity, ugliness, error, falsehood and injustice will be destroyed ; beauty, truth, goodness and love will remain triumphant.

(e) Men should look forward with gladness to that great and final day of God ; meantime, hasten its coming by diligently promoting beauty, order, truth, goodness and love in every one everywhere—pray for the coming of God's kingdom.

SECTION II—THE WORLD

1. (a) Its vastness, its age, order, immutable laws ; beauty of form and colour, song of birds, music of great orbs of light ; Life a miracle—its origin a mystery ; mind and spirit a greater miracle ; life maintained by skilful adaptation to environment ; origin of species, a mystery ; variation and natural selection a scientific guess.

(b) Change and impermanence : decay, disease and death ; much cruelty in struggle of animals to maintain themselves.

(c) Human life also subject to disease, old age, and death ; marred by wanton cruelty and injustice.

(d) Is world a good thing, a pleasant place for animals and men to live in ? Is it a vale of tears ?

2. (a) Some sages have called it a vale of tears. They forget all that is good and enjoyable in it. Their dirge is an exaggeration. Even the most miserable cling to life and are averse to quit the world.

(b) Other sages look upon it as a beautiful and good thing while it lasts ; its ugliness and cruelty compensated for by beauty and usefulness ; animals kill other animals for food ; but they also lay down their lives for their young ones ; there is much sickness, but health is the normal state ; life is a hard struggle, but a glorious adventure.

(c) God made the world, found all that He had made very good, life worth living, a preparation for life to come ; earth an ante-chamber to heaven.

SECTION III—MAN

1. (a) God made man ; gave him powers and capacities not given to any animal ; a body much more handy and pliable than any animal body, a brain capable of acquiring knowledge and many skills ; the capacity to reason ; a sense for beauty, order and melody, keener than that of animals ; the capacity to discern good and evil and power to recognise God's presence in and around him.

(b) Therefore man is said to have been made in God's image ; God is infinite spirit, *paramathman*, man finite spirit, *jivathman*, a spark of the divine. All men are equal.

(c) As spirit man enjoys freedom of choice ; animal life governed completely by instincts ; man has to direct and co-ordinate his impulses ; animals

tread defined paths, man has to find his own way through life ; animal has not much freedom of choice, but is sure of its way ; man has freedom but lost sure guidance of instinct.

(d) God who released man from bondage to instinct, endowed him with reason, gave him a new guide—conscience ; gave him a law, a rule of life.

2. A Conflict within man—

(a) Man composite creature, part animal, part divine ; body with appetites and impulses and soul with reason and conscience ; conflict between body and soul ; man must live his own distinct life, but must live in company with other men—hence also conflict.

Conscience born in child when it restrains an impulse by fear of consequences ; fear soon replaced by sense of wrong ; this is possible because of innate moral sense ; conscience is quickened and educated at home ; at school and by social influences ; sages and prophets stimulate growth of conscience by setting higher and higher standards of personal and social conduct. Conscience is collective wisdom of race, voice of society, voice of God within the Souls.

(b) Since man has freedom of choice, possibility of his choosing evil, instead of good arises ; choosing evil is sin ; this is the origin of sin in the individual and the race.

(c) Main task of life is to face this conflict with wisdom and to reduce it by letting the good in one's nature gain complete victory over the evil ; next important task is to see that human society also progresses steadily towards goodness.

3. Virtues and Vices, Duties and Rights—

(a) It is in the context of this perpetual conflict within man, between man and society and between nation and nation, virtues and vices, duties and rights arise.

(b) Virtues or fruits of the spirit or the qualities of the wise man are : self-control, temperance, justice, truth-

fulness, courage, patience, forbearance, pity, love, self-sacrifice ; path of virtue leads to peace of mind and abiding happiness.

(c) Vices or deeds of the flesh or the qualities of the ignorant are : intemperance, lying, deceit, greed, pride, jealousy, hatred, anger, cruelty, injustice and lust ; pursuit of evil intensifies conflicts within and without, ruins health, destroys peace of mind, and leads to misery ; it is a corrupting of the soul.

(d) Duties and Rights ; one who performs one's duty to society is entitled to certain privileges ; all decent States guarantee to man fundamental rights, freedom to pursue his avocation and interests, freedom of opinion, worship, equal opportunities for all ; protection of life and property. Man's personality is sacred, cannot be enslaved by the State. Man often gets a rich reward in the gratitude of those whom he had befriended or helped and in the esteem of his fellowmen.

4. (a) Man is incapable of resisting evil, does not possess sufficient strength to pursue the good, his will is too weak ; this is the testimony of saints and sages ; he needs God's grace to guide his desires and strengthen his will.

(b) Wrong-doing is an offence against one's better nature and true self ; an injury and injustice to his neighbours, a flouting of the moral order or Dharma, a rebellion against God ; Man needs forgiveness of his fellowmen and of God ; God's mercy is necessary.

(c) Human soul cannot be satisfied with good things of the world ; neither health nor wealth, nor family love nor fame can give complete satisfaction ; only love of God and Fellowship with him can satisfy the soul. God's grace, mercy and fellowship can be obtained through obedience, prayer and contemplation.

4. Sorrow—Causes of Sorrow : poverty, ill-health, hatred of men, sin, death, poverty caused by indolence, self-indulgence, heritage, unequal distribu-

tion of opportunities and wealth and a wrong social order.

(a) Disease caused by heredity, infection, violation of health laws and immorality; death inevitable — premature death a calamity; in spite of known causes sorrow is a mystery, not an oppressive mystery.

(b) These causes of sorrow must be attacked through personal and social hygiene, respect for morality, and sympathy and co-operation.

5. *Man's Destiny*—

(a) Death not the end; body perishes, soul lives on; fulfilment of life is eternal life.

(b) Life a preparation for life with God; man made in the image of God has to pass through the world, cultivate his spiritual faculties and enter into unbroken fellowship with God; this is heaven, *moksha* or self-realisation; to miss this is to miss the purpose of life, to fall into hell, to be exiled for ever from God's presence.

SECTION V—THE WAY

1. Religion is a spiritual discipline; its postulates are: God infinite spirit, man finite spirit, a bond between God and man, world training ground where this bond is discerned and perfected.

2. The way or spiritual discipline—three distinguishable but not divisible aspects; Good works or *kriya*, self-control, or yoga, and devotion to God or *Bhakthi*.

3. *Good works or duties*—

(a) To oneself—develop to highest level all good faculties of body and mind; health, strength, and stamina should be maintained; indolence, over-eating, harmful habits, such as smoking should be avoided; cleanliness, exercise, and wholesome food necessary.

(b) Every opportunity to cultivate mind and acquire knowledge should be availed of.

(c) Impulses and emotions should be controlled; irritation, worry, jealousy, anger, hatred, lustful thoughts shatter nerves, affect health; evil thoughts lead to evil deeds; love of display, pride and vanity distort one's judgment; love of excitement and pleasure is the enemy of happiness; love of money is the root of all evil; search for material comfort or physical emotional satisfaction is futile.

Modesty, courage, kindness, sympathy are a tonic to the soul; search for spiritual satisfaction is a search for things that do not perish.

4. No man lives to himself; duty to oneself has a social aspect. Men are bound together by bonds of heredity, environment, economic and moral laws.

(a) A sick man is a burden to the family and state; an idle man consumes without contributing his share of labour to production; a wicked man is a disgrace to his family, a snare to his neighbours and an enemy of society; a bad father handicaps his children, setting a bad example and leaving a legacy of shame, disease and debt; a bad son grieves his parents.

(b) A good man is a joy and honour to his family and an asset to the state; he is happy and makes others happy; labours and sacrifices of thinkers, employers, scientists and of all good and great men and women have conferred blessings on humanity as a whole; these should be remembered with gratitude.

(c) Vicariousness is rooted in the solidarity of the race; hence, duty to oneself becomes doubly imperative; one man's ambition may plunge a whole nation into trouble; history contains many examples of this. So one man's goodness saves many others; the mental agony of a father or mother may save a wayward son or daughter; that is the glory and might of sacrificial love; woe to him who makes the innocent to stumble; blessed is one who by example and exhortation saves another from sins.

5. Duty to one's neighbours; negatively non-injury, *ahimsa*; cause no pain physical or mental, by word or deed; do nothing that will make your neighbours struggle for life harder; positively help whenever you can to lighten your neighbour's burden of toil or sorrow; be just to every one even to a stranger; love is greater than justice; forgive your enemy; do good to him; love the lowest and the last, for in loving such you love God.

6. Duty to one's country; cultivate civic responsibility, fight corruption in public life; place the good of the country above your own good, above that of your family or caste or community; strive for social justice; fight for the rights of the under privileged.

7. Duty to humanity; all men are made of one blood, all are God's children; it is His will that all men should live in peace as members of one family; promote peace between races and nations; peace-makers are called children of God; patriotism cannot be narrow nationalism; it must be only an aspect of the duty one owes to the whole human family.

8. Self-control or Yoga Marga; the attempt to do one's duty implies self-control; in India special emphasis has been laid on a system of body and thought control called yoga; necessity to give time to the discipline of the body and to control mind which has a strong tendency to wander is great; certain physical postures, rhythmic breathing and checking the free and aimless flow of thought are valuable aids to concentration of mind on noble ideas; and upon God and His manifold qualities; attention becomes one-pointed, will is strengthened to check turbulent passions, after such self-control, concentration on God brings a sense of His nearness to the soul; fellowship with him is realised and enjoyed.

9. *Devotion to God or Bhakthi Marga*—

(a) This is a fulfilment of man's duty to God; man is one of God's creatures, made and sustained by Him; therefore man is bound to reverence and worship Him. He is also made in God's

image, his destiny is to become a son of God; therefore he aspires for fellowship with Him. Sin stands in the way of that fellowship, sin fills aspiring souls with despair; need for reconciliation with God is felt, there must be propitiation for sin; penances and sacrifices were adopted as methods of propitiation, their inadequacy realised; God must pardon sin; and redeem the man.

(b) Pardon and redemption must be God's free gifts to man, God must save man through His grace by an outpouring of his love; God does this; man appropriates God's redemption through faith.

(c) Pardon and redemption do not mean that man can get off and scot-free; consequences of sin are as inevitable as sowing and reaping; pain, physical and mental; loss of time and opportunity, health and happiness caused by sin must be borne; pardon means removal of estrangement between God and man; the return of the prodigal to the father's home and to the father's love, protection and help to live a new life; God's mercy is manifested in restoration of fellowship broken by sin and the gift of the moral strength.

10. *A New Life*—

(a) Is transition from darkness to light; from ignorance to wisdom; from pursuit of vain shadows of the world to pursuit of spiritual values; from frustration to fulfilment; from sin to righteousness.

(b) New life begins with self-surrender—all desires, all thoughts, all purposes and plans are surrendered to God. New life is nourished by God taking possession of the surrendered soul and filling it with His desires; thoughts, purposes and plans; "Henceforth the Bhaktha says to himself 'it is not I that live, but God lives in me; I think nothing but the thoughts that He puts into my mind; I desire nothing but am contented with what He chooses to bestow: I fear nothing because I am His son, and He is my Father'. This is heaven on earth, a foretaste or the heaven of the future."

DIFFERENT FORMS AND SCHOOLS COMPARED

SRI M. J. SARGUNAM,

Headmaster, Union High School, Coimbatore.

The recent efforts in the Madras State to improve methods of teaching English and raising the standards need to be urgently studied, their value and results carefully assessed. If we had a Language Research Department it might give us valuable help in evaluating the performance of pupils in the different levels of teaching.

The Madras syllabus aims "at retaining the present standard of ability to read and comprehend English whilst realizing the necessity of accepting a lower standard to speak and write English". There is a distinction between the reading ability and speaking ability, between the ability to comprehend and the power of expression. Teachers of English know how very poor and utterly inadequate is the pupil's power to comprehend and still less to write English after 6 years of study in the High School.

Therefore with a view to improving the standard of English, Basic English was introduced in a High School. Readers will judge of its efficiency and adequacy from the results of the common test in which 20 pupils of Form VI and 20 from Form IV were examined. The IV Form is being taught English through the Basic way while the VIth is not.

TEST I.

The questions were :—

1. Say something about "A Store" with the help of these words :

(Business — shelf — normal — loss — price — payment — receipt — debt — competition — transport — secretary)

2. Give your answers to the following questions :

(1) How is a public building different from a private building ?

(2) How does a business man make money ?

3. Make a reading of the following and give answers to the questions under:

"The land which you are on is part of a star (Planet). Its form is like that of an orange. This star goes round and round like a ball with a rod through the middle of it. The time in which it makes a complete turn is a day. The sky is the clock which gives us the time for all our other clocks and watches."

Questions :—

(1) Why is the land which we are on compared to an orange and a ball ?

(2) In what time do we complete a day ?

(3) What is the sky able to do for us ?

4. Put into Tamil :—

"The seed of the rice plant is the part which is good for food. Rice does well in much rain and warm weather. Stretches of low, flat land is good for rice fields."

MARKS :—

Form VI. Max.-25

Form IV. Max.-25

1. .. 11½	1. .. 12½
2. .. 10½	2. .. 5½
3. .. 4½	3. .. 10
4. .. 8½	4. .. 8½
5. .. 14	5. .. 13
6. .. 4½	6. .. 9
7. .. 6½	7. .. 14½
8. .. 13	8. .. 9½
9. .. 13½	9. .. 10
10. .. 4½	10. .. 6½
11. .. 4½	11. .. 6½
12. .. 11½	12. .. 18½
13. .. 5½	13. .. 13½
14. .. 6½	14. .. 15
15. .. 4½	15. .. 15
16. .. 9	16. .. 14
17. .. 7	17. .. 13
18. .. 5	18. .. 6½
19. .. 3	19. .. 10½
20. .. 9	20. .. 14½

TEST II.

On another occasion, a common test was given to the pupils of III, IV, V and VI, and 10 pupils from each Form took the test. The pupils of Form III were put through Basic English while the others were doing King's English!

MARKS :—

VI	V	IV	III
4	2	4	34
4	4	6	36
6	4	8	38
8	4	8	44

VI	V	IV	III
10	6	12	44
16	6	18	48
16	8	18	52
22	10	20	58
26	10	18	56
28	10	24	56
30	18	29	60
44	20	30	66

Note :—(1) All the pupils of Form III had passed.

(2) Only 1 of Form VI passed.

TEST III.

The third test was conducted by the District Educational Officer as a strictly surprise test as far as the pupils of Basic English were concerned and two other groups of pupils from 2 other local High Schools took the test and so 3

schools took part. In both the Forms II and III it is clear that the pupils learning English in the Basic way have attained a distinctly higher standard than those of others who were following the Madras Departmental English syllabus.

NOS.	PART I	PART II	TOTAL	NOS.	PART I	PART II	TOTAL	PERCENT
	50	50	100				200	100
Group A—Basic English.				Group A—Basic English.				
1. ..	48½	47	95½	1. ..	86	50	136	68
2. ..	34½	30½	65	2. ..	95	60	155	78
3. ..	46½	31	77½	3. ..	89	50	139	70
4. ..	41½	30	71½	4. ..	100	32	132	66
5. ..	30½	11	41½	5. ..	83	63	146	73
6. ..	42½	26	68½	6. ..	46	20	66	33
7. ..	35	20½	55½	7. ..	88	50	138	69
8. ..	35	31	66	8. ..	89	53	142	72
9. ..	45	37	82	9. ..	58	30	88	44
10. ..	42	22½	64½	10. ..	83	30	113	57
Group B.				Group B.				
11. ..	13	36½	49½	11. ..	20	88	108	54
12. ..	16½	38	54½	12. ..	8	88	96	43
13. ..	24	40	64	13. ..	0	80	80	40
14. ..	22½	43½	66	14. ..	5	85	90	45
15. ..	18½	43½	62	15. ..	11	83	94	47
16. ..	12½	33	45½	16. ..	1	45	46	23
17. ..	8½	36½	45	17. ..	8	48	56	28
18. ..	6	35	41	18. ..	3	80	83	42
19. ..	6	31	37	19. ..	6	58	64	32
20. ..	11	35½	46½	20. ..	3	90	93	47
Group C.				Group C.				
21. ..	24½	22½	47	21. ..	18	60	78	39
22. ..	17	26	43	22. ..	8	63	71	36
23. ..	21½	24½	46	23. ..	55	68	123	62
24. ..	27	36½	63½	24. ..	43	65	108	54
25. ..	28	40½	68½	25. ..	15	30	45	23
26. ..	23	42½	65½	26. ..	13	45	58	29
27. ..	13	34½	47½	27. ..	18	50	68	34
28. ..	25	29	54	28. ..	28	70	98	49
29. ..	24½	38½	63	29. ..	10	43	53	27
30. ..	27	35	62	30. ..	11	55	66	33

Average : 1st Part = 33 ; II Part = 67 ; General Average = 45.

Yet the educational wiseacres wholly or partly innocent of what Basic English is, went out of the way to pronounce the inadequacy of it.

"INADEQUACY OF BASIC ENGLISH"

"The meeting next considered the question of Basic English, and expressed the view that a simplified English course with controlled vocabulary and sentence structure, as proposed by the Secondary Education Board, was more suited to our schools than Basic English. It was felt that Basic English was not natural English, and that the transition from Basic to standard English was not

easy. While Basic English might be an economical way of learning English, by adults for a limited purpose, it was not suitable for schools."

There are honest doubters among the English teachers and some schools gladly echo the views of Dr. Amarnath Jha: "*Shall we not then decide to start English teaching through Basic English and leave it to a later stage to take further along the road those who need to be led into the domain of normal and literary English?*"

But the door is closed and no school is permitted to try except only one school in the Madras State. Why?

RULES SUPPLEMENT TO PART I-B

OF

THE FORT ST. GEORGE, GAZETTE

dated 25th August 1954

DEPARTMENT OF HEALTH, EDUCATION AND LOCAL ADMINISTRATION (EDUCATION)

Amendments to rules relating to establishments under district boards and municipal councils.

(G. O. No. 1100, Education, 4th August 1954.)

AMENDMENT

In the said rules, after rule 14, the following rule shall be inserted, namely:—

"14-A. Notwithstanding anything contained in rule 14, teachers including headmasters in elementary or secondary schools, who have retired from the service of district boards or municipal councils may be re-employed in the service of district boards or municipal councils in accordance with the general directions issued by the Government from time to time and with the sanction of the authorities specified in those directions."

C. S. RAMACHANDRAN,
Secretary to Government.

... TOO MANY EXPERTS?

One of the biggest curses of modern times is the way everybody knows everything about other people's jobs—and does not hesitate to say so.

We in the teaching profession suffer more than anybody from this; every way we turn we find know-alls telling us just where we are wrong in what we do, and just what we ought to do to put things right. Parents, non-parents, newspaper reporters, big-wigs and little wigs—they all know, without any doubt in their minds, all about education, and especially all about what's wrong with education; and one of the biggest burdens which a teacher has to bear is this business of being constantly told his job by a string of butchers, bakers, and boiler-makers' mates.

WHY ARE WE SILENT?

One would expect some answer to be made to all this free advice. Any Government department would long ago have set up a string of Public Relations Officers to take care of every criticism, and all remarks would be followed up, whether they occurred at the Road-sweepers' annual dinner, at the bar of the Pig and Whistle, or in the Simpletons' Gazette.

We are, perhaps, superior to free advice, and aloof even to insults. Whatever the reason, the fact remains that this continual carping on the part of the public does go unanswered and ignored.

I know that the probable excuse for this is that it would be lowering to our dignity to enter into skirmishes on the public platform and in the public press. We have already, to our sorrow, had teachers carrying banners; and to see them mud-slinging at people as well would be the last straw. Therefore, it is no doubt argued, the best thing to do is to keep silent and dignified.

THE WRONG PICTURE

I say that the time has come to review the attitude. We are in the ludicrous position when the only people who do not hold forth on education are the people who are actually in the classroom doing the job! And this has slowly resulted in the public as a whole getting a quite wrong picture of what happens in that class-room.

Take the Infant School. Go into the street and ask the first person you meet what happens in Infant Schools now-a-days. He will almost certainly produce the most slanderous description—in all good faith—of work in an Infant classroom. He will say that the children play all day, that they don't learn to read, that they don't learn their tables, in fact that the Three Rs. are not to be found any more, but have been replaced by "doing what you like".

That, indeed, is the picture that ordinary people often have of Infant work. But even more shocking it is the picture possessed by very many other teachers!

Teachers in Junior Schools and Secondary Modern Schools (the Grammar Schools are much too aloof!) frequently condemn Infant Schools—into which they have never been—with the very same points as those used by the parents and the newspapers. The same theme is there: that the Infant Schools don't get down to brass tacks soon enough, and don't produce children with sufficient knowledge.

A DANGEROUS ATTITUDE

Take, also, the Secondary Modern School. All the fights of its supporters for a status which will be respected are nullified by the commonly expressed attitude that Secondary Modern Schools

are for the Grammar School rejects. The kind of remark crops up frequently; and again the most shocking thing is that many Primary School teachers unconsciously foster the attitude, by their fixation on coaching and homework.

The tangle is even more complex than this, however. Even within our own ranks the right sort of people never seem to be the ones who have the loudest say in any matter. We may be able to ridicule a sewer-cleaner's assistant who tells us what kind of handwriting we ought to teach, but what is our attitude when the advice comes from a professor of Greek? We can ignore a steam-roller driver who writes an indignant letter to the *Daily Blank* complaining that his five-year old child hasn't yet been taught the twelve times table; but what can we say when an Honours Graduate in History writes a book about how to teach spelling?

Perhaps the most astonishing books, however, are the ones written for teachers. Look along the "Education" shelves of a library and note the string of Professors and Doctors and Lecturers and Inspectors, all writing books on how this ought to be taught and that ought to be organised, on the modern Infant School and the best Junior School, on the ideal Secondary Modern School and the scientific way to teach reading. Many of these people are much too far away from the real job to know what they are really talking about; but on the strength of a few conducted tours, or perhaps a set of statistics they do not hesitate to tell all the teachers in all the class-rooms all over the country just how they ought to be doing what they are doing. And their books become standard works of reference.

"NONSENSE" IN THE PRESS

Coming back to where I started an unhappy off-shoot of this highly-placed advice is often seen in the newspapers. For a newspaper reporter is much more

easily hooked by a Professor or a Lecturer than he is by a mere teacher (with a small t). Thus we see (as we have seen recently) sensational articles in newspapers quoting "experts" who turn out to be not teachers at all. These articles talk a lot of nonsense on, for example, the teaching of reading which is swallowed whole by parents without the unfortunate teacher who is doing the job having a say in the matter.

Two needs seem to emerge from all this:

1. The teaching profession sorely requires some of its members to tell the world what happens in schools to-day.

2. It is also high time that more teachers wrote text-books for children to use, and that more teachers wrote books for other teachers on teaching methods and education in general.

The first need can be met, if they have the courage, by local teachers' associations, of whatever creed. It may not be necessary to go so far as to rebut every stupid statement which is made by ignoramuses; but every local association ought to organise public meetings at which teachers can describe the work of schools—how it is done and why it is done.

OPEN THE DOORS

Parent-Teacher Associations already do something, but they could do much more. Too often they preach to the converted. They need to concentrate their efforts not only on getting along the parents they really want to see, but also the non-parents who so often make the silliest criticisms of schools. Every school should open its doors occasionally to all, parent or no.

With regard to second point, the answer lies mainly in our own hands, though partly in the hands of publishers. All over the country there are teachers doing magnificent work. They organise their teaching to produce maximum results; they may be experts in teaching written English, or in teaching children to read, or in teaching crea-

ive work in Art or Craft. They must be sought out and persuaded to put down in print what they do. They must be encouraged to make their carefully thought-out lessons into text-books for children, or their experienced methods into handbooks for teachers. For surely they, and only they, can talk with sense and reality.

THE TEACHERS MUST SPEAK

I commend these thoughts most strongly to teachers. We have remained silent both to others and to ourselves, for too long. Thus there has arisen a crowd of false "experts" both among

laymen and in the high cloud-cuckoo levels of our own profession—yes, in Universities, training colleges, and these still-mysterious "Institutes of Education".

It is certainly time that teachers let it be known who do the work in the class-rooms of schools to-day. And it is time for us to say, both to the laymen and the professors: "Now pipe down a moment, and let me tell you what really happens."

(From the "Teachers World", dated 28th July, 1954, Vol. XXXVI, No. 2340.)

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FROM OUR ASSOCIATIONS

TIRUCHIRAPALLI

The Annual Conference of the Tiruchirapalli District Teachers' Guild was held under the presidency of Mr. K. Kuruvilla Jacob in the Bishop Heber High School, Teppakulam on 31-7-1954.

Welcoming the gathering, Mr. M. P. H. Albert, President of the Guild, pointed out that a large number of boys and girls came to and went out of the secondary schools and to most of them it was a blind alley. The Secondary Education Commission recommended the introduction of the Multi-purpose schools so that the large number of boys and girls would get the necessary training for their later life. He was happy that Mr. Kuruvilla Jacob who had visited some of the Western countries as a member of an Expert Team and studied the working of the Multi-purpose schools there had agreed to share his experience with them.

Mr. Jacob in his talk on "Multi-purpose Schools" pointed out that the conception of a multi-purpose school was vague and could not be clearly defined. There seemed to be a good deal of confusion even among the government authorities on the scope of such a school. Multi-purpose schools depended on the various purposes which one wanted to combine in a school and those purposes varied from place to place. In Great Britain among the children of compulsory school going age, 15 to 20 per cent went to the Academic education school while 5 per cent went to what is known as the Secondary Technical school where they were given training in practical activities like engineering. All the rest attended the Secondary Modern school or the multi-purpose school, where an extremely wide variety of subjects like farming, gardening, shop-keeping etc. was taught. The Secondary Modern school did not force the pupil into either this or that kind of education though the primary school

reports were the basis of the diversion. On the other hand the students had the choice to get that type of education that suited them best. There was some unpleasantness between students of the academic school and those of the Secondary Modern school since the one was considered to be superior to the other. To remove this feeling, the Secondary Modern school was empowered to transfer some students, to the academic school if they were found suited for that course even one or two years after their admission into the Secondary Modern school. Also provision was being made in the Secondary Modern school itself to give the students academic education and prepare them for the various examinations.

The counterpart of the British Secondary Modern school in America is the comprehensive school some of which even run broadcasting stations manned by students. Every activity of life outside was represented in the school and it was, in short, a school where the citizens were trained. Those who were in the different trades were made the teachers and that was conducive to efficiency and the system was "tied up with the local needs". Industry and commerce were so linked with education that there was no problem of placement of the students who passed out of the school.

In Denmark, on the other hand, emphasis was made on cultural education. Though an agricultural country no course in agriculture was provided for even in rural schools. But to make up for it they had the continuation schools, that is, schools after their regular hours, were thrown open to as many as possible for some kind of training. In most of the countries women had different training. Secretarial course, food department, beauty culture and similar other courses were almost monopolised by them.

The Multi-purpose school, by its very nature, had to be very large and the organisation was also complicated. But it had over-riding advantages. But we in India should not blindly copy the western system since it should develop out of definite local needs. There is a great need in India for the continuation and evening courses as in Denmark. The lack of co-ordination between education and industry in the country is to be regretted. Increased co-operation between the two departments would go a long way to solve problems like unemployment and technical training. A discussion on the subject then followed. Mr. G. Krishnamurti, M.L.C. suggested the conversion of some of the present schools into multi-purpose schools. He commended the Rajaji Scheme and said it should be introduced not only in the elementary stage but at University level as well.

Mr. Theodore Samuel regretted that many of the schemes adumbrated were not implemented. He suggested that a Committee of experts should tour the country, study the local needs of the people and decide on a comprehensive scheme.

Mr. M. P. H. Albert felt that industrial troubles were mainly due to the fact that the industrial worker did not receive the education the others had. He hoped the Multi-purpose school would minimise trouble of this kind.

Mr. Ramudu Iyer suggested that any scheme if it was to be successfully worked out should be drawn by the concerned teachers themselves out of their personal experience.

Mr. R. Bhuvarahan said he could not understand how the Multi-purpose school was superior to the Diversified course. He felt it might not be possible for them in India to introduce the multi-purpose schools of the English or American pattern.

Mr. V. Narayanaswamy wanted his fellow teachers to realise their own limitations. He felt the present teachers with their bookish knowledge

were ill-suited to run the multi-purpose schools.

Welcoming the Multi-purpose school, Mr. Y. Vaidyanatha Iyer said they needed some kind of technical training alongside of academic and cultural education.

The Annual General Body Meeting of the Guild was held at 3 p.m. when the following office-bearers were elected for the year 1954-55 :—

President :—Sri M. P. H. Albert, M.A., L.T., Principal, B.H.H.S., Teppakulam.

Vice-Presidents :—

Sri A. D. M. Prakasam, B.A., L.T., Headmaster, Bd. High School, Tirugokaranam.

Sri R. Kandaswamy, Headmaster, Mpl. Ele. School, Tiruchy.

Sri Theodore Samuel, M.A., L.T., Principal, B.H.H.S., Puthur.

Vidwan S. Somasundaram, B.A., L.T., Headmaster, N.H.S., Puthanampatti.

Town Secretary & S.I.T.U. Representative :—Sri R. Bhuvarahan, M.A., L.T., S.M.H. School, Woriur.

Mofussil Secretary :—Sri A. J. Ramaswamy Iyer, The High School, Srirangam.

Secretary for Ele. Schools :—Sri A. Singaram, Headmaster, Mpl. Ele. School, Woriur.

Woman Secretary :—Mrs. Grace Dorairaj, Mpl. Ele. School, Beemanagar.

Joint Secretary, Second Representative of the S.I.T.U. :—Mr. J. G. Clement, B.A., L.T., B.H.H.S., Teppakulam.

Auditor (Hon.) :—Sri S. Sivaramakrishna Iyer, B.A., L.T., Teppakulam.

The following resolutions were then passed :—

This Conference of the Tiruchy District Teachers' Guild requests the Gov-

ernment to make the third language under the S.S.L.C. Scheme a subject for examination with a minimum as for the knowledge subjects, giving it some more time in a curriculum, as otherwise it turns out to be merely a waste of time and energy.

This Conference of the Tiruchy District Teachers' Guild welcomes the recommendation of the Secondary Education Commission that Secondary Education should be so reorganized as to serve not only the cultural needs but also the technical, industrial and other material needs of the community through a system of multi-purpose education. It further draws the attention of the Government to the fact that the lack of co-ordination between the Departments of Industry and Education in the past has proved detrimental to the efficient working of the latter and urges upon the Government the need for overhauling the administrative machinery so as to make such a co-ordination possible.

The Annual Conference of the Tiruchy District Teachers' Guild concluded in the evening at the Bishop Heber High School, Teppakulam, with two addresses, one delivered by Mr. K. Kuruvilla Jacob, Headmaster, Madras Christian College High School, on the "Structure in Secondary Education", and the other by Mr. S. Veeraswami Pathar, Headmaster, Government Training School, Tiruchy in Tamil, on "The Emergence of a New Spirit in the field of Elementary Education".

Mr. Kuruvilla Jacob in his address stated that the Central Advisory Board of Education at one of its meetings decided that the structure of education should be an integrated period, for a period of eight years in the basic elementary schools. That would be the minimum that the country should provide for development. It was nowhere mentioned at what age the elementary education was to begin. Gandhiji desired that elementary education should begin at the age of 8, when only children could be said to have a productive urge. Basic education should begin at the age

of eight. The Board of Elementary Education suggested that it could be at 7 and the Government of India wanted it to be 6. In practice the children are sent to school at the age of five. The Lecturer remarked that maturity was an important factor in the matter of educational development. In Denmark, the age was 7, when children were sent to school, and the total period of education was eleven years.

Referring to craft instruction, Mr. Jacob said that in the first three standards no craft could be taught. In the fourth standard craft training could be introduced with some benefit.

For imparting technical education at the secondary school level, Mr. Kuruvilla Jacob said, there should be multi-purpose schools and before a pupil chose to get training in any particular department, he should have gone through an exploratory course which would fit him for the technical education he chose. A system of trade schools would also be highly useful. In this regard, the speaker pleaded for greater co-ordination between the departments of Industries and Education.

Referring to the diversified courses, he stated they were at present one-third technical and two-thirds cultural. There was no purpose in leading all students to the university and higher technical courses. For, there was need for technical experts at various levels of the trades. That kind of technical education should therefore be provided.

As regards secondary education it was suggested one more year might be added to make it complete in itself. If this suggestion were to be adopted, all schools should be converted into schools of this kind and not merely a few here and there. A system of Junior Colleges would also serve the purpose of giving education needed for a higher level though not complete University education. It would be a preparatory stage for the University.

Mr. Kuruvilla Jacob concluding said they should bear in mind they should

not throw themselves into a melting pot. Their energies should at the outset, be for making their secondary and elementary schools better. They should get the necessary priority.

Mr. Pathar next addressed the gathering in Tamil on "The Emergency of a New Spirit in Elementary Education". Sri R. Bhuvarahan proposed a vote of thanks.

KARAIKUDI

The Twenty-eighth Annual Conference of the Ramanathapuram District Teachers' Guild was held on Saturday, the 7th August, 1954 in the premises of the S.M.S. Vidyasala High School, Karaikudi. The forenoon session of the Conference which began at 10 a.m. was a Condolence Meeting under the Presidency of Sri M. Rajah Iyer, President of the Guild, when the following resolution was moved from the chair and unanimously adopted all standing after tributes to the great qualities of the deceased had been paid by the President and Messrs. N. S. Krishnamoorthy Iyer, V. Anthonisamy, S. Venugopala Iyer, S. Raghavachariar, R. M. Periyakaruppan, M. A. Peer Mohamed (Chairman, Reception Committee), D. Deivanayagam, P. Doraikannoo Mudaliar and S. Natarajan, President, S.I.T.U. :—

"This Conference expresses its deep sense of sorrow at the sad and sudden demise of Sri K. R. Srinivasa Ayyar, B.A., L.T., President, Karaikudi Teachers' Federation, and Headmaster, S.M.S. Vidyasala, Karaikudi and places on record its grateful appreciation of the invaluable services rendered by the deceased to the teaching profession and the irreparable loss sustained by the Ramnad District Teachers' Guild in his demise."

As a mark of respect to the memory of Sri K. R. Srinivasa Ayyar the Conference was adjourned till 2 p.m. and the forenoon session and the Academic Sections, and the Elementary Teachers' Sectional Conference were all cancelled.

The General Body met at 2 p.m. when the Annual Report for 1953-54 presented by Sri K. S. Venkatasubramania

Iyer, Secretary, was adopted and the office-bearers for 1954-55 were unanimously elected. It was agreed that no resolution need be taken up for discussion, and that the condolence resolution be the only resolution to be passed at the Conference.

Sri M. A. Peer Mahomed, B.A., B.L., Vice-Chairman of the Municipal Council and Chairman of the Reception Committee extended a hearty welcome to the representatives of the learned profession in the name of the people of Karaikudi. He considered it quite fitting that the Guild should hold its Annual Conference at Karaikudi which was a centre of great learning. He hoped that the Conference would help to emphasize the responsibilities rather than the rights of the teaching profession.

Sri S. Natarajan, President of the South India Teachers' Union, inaugurating the Conference said that it was particularly appropriate that the Chairman of the Reception Committee should have welcomed the delegates in the name of the people of the town, and referred to the custom in Western countries of civic receptions being accorded to the delegates attending educational Conferences. He complimented the District and the Guild on the fine traditions built up by them, and he hoped that the unity and co-operation shown by them would be an example to others. Pandit Nehru was never tired of exhorting people to remain united, and who could instil this ideal better in the minds of the young than teachers? If teachers had not succeeded in that direction in a large measure, it was due to their obsessions with syllabuses, courses of studies etc. without realising their supreme tasks of kindling the thinking faculty of the pupils, who should be taught to co-operate with one another and to learn to live together and to accomplish schemes of united endeavours. An awareness of their sacred role was necessary for teachers, and they should ever be active and enthusiastic like running rivers and not be like stagnant pools. Society was gradually coming to realise the importance

of the teacher and this was the dawn of the Golden Age of the teacher, when teachers discharging their duties with a high sense of responsibility could form the most potent force in rebuilding free India.

Sri P. Duraikannu Mudaliar, Principal, Dr. A. C. Training College, Karaikudi, in his Presidential Address paid a tribute to the selfless and efficient service of Sri S. Natarajan to the S.I.T.U. He exhorted teachers to shed all complexes and give up separatist tendencies. No teacher should resort to a course of action that would lower his self-respect and weaken the profession. It was unfortunate that there should be class-consciousness among teachers, one class considering itself superior to another. The entire profession was like a beautiful temple tower in structure with the broad-based foundation representing elementary teachers and the Middle Secondary, and University teachers and research scholars representing the higher layers, all of them, however, being integral parts of the same tower. Walls between communities of teachers should be demolished. As regards better emoluments for teachers, he deprecated the habit of going to the Government with resolutions of imploration and entreaty, and advised the teachers so to discharge their duties as to rouse the entire society in their favour. A dutiful teacher need not beg for support nor need he fear anyone in authority. A conscientious realisation by us of our duties would enhance the prestige of the noble profession and usher in better service conditions for teachers.

The President then presented the Annamalai Medal for the year 1954 secured by Mr. S. R. Govindarajan of the G. S. Hindu High School, Srivilliputhur, who stood first at the S.S.L.C. Public Examination, March 1954 in the district securing 483/600 marks in the aggregate. Sri T. A. Srinivasachari, Headmaster, received the medal on behalf of the candidate.

Sri C. Renganatha Iyengar, Honorary Publicity Officer of the S.I.T.U.P.F. and Member A.I.F.E.C., then explained the

broad contents of the Teachers' Charter. Messrs. S. Raghavachari, V. Anthonisami, Valavanoor Sundararaman and M. Rajah Iyer, spoke about the Charter, after which all the delegates present took the following pledge :—

"We pledge ourselves to execute our responsibilities fully, and demand of every other to guarantee us the rights to enable us to execute our responsibilities fully and properly."

Sri K. S. Venkatasubramania Iyer, Secretary and Sri S. S. Narayanasamy Iyer of Devakottai proposed a vote of thanks, and the Conference ended at about 6 p.m. with the National Anthem.

Office-bearers for 1954-55 :—

President :—Sri M. Rajah Iyer, M.A., L.T., Headmaster, Rajah's High School, Ramanathapuram.

Vice-Presidents :—

(i) Kumari T. Paul, B.A., L.T., Headmistress, K. V. Girls' High School, Virudhunagar.

(ii) Sri S. S. Narayanaswami Iyer, B.A., L.T., N.S.M.V.P.S. High School, Devakottai.

(iii) Sri T. Sebastian, Secretary, Municipal Teachers' Union, Karaikudi.

Secretary :—Sri K. S. Venkatasubramania Iyer, B.A., L.T., Rajah's High School, Ramanathapuram.

Joint Secretary :—Sri G. Perumal, Schwartz High School, Ramnad.

Representatives on the Executive Board of the S.I.T.U. :—

(i) Sri M. Rajah Iyer, Headmaster, R. H. School, Ramnad.

(ii) Sri V. Antonisami, Headmaster, Municipal High School, Karaikudi.

The annual meeting of the Ramnad District Headmasters' Association was held at 11-30 a.m. on Saturday, the 7th August, 1954 in the premises of the S. M. S. Vidyasala, Karaikudi with Sri N. S. Krishnamoorthi Iyer, President, in the chair. At the outset, moved from the chair, the following condolence resolution was passed, all standing :—

"This Association expresses its deep sense of sorrow at the sad and sudden demise of Sri K. R. Srinivasa Ayyar, B.A., L.T., Headmaster, S.M.S. Vidyasala, Karaikudi, and places on record its grateful appreciation of the invaluable services rendered by the deceased to the teaching profession and the irreparable loss sustained by the Ramnad District Headmasters' Association in his demise."

Sri S. Natarajan, B.A., L.T., President, S.I.T.U. addressed the Association on the difficulties experienced in the administration of Special Fees and in the conduct of the Departmental Audit.

There was an informal discussion in which many members took part and suggestions were offered to make the rules framed for the administration of Special Fees less vexatious and more helpful.

As regards Visual Education the following resolutions were unanimously adopted :—

(1) Resolved to request the Director of Public Instruction to accept money orders remitting the hire charges of films secured from the Central Film Library of the D.P.I.'s Office without insisting on payment into a Treasury.

(2) This Association is of opinion that the Visual Education Scheme cannot be a success as long as class-room films are not available on the dates required. As all the schools adopting the same syllabus and almost the same course of studies are likely to feel the need for a particular film at the same time, the Central Film Library will not be able to cope with the demand unless the number of copies of films in great demand is considerably increased.

(3) The Association wishes to emphasise the importance of good films based on language classics in the teaching of languages.

(4) This Association requests the Department to permit schools to borrow films from Private Exhibitors.

Sri P. Duraikannu Mudaliar, M.A., L.T., Principal, Dr. A. C. Training Col-

lege, Karaikudi, addressed the Association promising his hearty co-operation in the work of the Association.

The following office-bearers were then unanimously elected for 1954-55 :

President :—Sri N. S. Krishnamoorthi Iyer, A. Thekkur.

Vice-President :—Sri R. Narayanan Servai, Sivagangai.

Secretary :—Sri T. A. Sankaran, Headmaster, Hindu High School, Watrap.

A resolution placing on record the appreciation of the service rendered by Sri M. Rajah Iyer, M.A., L.T., Headmaster, Rajah's High School, Ramanathapuram as Secretary of the Association since 1951 was unanimously passed and with a vote of thanks proposed by Sri M. Rajah Iyer, the meeting ended at 1 p.m.

Sri S. Natarajan, in his concluding remarks, appealed to the Headmasters to become shareholders in the S.I.T.U. Publications Ltd. and to join the S.I.T.U. Council of Educational Research.

MADRAS

The 59th Annual General Body meeting of the Madras Teachers' Guild was held on the 4th September 1954 in the Wesley High School, Royapettah, with Rev. D. Thambusamy, President of the Guild, in the chair. The Secretary presented the annual report which was adopted. Then the following office-bearers were elected for the year 1954-55 :—

President : Rev. D. Thambusamy.

Vice-Presidents :

1. Sri K. Hanumantha Rao.
2. „ T. N. Sundaram.
3. „ K. M. Koshy.
4. „ T. V. Subramanya Iyer.
5. „ A. K. Sitaraman.
6. „ P. T. Ramaswamy Mudaliar.
7. Miss B. Hemavathy.

General Secretaries :

1. Sri L. Mariapragasam.
2. „ T. Veeraswamy.

Treasurer : Sri V. Ramamurthy.

NEWS AND NOTES

KATPADI

The Teachers' Association, Board High School, Katpadi, entertained Sri S. Srinivasan, Assistant of the school at a Tea party on the eve of his retirement from the service of the North Arcot District Board for over twenty-five years.

The President of the Association and Headmaster of the school, Sri P. Lakshminarayana Naidu who presided over the function, praised the services of Sri Srinivasan both as a teacher and as an active member of the Executive of the North Arcot District Teachers' Guild and the South India Teachers' Union for nearly 25 years. "Though old in body", said Mr. Naidu, "he was young in spirit". He was widely respected and held in high esteem by teachers all over the State. Mr. Naidu wished him long life and hoped he would continue his good work on behalf of the teachers.

Messrs. S. V. Radhakrishnan, Secretary of the Teachers' Association, V. V. Ranganathan, P. K. Venugopal Pillai, S. Venkoba Rao and R. Duraiswami Iyengar paid tributes to the guest's fine qualities as a teacher and his services in the cause of teachers and the teaching profession. They spoke in feeling terms of his influence over his pupils who looked on him with love and reverence.

Sri S. Srinivasan, in his reply, said he had done nothing in all his career to lower the teachers' flag which he had held high despite the depressing conditions of teachers. His success in the class-room was due to his firm conviction that school children were more sinned against than sinning. He hoped to do something to check the downward trend in the present-day education which could not produce leaders for our democracy. He thanked the Association for the honour done to him.

With a vote of thanks to the guest, the function terminated.

JALAKANTAPURAM

Under orders from the Director of Public Instruction, Madras, sixth form in the Board Secondary School, Jalakanatapuram, was formally opened on 14-6-1954 in the presence of the Building Committee members.

MADURAI

The Independence Day was celebrated in the School Hall, Sourashtra Secondary School, Madurai, on Sunday, the 15th August, 1954 with Sri D. V. Ramamoorthy, one of the members of the Executive Committee in the chair. Sri N. Subramania Ayyar, Headmaster of the school, welcomed one and all. The function commenced with the prayer. The President hoisted the flag.

Then Sri J. K. Ramamoorthy, a member of the Executive Council, addressed to the pupils about the significance of the Day. Later on the Headmaster garlanded both the President and the Lecturer. Sri A. Irudayasamy, one of the assistants of the school, proposed vote of thanks. The function came to a close with the singing of 'Jana Gana Mana'. Then sweets were distributed to the pupils. It is noteworthy to mention that a very good many parents and citizens participated in the celebration.

TURAIYUR

The inaugural meeting of the Teachers' Association of the Zamindar's High School, Turaiyur, was held on 20th August, 1954 in the school premises. The Headmaster Sri N. R. Jayarama Iyer, welcomed the gathering and explained the achievements of the Association in the past. Sri T. Sivagnanam Pillai, Regional Transport Authority, Tiruchy, presided over the meeting.

A portrait of the late President, Sri M. S. Natesan, was unveiled by

Sri A. Krishna Iyer, Headmaster, Municipal High School, Gudiyattam. Following it many parents and teachers spoke on the noteworthy features of Sri Natesan and acclaimed his services for the school.

Sri V. J. Avadhani, Secretary of the Association, proposed a vote of thanks.

KUMBAKONAM

The inaugural address of the Kumbakonam Educational Society was delivered by Sri V. Gopalan Nair, M.A., M.E.S., on 12-8-1954 in the premises of the Town High School, Kumbakonam with the Association President, Sri V. Raghava Iyengar, M.A., L.T., in the chair.

Sri V. Raghava Iyengar, welcomed the teachers and requested Sri V. Gopalan Nair to address the members. Sri Gopalan Nair spoke on "The Role of the Modern Teachers". He stressed the need for teachers fully qualifying themselves for their profession as also the need for eschewing such teachers who feel they have been thrown into the profession. Deploring the poor salary paid to the teachers, he observed that unless the emoluments were attractive the best men might not be forthcoming to the teaching line.

Referring to the language question, he said that the plea that English must remain the medium in the college cannot hold water, that sooner or later the regional language must take the place of English and that English will be one of the subjects like Mathematics or Physics or Chemistry, thus affording an opportunity for those who want to study English intensively.

With a hearty vote of thanks proposed by Sri S. Ramamurthy Iyer, B.A., L.T., the Secretary of the Association, the meeting came to a close.

METAL CASTS OF COINS FOR SCHOOL USE

To encourage students in the study of Numismatics, metal casts of 32 selected coins of historical importance have been prepared. The coins selected are representative of the history of India from

about 6th Century B.C. to the times of the East India Company. The coins further represent the great dynasties of ancient India such as Indo-Greeks, Kushans, Satavahanas, Guptas, Vardhanas, Rajputs, Eastern Chalukyas, Cholas and Pandyas. The coins of Alauddin Khilji and Sher Shah, and of Akbar and Jehangir are also included. The coins of the recent past that are included are of Vijayanagar kings, the Mysore Sultans, and those of the English East India Company.

It is hoped that history will become interesting to school children and kings and dynasties more real if these representations of coins become part of the visual aids in the teaching of history. An illustrated descriptive catalogue for identifying and studying the coins has also been published.

Each set of metal casts together with a descriptive catalogue costs Rs. 50-8-0, exclusive of packing and postage charges and can be had from the Superintendent, Government Museum, Madras-8.

TIRUCHI

The Tiruchi District Sanskrit Pandits Conference organised by The Amara-bharathi Vidyapeedam Association met in the premises of the E.R. High School, Tiruchi, on the 30th June 1954 with Sri Eben Packiam Raja, B.A., B.L., in the chair to consider the possible reactions to the latest Government Order on the place of Hindi in High Schools. Sri P. M. Nataraja Sarma extended a warm welcome to those assembled.

The Chairman, while narrating his experiences as a student of Sanskrit in his college days in the S. P. G. College, Tiruchirapalli, referred to the usefulness of Sanskrit as a store of culture.

The following resolution was passed at the Conference:—

"This Conference notes with concern the place given to Sanskrit in High Schools as per the orders of the Government issued in the course of this week. Experience has proved the fall in strength in Sanskrit classes if Sanskrit is an alternative to Hindi.

Hence this Conference urges on the Government to make special provision for Sanskrit at least as a third language and an examination subject."

Mr. P. M. Nataraja Sarma thanked all those assembled for having made the conference a great success.

PUTHANAMPATTI

A meeting of the Teachers' Association, Nehru High School, Puthanampatti, was held on 14-7-1954 under the presidency of Sri Vidwan S. Somasundaram, M.A., L.T., the Headmaster. Sri U. R. Krishna Iyer, B.A., L.T., initiated a discussion on the curriculum of studies as reported by the Secondary Education Commission. In the course of discussion Sri Krishna Iyer brought out the salient features of the Secondary Education Commission Report on 'Curriculum'.

The President, winding up the discussion, commended the efforts of the framers of the Secondary Education Commission Report and expressed his hope for the early implementation of the recommendations of the Secondary Education Commission.

The Secretary proposed the vote of thanks.

MAYURAM

The Raghava Iyengar Theatre Committee, Mayuram, has succeeded in collecting more than Rs. 6,000, the target, for the purpose of constructing an Open-Air Theatre for the Municipal High School to be named after Mr. Raghava Iyengar who served as Headmaster of the school for more than quarter of a century and retired in 1944. Thanks to the enthusiasm of the present Headmaster Mr. S. Seshagiri Iyer the wish which was expressed ten years ago has now been realised. The sustained efforts of the Headmaster induced the teachers and pupils of the school to put on boards on July 24, 1954 the benefit performance "Raja Bhakti" which was witnessed by the elite of the place with great interest. The co-operation offered by Mr. M. S. Krishnamoorthi Iyer, Municipal Councillor and Secretary of the Committee as also that

of Dr. V. Varadachariar, Chairman, Municipal Council and President of the Committee are commendable. Mr. V. Swami Iyengar as Treasurer of the Committee, was in no small measure, responsible for the collections reaching the target.

RASIPURAM

The model parliament of the Municipal High School, Rasipuram, was inaugurated by the Chairman Municipal Council, Rasipuram, on 13-8-1954. Sri G. Krishnan, B.A., inaugurating said the importance of such model parliament of the school. The School Prime-Minister R. P. Palanisamy was first introduced by the Headmaster Sri S. J. G. Louis, B.A., L.T., and the Prime Minister introduced the cabinet to the President. With a vote of thanks by the School Prime-Minister, the function concluded.

PROF. P. SAMBAMOORTHY SILVER JUBILEE ROLLING SILVER TROPHIES.

The South Indian Music Teachers' Association have decided to utilise the balance of the "Prof. P. Sambamoorthy Silver Jubilee Fund" for establishing 'Rolling Silver Trophies' to be awarded annually for the advancement of Carnatic Music. A Silver Veena will be given as the Trophy to the best Team in Orchestral Music and a Silver Thambura will be presented to the best Team in Group Singing. The two Trophies will be kept rolling for five years. Entries for the competitions are invited from Private Music Schools, Secondary Schools and Colleges teaching Music. The competitions will be held annually at the time of the Education Week organised by the South India Teachers' Union. This year the competitions will begin during the Education Week and will be held on the 30th October, 1954. Details about the competitions can be had from Srimathi Rajalakshmi Rajagopal, Music Mistress, Lady M. Ct. M. Girls' High School; or Smt. K. Lalitha, Director, Saraswathi Gana Nilayam, Triplicane, who are the Joint Secretaries of 'Prof. P. Sambamoorthy Silver Jubilee Rolling Trophies Trust Board'.

THE SOUTH INDIA TEACHERS' UNION

The Teachers' Charter Day

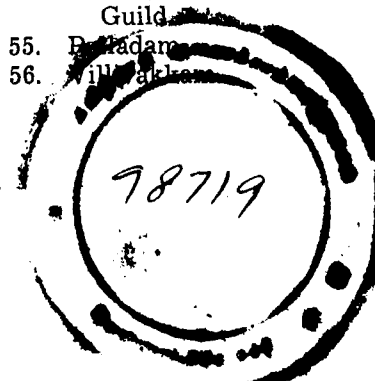
The South India Teachers' Union published the Teachers' Charter for India and sent copies of the same to all Affiliated Teachers' Associations and District Teachers' Guilds in advance. Those who required more copies were supplied with the required number of copies of the Charter.

Reports of observance of the Teachers' Charter Day have been received from the schools in the undermentioned places. Meetings were held in which public persons also took part. The significance of the Charter was explained and the teachers present took their pledge to accept the responsibilities and to strive for the acceptance of the rights as enunciated in the Charter.

Places from which reports were received so far :

1. Kancheepuram.
2. Nambiyur.
3. Kallidaikurichi.
4. Trivellore.
5. Pattamadai.
6. Kumbakonam.
7. Tirupopuliyur.
8. Kozhikode.
9. Pongalur.
10. Polur.
11. Melvisharam.
12. Bodinayakanur.
13. Vellore.
14. Kavandapadi.
15. Mannargudi.
16. St. Gabriel's High School, Madras.
17. Mayuram.
18. Shirwa (S.K.).
19. Gobichettipalayam.

20. Palayamkottai.
21. Chennimalai.
22. St. Xavier's High School, Tuticorin.
23. Payyoli.
24. Kattuputtur.
25. Ayangudipallam.
26. Alathur.
27. Srivilliputtur.
28. Surathkal.
29. Vennandur.
30. Perdala.
31. Nanminda.
32. Alwartirunagari.
33. Banadurai High School, Kumbakonam.
34. Kumbala.
35. Modakkallur.
36. Kunnathara.
37. Kolathoor.
38. Ollur.
39. Koonancheri.
40. Narath.
41. Ulliyeri.
42. V. O. C. College, Tuticorin.
43. Salem.
44. Chombala.
45. The Madras Teachers' Guild.
46. The North Arcot District Teachers' Guild.
47. Don Bosco High School, Vellore.
48. Macdonald's Choultry.
49. Vittal.
50. North Coimbatore.
51. Kodavasal.
52. Keezhal.
53. Sirkali.
54. Tiruchy District Teachers' Guild.
55. P. Adam.
56. Villupuram.



OUR BOOKSHELF

ILAKKIYA MANJARI (Tamil) : Form IV—Book I. General Course. Book II. Special course. Form V—Book I. General course. Book II. Special course. By S. Vaiyapuri Pillai. (Oxford University Press. Prices : Re. 1-4-0, Re. 0-14-0, Re. 1-6-0 and Re. 1-0-0 respectively.)

These books are intended for Tamil study in Forms IV and V. The author is a reputed Tamil scholar and is Head of the Department of Tamil in the Madras University.

MAN SENDS A MESSAGE : By Thomas Insull. (Oxford University Press. Price : Re. 1-4-0.)

This is a book of the series 'Science at work'. It is written in simple and popular style with illustrations. Communication of message through signs, telegraph, telephone and radio is dealt with in a very easy and understandable language in this book.

THE DEVELOPMENT OF NATIONAL EDUCATION IN INDIA : By K. C. Vyas. (Vora & Co., Bombay-2. Price : Rs. 4.)

In this handbook of 137 pages the author has made a study of the pioneers in Education and Educational Movements for the promotion of national education in this country from the days of Rajah Ram Mohan Roy down to-day.

THE OXFORD SCHOOL ATLAS : By John Bartholomew. (Oxford University Press. Price : Rs. 2-12-0.)

Specially prepared for India, Pakistan and Burma and Ceylon, the present edition of 1954, which is the eighteenth, gives more than mere geographical information to maps and is brought up to date. It is an excellent reference

book on geographical information through map illustrations. Historical maps of India from 640 A.D. to date are included.

List of publications the receipt of which is thankfully acknowledged :—

1. Findlay High School Magazine, Mannargudi—1953-54.
2. Corporation High School Magazine, Saidapet—1954.
3. Commonwealth To-day, No. 28.
4. Usha—Girls Christian High School Magazine, Tanjore, 1954.
5. The Education Quarterly—June 1954 (Ministry of Education, Government of India).
6. Educational Studies and Documents—Vol. VI, No. 4, April, 1954—Visual Aids in Fundamental Education.
7. Fundamental and Adult Education—Quarterly Bulletin—January and April, 1954.
8. Bala Sahiti—Municipal High School, Magazine, Tirupathi, 1953-54.
9. Social Science Bibliography, India—1952.
10. South Asia Social Science Abstracts, 1952. (South Asia Social Science Co-operation Office, New Delhi.)
11. The Eisenhower plan for Atomic peace. (USIS).
12. The Man's right to knowledge and the free use thereof (USIS).
13. Education in the States of the Indian Union—1950-51. (Government of India, Ministry of Education).
14. Education in Universities in India, 1950-51. A statistical survey (Government of India, Ministry of Education).
15. UNESCO Bulletin, April 1954—Vol. VI, No. 1.

C.R.

THE S. I. T. U. BENEVOLENT FUND

Serial number of members who have renewed their subscription for the year 1954-1955 :—

- Board High School, Idappady, Salem District.—**
Nos. 1992-2001.
- Municipal High School, Salem.—**
No. 2733 (55-56).
- Urumu Dhanalakshmi Vidyalayam, Tiruchirappalli.—**
Nos. 1911-1920 and 1922-1949.
- The Kellett High School, Triplicane, Madras.—**
Nos. 398, 1248-1251, 1253, 1254, 1256, 1257, 1259-1267, 1269-1271 and 1273.
- Canara High School, Urva, Mangalore, South Kanara District.—**
Nos. 959-986.
- Little Flower High School, Salem.—**
No. 457.
- Sri R. M. High School, T'Nagar, Madras.—**
Nos. 112, 323, 325-330, 332-335, 337-339 and 341-343.
- Devanga High School, Coimbatore.—**
Nos. 1488-1503.
- The High School, Gopalamudram, Tinnevely District.—**
Nos. 1676-1684 and 1686.
- Board High School, Karaikurichipudur, Salem District.—**
Nos. 1554, 1556-1560 and 1563.
- P. S. Secondary School, Mylapore, Madras.—**
No. 401.
- Board High School, Kannamangalam, North Arcot District.—**
Nos. 2414-2420, 2422 and 2424-2432.
- Islamiah High School, Melvisharam, North Arcot District.—**
Nos. 2013-2016.
- Board High School, Kaveripatnam, Salem District.—**
Nos. 1800-1812.
- Board High School, Dharmapuri, Salem District.—**
Nos. 2434-2441.

Caldwell High School, Tuticorin, Tinnevely District.—

Nos. 1394-1399, 1401, 1402, 1405-1407, 1409-1416, 1418-1437, 1439, 1440.

K. S. High School, Chennimalai, Coimbatore District.—
Nos. 2165-2168, 2170, 2172, 2173, 2177 and 2178.

K. S. Boys' High School, Srivaikuntam, Tinnevely District.—
Nos. 1566-1589, 1591-1595.

Hindu High School, Madurantakam, Chingleput District.—
Nos. 862-880.

Board High School, Arni, North Arcot District.—
Nos. 754-759, 761-772 and 774-778.

C. A. M. High School, Kandanoor, Ramnad District.—
Nos. 1734-1736, 1738, 1740-1762.

NEW MEMBERS

List of new members—continued.

- The High School, Gopalamudram, Tinnevely District.—**
2775. Sri T. S. Rama Iyer.
2776. „ P. S. Sundararaman.
2777. „ A. S. Kulathu.
2778. „ G. S. Kailasam.
2779. „ N. Sivathanu Achary.
2780. „ P. A. Chellam Iyer.
2781. „ H. Venkatachala Sastry.
- Board High School, Kannamangalam, North Arcot District.—**
2782. Sri K. Kuppuswamy.
2783. „ V. Krishnaswamy Iyer.
2784. „ V. S. Narasimhachary.
2785. „ K. P. Manickavachakam.
2786. „ Jayaraj Swamidass.
- Board High School, Kaveripatnam, Salem District.—**
2787. Sri K. G. Krishna Rao.
2788. „ T. S. Sivaswamy.

National High School, Nagore,**Tanjore.—**

2789. Sri M. V. Natesa Iyer.
 2790. „ T. K. Srinivasa Iyengar.
 2791. „ R. Packrisamy.
 2792. „ K. Gopalakrishnan.
 2793. „ V. K. Balasubraman-
 yam.
 2794. „ M. S. Sundaram Iyer.
 2795. „ V. Ganesa Iyer.
 2796. „ R. Ramasamy Pillai.
 2797. „ M. Rajagopala Iyer.
 2798. „ S. Krishnamoorthy

Iyer.

2799. „ P. Thillaigovinda

Pillai.

2800. „ M. Sivasubramanyam.

2801. „ V. Sundaresan.

2802. „ N. R. Ramanathan

Chettiar.

2803. „ C. Dorairajan.

2804. „ M. G. Nagarajan.

Caldwell High School, Tuticorin.**Tinnevelly.—**

2805. Sri M. S. Ratnam.
 2806. „ Josiah Devairakkam.
 2807. „ A. Kanthimathinathan.
 2808. „ V. Dorairaj.
 2809. „ Ananda Patmadass.
 2810. „ Stella Balraj.
 2811. „ Sugunabai Devasaga-
 yam.

K. S. High School, Chennimalai,**Coimbatore District.—**

2812. Sri R. Murugesan.
 2813. „ N. Parthasarathy.
 2814. „ K. Natarajan.
 2815. „ R. Balasubramaniam.
 2816. „ V. Manickam.
 2817. „ N. Rangan.
 2818. „ G. Subbian.
 2819. „ A. M. Liguori Louis.

K. S. Boys' High School, Srivaikuntam,**Tinnevelly District.—**

2820. Sri P. Selvanayagam.
 2821. „ S. Selwyn.
 2822. „ S. Soundararajan.

Board High School, Peraiyur,**Madurai.—**

2823. Sri S. Gurumurthy Rao.

Board High School, Kodavasal,**Tanjore District.—**

2824. Sri S. Ramiah.
 2825. „ S. Viraraghavan.
 2826. „ T. K. Venkatarama Iyer.

2827. „ T. S. Krishnamachariar.

2828. „ S. Ramaswamy Iyer.

2829. „ M. S. Venkataraman.

2830. „ N. Rathna Mudaliar.

2831. „ A. Viswanathan.

2832. „ K. Dharmaiyan.

2833. „ S. Seshadri.

2834. „ K. N. Subramania Iyer.

2835. „ R. S. Ramamurthy.

2836. „ A. Ramanathan.

2837. „ K. Subramaniam.

2838. „ A. R. Subramaniam.

2839. „ M. Ramaswamy

Sethurayar.

2840. „ S. V. Balakrishna

Sastry.

2841. „ T. V. Subramanya Rao.

2842. „ S. V. Rajagopala Ayyar.

2843. „ K. Ramachandran.

Board High School, Arni,**North Arcot District.—**

2844. Sri S. Arumugam.

2845. „ C. R. Balasubramanian.

2846. „ M. Rajalingam.

2847. „ S. Lingappa.

2848. „ A. R. Sethumadhavan.

2849. „ A. Srinivasa Rao.

C. A. M. High School, Kandanoor,**Ramnad District.—**

2850. Sri A. R. Subbaraman.

Approved by all the State-Governments

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Edited by

Prof. M. VENKATARANGAIYA, M.A

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Details of Policies issued during April
 to July 1954 District & School-war.

TANJORE—

- Town High School,
 Kumbakonam .. 7
 Little Flower High School,
 Kumbakonam .. 5
 National Ele. School,
 Mayuram .. 6
 C. S. K. Patasala,
 Papanasam .. 5
 Banadurai High School,
 Kumbakonam .. 2
 Kankaneswara Vidyasala
 Ele. School, Tanjore .. 2
 Karanthai Pulavar Kalluri,
 Tanjore .. 1
 Kalyanasundaram H. School,
 Tanjore .. 1
 Sanker Hr. Ele. School,
 Sundaraperumalkoil .. 1
 Aided Ele. School,
 Tepperamanallur .. 1
 K. Hr. Ele. School, Karanthai .. 1
 Hindu Ele. School, Tanjore .. 1
 A. E. School, Kalathur .. 1

TIRUCHIRAPALLI—

- S. S. School, Pudukottah .. 2
 Ramee Mcpl. Ele. School,
 Pudukottah .. 2
 C. S. M. High School,
 Pudukottah .. 1
 Govt. Training School,
 Pudukottah .. 1
 Kulapathi Baliah School,
 Pudukottah .. 1
 Jamal Md. College, Trichy .. 1
 Inspector of Schools,
 Kulithalai Range .. 1
 Brahadambal High School,
 Pudukottah .. 1
 Board High School, Alangudi .. 1

NORTH ARCOT—

- Hindu High School,
 Vaniambadi .. 3
 A. E. School, Anuthapuram .. 3
 Bd. High School, Arni .. 1
 Do. , Polur .. 1
 Bd. Hr. Ele. School,
 Mansurabad .. 1
 Panchayat Bd. School,
 Sevarpundi .. 1

MADRAS—

- Egmore High School .. 5
 M. Ct. M. High School .. 4
 National Girls School,
 Triplicane .. 2
 Kellett High School,
 Triplicane .. 2
 Hindu High School, Triplicane .. 2
 P. S. High School, Mylapore .. 1
 P. S. Secy. School, Mylapore .. 1

RAMANATHAPURAM—

- Rajah's High School, Ramnad .. 4
 C. A. M. High School,
 Kondanoor .. 2
 Dy. Inspector of Schools,
 Ramnad .. 1
 Govt. Basic Training School,
 Ramnad .. 1
 N. S. M. V. P. High School,
 Devakottah .. 1
 R. D. M. College, Sivaganga .. 1
 P. B. School, Puluvaikarai .. 1
 O. V. C. High School,
 Manamadura .. 1

MALABAR—

- A. E. School, Erathakulam .. 2
 Puravoor Ele. School, Kanhirod .. 1
 Mopla Ele. School, Munderi .. 1
 Chelora North Ele. School,
 Kappad .. 1
 Purathoyil New Mopla Ele.
 School, Varam .. 1
 M. I. High School, Ponani .. 1

TIRUNALVELI—

- K. Nadar Ele. School, Tuticorin .. 2
 Shanmugapuram Mcp. Ele.
 School, Tuticorin .. 1
 St. Mary's College, Tuticorin .. 1
 St. Fr. High School,
 Tuticorin .. 1
 Thayammal Hr. Ele. School,
 Kulasekarapatnam .. 1
 Board Elementary School,
 Velayuthapuram .. 1

KURNOOL—		CHINGLEPUT—	
Municipal High School, Nandyal	.. 3	St. Joseph's High School	.. 1
Municipal High School, Kurnool	.. 1	Board High School, Thirumuzhi	.. 1
	— 4		— 2
SALEM—		SOUTH ARCOT—	
Board High School, Mallasamudram	.. 1	Board High School, Tirukoilur	.. 1
Board High School, Krishnagiri	.. 1	KISTNA—	
Municipal High School, Salem	1	S. K. D. Board High School, Kavutaram	.. 1
	— 3		
COIMBATORE—		MADURAI—	
Panchayat High School, Valparai	.. 1	St. Mary's High School, Dindigul	.. 1
Board High School, Perundurai	.. 1		
	— 2	Total	.. 112

S. I. T. U. PROPAGANDA

Sri C. Ranganatha Iyengar, M.A., L.T., and Sri K. S. Chengalroya Iyer visited the following schools in the Ramanathapuram district between the 1st and the 7th August, 1954 in connection with propaganda on behalf of the S.I.T.U. and the Protection Fund :—

1. S. B. K. High School, Aruppukottai.
2. Devanga High School, Aruppukottai.
3. Board High School, Muthuramalingapuram.
4. S. B. K. High School, Kalloorany.
5. Board High School, Kamuthi.
6. Board High School, Mallanginar.

7. Board High School, Johilipatti.
8. Board High School, Pandalgudi.

The programme of the tour was arranged in consultation with the Ramanathapuram District Teachers' Guild.

Sri K. S. Chengalroya Iyer continued his tour in the Salem district and visited the Mahadeva Vidyasala High School, Tiruchengode on 11—8—1954 and enrolled about a dozen members to the Protection Fund. He addressed the teachers of the Higher Elementary School also. An association of the teachers was formed for both the schools and it was affiliated to the Salem District Teachers' Guild.

EDITORIAL

The South Indian Education Week :

The twenty-fourth observance of Education Week in South India will be from the 30th October to the 5th November 1954. As usual, the South India Teachers' Union, in co-operation with several organisations interested in educational advancement, has constituted a Central Education Week Committee and the Rev. Dr. A. J. Boyd, Principal of the Madras Christian College, has very kindly accepted the invitation of the Committee to be its Chairman. The Committee has chosen very aptly the theme—**Sound Education—the basis of a Welfare State.**

observance will secure a measure of wide support from the Government and from the leaders of our society.

The Central Committee has planned a handbook of suggestions. We request Teachers' Associations to get the required number of copies of the handbook and take steps for an effective observance of the Education Week in their area, constituting a Local Education Week Committee with representatives of the public, parents, local educational authorities, and members of the legislature.

* * * *

The Three-Year Degree Course :

The Academic Council of the Madras University at its meeting held last month, has decided to make their first degree course of three-years duration. It has been one of two-years duration so far. The Academic Council has also decided to abolish its Intermediate course and as a transitory measure to introduce a one-year pre-University course on the completion of which students may be selected for the degree course.

This is a welcome decision and a right step towards raising the standard of attainment. The Sadler Commission recommended it and the Radhakrishnan Commission strongly advocated a three-year degree course and the abolition of the intermediate stage. The Inter-University Board which considered the recommendation has approved of it and recommended its acceptance to the Universities of the country. The Mudaliar Commission on Secondary Education has also strongly recommended the extension of the degree course to three years, the abolition of the intermediate stage, the extension of the school course by a year and the provision of a pre-University course as a transitory measure till the secondary

This Education Week has these as its main objective. We do hope that this

schools could organise the additional year. Discussing the reasons for advocating a three-year degree course, the Secondary Education Commission observes: (Page 33 of the Report).

"At present both in the Junior Intermediate class and the Junior B.A. class much time is lost in trying to adjust and re-orient the students to the new institutions and the new courses taken up by them as well as to the change in the methods of study. The abolition of the Intermediate stage and the Intermediate examination and the institution of a three-year degree course would undoubtedly lead to a better planning of educational programme and activities during the three-year degree period. The intermediate examination is also a handicap, because it breaks up the continuity of the college course and makes a proper planning for the degree course difficult. Thus the addition of one year to the secondary school stage will add to the efficiency of the training given there and also improve educational efficiency at the University stage by providing a continuous and compact period of three years education. We are strengthened in this recommendation by the bulk of evidence given by the University representatives." The Commission discussing the advantages of extending the Secondary School course by one year observes: "We are told that in some States where the secondary course has been extended from three to four years and the higher secondary leaving certificate has been instituted, students who have gone to the University have proved themselves superior to those who come from the ordinary high schools. It is not merely the additional year's training that is in their favour, but the greater degree of intellectual maturity that they acquire during these four years of compact secondary education." (To this we would like to add physical and emotional maturity too.)

Such has been the overwhelming educational opinion from the days of the Sadler Commission. Considerations other than educational have held up progress in education resulting in de-

plorable deterioration in standards. It is, therefore, gratifying to find that the Madras University, one of the oldest Universities and one noted for its cautious conservatism, has taken the decision to introduce the three-year degree course.

We urge on government to take up immediately the reorganisation of secondary education. Government having accepted as its goal the introduction of free compulsory education up to the age of 14, all schools providing education for children up to that age should be made an integral unit and that thereafter there should be a four year secondary school course leading to what is now described as the Higher Secondary Certificate Standard.

This State has made considerable headway on the lines suggested by the Secondary Education Commission. It cannot be very difficult, therefore, for us to make our secondary schools fit into the organisational pattern envisaged by the Commission. We trust the Government will appoint a Committee as promised by the Minister for Education in the Legislative Council and that the reform would be given effect to at an early date. It is distressing news from Delhi that the Madras Government have not so far sent any proposal in respect of reorganising secondary education. It cannot be said that all our secondary schools are well equipped with laboratories for the teaching of general science, with libraries and with materials for craft work and yet, it is sad to learn that this State has not so far taken advantage of the offer of aid from the Central Government as part of the First Five-Year Plan. We also understand that the Union Government has made an offer to assist the States towards the non-recurring expenditure in providing diversified courses in our secondary schools and in the establishment of multi-purpose schools. We trust that the Madras Government would wake up from its lethargy or shall we say, get over its indifference and take early and prompt action in respect of vitalising our Secondary Education system.

* * * *

Inspecting Officers and Aided Secondary Schools:

Now and then situations arise requiring a clear understanding as to the exact relationship between Inspecting Officers and Aided Secondary Schools. Are the teachers employed in aided secondary schools subordinate officers of the Inspecting Officer of the district? Aided Secondary Schools are under the control of their respective managing bodies. The power of appointment and dismissal rests with the managements, though they are governed by rules framed by government the observance of which is made a condition of recognition. The Madras Educational Rules which regulate the working of all educational institutions does not state anywhere that the employees of aided schools are subordinates of the District Educational Officer or of the Inspectress of Girls' High Schools. Yet, we have recently instances where such officers have been asserting their superior position and demanding certain formalities associated with subordinates in the department.

Aided Secondary Schools, freed from direct departmental administrative control, have been enjoying a certain measure of freedom and independence which together with the understanding direction of the managing committees have greatly contributed to the efficiency of these schools. We trust that the officers of the department in their eagerness to exercise power, would not take on themselves more responsibilities than they are expected to shoulder and that the government would invite their attention to the Inspection Code which clearly indicates their responsibilities in regard to the different types of institutions. The strength of the education system in Madras is due to the aided agency. They should be encouraged and helped to function with independence and freedom, free from needless meddlesome interference.

A Veteran Retires:

Sri S. Srinivasan, Assistant, Board High School, Katpadi, had to retire

from service on the 15th July 1954 when he completed his 55th year. He has served the District Board for well over 35 years during which period he has maintained a very close connection with the South India Teachers' Union. As an active member of the North Arcot District Teachers' Guild and as an office-bearer of the Union and of the S.I.T.U. Protection Fund, he has done great service to the teaching profession. As a teacher he has endeared himself to several generations of youngsters in different parts of the district, by his warm affection for them, by his unswerving faith in the goodness of children and by his great devotion to their cause.

He is quite hale and hearty. His ripe experience and his wide reading have unfortunately to be lost to the people, because we have to enforce the rule regarding the age of retirement framed a century ago when conditions were so different from what they are today. There are schools without an adequate number of teachers and yet people must be retired on reaching the age of 55 even if they are quite healthy and fit to continue in service.

Cases like that of Sri Srinivasa Iyer go to strengthen the Union's plea for raising the age of retirement to 60. Will Government do so and enable teachers of experience to give of their best to the country?

We wish Sri Srinivasan all happiness in what may be called his enforced idleness. We are, however, certain that Sri Srinivasan would find useful occupation in contacting the junior members of the profession and infecting them with at least a moiety of his own enthusiasm for teaching.

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Sunshine:

We welcome *Sunshine*, the new monthly for boys and girls of our high schools. Though there has been a large increase in magazines intended for the

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youngsters, there is nothing particularly designed to meet the needs of the teen agers. These youngsters are throbbing with enthusiasm and eagerness for new ideas, ready to dare and adventure. They have a great urge to read but they have no periodical designed to satisfy this urge. Sunshine under the editorship of the veteran educationist Dr. G. S. Krishnayya, is sure to meet such a need. It is now in English, but we do hope that the publisher will soon bring out editions in the regional languages, so that it may bring real sunshine into the lives of the millions of adolescents of our country. The Annual subscription is Rupees Five and annas eight only. It is published from Shivajinagar, Poona-5.

S.I.T.U. Publications, Ltd. :

The S.I.T.U. Publications, Ltd., an auxiliary of the South India Teachers'

Union, has brought out a small booklet in Tamil containing six talks broadcast from the A.I.R., Madras. These relate to the life and work of six inventors. The booklet is titled *Pudumaikanda Periyorgal*. It is well illustrated and the talks are in simple vivid language. The booklet will be found useful reading material for our First Form pupils. The book is priced annas twelve and if ten copies are ordered, they can be had for Rupees six and annas four only (postage extra).

The S.I.T.U. Publications have obtained selling rights of 'Mudiyavan Virundu', a publication of the Madras Library Association. This is a collection of essays in Tamil on important current topics by eminent persons. It will be found useful as reading material for students of Forms V and VI. The price per copy is Rupees Five (Postage extra). We commend these publications to all our secondary schools in Tamil Nad.



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