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EDUCATING CITIZENS OF TOMORROW

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Preparing the young people of to-day to be the citizens of tomorrow is the purpose of Britain's Council for Education in World Citizenship. For the past eight years it has held in London a series of Christmas Holiday Lectures for young people to encourage a real understanding of home and world affairs. Two thousand boys and girls thronged the Central Hall, Westminster, for the last of these gatherings to hear and to question eminent speakers.

The audience, ranging from 15 to 18 years of age, came principally from senior forms of grammar schools, with a sprinkling of modern school pupils. Every kind of secondary school is represented at these Conferences, from the London municipal schools to the public boarding schools. In spite of the high cost of travel, parties come from all parts of the U.K., from Wales, Northern Ireland and even from Aberdeen in the north of Scotland. Accommodation is not easily found, but many of the youngsters are received as guests in the homes of those who go to school in or near London. This year a number of boys and girls from overseas attended the Conference; among them were some young Germans and an African from Togoland.

These young people form an extremely attentive and alert audience; they are in their places punctually. It is

inspiring to look across the hall from the platform and see it completely full of expectant young citizens. Speakers welcome the opportunity of addressing them, though they know that they must be prepared for some severe questioning at the end of their talks. For these are no passive listeners; the moment that the applause at the end of the speech has died away and before the Chairman can invite questions, a queue of 30 or 40 boys and girls has formed at the microphone.

APT QUESTIONS

Although the girls in the audience considerably outnumber the boys, only a comparative few ask questions. These are in almost every case relevant, showing good background information, and are concise and well expressed, though, not even here, can one escape the crank who seizes the opportunity afforded by question-time to make a speech of his own. Distinguished speakers are sometimes floored by the posers that are put and often say that no adult audience can rival these school boys and girls in firing off apt questions in record time. The Chairman is always obliged to bring proceedings to a close long before the procession to the microphone shows any sign of tailing off.

The Council has always been most fortunate in the speakers it obtains for the Conference, but the last one held

was perhaps the best of all. Professor Arnold Toynbee, the famous historian, was the first speaker, his subject being "The World Crisis". He discussed the future of Western Europe, particularly of Britain, and drew an interesting comparison between the world as it appeared to a young man in 1913, care-free and settled, and as it appears to a young man of to-day. He was followed by Sir John Cockcroft, Director of the Institute of Atomic Research at Harwell, Berkshire, who spoke of the constructive uses of atomic energy and refused to be diverted from this theme to a discussion on atomic warfare in spite of the attempts of some questioners to draw him.

A later speaker was Mr. Christopher Mayhew, Britain's Under-Secretary for Foreign Affairs, whose view of world affairs, and in particular of the causes of difficulty in European Co-operation, was warmly challenged by some of his young listeners. Sir Stafford Cripps, Chancellor of the Exchequer, and Lord Woolton, Minister of Food in World War II, made the last morning of the Conference memorable by their brilliant and balanced talks.

BRAINS TRUSTEES NERVOUS!

There was also a forum on European Co-operation and a Brains' Trust in which the "brains" were chiefly provided by well-known journalists. Some members of the Brains' Trust admitted to feeling somewhat nervous before the barrage of questions from the intent young audience, some of whom even forgot they were to be listeners only and took an animated part in the discussion.

At these Conferences some of the speaking is done by the boys and girls themselves, and at the last one they took part in two sessions. Three girls, chosen from different regions, gave brief accounts of the world Health Organisation, the International Refugee Organisation, and the Food and Agriculture Organisation, and representative speakers reported on the group discussions which had taken place. These discus-

sions form an integral part of the Conferences. One young speaker remarked, "The discussion is the Conference," and in spite of the exaggeration of that statement it is true to say that without the discussions, the Conference would lose much of its charm, and its value for some members.

Before the Conference assembles all those who have registered for discussion groups (and nearly all do so) are assigned to their groups and leaders are appointed. The number of groups is very large and on the last occasion reached 60. Members of the groups are given study outlines and a list of suggested books for reading, and are expected to have some knowledge of the subject for discussion before they come to the Conference. The leaders are adults with some knowledge of the subjects to be discussed, which are always relevant to the main themes of the Conference. Their function is to help with information and to see that the discussions are lively. The Chairman and Secretary (or rapporteur) are chosen from the group members. These discussions are extremely productive of ideas, and of great value provided that they are kept to the point, and that factual statements are checked for accuracy.

The members of the Conference are not too serious-minded to enjoy themselves, and in the evenings dances and concerts are arranged for them. There are never enough tickets to go round, but as London is unexplored territory for some, there is no lack of agreeable distraction.

REPORT TO SCHOOLS

Adult spectators at the Conference may sometimes wonder what remains when the enthusiasm engendered by the brilliant lectures and the discussions has died away. Little perhaps would remain if the influence were confined to those who are able to attend. They, however, represent many different schools to those pupils a report of the Conference is likely to be made, so that its effect will reach a school public of

indefinite size. It is known that many school groups have been formed as a result of the attendance at the Christmas Holiday lectures by some members of the school. Many of those attending maintain their interest when they go to the University and there are now young teachers whose interest in world affairs was first stimulated at the Central Hall, Westminster.

The last conference had a particularly inspiring end, when the final assembly was addressed by Dr. Gilbert Murray on the eve of his 83rd birthday. Mr. David Hardman, Britain's Parliamentary Secretary to the Ministry of Education, presided at this session. Dr. Murray is world famous for his life work for the League of Nations and for intellectual co-operation which has been followed by that undertaken for the U.N. and for UNESCO. The Council for Education in World citizenship is fortunate indeed to have him as its chairman, and those who heard his concluding address are unlikely ever to forget the occasion. He spoke of the threat to our Christian civilisation and the need to save it, and to many of those

present it seemed that he was entrusting to all these young people a herculean task which, however, as tomorrow's citizens, they could not and would not seek to avoid.

The experience of this week of Conference was a very heartening one. The fact that all those school children thought it worth while to come to London from all parts of the U.K., giving up nearly a week of the short Christmas holiday, to attend the lectures is most encouraging. Far more important, however, is the fact that they were an attentive and informed audience to whom Minister of the Crown and other distinguished persons thought it no waste of time to speak. If there are those who fear that the youth of Britain lacks energy of intelligence, their apprehensions should be wholly dispelled by the sight and sound of this gathering so ready to face the myriad problems which beset the modern world. There are great hopes for a country which can boast young people like these as its citizens of the future. *(By kind courtesy of 'British Information Services')*

(Continued from Page 319)

lish broadcast by the A.I.R. are heard by an interested concourse numbering perhaps millions. While what we say is far more important than how we say it, it is wise to remember that when we speak in English, we should try to adopt as closely as possible standard English pronunciation. Every Indian who stands before a microphone to speak in English ought to realise that he is being judged by persons who have either heard, or heard of, the late Right Hon'ble V. S. Sastri to whose faultless pronunciation the English-speaking world has paid unstinted tribute. It is but right that Indian speakers should try to emulate the example of this eminent Indian when they 'go on the air'.

THE

S.I.T.U. PROTECTION FUND LTD.

Policies issued during August 1949
(Districtwar).

Ramnad	... 34
Tinnevelly	... 11
Madras	... 9
South Arcot	... 6
North Arcot	... 3
Malabar	... 1
Salem	... 1
Kurnool	... 1
Chingleput	... 1

Total ... 67

PROBLEMS OF ADULT EDUCATION IN THE DESERT LAND (RAJPUTANA)

BY K. N. KINI, M. A., A. M., Ph. D., DIP. IN EDN. (COLUMBIA)

Director of Public Instruction, Jodhpur

Realising the need for disseminating education among the masses, a benign cabinet formed entirely of Indians recently sanctioned 100 primary schools while formerly only 5 or 6 schools would be sanctioned, and these schools have been distributed in the villages with the result that the village folk who had become despondent of obtaining schools in the former days when the administration was predominantly in the hands of British Officers, have found a new hope and have mustered new courage. They feel that the present Government has been trying to uplift their condition and has been evincing sympathy towards them. With the starting of these 100 primary schools the distances between schools have been bridged and have become much less. Children have begun to swarm in these newly established schools. Where it was thought there would be an enrolment of 30 or 40 pupils, there have been enrolments from 80 to 150. The adults who send these children to schools also feel that they should themselves become literate and throng to the adult education classes that have been gradually established in larger numbers in the older and newer schools. The teachers who are newly appointed are being told that they should evince special interest in adult education and that they should start adult classes. The Inspecting Officers have put a new vigour in and placed a new ideal before the older teachers and prevailed upon them to start adult classes. In the meanwhile the scales of pay of the teachers have been increased, the minimum pay for primary school teachers being doubled which event has not a little been responsible for enthusing the teachers over their work. The appeals of the Inspecting Officers have gone home to them.

The number of adult classes increased from 29 to 420 in about a year. A second batch of 100 primary schools have been sanctioned and they are in the course of starting. The distances between primary schools will become smaller still and the occasions for teachers to pool their experiences together and profit thereby will be more abundant. Numbers do count in heartening one another in these desolated regions, for after all, man is a gregarious being.

The method employed in educating the adults is adjusted to their propensities. It was disclosed that *Bhajan*, that is, singing of devotional songs appealed most to them. These songs are written on the black-board and the adults are taught to read them. They write them also. The classes have become more popular on account of this one innovation. The lessons on literacy are interspersed with simple anecdotes from *Mahabharata* and *Ramayana* and with reading of current events from newspapers by the teachers. Social education is encouraged. Local geography and history, health and sanitation, home-nursing and home-making, local administration and transport, simple agriculture and animal husbandry, provide themes to make classes interesting.

In many places teachers take the help of their day-scholars in adult education work. The staff of not only primary and middle but also of high schools of late conduct these classes. It has been made obligatory on the part of the students of the IX and higher classes that they should make at least one adult literate during the year. Though it cannot at present be said how far this circular has worked, the teachers have taken advantage of it and indented upon the help of some of

the day-scholars in their work. While in August, 1947, there were 480 adults in the 29 classes, in March 1949, there were 5,912 adults in 420 classes. During sowing and harvesting seasons the attendance gets thin because in the desert, there is only one crop and the agriculturists work in the field the whole day and are irregular in attending night classes. For them, this only crop is the only means of subsistence for the year and they cannot afford to lose it by any means. During summer, most of them have considerable leisure but a large number of teachers leave their places for the vacation and thus we are unable to utilise their leisure for their education. Where teachers remain in their places during the summer, good adult education work is going on. Some students also conduct classes for adults on a voluntary basis.

For an adult class, a teacher is paid Rs. 7 p.m. inclusive of contingent expenditure for a minimum enrolment of 10. The whole course is divided into three parts. The first part consists of mere literacy and the teacher is paid Re. 1 extra for every adult made just literate. The second part consists of a three months' course where the adult is raised to higher degree of literacy and every successful candidate brings one rupee extra remuneration to the teacher at the end of this second stage. During the next three months the adult is given rudiments of social studies (History and Geography), the higher knowledge of Hindi and Arithmetic. Social education plays a very important part at this stage. The adult feels the importance of health, sanitation and gets considerable knowledge of the social affairs in his environment. The successful candidate at the end of this

third stage brings a remuneration of Rs. 3 to the teacher. Thus for every individual made literate in a nine months' course, the teacher gets an extra remuneration of Rs. 5.

It is not easy to hold the interest of the adults continuously for 9 months in this desert area, specially where the houses are highly scattered. A considerable number of adults fall off at the end of the second stage and very few complete the third stage. How to hold the interest of the adults so that they may finish the whole nine months' course, without undergoing which it is doubtful whether they will be permanently literate, is a problem which has been troubling me most. Every effort will be made to bring back all such adults as have left at the end of the 3 and 6 months' courses to the adult education classes and ensure permanent literacy to them. The Inspecting Officers have been struggling hard to achieve this end.

Education of adult women is a most difficult problem in these regions where they are kept in seclusion by the 'purdah' system. A few women teachers have broken the ice by starting classes for adult women in their respective areas. There are as few as 16 classes for adult women with an enrolment of 165. Even in the cities and towns, it is not very easy to hold the interest of even ten women for a few months. The girls' schools have been permitted to have adult women classes during school time for a period a day or during leisure time. In many cases the initial enthusiasm has died down. It is intended to give a new fillip to this aspect of adult literacy during 1949-50.

THY SPEECH BETRAYETH THEE

I. D. ASIRVATHAM, B.A., D.T.

Assistant Master, St. Paul's High School, Vepery, Madras

Forty-two thousand Ephraimites once lost their lives at a ford over the River Jordan merely because they could not correctly pronounce the word *Shibboleth*. They said instead, *Sibboleth*. Their speech betrayed them!

The faithful disciple Peter was picked out by the servants of the High Priest during the trial of Jesus. They said to him, "Thou art a Gallilean, and thy speech agreeth thereto". His speech had betrayed him.

A lonely officer in a military outpost in the wilds of Assam-Burma border during 1944-45 found much amusement and not a little intellectual exercise by tabulating the very obvious peculiarities in the speech of the various announcers of the All-India Radio from stations such as Delhi, Calcutta, Dacca, etc.

I have often heard him describe—almost as if he had seen them—the men and women who read the daily news bulletin in English and made the local announcements in the same language. This was in the days when our announcers hid their identity by remaining anonymous. But to this officer, their mother tongue (as well as their appearance and clothes), was an open book. Their speech had betrayed them.

One day he remarked during a news bulletin in English, "Ah! that's my Anglo-Indian friend. I call him John Jones. He does not commit any of the faults that Indian announcers are guilty of; but I know he cannot be an Englishman because the voice of an Englishman is more gruff than his. This announcer reminds me of an Anglo-Indian friend of mine whose voice turned slightly nasal whenever he was excited as this announcer's does when he reads an exciting bit of news.

Any listener who cares to do so, can become as proficient as this officer at

spotting the language group of the speakers who take their stand before the *mike* in any broadcasting station. With a little practice we can all say, as the men in the High Priest's house said to St. Peter, "Thy speech betrayeth thee".

An American missionary once asked the present writer why it was that many Tamils of South India whom he had met had a tendency to tack on the sound of "y" before certain sounds in English. He heard them call the first vowel "yay" and the second one "ye"; the word "every" was sounded by them as though it were spelt "yeverly". Some lawyers claimed to have passed their B.Yell examination! The same missionary remarked that he could not get any of his Telugu teachers to sound the final "t" and "d" correctly. He found them saying "cattu" for "cat", and "bandu" for "band", etc.

What perhaps escaped this observant missionary's notice was the fact that many Tamils and Telugus mistake the English "t" and "d" for very similar sounds in their mother tongue. The difference between these sounds lies in the manner in which the tongue is used while sounding them. As is well known, the English "t" and "d" are plosives produced by placing the tip of the tongue on the palate just above the upper teeth. The corresponding Dravidian sounds are produced by placing the doubled-up tongue against the middle of the hard palate. The resultant sound is a heavier plosive. You can tell a typical South Indian who has had his English education entirely from South Indian teachers by the way he pronounces words like "potato", "timid", "diamond", etc.

Two Indian military officers, one from the North and one from the South, were once travelling in the same

railway carriage with a shy civilian who was a stranger to both of them. When one of the officers asked the other if he had had his tea, the latter merely said, "Not 'et". A little later the same officer remarked "How 'ellow the sky looks!". Thereupon, the shy stranger began to address the speaker in South Indian language. Capt. Nair's speech had betrayed him. Some people from North Eastern India have been known to say "yawlow" for "yellow", but you notice this omission of the "y" in words beginning with this letter only in the opposite corner of our country.

An Irish Jesuit priest lecturing in a South Indian College, once delighted his class during a "Shakespeare" period by trying to correct a student who began Mark Antony's speech with, "Friends, Romans and Goundrymen". Father Quinn corrected this student by suggesting, "Friends, Romans and counthrymen".

An Education Department officer, while visiting schools, invariably began, "Ven last I visited this place...". This interchange of the "V" and the "W" is a common fault with most Dravidians. We share this with many other Non-English peoples. In the case of the South Indian, this may be due to the fact that the "V" is the nearest sound we have to the "W". This fault is one that is most easily corrected if only one realises that one is guilty of this error.

Many otherwise excellent talks heard on the air are marred by the carelessness of the speakers who are guilty of many of the following errors which are easily avoidable. The most common one is the use of the unemphatic form of the definite article when it is followed by a vowel. (e.g., "The intention" should sound "thi intention", etc.). Next comes the ignorance of the difference between the vowel sounds in "lord" and "lard". Tamils and Telugus generally sound the 'o' in "lord" and the 'a' in "call" like the 'a' in "art". Many from elsewhere in South India pronounce the 'o' in

"College" like the 'o' in the word "go". When you tune in and hear the words, "This is Ahl India Radio", you can make a shrewd guess as to who is speaking.

The other day I had to ring up my friend Gupta. When I asked for him, the reply was, "Ispeaking". Some of my friends from Eastern Pakistan have some difficulty with their initial "S".

Words mispronounced before the microphone are particularly jarring to listeners. Many South Indians have remarked in my hearing how unpleasant South Indian names with their many "a's" sound in the mouth of a star announcer in Delhi. Even the name of our august Governor-General fares no better with him. This may be due partly to the announcer's ignorance of the sound values of South Indian vowels. The exaggeration caused by the microphone is also partly to blame for this unpleasantness. (It is pleasing to note that during the past month or two, there has been a marked improvement in this direction.)

According to Dr. Daniel Jones, there is a small minority of educated Englishmen who prefer to insert an 'r' between a word ending in a vowel and one beginning with another. "The idea of it", when spoken by them sounds, "The idear ov it". It must not be forgotten that this is not the general rule; and no Indian would be deemed guilty of bad pronunciation if he did not slavishly imitate such people. While some may think that to say "The Maharajah of Mysore" sounds like the speech of a pucca Englishman, it must be remembered that the majority of listeners including the subjects of His Highness prefer "The Maharajah of Mysore" without the extra 'r'. Many listeners find "India and Burma" sweeter to the ear than "Indiar rand Burner" which some speakers delight to inflict on us!

A large part of the globe has begun to understand what India stands for in the present day world. Talks in Eng-

WE DEDICATE OURSELVES ANEW

CLARISSA TOELLE

We women are the children of obedience, being made submissive to all the men have to say. But are we or have we to be obedient in all cases?

I am a German authoress and I am proud to be a member of a nation where there is an ancient heritage to do knightly service to a lady. And I am, at the same time, a daughter of the Occident.

The whole world could see the triumph of evil during the last century. We witnessed the invention of weapons in order to murder the brethren men, and the last of these weapons has been the worst—the atom bomb.

We women heard very often the speeches of the statesmen, but at the same time we believed that the true meaning of their word "peace" should be better translated with "re-armament" and "secret war". We are living in a time of moral crisis. We women are horrified. We give birth to children, we want the life and the future . . . and the organising and constructing men are calling the war. How to save this false world which is rotten at the core? Where to begin with the "Reinigung" of the men, with the "catharsis", the purification of mankind?

Let us begin with us, let us begin with us women of the world! We are always giving the life. We also are predestined to give peace to the whole world. *Zu den Muettern!* and with other words *Zu den Quellen!* is the eternal call of Faustic men, of all the disciples of Faust, first dramatic person of German literature, masterly interpreted by Goethe, our people's first poet. *Zu den Muettern!* means *To the mothers!* and *Zu den Quellen!*—*To the sources!*

The men should go to the women in order to consult with them. The advice

of the women will always be the peace. Why are almost all the representatives of the nations, members of the other half of Mankind? Let there be also women ambassadors of their countries. There is heard very often the call for peace in the general assemblies of the United Nations' Organisation. This call is also the appeal of the leader of the Indian delegation—the leader being a woman, Shrimati Vijayalakshmi Pandit. She is always showing at the weak points of the actual situation. We heard her words, while addressing the plenary session of the General Assembly of the United Nations in Paris on September 25th, 1948: ". . . There has been a disturbing tendency for legal arguments to be regarded as more important than human and moral considerations, a tendency which is leading to the undermining of the Charter. This attitude is also responsible for accentuating the disharmony between big powers. We meet this year at a time when differences between the big powers are at their greatest. Serious disagreement has developed over the peace treaty with Germany, the deadlock in Berlin, control and the use of Atomic energy, disarmament and the creation of a world force—to mention only a few examples. Every field of international endeavour is threatened by the ever-widening gulf between the major powers. So long as this shadow of conflict hangs over the counsels of world, there can be no progress and no sense of security. . ." These words, spoken very freely and openly, are spoken by a woman.

Why do we not feel human luck and ideal harmony? The answer is: We are no more men of a religious nature. We forgot the gems of our inner life, of our interior, of our soul. We didn't remember the duality of personality, the Karmic bondage or to speak in Western terms and Christian words:

the consequences of Adam's original sin.

We Germans and, of course, all the men of the world are disciples of our true poets. What Rabindranath for the East, that is Johann Wolfgang von Goethe for the West. This greatest of all the German interpreters of the True, Good and Beautiful is no believer in religion in the ordinary sense of the term, but all his sayings and observations on God would give profound joy in believers and god-seekers, in truth-seekers and idealists. And he found all his religious fire through true Love. Goethe is the great poet of this really interior love between man and woman : In his *Leiden des jungen Werther*

("Sorrows of Young Werther"). Werther is the lover in all the infatuation of a young man. *Die Wahlverwandtschaften* ("The Elective Affinities") make the hero Eduard a votary of Ottilie . . . But in all these Goethean works we are delighted by the pictures of deep and noble Love. . . .

The great lovers of the German literature are the Goethean Faust and Gretchen (Faust and Margarete), the Laila and Majnoon of the Occident. In his drama "Faust", in this eternal dialogue between man and woman, the poet Goethe confesses that the Eternal is unexpressible, but his love found words even to express this Non-Expressible :

Wer darf ihn nennen ?
Und wer bekennen :
Ich glaub ihn !
Wer empfinden ?
Und sich unterwinden
Zu sagen : ich glaub ihn nicht !
Der Allumfasser,
Der Allerhalter—
Fasst und erhedt er nicht
Dich, mich, sich selbst ?
Woelbt sich der Himmel nicht da
droben ?
Liegt die Erde nicht hier unten fest ?
Und steigen hieben und drueben
Ewige Sterne nicht herauf ?
Schau ich nicht Aug in Auge Dir ?
Und draengt nicht alles
Nach Haupt und Herzen Dir
und webt in ewigem Geheimnis
Unsichtbar sichtbar neben Dir ?
Erfuell davon Dein Herz, so gross es
ist,
Nenn das dann, wie Du willst,

Nenns Glueck ! Herz ! Liebe ! Gott !

Ich habe keinen Namen
Dafuer. Gefuehl ist alles,
Name ist Schall und Rauch,
Umnebelnd Himmels Glut.

Who dare express Him ?
And who profess Him ?
Saying : I believe in Him !
Who, feeling, seeing,
Deny His being,
Saying : I believe Him not !
The All-embracing
The All-upholding,
Folds and upholds He not,
Thee, me, Himself ?
Arches there not the sky above us ?

Lies not beneath us firm the earth ?
And rise not on us shining,
Friendly, the everlasting stars ?
Look, I not, eye to eye, on thee ?
And feelest not, thronging
To head and heart, the force,
Still weaving its eternal secret
Invisible, visible, round thy life ?
Vast as it is, fill with what force thy
heart,
And when thou, in the feeling wholly
blest art,
Call it them what thou wilt,—
Call it Bliss ! Heart ! Love ! God !
I have no name to give it :
Feeling is all in all :
The name is sound and smoke,
Obscuring Heaven's clear glow.

Love and true feeling for womanly attitude made Faust a great man who knew the sorrows and the evils of the world and who became seeker of the better world. Faust is also the caller

to "the mothers", to "the sources". Do the men understand why they have to go to the women ? There is only one answer : To learn LOVE in order to give love and to see the problems

of the world through the eyes of love and of a religious interior life. Love is no-killing, is love for men and animals, is Ahimsa. . . .

Women of the world, hear my appeal: Become sisters and feel like sisters! Form a grand front of those who are against this eternal menace of world peace, form the front of those who are obedient (but never when love and peace, when the interior values are menaced!) and always suffering, form the front of the sisters throughout all the zones and all the countries without any racial discrimination, only in the high spirit of womanly love which is always giving birth to peace and life.

My Indian sisters, let us be members of the great family of mankind. Let us solemnize annually a "Universal Women's Day and World Peace Festi-

val." This combined Festival—it may be called in German language "*Frauen—und Weltfriedens-Fest*"—should unite all the sisters of the world on the first Sunday of the month of May. Let us begin with this world festival of the world womanhood in the year 1950. Sisters of India, answer to my appeal! Sisters in all parts of the world, sisters in my own country Germany, sisters of India, you all who are teaching children in the schools, who are working in the plants and mills, who are reigning in a fine home or who are serving in a hospital—so on this day where we publish this call, we dedicate ourselves anew to the great cause of a free Earth and of free peoples. Don't forget the first teacher of all the men: yourselves, the women! Our task is great, sisters! May we prove worthy, when we dedicate ourselves anew.

THE SOUTH INDIA TEACHERS' UNION

Diary of Events for August 1949.

- 13—8—1949. Meeting of the Central Education Week Committee.
Informal meeting of Office-bearers.
- 15—8—1949. Independence Day Celebration.
- 23—8—1949. The Journal Secretary, Mr. C. Ranganatha Aiyangar, left on propaganda tour in the South Arcot Dt.
- 26—8—1949. Education Week Sub-Committee meeting regarding preparation of pamphlets.
- 27—8—1949. Informal meeting of Office-bearers. Planning about Study Circle.
- 29—8—1949. Public meeting to express sympathy touching the death of M. S. Sabhesa Iyer.
- 30—8—1949. Study Circle inauguration by Sri R. Narasimhalu Naidu, D.E.O., Madras.
Rev. E. W. Menzel's address on 'Educational Measurements and Tests'.
- 31—8—1949. Children's Art and Book Week—Sub-Committee meeting to prepare the report.

WOMAN AND WORLD PEACE

WALTER LEIFER

The month of May is coming—it is the month of the woman. In the West, this time is solemnized in memory of the mothers. Men, who love their mothers and listen to their words, never will become criminals or bad disciples of the truth. Does the woman know that she bears a great flame of mighty powers in her heart? It is the flame of love and harmony. Every man is seeking in a woman—the mother. The mother! If we love our country, our nation—even in this case we take the best of all the names we know: that of mother in order to designate this holy corner of our earth. *Bharat Mata!* *Mother India!* We all know her and love her. *Mutter Deutschland!* People in our own country call their native regions by this name: “Mother Germany!” And almost all the peoples call their own country Mother.

Clarissa Toelle, German authoress, is right to recall Goethe's words which point at the mothers and at the origin of every living being. In this year 1949 we are glad of commemorating Goethe's two-hundredth birthday. The best discipleship would be: to dedicate the whole life to the task of peace and world harmony. And here also the task of the woman begins. We are all disciples of any view of life: we prefer bloody action or eternal peace or the mediocre path loving both war and peace—or nothing.

But Clarissa Toelle is a woman who saw the debacle of a worldly power and who helped as a sister of the Red Cross when the wounded soldiers suffered in the streets of Berlin. She saw with her own eyes and felt with the fine sense of her deep and rich soul that the war leads not only to a murder of the bodies, but also of the interior man, of the spiritual life. Thus she began to call to the Peace. Her pen is her best weapon. And her last appeal: The women of all the nations, of the whole

world should unite on one day: on the *Frauen—und Weltfriedensfest*, on the “Universal Women's Day and World Peace Festival”. Should we not follow to the call of Clarissa Toelle?

Sisters in India, help her, give her a chance, give her the spiritual rostrum that she may be able to speak to all the women of the world.

If we speak of *Ahimsa* we recall the divine order: “Don't kill!” But we did it: our brother and our brethren and we—do you see and do you feel how they and how we kill and always begin to kill and to murder? Kain is slaughtering Abel, yesterday and to-day! And to-morrow?

There are the mothers—the women in general for every woman is in her best values a mother!—who preach the peace, who are fighting the war, the fratricidal struggle and slaughter of man against man. Mothers and women, stand against those who only organise mechanically the life, stand against those who make your sons and daughters slaves of the mechanised state, stand against those who are inventing weapons of war, stand against those who are banishing religious feeling from your home, stand against those who are presenting the poisonous gift of racial, religious and nationalistic discrimination.

Your task, sisters, is very hard and, at the same time, it is grand and magnificent. Do you know it? You have to be teachers of a new mankind, of a generation that will go out of the times of mechanisation to the better period of humanisation, where man is symbol and reality and not Hiroshima and the atom bomb. Unite, sisters, in love and spiritual co-operation. Where this womanly co-operation rules, all is positive because every seed coming from it will grow to a fine flower in the garden of life.

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EDUCATIONAL REFORM

BY K. R. HARIHARA IYER, B.A.,L.T.

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Education has been in the melting pot for the last 50 years or more and changes have been effected from time to time without a definite ideal or policy. The cry has been that the system did not introduce methods to earn a living for all. There were several committees and commissions set up to find out how a vocational bias could be given to the existing literary system. These committees did not come to a definite conclusion as to what vocations could be introduced in schools or at what stage such vocations might be taught. It was not also pointed out what vocations were wage earning, whether there was demand in the country for trained hands in such vocations and whether the training given in schools would be sufficient to make boys and girls proficient in those vocations.

In western countries more than 50 years ago a system of education called prevocational was introduced with the object of giving training to the hands, as it was found out that hand training is a factor in education. The main idea of this training is to develop the brain through the hand, which is the fundamental psychological principle in the education of the child and the youth. The hand is considered as a sixth sense, an additional avenue to the brain. Such training is found to give ample facilities for discovering the talent of the child and to develop the talent.

This prevocational training is known as Manual Training, Educational hand-work, hand and eye training, handicraft, schoolcraft, sloyd and practical education—in different names in different countries. In doing and making, the children develop manual skill and acquire a certain attitude of mind which can be developed in no other way. They get a constructive sense and a working knowledge of materials

—what can and what cannot be done with them—and they gradually acquire a power of visualising construction and realise that the skill of hand is an essential and invaluable possession.

The training given in schools must be general. Its object should not be to teach a trade. That was an absurd misconception which some people entertained even in the western countries in the beginning. The aim of craft teaching in schools should be to educate harmoniously every side of the individual, to develop the senses, the will, the intellect, the moral, physical and intellectual sides. It is in this way and no other way that Education of the young can possibly progress to-day. This is the opinion of all well-known Educationists of Europe, America and Africa.

The newly introduced system in our country recently is just the opposite of what is being followed with success in the western countries. The fundamental principle of the "Basic System" that every subject should be taught through a craft and the crafts taught should be such as will make the pupils earn something for the maintenance of the school is against physiological and psychological principles. No educationist who has had some practice in educational methods or who has done some deep thinking about education can accept the basic principles of the new system. Every teacher knows that no subject can be fully taught through a craft. Every subject of the school curriculum may be correlated with any craft.

Let us take "Spinning" as the basic craft and examine the possibilities of teaching subjects of the curriculum.

Material for spinning	Cotton
Facts about the cotton plant	Botany
Facts about cultivation	Agriculture

Facts about pests	Zoology
Facts about soil for cotton growth	Geology
Physical principles involved in ginning, bowing, etc.	Physics
Dyeing cotton yarns	Chemistry
Cotton growing countries, imports and exports	Geography
Yield of cotton per acre, weight of cotton, weight of seeds, wastage, prices, etc.	Commerce
The spinning wheel	Arithmetic
Uses of cotton yarns, weaving—its development	Geometry
Workers in cotton fields—their work and wages	History
Spinning and weaving in villages and factories.	Rural life
	Socialism

correlation, *apperception* is strengthened that is, old conceptions of a thing are the better impressed by the new knowledge gained of it. Children of the elementary classes are not expected to know much of the subjects mentioned above or the information carried through them. There is already the complaint that too much information is passed into a child's head and the sponsors of "Basic Education" declare that craft education is a remedy for it. How will the children find out by themselves, except by teachers' notes or printed books, many of the facts dragged in simply for the purpose of correlation? Again, if a teacher always illustrates his lessons through one topic or introduces all kinds of subjects under one topic or occupation, the monotony of it will bring fatigue to children who are apt to think also that the teacher is a maniac. Such a state of affairs is good nourishment for ill-discipline.

Thus you see that there is no limit to the extent of information that can be given to the pupils through a craft, but is this what is meant by correlation? Is any subject taught efficiently and completely through this kind of bad correlation? What is the purpose of correlation? I have understood by

I shall next deal with the wage-earning proposition of crafts introduced in elementary and secondary schools.

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sense of social responsibility and wise and independent judgment.

Some Stray Thoughts :

No one human mind can see every aspect of a problem.

We must take people as we find them, and make the best of them.

We must help people with different methods of work to perfect their own methods of working.

A cultured man must grow up to culture. He cannot stick it on.

Everyone must learn to think about national affairs.

Everyone should contribute according to capacity, and receive according to needs.

The higher a man's position, the less leisure he has.

Develop a sense of proportion.

Don't worry if you are not in the limelight.

Need for freedom, and discipline, generosity and thrift.

Life is made up of contradictions.

A cultured man is one who has fulfilled his life. No one can fulfil his life unless he is in harmony with others.

KURNOOL CONFERENCE—A FEW REFLECTIONS

V. JAYARAMAN, *Villupuram*

Kurnool is a long way off. Yet one did not miss the familiar faces. Only the number of delegates was within 200 and that outside the district was about 50. Naturally it may be asked if this year's labour and expenditure were worthwhile in view of the smallness of number. But there is the justifiable consolation that most of the districts were represented. However, it is a point to remember that at least in fraternal response to a district's sacrifice in time and money a worthy contingent of delegates turn up from all the districts without exception. This will materialise only if each affiliated association arranges to send at least a delegate. Can this slogan serve the purpose "Each one send one"?

The Reception Committee proved really fraternal in its attention to delegates. They were courteous to receive them at the station and its kindness was refreshingly evinced even in the arrangement for departure. Delegates found the rooms required a little more tidying up but this discomfort was forgotten in the thoughtful provision of a summer fan and a water pot in each room. Above all its brotherly solicitude was seen in its accommodating itself to the tastes in food of the southerners. It was a good lesson in social democracy of the majority adjusting itself to the minority in culinary tastes.

Not to be behind hand the other conferences, there was the usual programme of entertainments in the nights. But the palm goes to the concert miscellany in the second night. It was carefully planned and delightfully carried out. The set up would have heightened in its delight and utility if the repertoire could have found included the folk songs and dances of the district.

The other concomitant feature is the Exhibition. Every visitor was greeted with a cool drink at the entrance. But that practical spring of knowledge to whose draught one looks forward was not much in view. I wish that in future conferences really earnest steps are taken to get together the specially noteworthy things of educational value found in the district. Here I am reminded of the late N. Subramanya Iyer, M.A., a bold votary of Geographical Study and his priceless service in getting a special volume dealing with the varied topics of Geography of the district. It was a real storehouse of knowledge. I do not know why that other item of the publication of a conference handbook, a history of the district and its educational effort was not taken up.

Rev. Fr. D'Souza's contribution to the success of the conference was its highlight. His presidential speech was marked by selectiveness and brevity and it really gained in impressiveness. His guiding hand was seen successful at every stage of the conference. At the Subjects Committee he saw to it that there was pointedness and purposiveness in every resolution. At the open sessions both during the discussion of subjects on school experience in the light of the New Deal in Education and in the consideration of the resolutions, he brought to bear his clarity of thought and light of wisdom and directed the proceedings to keep on the track and keep moving on to the destined end in time and with collective ideas.

The conference closed with a solemn prayer by that resourceful and co-operative brother Sri E. N. Subramanyam, and it may be taken to be symptomatic of the new trend that is coming or has to come of educational set up with religious background.

INSPIRATION OF IDEAS

R. SRINIVASA IYENGAR

Headmaster, Sarvajana High School, Peelamedu

The primary functions of a Scout Commissioner have been defined as "to instruct, to organise, and to inspire". Similar may be said to be the functions of the Headmaster of a Secondary School. Time was when the Headmaster of a Secondary School was head and shoulders above his colleagues in his school, the most learned, and a past master in the art of teaching. But later, neither mere scholarship nor adept expertness in teaching, unaided by administrative abilities and organising talents would help the Headmaster in achieving a fair degree of success. Few could pretend to possess the capacity to inspire. Great men inspire us by the nobility of their lives and their accomplishments in intellectual and moral spheres. Inspiration exercises its potent influence in most cases by remoteness from intimate personal contact. Only in very few cases, ordinary humans are endowed with the fire of affording inspiration to those whom they meet with every day of their lives. The inspiration of the personality of great headmasters has been felt by pupils even to-day. But it is ideas that can and should inspire teachers. A Headmaster's privilege and responsibility are to give his teachers the inspiration of ideas. Now and again, I used to place before my teachers ideas selected from the writings and speeches of great educationists. Here I set forth the ideas culled for the benefit of teachers from the latest books on social studies and citizenship. Some teachers may copy them in their scrap-books, and others again, take interest in finding out the pages in books from which the quotations have been taken.

Passages culled for the benefit of Teachers from the latest books on Social Studies and Citizenship.

EDUCATION.

A social function of education is to help individual to adjust himself to

needs of society in which he lives and to play his part in adjusting society fittingly to the needs of its members.

The purpose of education is to help each individual to realise the full powers of his personality, body, mind and spirit, in and through active membership of society.

The aim of education is to develop to the full the potentialities of every child at school in accordance with the general good of the community of which he is a member.

Education in democracy should develop better people, better workers and better citizens.

The life of the school is not a mosaic of subjects, but activity and experience by children.

Education means nourishment.

Education is concerned with the whole child, the nurture of personality and community.

The child is the real centre of gravity in modern education.

Training of the mind without training of spirit and of character is really no training at all and will prove to be a disaster.

TEACHERS.

Teachers should be leaders of thought in public affairs and have soundly based convictions.

The teacher should understand social forces in a child's own home, his family and his neighbourhood, and needs the training and equipment of the social worker. The teacher is the pupil's "next friend".

The schoolmaster is man, teacher and scholar (John Dewey).

The teacher should work in an atmosphere of leisure and independent study.

Teachers must be men of the world. A teacher should be a sound psychologist.

The teacher should make each generation wiser, saner and more human and humane.

Each teacher should have a philosophy of education.

Genius has international status.

Intellectual freedom is an essential for progressive human development.

The teacher should develop in his pupils a new philosophy of life, a philosophy based on love and goodwill.

CITIZENSHIP.

Citizenship is an activity of the soul or the personality concerned, to secure certain benefits for the community to which he belongs.

Paths of peace are paths of understanding.

The human spirit has found expression in different forms in different countries.

Creative service should inspire citizenship.

Heroes of Peace should be more honoured in schools.

The great work of human progress is done by quiet people. There is no better citizen than the woman who brings up a family of happy healthy children.

No good citizen can adopt "peace at any price" policy.

CULTURE which does not lead to greater happiness for the individual and for the community is no true culture at all.

The civilian spirit is the ultimate ideal of mankind.

IDEAS ON DEMOCRACY

Ideal of Democracy: Every individual should share in the rights and benefits and responsibilities of work and government.

Education in Democracy comprises of cultural education, vocational education and education in citizenship.

Citizenship means habits of moral reflection, high sense of duty, social awareness, emotional stability and use.

Democratic habits are clear thinking and expression.

Democratic attitudes are tolerance and co-operativeness.

Good education is education for citizenship.

Democracy is essential in World-Citizenship.

World-Citizenship marks the person of culture.

World-Citizenship and National Citizenship are not incompatible.

We should develop a martial attitude towards civic and world affairs with human welfare as our aim.

Education for World-Citizenship is education which promotes among all peoples sympathetic peaceful co-operation based on democracy; and has a psychological background which centres round the problems of sympathy and co-operation. Sympathy and co-operation—habitual.

Education in Democracy: 1. Habits and skills of living in communities. 2. Knowledge and understanding of relevant information about people and world, and 3. understanding of democratic ideals and attachment to them.

Qualities of Citizen in a Democratic State:

1. Faith—belief in human dignity and ideals of kindness, freedom, justice and reason.

2. Way of Life.—Every individual should develop the best that is in him.

3. Moral qualities.—Deep concern for good life of his fellows, sense of social responsibility and of 'belonging' to community, will to sink his own immediate interests and of his group in common good and to serve generously.

4. Intellectual Qualities.—Tolerate others' opinions, prefer methods of discussion and persuasion to those of force, intellectual integrity (desire and power to find out truth, and reason correctly), appreciate political, social and economic structure, insight into character to select leaders who are wise, honest, courageous and fitted for leadership—

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GLEANINGS

Some of our young people resent and resist the authority of their parents, their teachers, and other adults. What can be done to develop respect for authority?

This resentment and resistance is a common complaint of teachers in all war-devastated countries, and to lesser extent all countries affected by the war. A report from the officials of one government is typical of many such summaries. It says: "Parents who used to be looked up to and obeyed are now treated cavalierly, on a footing of equality. Teachers are treated with impertinence. The street is turned into a cynical display of the most audacious liberties. No authority, religious or lay, escapes criticism and daring judgment. Respect has been dangerously undermined—respect for parents, respect for God and religion, respect for the weak, and the property of others." Reports indicate that this is particularly true of the young adolescent.

One does not wonder that insubordination is rife, disrespect evident, independence and arrogance offensively present. In many cases these are the young people who were taught during the war to disobey the occupying authorities. Resistance to authority was instilled in them. Sabotage and acts of aggression were encouraged and lauded. They have been taught disobedience to authority, and they are applying their learning; parents, teachers and government officials now represent "authority" and they are now the ones who are being resisted, sabotaged, flaunted. No one in authority is immune.

Added to this explanation is the fact that many of these boys and girls who are to-day considered insubordinate and arrogant, were among those who were given much authority and trust during the war and years of occupation. They are mature beyond their years when measured by pre-war standards. Their standards of judgment are critical,

acute, and they do not intend to obey anyone who has not in their opinion won their respect, anyone who has not earned the right to be respected. Often they have a keen sense of justice, and people are measured by their exacting standards. All too often these young people have lost all status now in the community; they have been deprived of any responsibility and thrust back into the role of children. This is a rank injustice in their eyes and they are now retaliating against a society which permits such an injustice.

All this is aggravated by the natural struggle in the adolescent for his own independence from his family and other adult authorities. The transition from childhood to manhood has been accelerated and at the time it was made, there were few limitations imposed by society. Now that there are bonds being placed on his or her freedom, they come as a shock.

Another factor enters into this picture. Much rebelliousness is a sign of inner conflict, of personal insecurity. Not feeling secure in himself or herself, a person is continually on the defensive, either passively resisting the authority of others, furtively challenging the control of others, or openly attacking the authority of others. The small child takes it out on his toys or on his playmates, and society smiles understandingly in most cases. The older child takes it out on those around him, and too often society curses him, without understanding. Separated from parents, oppressed by their invaders, almost starved or deprived of adequate food, these young people have developed an outer veneer of security, self-confidence. Inwardly, however, they are disturbed, and with the pressures of war removed, they have exploded and their insecurity has exhibited itself.

Lastly, it is psychologically true that one absorbs much of the thing one fights against. Brutality, sadism, per-

secution, immortality, violence, intolerance were aspects of Nazism against which the Allies fought, but the germs of these diseases were no respecters of persons; some of them were caught by youthful persons who had not built up an immunity against them. Horrible though this fact is, it must be realistically admitted and faced.

And the remedies? Certainly one of the most urgent steps is the granting of as much authority and responsibility to these young people as possible. Having proved during the war that they can be relied upon, this same faith and trust must be placed in them today. In the previous question and answer, suggestions are made on ways of giving responsibilities to youth, which are just as applicable in answer to this baffling question. One example may suffice to illustrate this point.

Dr. Meerloo, a Dutch psychologist, tells the story of a Dutch boy of fifteen who worked with the underground press and did active sabotage until he was caught by the Nazis and imprisoned. He managed somehow to escape, to flee across Europe and finally to reach England. He had then reached the age of eighteen and was ready to enter the army. There his troubles began. Having developed an incredible degree of independence, he came into conflict with the rigorous authority of the Army and was only saved from court-martial by the intervention of Dr. Meerloo. Placed under an understanding officer, and given much responsibility, he gradually made an adjustment to army life and eventually became a relief officer in charge of displaced persons—people whom he understands because of his own experiences. Wise treatment of this kind can salvage a large percentage of such rebellious youth.

Teachers, parents, and all others in authority must likewise strive diligently to win the respect and merit the confidence of young people. They must be scrupulous in their meting out of justice. Real authority can only be

won—and that after a long period of probation, and the passing of difficult "tests" of courage, constancy, fairness, firmness and friendliness. In the long run this is the only kind of authority which really counts. The approach of a Norwegian teacher to this problem is suggestive. She writes:—

"As a guiding principle I start with the assumption that where there is conflict, I am at fault. I am the grown-up person, who ought to have more understanding of a situation than a younger person. It is my duty to understand them more than it is their duty to understand me."

In some instances an approach can be made by persons in whom they have confidence and whom they respect, and the local situation thrashed out openly, freely, frankly with them. Where local officials are willing to enter into an agreement with young people, these older adolescents can frequently work out better than adults, problems within their own age groups. Among the juvenile delinquents of a few metropolitan areas in the United States youth governments have been set up within the framework of the regular government, but with considerable latitude for the young officers chosen by their peers. In most instances youth has worked out solutions to its own problems with much more success than had hitherto seemed possible. The mere fact of handing over responsibility to them is of utmost importance in such instances. Wherever the rules and laws of a group can be worked out by those affected by them, the better. But they must also share in the responsibility of enforcing their own group-determined regulations.

The more attention is paid to the preventive work of clubs and athletic activities, proper recreation, housing, employment and food, the less will have to be paid in the long run to the much more difficult and expensive job of rehabilitating youthful criminals.

Some of our older boys and girls continue to steal, gamble, and indulge in immoral practices. How can we develop in them better standards?

Every country involved directly in the war or even indirectly affected by it reports a lowering of ethical and moral standards and a wave of juvenile delinquency. These conditions are the concomitant of war and the aftermath of conflict. This does not lessen the problems to be solved, but it does set them in their proper perspective and makes a wiser, saner approach possible.

It is also important in dealing with this question to remember that it is easier to see the evil effects of war on children and young people than to see the good effects. In the same way, most medical men are more impressed by the increase of tuberculosis than by the decrease of diabetes. If one keeps this approach in mind, there is less likely to be a wholesale denunciation of youth for its actions, and a more wholesome and objective approach to the questions of lying, stealing, gambling, and immorality among boys and girls will result.

The causes of this decline in standards are many but most of them quite apparent. Heading the list of reasons was the break-up of homes and the consequent removal of security for children and young people. Left to wander and fend for themselves, they fell easy prey to the vices they encountered. Secondly, there was the complete reversal of standards on the part of adults and the moral confusion in which many younger people were left. Liberty to them was a synonym for license. Things which had been wrong were now right—stealing was justified, lying was approved and even commended killing was even considered necessary and heroic. Children did not always see the reasons for this shift in standards; they merely saw the shift, and adapted themselves to it. They have lived a major part of their lives under the standards of war and occupation, and they cannot return so easily and quickly to the standards of peace.

Whereas their parents have had two standards and have never blacked out the peace-time one, these children have had but one standard and that a war-time one. Added to the explanations is the premature entry of children and young people into political life. And added to all these is the economic factor. The urge to live is a primary urge and it must be satisfied. Where lying or stealing or immorality meant the difference between life and death, there was no choice—life won. Indulgence in all these practices is also an emotional release for children suffering from internal conflicts; all children who lack love, for example, are not thieves, but nearly all thieves were once children who lacked love and a sense of fitting into society. And finally, there was the adventure involved in all these activities—from operating in the Black Market to indulging in sexual immorality. In many parts of Europe the Nazis deliberately planned demoralization and the results of their campaign are too frequently evident.

Having touched upon some of the major causes for the breakdown of the accepted moral standards of society, what can one do to combat this situation, to restore standards which society has found necessary and important for happy, wholesome group relations?

Anyone dealing with these problems should first of all endeavour to see them in proper perspective and to develop an attitude of objectivity rather than alarm. In dealing with the offenders, it is always wise to be disappointed in their actions, *surprised* by their conduct, but *never shocked*. And in viewing the entire situation, one need not be wholly discouraged. As one writer on the children of Europe has written:

“Actually there is no occasion for despair. When one takes into account the abnormal conditions, the loss of home, family life, evacuation, intermittent school attendance, the miserable material conditions, the persecutions, the wonder is not that there has been so much lawlessness among the young—but so little. It is indeed remarkable

that so many have remained as normal and usual as they have."

The improvement of economic conditions in a country is closely related to the improvement of moral standards. Where it is not necessary to steal, to beg, to distort the truth, most people are not likely to indulge in those practices. But the removal of poverty and distress will not remove all offences against the codes of society.

Basic to the restoration of moral standards is the conduct of trusted and respected adults. Their adherence to the ethical standards they wish to uphold, and their consistency of action is of tremendous importance as an example to the young. Verbal explanations are necessary and useful, but actions do speak louder than words. For the teacher this means that his or her unconscious, unseen influence is constantly helping to develop ethical standards. And without preaching these standards, the teaching of every subject can be permeated with the thought of restoring decent morality in the community.

Upon infrequent occasions, discussions of moral standards can grow quite naturally out of the literature that is being read or the history being studied. This has the double effect of making the lessons realistic, practical, related to life; and providing a natural setting for free discussion of those aspects of daily living which are disturbing boys and girls as they try to adjust to post-war society. In many other cases, the teacher can work best through some older boy or girl or some adult in the community who has a closer relationship to the young person in need of help and counsel than the teacher.

And lastly, every encouragement must be given to students to find their niche in the community, and to provide opportunities for young people in the community. This is directly related to the question of providing responsibility for young people commensurate to their interests and abilities; for moral values are not produced in a vacuum, but in conjunction with a happy, healthy adjustment of the individual to himself.

—From UNESCO's Booklet on Post-war World

(Continued from Page 323)

Sisters of India, may I ask you to give a chance to one of yours living in the ruins of defeated Germany? Let her be your teacher: Listen to her appeal to a *Frauen—und Weltfriedensfest* and unite with one another in perfect sisterhood, recreate at last the harmony of all the beings. Give a chance to Clarissa Toelle, member of a

defeated people, who is writing to the sisters of a nation that in the moment regained her liberty and freedom. And she is writing through the medium of the English language of the victors—this all is a symbol of her universal call to the women, to their task: to give Love, seed of the most divine flowers, Peace of the men, of the world, of all the beings.

NEWS AND NOTES

GREAT BRITAIN

School for Adventure

Where the foothills of Cader Idris in North Wales slope sharply down to the estuary of the River Dovey, the Outward Bound Sea School for Boys is changing adolescents into men. Here 15 to 18½ year old boys are sent by their parents, their firms or their prospective employers for a 26-day course of adventure; a course of athletics, hill climbing and seamanship, designed to give them a firm foundation for manhood. The course is not easy and calls for a degree of tenacity of purpose, self-discipline and staying power. Out of the 5,000 boys who have already been through the course only 10 failed to complete it.

The school was founded in October 1941, originally to prepare boys for a sea-going career by giving them a chance of real physical fitness and a taste of the sea. Soon it was found that such a course would be of greatest help to any boy, whether from the factory, the foundry, the office or straight from school to help build up his character, physique, citizenship and determination. The fee for the 26 days is £15 (Rs. 206) all in.

On reporting to the school the boys undertake to stop smoking, drinking, obey the discipline of the school, and behave as a member of a team. Each course can take as many as 125 boys who are divided into Watches of 12 under their own leadership of elected Captains and Vice-Captains. The training includes strenuous boat exercises under oars, sail and power, a cruise in the 80-ton auxiliary ketch, the Garibaldi, athletics, and hill climbing culminating in a 28-mile cross-mountain endurance test.

School Teachers' dream come true

Shortly to be declared open by the Lord Chancellor, Viscount Jowitt, is a school which cannot be completed for

three years but which is expected to be the proto-type for modern secondary schools in all of Britain's new towns.

This up-to-date school is at Stevenage, one of these satellite towns. Until it is completed many pupils will spend their last school years in a building containing "dream" class rooms echoing the sounds of hammer, chisel and saw. In this school teachers will be able to put into practice what they have been dreaming about for years—a workshop for boys, with drawing office; a special workroom for instruction in practical electricity; and for girls, a self-contained flat to practise home-craft.

There will be lessons in stock-keeping, book-binding, pottery and horticulture, including the management of potting sheds, greenhouses and gardens. It has its own theatre; in the assembly hall there is a 30-feet stage with full theatrical equipment.

International course on Librarianship

Thirty-two librarians from 10 different countries are taking a special course in Britain covering the various aspects of the public library system. Arranged by the British Council, it is taking place in Edinburgh.

The topics for study include the reference library and its administration, as also the art and music library. There will be discussions on the relations between schools and the library system, and on the functions of hospital, prison and club libraries.

The St. John Ambulance Brigade

First aid to the injured and care of the sick are the two main activities of the St. John Ambulance Brigade whose members are practically all volunteers, giving their spare time freely to this humanitarian work.

The Brigade maintains first aid services, including ambulances, in many public places, such as main roads,

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sports grounds, factories, etc. Wherever a crowd gathers in Britain the St. John Ambulance men and women are to be seen, ready in case they are needed. In addition, they help in hospitals and assist the local authorities in public health and welfare work.

Each Division is self-supporting, funds being obtained from membership fees, donations, street collections and social activities organised by the members. There are over 6,000 Divisions in Britain with a total membership, including Cadets, of over 150,000.

BRITISH INTEREST IN ASIAN HISTORY

The annual prize offered by the Royal Asiatic Society for the best essay by a student at a British University on a subject connected with Asia has been presented to Mr. N. S. Adams of St. John's College, Cambridge. The subject this year was "The Rise and Fall of the Mahratta Power in India."

Professor Turner, Director of the London School of Oriental and African Studies, said that the contribution by Mr. Adams was of exceptional interest. He had demonstrated that there was more behind the rise of the Mahratta Power in India than a mere lust for plunder.

COMMUNISATION OF EDUCATION IN NORTH CHINA

Certain aspects of the work of Communising education in the areas of China conquered by the armies of Mao Tse-tung have been described by the Communist press and radio.

The reorganisation of primary schools in North China and of the work of general education on the lines of the "New Democracy" is, according to Peiping Radio, progressing "rapidly". In Nanking the Cultural and Education Committee of the Communist Military Control Commission has now taken over all State-established colleges and publishing houses.

Publishing houses which have been taken over and which Peiping Radio described as "reactionary", include the

Independent Publishing Company and the Chinese Cultural Service Association.

BETTER WORKING CONDITIONS FOR WOMEN TEACHERS

Ways of attracting thousands of more British women annually to the teaching profession are set out in a Working Party Report just published.

To make the profession more attractive for women, the Report recommends that they should be considered on an equal footing with men for headships of mixed schools and that they should be given a fair share of them and of posts of special responsibility. It also recommends that women should be eligible for administrative and other posts normally filled by teachers, including higher posts in the Local Education Authority services; that experiments should be made with mixed staffs in single sex schools; and that training colleges should treat students as adults rather than as adolescents and allow young women students to entertain men friends there as they would at home.

POST-GRADUATE RESEARCH GRANTS FOR INDIANS

Two Indians are among the 32 Commonwealth university teachers and post-graduate research workers to whom travel grants under a new scheme have been awarded by the British Council for the purpose of study at British universities.

The Indian beneficiaries are Mr. O. P. Bhatnagar of Allahabad University, who is now studying history at the University of London, and Mr. B. Bhattacharya from Benares University who will shortly be reaching Cambridge to study spectroscopy.

CORONET FILMS

Here are the six latest Coronet Film releases:

- (1) Law and Social Controls;
- (2) Life in the Central Valley of California;
- (3) Writing Better Business Letters;
- (4) Attitudes and

Health ; (5) Choosing your Occupation and (6) Archery for Girls.

Five new Coronet Films just released are:

(1) Ancient Rome ; (2) Life in Hot, Dry Lands ; (3) Life in Mediterranean Lands (California); (4) The Lady of the Lake (Background for Literature) and (5) Developing Responsibility.

BOMBAY

On the occasion of the opening of the new building of Bharatiya Vidya Bhavan, an institution for promotion of Indian culture and Indian classics, on 8th August, H.E. Sri C. Rajagopalachariar, Governor-General, said :—

REFORM OF PRIMARY EDUCATION

How shall we reconcile our laudable object of spreading education with the need for continuing traditional occupations and family apprenticeship? I am a moderate man, a man out for healthy appeasement of all kinds and so I venture to suggest to the crusaders of compulsory primary education, whether we cannot be content with three days in the week for schooling. During those three days you may do with the children just as you like. But give the children a chance during the other four days to work with their parents. Let us see what happens. There would be thus an insurance against error. We shall so to say advance, keeping the communications in the rear intact. Those who do not have to follow the trade of their parents or who have none of that kind, whose parents plan for parasitism or for Government service or competition and gambling of various kinds may use the free four days in any way they like. The humble folk, however, will use these four days in the week for following the occupation of the parents and take schooling during the other three days which I think should be quite enough. This would double the capacity of our schools and our teachers, for it would mean they could take two sets of children in the week leaving one day off for rest from labour.

The financial problem would be greatly eased by this arrangement and the pressure of symbols and word-building on the tender brains of the pupils will be less. The four days off will give time to recuperate and furnish opportunity for the boys and girls to assimilate and to apply and to benefit from the schooling. Indeed, I think this would improve the quality of the instruction and the assimilation all round.

I do not like the alternative of cutting up the day into two halves. The school as well as the family occupation should have the benefit of mornings as well as afternoons. The farmer boy and girl ought to go to school on three full days and get the benefit of it, and be with parents and cattle in the field or in the family workshop during four full days. We should not take away the morning or the afternoon conditions altogether from either school or family.

DELHI

The following two Resolutions were passed by the Conference of Education Ministers on 20-8-1949 on Teaching Medium and Juvenile Delinquency.

“This conference reiterates the resolution adopted by the Central Advisory Board of Education at its last meeting in Allahabad with necessary clarifications. The resolution will now read as follows :

“The medium of instruction and examination in the junior basic stage must be the mother tongue of the child and where the mother tongue is different from the regional or State language arrangements must be made for instruction in the mother tongue by appointing at least one teacher, provided there are not less than 40 pupils speaking the language in the whole school or 10 such pupils in a class. The mother tongue will be the language declared by the parent or guardian to be the mother tongue. The regional or State language, where it is different from the mother tongue, should be introduced not earlier than Class III and not later than the end of the junior basic stage. In order

to facilitate the switching over to the regional language as medium in the secondary stage, children should be given the option of answering questions in their mother tongue, for the first two years after the junior basic stage.

"In the secondary stage, if the number of pupils whose mother tongue is a language other than the regional or State language is sufficient to justify a separate school in an area, the medium of instruction in such a school may be the mother tongue of the pupils. Such schools if organised and established by private societies or agencies, will be entitled to recognition and grants-in-aid from Government according to the prescribed rules. The Government will also provide similar facilities in all Government, municipal and district board schools where one-third of the total number of pupils of the school request for instruction in their mother tongue. The Government will also require aided schools to arrange for such instruction, if desired by one-third of the pupils, provided that there are no adequate facilities for instruction in that particular language in the area. The regional language will, however, be a compulsory subject throughout the secondary stage.

"The arrangements prescribed above will in particular be necessary in metropolitan cities or places where a large number of people speaking different languages live or areas with a floating population speaking different languages."

"The conference recommends that in view of the fact that a number of provinces have no acts dealing with the problem connected with the juvenile delinquents and in view of the importance of the problem and its inter-provincial ramifications, a Committee be appointed with powers to examine (1) the legislation at present in force in the different provinces; (2) the provisions for the implementation and administration of such legislation and (3) the different aspects of the problem of delinquent children, and to suggest (a) legislation for all the provinces to deal with the problem of the delinquent child and (b) provision for juvenile courts or investigation centres; Probation Officers for enquiry courts and centres, training-houses, care-houses, establishments, reformatories, training of officers, magistrates and persons in whose charge children will be placed, finances and all other incidental matters.

PRESS NOTES AND ORDERS OF THE GOVERNMENT OF MADRAS

Education of the Blind

The Government of Madras are opening three new schools this year for imparting instruction to deaf-mute and blind children.

A school for deaf-mutes will be located near Ottapalam in South Malabar District. Sanction was accorded for opening the school early this year but there was delay in securing necessary buildings.

Two schools will be opened for the blind, one in the Telugu and the other in the Tamil areas: The Telugu school will be situated at Cuddapah and the Tamil school at Salem. These schools

are likely to commence working in September.

The Government intend opening two more schools for the blind in Malabar and South Kanara Districts, probably early next year. For staffing these schools, Government have opened training section for four teachers—two for the Kannada and two for the Malayalam areas—in the Victory Memorial School for the Blind at Poonamalle.

The total cost of the three schools to be opened this year and the two to be opened next year, comes to about Rs. 50,000.

LETTERS TO THE EDITOR

PLIGHT OF SECONDARY-GRADE GRADUATES

According to the recent notification of the Government of Madras, the Secondary trained graduate teachers are given a three-months' Course equivalent to B.T. Degree and a Collegiate-trained teacher's Certificate will be granted to them. The holders of these certificates will have the same status and privileges enjoyed by B.T. degree holders. Thanks for all these mercies.

It would be desirable to advance one more step in the direction. Since the graduates are secondary trained men and they would have studied most of the method books studied by the B.T. men, why should they be forced to undergo the ordeal of a term course of even this 3 months? When a higher grade trained teacher is permitted to take the Secondary Grade Examination without putting any term why not extend the same privilege to the Secondary Trained Graduates also? Why should a three months' simple imprisonment of attendance be added to the two years' stay already undergone by them. Why not the Government be kind enough to permit the teachers to appear straight away for examination without putting in any term in any College? This will also solve the problem of paucity of teachers and help them economically too! Will the Government listen to the prayers of the aggrieved Secondary Grade Graduates?

Ambur, N.A.
21st July 1949.

J. DEVADOSS.

THE SCRIPT FOR THE NATIONAL LANGUAGE

The problem of the script for the national language—be it Hindi or Hindusthani—has now become simplified.

When the Madras Government had under contemplation the adoption of the Roman script also for the national language, I wrote to the Editor of the *Harijan* an article summarising Gandhiji's views on the Roman script. I stressed therein Mahatmaji's warning that the Provincial Governments should beware of the lure of the Roman script and that India should not be so degraded as to become the blotting-sheet of civilisation. But Mr. K. G. Mashruwala wrote to me in February last, "Your article regarding the Roman Script, I know Gandhiji was absolutely opposed to the use of that script for the use of Indian languages. But unfortunately I have always felt otherwise. I agree with Pandit Jawaharlalji and Rajaji that the Roman script should not be summarily rejected and its use banned in any shape or form for Indian languages. Hence my inability to publish your article. For if I were to do it and also subscribe a note thereon, I would be defeating your purpose. I hope you will excuse me."

Hence the recent publication of the statement on the unqualified use of the Nagari script by Sri Mashruwalaji and Vinobaji is a great relief to us; and the Roman script has been given a decent burial for national language.

Maulana Azad has graciously stated that with the partition of the country, the Urdu as the national language has lost its force, and that in regard to script only Nagari could have the pride of place.

The Constituent Assembly will have therefore no difficulty in recognising the supremacy of the claims of the Nagari script over those of the Roman and the Urdu scripts.

17-8-49

R. SRINIVAS IYENGAR.

FROM OUR ASSOCIATIONS

Chingleput District Teachers' Guild

Proceedings of the General Body Meeting of the above Guild held on Saturday the 30th July 1949 in St. Columba's Hall, Chingleput.



Mr. A. M. KANNIAPPA MUDALIAR
President,
Chingleput Dist. Teachers' Guild and
Representative on the S. I. T. U.
Executive Board.

13 Schools were represented. 120 teachers including 9 heads were present.

Mr. P. Doraikannoo Mudaliar, President, Madras Teachers' Guild spoke on "Recent Trends in Education", Mr. A. S. Johnson, President, Chingleput District Teachers' Guild, presiding. The speaker stressed that there was nothing new under the Sun, and that the "recent" trends were not so recent after all, and that what was needed was not experience or special training, so much as a change in outlook and the ability to adjust to the changing conditions.

Tea was provided to the guests by Rao Bahadur Vedachala Mudaliar, Municipal Chairman, Chingleput.

At the business meeting the following office-bearers were elected for the year 1949-50 :—



Mr. A. C. DHARMARAJ,
Vice-President,
Chingleput District Guild.

President : Mr. A. M. Kanniappa Mudaliar, B.A., L.T., Headmaster, Pachaiyappa's High School, Kancheepuram.



Mr. S. C. FERGUS,
Secretary and Treasurer
Chingleput District Teachers' Guild.

FROM OUR ASSOCIATIONS

Vice-Presidents : Mr. A. C. Dharmaraj, M.A., B.T. ; Mr. M. Narasimhachariar, B.A., L.T. ; Rev. Fr. Stanislaus ; Rev. Sr. Veronica.

Secretary & Treasurer : Mr. S. C. Fergus, B.A., L.T., Anderson High School, Kancheepuram.

Mr. A. M. Kanniappa Mudaliar, B.A., L.T., was elected to the S.I.T.U. Executive Board.

Kamuthi

The following resolutions were passed by the Board High School Masters' Association, Kamuthi on 4-8-1949 :

Resolution 1. In view of the high cost of living and the adoption of the Government scales of pay by many aided, District Board and Municipal institutions, this association requests that teachers employed in the Middle and High schools of the Ramnad District Board be granted Government scales of pay with effect from 1-1-1948 as allowed by Government.

(2) Resolved to request the Special Officer, Ramnad District Board to confirm such of the Temporary Senior and Junior Assistants who have been working in the District Board for a long time, in the sections that are or are to be made permanent.

(3) Resolved to request the Special Officer, Ramnad District Board to receive a deputation of the representatives of this association to wait upon him at the place and date fixed by the Special Officer.

(4) This association is strongly of opinion that a central association of representatives of the Board High and Middle schools be immediately formed and steps be taken in consultation with the other associations to bring it into being.

Secretaries of Teachers' associations are requested to collect the following information and communicate the same to this association for preparing a consolidated list as on 1-8-1949.

As on 1-8-49

		VI	V	IV
		Sec. Mas.	Sec. Mas.	Sec. Mas.
1. Number of Sections and Masters in High School forms	Perm. Temp.	III	II	I
2. Number of Sections and Masters in Middle School forms	Perm. Temp.			5 Cl.
3. Number of Sections likely to become permanent this year		High School forms : Middle School forms :		

Malabar District Teachers' Guild

A General Body Meeting of the Malabar District Teachers' Guild was held on 23rd July 1949, and the following are some of the Resolutions that were passed :

(1) This meeting records the deep sorrow on the demise of Mahakavi, Ulloor S. Parameswara Ayyar, one of the foremost literary men and Poet of Kerala, and conveys the same to the bereaved family.

(2) This meeting protests against the new scale of pay introduced by the

Government for the teachers in the Sanskrit schools, and requests the Government that the teachers may be paid the scales of pay given to the Senior Language Teachers in Secondary Schools.

(3) This meeting of the Malabar District Teachers' Guild notes with regret the indiscriminate suspension of Certificates of numerous teachers in Malabar on alleged participation in Communist activities as per M.E.R. No. 154, and requests the Government to make an impartial enquiry into every

individual case by a tribunal consisting of officials, non-officials, and representatives of Teachers' Associations and Unions, and authorises the Guild to carry on intensive agitation and to direct all Unions and Associations under the Guild to observe a protest day.

(7) This meeting vigorously protests against the unjust policy in failing to recognise the New Mundoth Paramba School in Ernad Taluk, South Malabar, while granting Recognition to a rival school newly started by the relations of the Manager of the school already abolished, and requests the Director of Public Instruction, Madras, and Government to make enquiries in the matter and to revise the unjust decision already made, and authorises the Guild to constitute a Committee consisting of Sri E. Raman Menon, Sri C. C. Nair and Sri V. Krishna Menon to wait on deputation on the Minister of Education in the matter.

(8) This meeting requests the Government to exempt the Higher Elementary Trained Teachers trained after 1942 and hence passed S.S.L.C. privately, from undergoing Secondary Training Course again, as there is no considerable difference between the syllabus of the Secondary or Higher Elementary Training Course.

(9) This meeting notes with deep concern that Text Book Committee does not give enough attention in selection of suitable text books and points out that the Malayalam Non-detailed 'BHAMINI' prescribed for the S.S.L.C. Examination 1950 is quite unsuitable for use in High School classes and to avoid such mistakes in future, effective representations on the Text Book Committee may be granted to the Teachers' Guild.

(10) This meeting brings to the immediate notice of the Government that though English is a second language, Text Books in English prescribed for the S.S.L.C. Examination is far more difficult than text books in use in Third Forms of Secondary Schools and hence requests the Government to reduce the

prescribed minimum marks on the subject for a pass.

List of Office-Bearers.

President : Sri E. Raman Menon, B.A., L.T., Headmaster, Raja's High School, Kottakkal, (South Malabar).

Vice-Presidents : (1) Janab, Anwar Padsha, B.A., L.T., Headmaster, Veeran Haji Memorial High School, Morayur, Kondotti Post, (South Malabar). (2) Sri K. K. Velayudhan Atiody, Teacher, Panur P.O., (North Malabar).

General Secretary : Sri Madhuranam, C. Krisna Kurup, B.A., L.T., Teacher, Malabar Christian College High School, Calicut.

Joint Secretaries : (1) Sri K. Sekharan, Teacher, Ganapat High School, Chalapuram Post, Calicut. (2) Sri P. Kunhirama Kurup, Teacher, Higher Ele. School, Post: Kuttiadi, (North Malabar).

Treasurer : Sri P. R. Subramania Ayyar, M.A., L.T., Headmaster, Raja's High School, Kollengode.

Mr. S. E. Selvam, B.A., L.T., Teacher, Ganapat High School, Feroke (S. Malabar) will be the representative of the Guild on the S.I.T.U. Executive.

The Ramnad District Headmasters' Third Annual Conference

The Third Annual Conference of the Association took place on Saturday 30-7-1949 at 6 p.m. in the Rajah's High School, Ramnad, under the presidency of Sri M. Rajah Iyer, Headmaster, Rajah's High School, Ramnad.

Sri C. Ranganatha Iyengar, Honorary Publicity Officer, South Indian Teachers' Union appealed to the members to interest themselves in the S.I.T.U. Protection Fund Scheme and request their assistants to join the Fund in large numbers.

Sri A. Gopalan, District Educational Officer, explained in detail the various kinds of activities suggested in the social Studies Syllabus and requested the members to implement the scheme to the best of their ability. He said that the principles of promotion varied from

institution to institution and rightly stressed the vital necessity for formulating certain broad principles of promotion. At his suggestion a Sub-Committee was constituted to go into the question in detail and evolve broad principles of promotion to be made applicable in the District. A Sub-Committee was appointed with the D.E.O. as President.

The following resolutions were passed :

1. Resolved to request the Government to arrange for training and Refresher Courses connected with the Reorganised Scheme for Education during the vacation, so that Headmasters of Institutions may be enabled to undergo the Course and be benefited.

2. Resolved to request the University of Madras to Publish Text Books early in May every year and to edit books with care.

3. The Association records its deep sense of disappointment at the apathy of the Railway authorities to revive concessions for educational excursions and Inter-school Sports Meets and emphasises the great need for the revival of the concessions especially in view of the importance of planned excursions.

Sri K. Narayanan, Secretary, proposed the vote of thanks.

The Tiruchy Dt. Teachers Guild

The Annual General Body Meeting of the Guild was held on Saturday 27th August, 1949 in the Guild House, Tiruchy with Sri A. Rama Iyer in the chair. After the adoption of the Annual Report and Accounts, the following office-bearers for 1949-50 were elected:

President : Sri A. Rama Iyer, Principal, National College.

Vice-Presidents : Sri M. P. H. Albert, Principal, B. H. H. S., Teppakulam ; Sri G. A. Gnanamuthu, Headmaster, M. H. S., Karur ; Sri K. N. Rangaswamy, Headmaster, High School, Srirangam ; Sri T. S. Anantanarayana Iyer, Headmaster, B. H. S., Manapparai.

Town Secretary & Guild Representative : Sri R. Bhuvarahan, Asst., N. C. H. S., Tiruchy.

Mofussil Secretary : Sri R. Ramakrishnan, Headmaster, V. V. H. S., Thiruppalathurai.

Other Secretaries : Sri P. Sandanaswamy, S. M. E. School, Tennur ; Mrs. Grace Dorairaj, M. E. School, Tiruchy.

The Headmasters' Association, Madras City

At the Annual Meeting of the above Association held on Saturday, 16th July at the Madras Christian College School with Mr. K. Kuruvilla Jacob, M.A., in the chair, the following resolutions were passed :

Salary scales of Headmasters : "The Association regrets that the Department has found it necessary to issue circular No. 984 D-1/48 dated 19-3-1949, restricting the maximum salaries of Headmasters for assessing grants. This will have very serious effect on the recruitment and efficiency of duly qualified and competent men for the responsible posts of Headmasters of Secondary Schools. The Association, therefore, recommends that it will be only fair to adopt the salary scales suggested by the Central Advisory Board for Education viz., Rs. 400—20—500.

Admissions from Private Study : After discussing the various points raised in the Proceedings of the D.P.I. C. No. 1016 E-1/49 dated. 30-4-49, the meeting passed the following resolution :

"Resolved to recommend to the Director of Public Instruction that no pupil should be admitted under private study for Form I and above except with the permission of the Department."

Delay in the publication of S.S.L.C. Texts : "The Headmasters' Association views with great concern the inexcusable delay in the publication of S.S.L.C. Text Books in certain Indian Languages

despite the fact that the S.S.L.C. Board had completed the selection of passages more than six months ago. Text Books in Tamil, Malayalam and Urdu have not yet been made available to students of city schools though it is six weeks since some of them have reopened. The Association once more urges on the S.S.L.C. Board to take steps so that these books are made available by 15th of May every year. In view of the delay, the Association requests the S.S.L.C. Board to reduce the portions prescribed for the examination."

Salary scales of Secondary Grade Teachers: "The Association reiterates its former resolution regarding the salary scales of Secondary Grade Teachers and suggests that the minimum scale for teachers in Secondary Schools (Secondary Grade Teachers, Pandits, Art and Commercial Instructors, Physical Education Teachers) should be Rs. 60—4—120."

School Records: The President invited the attention of the members to the necessity of having some instructions to record the progress of students in the new activities introduced in the schools. The members wanted the suggestions to be cyclostyled and distributed so that they can study the question more clearly before offering their opinions.

Physical Education for Girls: The President informed the Headmistresses that detailed instructions regarding new Physical Efficiency tests for girls which were revised to suit the needs of Indian Girls would soon be issued by the department.

The new items are likely to be 50 metres race, net ball shooting, skipping, balance walk, folk dancing, etc. giving place to seven skips, seven steps, seven hops, etc.

S. I. T. U. Study Circle

Sri R. Narasimhalu Naidu, District Educational Officer, Madras inaugurated the Study Circle on Tuesday the 30th August 1949 at 5-30 p.m. in the Madras Christian College High School, Georgetown. Rev. E. W. Menzel addressed the

city schools though it is six weeks since members of the Study Circle.

Sri S. Natarajan, President of the South India Teachers' Union, welcoming the guests, referred at the outset to the recommendations reported to have been made by the Universities Commission that examinations should be made objective even at the university level. He said that in 1934 the S.S.L.C. Board made a start in the direction of making examinations objective. Specimen papers were issued but slowly a reversion to the older type of examinations was noticeable. The problem of promotion from class to class and of admission of pupils brought to the forefront the immediate need for making examinations objective and reliable.

He referred to the short stay of Rev. E. W. Menzel in the City and of the advantage that could be taken by the city teachers to devote their attention to the study of "Educational Measurements and Tests" under his guidance.

He then requested Sri R. Narasimhalu Naidu, District Educational Officer, Madras, to inaugurate the Study Circle.

Sri R. Narasimhalu Naidu in inaugurating the Study Circle said that the question of reforming the present examination system must immediately engage our serious attention as it laid a premium on memory and as it led sometimes even to malpractices.

Rev. Menzel then addressed the members on "Educational Measurements and Tests". He said that Education dealt with Life and no examination could cover all aspects of life. At best we could get only samples. Examination should not become such as to make teaching bad. It must be an ally to good teaching.

He drew the distinction between skills and knowledge and pointed out that fundamental skills and knowledge must be tested with proper standards set. Hundreds of tests carefully prepared and administered would enable us to know standards for particular levels and in this task of finding out

suitable standards for each form or class a good lot could be done by study groups.

He also referred to the comparative difficulty in assessing language knowledge and pointed out incidentally how in America pupils of even 13 and 14 had the library habit. He stressed the need for making pupils do far more as regards reading and general expression.

At the end of the meeting sub-groups were formed for the special study of problems connected with the following subjects :—

1. Languages (Tamil, Telugu, etc.)
2. Mathematics.
3. Science.
4. Social Studies.
5. English.

The following dates were fixed for the meetings of these sub-groups :—

Languages (Tamil, Telugu, etc.)	1-9-1949.
Mathematics	5-9-1949.
Science	6-9-1949.
Social Studies	7-9-1949.
English	8-9-1949.

It was arranged that Rev. E. W. Menzel should address each sub-group and give necessary guidance for setting the groups functioning.

The following were chosen as the leaders of the respective sub-groups :—

Languages (Tamil, Telugu, etc.)
Sri P. Doraikannu Mudaliar, Headmaster, Chintadripet High School.

Mathematics : Sri C. Padmanabha Mudaliar, Headmaster, T.T.V. High School, Mint St., G.T.

Science : Sri M. Vivekananda, Asst. Headmaster, Progressive Union High School, G.T.

Social Studies : Sri V. B. Murthi, P. S., High School, Mylapore.

English : Sri J. Vaidyanathan, Ramakrishna Mission High School, Thyagarayanagar.

The secretary proposed a hearty vote of thanks to the District Educational Officer, the Rev. E. W. Menzel and all those who contributed to the success of the evening's function. He referred to the fact that whereas a research section was attached to many departments of the Government, there was no such Research Board attached to the Department of Education. He said that the endeavour of the S.I.T.U. in forming the Study Circle did not come even a day too soon and appealed for co-operation.

V. ARUNAJATAI,
Secretary.

THE HINDU HIGH SCHOOL, TRIPPLICANE

Revised scale of salaries.

1. Headmaster: Rs. 260—15—350.
2. Assistant Headmaster : Rs. 160—5—200—10—240.
3. L.T.'s First Grade (1/3 of the L.T.'s): Rs. 160—5—200.
4. L.T.'s Second Grade : Rs. 75—5—170.
5. Secondary Grade teachers with Intermediate qualifications : Rs. 45—3—114—1—115.
6. Secondary Grade teachers with S.S.L.C. qualifications : Rs. 45—3—105.
7. Pandits—Senior (non L.T.'s): Rs. 60—4—120.
8. Pandits—Junior : Rs. 45—3—105.
9. Drawing and Drill Masters :
Grade I : Rs. 45—3—105.
Grade II : Rs. 45—3—90—2—100.

This has been given effect to from 1st July 1949.

Each teacher has been given another increment and fitted into the next step in the respective scales.

[The example set by the enlightened management of the Hindu High School, is commended.—Ed.]

OUR BOOK-SHELF

PANCHAYAT BOARD MIDDLE SCHOOL, VALPARAI, REPORT FOR 1948-49.

In spite of the absence of sufficient publicity, the Middle School has 123 pupils on its roll while the Elementary Section has nearly 300 pupils. On account of the lack of adequate accommodation, admission during the beginning of this School Year had to be restricted.

In order to provide facilities for the Education of the pupils coming from distant places, the Board runs a Hostel also. There are nearly 35 boarders, five being girls and the rest boys. Boarders are admitted without any distinction of caste, creed, colour or religion. The Hostel runs on dividend system. It is one of the few cosmopolitan Hostels in this Presidency.

Though the School is in the infant stage, it can claim to have several striking features and many extra curricular activities.

With a view to improve the speaking ability of the pupils, students' Union has been started and weekly meetings are a regular feature.

The Junior Red Cross Society, the Boy Scouts' Association, and the volunteer Service Corps have been organised and are functioning with great zeal.

Side by side with the growth of curricular and extra curricular activities, sufficient attention is also being bestowed for the improvement of the Physical Education. Physical Education Council has been started and different kinds of games such as Football, Volley-ball, Ring Tennis and Indoor games are regularly conducted and systematically organised, so as to give full participation to the boys and girls of this institution.

COROMANDAL SUPPLEMENTARY READERS, No. 1: By Prof. A. Rama Iyer, M.A., (Macmillan & Co. Ltd. Price 4 As.)

This book of 16 pages is suitable for supplementary reading by pupils who

have studied Reader No. 1. It is based on the vocabulary used in No. 1 Reader besides a few new words in each lesson which are underlined. Simple questions are given at the end of each lesson to test the pupil's understanding. Eight topics (both narrative and descriptive) are covered in this small volume.

Publications Received :

The receipt of the following publications is thankfully acknowledged (1 to 7 relating to United Nations):

1. For World Economic and Social Progress.
2. The United Nations calling the People of the World.
3. A record of United Nations' Achievements.
4. New economic and social publications of the United Nations.
5. Universal declaration of human rights.
6. Your part in the United Nations.
7. A series of film strips.
8. To-day No. 20. (British colonial publication).

C. R.

ANNUAL REPORT for 1948-49: St. Paul's High School, Vepery.

The following features in the working of the institution are recorded :

1. 68 out of 107 pupils sent up for the S.S.L.C. examination passed working out 64 per cent which is 19 above the presidency average.

2. Three of the 44 masters took their degrees in the M. A. examination and have thus acquired higher academic qualification.

3. The school specialises in boxing on the physical education side. Lack of proper playing field in a school of 1000 pupils is a great handicap.

4. Attention is paid to moral and religious instruction.

5. Nearly Rs. 12,000 was spent on scholarships and fee concessions, the number of boys assisted being 352, which is a third of the total strength.

6. The school has taken to the Reorganised scheme of Education and the staff are devoted by applying themselves to the working of the scheme.

The school continues to be guided by the able Principal, Rev. D. Chellappa.

ANNUAL REPORT for 1948-49 : C.C.C. High School, Perambur.

In the report for the year are found the following points :

1. The strength of the school fell from 1195 to 1139 owing to closing down of a section in the primary classes to make room for craft work.

2. Half and full fee concessions granted to pupils amounted to Rs. 7889.

3. The children of the staff continued to enjoy half fee rates while in some cases full fee concessions are given.

4. 69 out of 115 pupils came-out successful in the S.S.L.C. examination working out 60 per cent.

5. The school Satsangham arranged for religious discourses by learned Pandits on important festival days.

6. The School Reading Room was managed by Boys' Parliament which also planned and conducted almost all the other activities of the school—the Language Week, the Independence Day celebrations, the Sarvodaya Day, the Education Exhibition, etc.

7. The school ran a school book depot the profit of which went to subsidise some of the extra curricular activities.

The school has become a regular community centre.

NOOTHANA PRATHAMIKA GANITHAMU FOR II FORM : (Macmillan & Co. Ltd. Price Re. 1-10-0).

The book is written in Telugu by Ch. Lakshmana Rao, B.A., B.ED., Senior Mathematics Assistant of Mrs. A. V. N. College, Vizagapattanam in accordance with the revised syllabus. Examples and test papers are given in plenty and are simple in character.

COOPER'S ENGLISH COURSE, BOOK I : (K. & J. Cooper. Price Rs. 1-8-0).

This excellent book has been just brought out to suit the new syllabus in English for the reorganised Secondary School courses issued by the Madras Education Department. Exercises in Grammar and Composition are given at the end. All the 275 essential words listed in the syllabus (including 25 words relating to crafts) which a first form pupil should be familiar with have been gradually employed in the various lessons.

The receipt of the following publications is thankfully acknowledged:—

1. General Educational Tables for India for 1944-45 excluding the Native States. (Published by the Bureau of Education, Government of India).

2. Fundamental Education, Vol. I, Nos. 2, 3 & 4. (UNESCO's publications.)

3. Quarterly Bulletin of Fundamental Education Vol. I, No. 3 April 1949 (UNESCO's publications).

4. Current Affairs—No. 82. Food and People (UNESCO's publications).

C.R.

CONDOLENCE MEETING

The following resolution was passed at the Public Meeting held at the Madras Christian College High School, G.T., Madras on Monday the 29th August 1949 with Miss K. N. Brockway in the chair :—

“This Public Meeting expresses its deep sense of sorrow at the demise of Sri M. S. Sabhesan who had done yeoman service to the cause of Education

in Madras and who gave to the teachers of this province the courage to organise themselves, the ability to contribute to educational thought and inspired them with the dignity of their profession.

“This meeting authorises the Secretary of the S.I.T. Union to convey to the members of the bereaved family our sincere sympathies in their irreparable loss.”

S. I. T. U. PROPAGANDA

The Honorary Publicity Officer, Sri C. Ranaganatha Aiyengar, visited the following institutions in the City of Madras and addressed the teachers on the advantages of the Protection Fund to teachers.

19-8-1949 : Jain High School, Sowcarpet ; Methodist Mission Girls' High School, Royapettah.

22-8-1949 : St. Paul's High School, Vepery.

The Secretary of the Fund, Mr. V. B. Murthi, also spoke at the Jain High School, while Rev. D. Thambuswami, President of the Fund, also talked to the teachers of the Methodist Mission Girls' High School.

Mr. Muthiah of the Kellett High School was present at the meeting at St. Paul's High School, and supported the appeal of the Publicity Officer.

From 23rd to 26th the Publicity Officer toured in the South Arcot District in company with Sri V. Jayarama Iyer and visited the following institutions :

Cuddalore : 1. Municipal High School, N.T. 2. St. Joseph's High School, N.T.

3. S. P. G. High School, O.T. 4. S. P. G. Ely. School, O.T. 5. St. Joseph's High School, Tirupopuliyur. 6. Basic Training School.

Kattumannarkoil : 7. Board High School.

Chidambaram : 8. Meeting of the Teachers of the High Schools of the Town in the R. C. T. High School.

It was also reported at this meeting by the Secretary of the District Teachers' Guild, Mr. C. S. Ranganatha Aiyengar, that a general meeting of the Guild would be summoned in the third week of September for election of Office-bearers and that he would send round a preliminary notice to all associations in the district.

Mr. G. Krishnamurthy, Joint Secretary of the S.I.T.U., also addressed the gathering, besides Mr. V. Jayarama Aiyer.

Sri T. P. Srinivasavaradan and Rev. D. Thambuswami met the teachers of the Wesleyan Mission Girls' High School, Royapettah, on 2-8-1949, and spoke on the S.I.T.U. Protection Fund scheme.

THE 19th SOUTH INDIAN EDUCATION WEEK

MINUTES

A meeting of the Central Education Week Committee of the 19th South Indian Education Week was held in the Office of the S.I.T.U. at 6 p.m. on Saturday the 13th August 1949 :—

Members present :

Miss K. N. Brockway, Mrs. Saraswathi Srinivasan, Miss S. Bagyamuthu, and Messrs. S. Natarajan, T. P. Srinivasavaradan, S. Swaminathan, C. Ranganatha Aiyengar, G. Srinivasachari, M. Vivekananda, T. J. R. Gopal, V. Subramaniam, V. Arunajatai, L. R. Chandrasekar, G. Harisarvothama Rao, V. B. Murthy and S. P. Sundaravadivelu.

The President of the S.I.T.U., Sri S. Natarajan, informed the members present that Miss K. N. Brockway, President of the Christian Educational Council of South India, had agreed to be the Chairman of the Committee and requested her to take the chair.

The draft of the pamphlet to be issued giving suggestions for the effective observance of the Education Week was then placed before the Committee for consideration. With some modifications the draft was approved and the Secretary was authorised to arrange for the publication of the "Handbook of Suggestions" in English, Tamil and Telugu. Mr. G. Srinivasachari was requested to translate it in Tamil and Messrs. C. Ranganatha Aiyengar and G. Harisarvothama Rao in Telugu. It was also resolved to arrange for the publication of the pamphlets in Kanarese and Malayalam.

At the instance of Miss K. N. Brockway it was resolved to prepare special pamphlets bringing the Education Week to the attention of the parents and the public with a view to securing their enthusiastic co-operation. A sub-committee consisting of Messrs. T. P. Srinivasavaradan, G. Srinivasachari, C. Ranganatha Iyengar, V. Arunajatai and Mrs. Saraswathi Srinivasan was formed

for the purpose of preparing these special pamphlets of appeal to parents.

It was also decided that a set of copies of the Handbook of Suggestions and a set of the special pamphlets to parents might be made available to associations and others on a payment of Rs. 3.

The Secretary was authorised to write to the following associations seeking their co-operation in sponsoring the Education Week movement :

1. The Servants of India Society.
2. The Catholic Educational Council of South India.
3. The Muslim Educational Association of South India.
4. The Madras Library Association.

With a vote of thanks to Miss K. N. Brockway and the other members present, the meeting came to an end.

V. ARUNAJATAI,

16th August, 1949.

Convener.

P.S.—All associations are requested to bring the Education Week to the prominent attention of their members and the public of their locality. The number of copies of the Handbook of Suggestions and the Special Pamphlets to Parents they may require may kindly be intimated to the office of the Union.

V. A.

THE CENTRAL EDUCATION WEEK COMMITTEE

520, High Road, Triplicane, Madras 5.

(Appeal to the Secretaries of the participating Associations for contribution.)

SIR,

The South India Teachers' Union, in co-operation with associations interested in Education, will be holding the 19th South Indian Education Week this year from 10th to 16th October 1949. A Central Education Week Committee has

been constituted for this purpose. The central theme for this year's Education Week is "Education and Citizenship in Free India". The following day to day programme has been drawn up :

Monday, 10-10-1949—Education and Training the Citizen of Free India.

Tuesday, 11-10-1949—Education and the Healthy Citizen.

Wednesday, 12-10-1949—Education, Scouting and Citizenship.

Thursday, 13-10-1949—Education and the Moral & Spiritual Basis of Citizenship.

Friday, 14-10-1949—Education and Training for co-operating Citizenship.

Saturday, 15-10-1949—Education and Training the Adult Citizen.

Sunday, 16-10-1949—Education and World Citizenship.

The Central Education Week Committee has planned to bring out a "Handbook of Suggestions" in English, Tamil and Telugu for the effective observance of the Education Week. It also proposes to issue special pamphlets to the parents and to the public.

As these would mean considerable expenditure, it is felt necessary to request the participating associations to contribute generously towards the expenditure.

May I request you to contribute towards the expenses of the Education Week ?

Thanking you,

I am,

Yours faithfully,
V. ARUNAJATAI,
Convener.

THE NINETEENTH SOUTH INDIAN EDUCATION WEEK

10th to 16th October 1949

Sponsoring Associations

1. The Madras Library Association
2. The Madras Parents' Association
3. Christian Educational Council of South India
4. Catholic Educational Council of South India
5. The Servants of India Society
6. The Hindustan Scout Association
7. The Boy Scout Association
8. The South Indian Adult Education Association
9. The Madras Teachers' Guild
10. The Women's Indian Association
11. The Madras Adults Association
12. The Y. W. C. A.
13. The Girl Guides Association
14. The Indian Red Cross Society
15. The South India Teachers' Union

The Central Education Week Committee

- Miss K. N. Brockway, (*Chairman*),
Mr. K. M. Sivaraman.
Mr. S. P. Sundaravadivelu.
Mr. D. S. V. Raghavan.
Rev. T. M. Kurien.
Rev. A. S. Theodore.
Mr. S. R. Venkatraman.

- Mr. V. S. Rathnasabhpathy.
Mr. V. Subramaniam.
Mr. T. J. R. Gopal.
Mr. G. Harisarvothama Rao.
Mr. P. Doraikannu Mudaliar.
Mr. M. Vivekananda.
Mrs. Saraswathi Srinivasan.
Mr. R. Ekambaram Iyer.
Mr. T. N. Lakshmiopathy
Mrs. Mona Hensman, M. L. C.
Miss. S. Bakkiamuthu.
Mrs. L. N. V. Chinnappa
Mr. S. Natarajan.
Mr. V. Arunajatai.
Mr. S. Swaminathan.
Mr. C. Ranganatha Aiyengar.
Mr. G. Srinivasachari.
Mr. S. K. Yegnanarayana Iyer.
Rev. D. Thambuswami.
Mr. T. P. Srinivasavaradan.
Mr. V. Bhuvaramurthi Rao.

INTRODUCTION

The South India Teachers' Union, in co-operation with institutions interested in Education, has been organising "Education Week" since 1931. This year too, at the instance of the South India Teachers' Union, a

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Central Education Week Committee has been constituted consisting of representatives of fourteen associations with Miss K. N. Brockway, President of the Christian Educational Council of South India, as Chairman of the Committee.

AIM OF EDUCATION WEEK

The aim of Education Week is to focus public attention on problems connected with Education by interpreting the needs, objects and achievements of the schools to the public and by giving parents opportunities for obtaining first-hand information and knowledge of the work of their children. The school should really be a community centre and the community an extension of the school and there should be active, intelligent and harmonious co-operation between the school, the home and the community in this supreme task of national importance, namely, the "Education of the Child" and it is the object of this Education Week to bring to the prominent attention of the public this idea that "total education demands the co-operation of the whole community."

EDUCATION AND CITIZENSHIP

Our country has been ushered into a new age. The history of our struggle for freedom under the leadership of the greatest man of India in modern times, Mahatma Gandhi, the Father of the Nation, is a record of an outstanding achievement that puts moral and spiritual values as the basis of remedy for all the ills of the world and that emphasises the dignity of labour, self-effort, co-operation and service. This is not to minimise the importance of the physical and intellectual phases of the human personality. The newly won freedom has brought with it a challenge that will have to be taken up by all. New responsibilities and duties have devolved upon all of us. In facing this challenge and in ensuring a safe and secure future for our country the task of the teachers is no less important than that of any other type of national servants.

Modern educational thought has accepted and developed the doctrine that "it is only in so far as you succeed in making a citizen that you make a whole man". Citizenship is concerned with the rights and duties of a citizen, starting from the family and home and extending to the community and country. Besides, there is a conception of world citizenship which must be inculcated in our pupils. This conception represents "the crystallisation of that instinct of humanity which is so strong a constituent of human nature, and of that faith in the dignity of the human person and the oneness of the human family which is so widely shared. It seeks to reinforce these sentiments against the destructive forces of self-will and selfishness, to interpret them in terms of common interest, shared-responsibilities, and mutual obligations and to direct them towards the specific end of international understanding and political peace".

The schools should send out into the world healthy and strong individuals who are able to earn a living, who can play their part in society and who are capable of using their leisure towards the creation of something that will be a source of joy and inspiration. The child of today is the citizen of tomorrow and the young human resources of the country must be properly harnessed, trained and equipped so that they may have not only the national but also the international outlook. The school should, therefore, furnish the necessary training and experiences for each pupil to become an effective citizen in a democracy. Citizenship to a boy at school must mean citizenship of the immediate community.

THE REORGANISED SCHEME

These ideas have been kept in view in the framing of the new scheme of studies. The introduction of Arts, Crafts, Hobbies and Citizenship Training in the reorganised scheme seeks to give scope to the satisfaction of the inner urge of pupils and to the unfolding

of their personality. It seeks to bring about a change in the spirit and outlook, ideals and methods of our educational content. "Action is utilized rather than talk and the principle of learning by doing receives unique embodiment".

CENTRAL THEME

It is with the object of interpreting to the public these underlying ideas and significance of the changes in the reorganised scheme of studies that the central theme of this year's Education Week has been chosen as "Education and Citizenship in Free India".

THE PARENTS

Parental co-operation forms the backbone of this living, growing organism of the Education of the Child. The public have a real voice in the shaping of the future of our country and it is only by the parents and the public co-operating with the schools, visiting them, understanding the work of their children and offering sympathetic and constructive suggestions that the government may be made to feel the importance of Education which should be the first and foremost among the nation-building activities of any free country. Parent-Teacher co-operation has achieved a marvellous measure of success in the West and this is responsible for the governments spending large sums of money on Education there. We too can make our government feel that money spent on Education is the soundest of investments capable of giving decent dividends in the long run and we can make our educational programme vital, if we, the Teachers and the Parents, establish frequent contact which can be pressed into the service of the children of the land. If parents realise how their children and the country as a whole stand to benefit by education, then, we can have their whole-hearted co-operation and educational progress on right lines would be assured.

APPEAL

If this Education Week serves the purpose of enlisting greater parental

co-operation and establishing closer contact between the Home and the School, it would have served its purpose. Educating the children is only a part of the task of Education in our land, for, there is the vast bulk of the illiterate adult. The Education Week should also stimulate efforts in that direction. It is the earnest appeal of the Central Education Week Committee that all schools, colleges and institutions interested in Education will utilize the opportunity afforded by this Week to the fullest advantage.

PROGRAMME

- 10-10-49 Education and Training the Citizen of Free India.
- 11-10-49 Education and the Healthy Citizen.
- 12-10-49 Education, Scouting and Citizenship.
- 13-10-49 Education and the Moral & Spiritual Basis of Citizenship.
- 14-10-49 Education and Training for Co-operating Citizenship.
- 15-10-49 Education and Training the Adult Citizen.
- 16-10-49 Education and World Citizenship.

HOW TO ORGANISE THE EDUCATION WEEK AND WHAT TO DO ?

1. Organise in your centre a Local Education Week Committee consisting of parents, managers and members of school boards, members of local bodies and prominent citizens in the locality.
2. Organise an Exhibition of School Work.
3. Arrange public meetings and lectures each day of the Week and give an opportunity to laymen to express their views on the various aspects of Education.
4. A good form of Education Week Project is the 'Open House' which assumes a wide variety of forms. The Primary purpose is to provide parents a special opportunity and a special invitation to visit the schools. Most parents welcome such facilities to see

their children in action at school and to meet their teachers. A variety of entertainment by the pupils may be arranged. Give them every opportunity to be acquainted with the teachers of their children and with the work of the children themselves and thus secure Parent-Teacher co-operation. 14th October 1949 may be set apart as "Parents' Day".

Visits of teachers to houses of children will be of help in securing co-operation and understanding; chalk out a year's programme for the "Parent-Teacher Association".

Organise a Home or School Council of Parents' Association to establish a closer contact between the Home and the School. A Provincial Federation of Parents' Association would be better able to focus parents' attention on Education.

5. Organise a special project of citizenship activities to enable parents and the public to appreciate the training values of these activities. The following are suggested:—

(a) A campaign for the removal of illiteracy from your area. Observe 15th October 1949 as "Banish Illiteracy Day" and start adult education centres.

(b) A Students' Council to enforce school laws of discipline.

(c) Junior Red Cross Groups.

(d) A Safety First Squad devoted to the promotion of health, caution and courtesy.

(e) A "Beautifying the School" project.

(f) A Service Project. The pupils may be taken round to the areas where the poorer people live to observe the conditions of life. A discussion as to how these could be improved would lead to a project of service and on another day a group of students under the leadership of teachers may revisit the area and help the community in making their places healthy and tidy. Organise School Social Service League.

(g) Arrange for a demonstration of physical activities, folk dances, songs

and group games and thus secure pupil participation in the Education Week. Invite all the parents to the function. Make the demonstration as grand as possible. Take, if possible, a photograph of the demonstration and send it to the press.

(h) Organise Student Co-operative Institutions.

(i) Organise Study Groups and Hobby Clubs for pupils and teachers.

(j) Organise public libraries and arrange for Bhajans and cinemas or magic lantern show on topics of educational interest to pupils and parents.

(k) Exhibit charts on Health, Diet, and organise 'Cleanliness Squads' and 'First Aid Squads'.

(l) Institute prizes or rewards to develop group or squad loyalty and *esprit de corps*.

(m) Help the students to organise Benefit Performances for the institution of scholarships for their own poor classmates.

(n) Encourage the spirit of helping the government in times of great need.

(o) Institute a "School Citizenship Book" in which authenticated deeds of social service by pupils can be recorded.

(p) Arrange for visits to places of interest and guide pupils to undertake surveys relating to the economic and social conditions of neighbouring places.

The following are extracts from the Guide Book on Citizenship issued by the Director of Public Instruction:—

A Good Citizen is one who lives usefully and harmoniously with his fellowmen, making life enjoyable and comfortable for them and for himself.

A Good Citizen is a true patriot.

A Good Citizen realises the rights and privileges of others as well as the value of everything that makes for the common good; and he leads his life in such a manner that it is productive of the greatest good to the people among whom he lives.

Thoughtfulness for others is a very important characteristic of a Good Citizen.

Citizenship is a matter of attitude towards life.

Citizenship means rights, but a Good Citizen thinks of other people's rights in preference to his own. He knows that if every citizen does so, it would bring about harmony everywhere.

A feeling of patriotism and love of country, a sound and dependable character, willingness and ability to do hard work in the interest of the common good, a sense of honour, a sense of responsibility, a desire and willingness to co-operate with others for the common welfare, a spirit of tolerance, keen intelligence, ability to observe things and to draw correct inferences, a reliable sense of judgment, self-confidence, self-reliance, the power to appreciate art and also what is beautiful and wonderful in nature, a sense of humour and a cheerful disposition, are some of the qualities essential for a Good Citizen.

These good qualities can come only by learning to acquire them, that is to say, by practising them in real everyday situations. They cannot be acquired merely by listening to talks or by reading books.

Citizenship then is a matter of training. The young individual has to

acquire its attributes by the very efficient method of "learning by doing", by assuming citizenship duties in a sphere accessible and available to him, and making good use of them.

To think straight; to use evidence; to make words one's servants and to cautiously imbibe what one's national literature can give; to have a general framework of elementary knowledge about the universe, modern history and one's own body—these seem to be indispensable elements in the education of a properly equipped citizen.

Boys and Girls who are pupils in our schools today are the citizens of tomorrow. When they grow up, some of them may be called on to take up very responsible positions in the administrative machinery of the State, and many of the others may be called upon to serve the country in more ordinary, but none the less important, positions as citizens.

Boys and Girls have to be helped to grow up into useful citizens. Schools can attempt this National Service with great success and the Teachers are in the best position to help.

Note:- The Central Education Week Committee has prepared Special Literature in connection with the Education Week. Please register your requirements by remitting at the rate of Rs. 3 per set.

AN INVITATION TO ALL SCHOOLS

The October issue of the South Indian Teacher will be a special number devoted to the 19th South Indian Education Week. The central theme of the Week is "Education and Citizenship in Free India". Schools are invited to send us

brief notes on their citizenship activities and also relevant photographs if available for publication in the journal by first week of October, 1949.

—EDITOR.

PROF. SABHESAN

We deeply regret to record the death of M. S. Sabhesan on the morning of Sunday the 28th August 1949 at the age of 62. Our readers may remember that Sabhesan resigned his Presidency of the South India Teachers' Union in March last owing to illness. In spite of the best medical aid his health gradually declined and particularly during the past fortnight there were moments of anxiety. He had however consciousness till almost the last moment. He leaves behind him his wife, two sons and six daughters to whom we offer our condolences.



is well known among the college and school going population.

What made Sabhesan so popularly known among the teachers and educationists of the province was his selfless service to the cause of the teaching profession and education. From 1921 to 1949 (till he resigned) he was associated with the South India Teachers' Union in different capacities, as member, Secretary and President and he represented the Union on the Government Educational Committees on reorganisation besides being a member of the S.S.L.C. Board.

The able manner in which he piloted the Union through the troublous days of 1947, when the atmosphere even in the teaching world was surcharged with the talk of 'strikes' and the way in which he succeeded in wringing from the Government improved conditions of service to the teachers will be remembered by all—both teachers and managements.

Only two years ago at a public meeting in Madras held to commemorate his services on the occasion of his completing 60 years of age his many friends and representatives of different educational organisations spoke in appreciative terms. The memorial volume, "Whither Education?" published on the occasion contains an exhaustive account of his manifold services and his virtues and a summary of his speeches and writings bearing on Education and the profession, made on different occasions during the last 25 years preceding the function. We are therefore content with a brief reference here, as above.

Sabhesan's services need a suitable memorial and the best memorial will be for the teachers to place the S.I.T.U. on solid foundations and carry on the message of the departing leader.

May his soul rest in Peace!

C. RANGANATHA AIYENGAR.

Sabhesan was born in February, 1888 and had his education in the Board High School, Lalgudy. After graduating from the Presidency College, he was appointed as a member of the staff of the Madras Christian College in 1910. By sheer merit of his scholarship he rose to the position of Professor of Botany in the same college.

As lecturer he was very popular among his students and was associated with the Madras University in various capacities. He was the author of both college and school books and his name

EDITORIAL

Our Great Loss

Teachers all over the province deeply mourn the loss of Professor Sabhesan. For nearly three decades he gave his time, energy and whole hearted service to the cause of the teaching profession. The advancement of Education and the ensuring of decent conditions of service, and proper status for the teachers were the dominant passions of his life. It may truly be said of him that he sacrificed himself for the cause he held so dear.

Even in his illness his one concern was the well-being of the teachers of this province. He could be persuaded to take coffee or milk only on being assured that teachers of this province had their share of milk and food. Such was his great concern about their well-being.

The thirty years of his association with the teachers' organisations of the province will go in history as a period of dynamic activity and effective organisation. The South India Teachers' Union, the Madras Teachers' Guild, the Madras Teachers' Guild Co-operative Society, the South Indian Teachers' Union Protection Fund, the South Indian Teacher and the Balar Kalvi owe a great deal to his selfless work, untiring zeal, inspiring leadership and absorbing devotion.

It is no wonder that he has captured the love, respect and esteem not only of teachers but of the general public too. His unselfishness and his high moral character won him a unique place amongst teachers, Government and the University authorities.

In his death the teachers have lost a great leader, a good friend and a sincere well-wisher. He loved them all with more than filial affection. He is no longer with us but we are sure his spirit will watch us and guide us in all our efforts for the furtherance of the cause of Education.

The Executive Board of the S.I.T.U. while accepting his resignation of the office of President, resolved to commemorate his services in a fitting manner. It has not been given to the teachers to render thanks when he was with us. Now that he has passed away, it is upto us to subscribe liberally to "The Sabhesan Thanksgiving Fund" and thus enable the Executive of the S.I.T.U. to commemorate his great services to the Teachers of this province.

We offer our very sincere condolences to Mrs. Sabhesan and her sons and daughters in their irreparable loss.

Endowments for Schools

Last year much heat was shown in a controversy in regard to government requiring educational institutions started since 1942 to have each a small endowment of about Rs. 30,000. The controversy arose out of a feeling that in the application of this order some discrimination was shown. The need for an endowment was never disputed, though it was pointed out that rigid insistence upon an endowment was likely to affect adversely private effort in secondary education. That such a fear is groundless has been shown by the remarkable increase in the number of secondary schools during the year. There has been nearly 200 new secondary schools recognised during the years 1948-49.

Secondary education is having its scope widened. It is no longer a mere preparation for the Matriculation or for the University. It is definitely aiming at preparing a citizen, efficient for an occupation, able-bodied, co-operative, well-equipped with knowledge and understanding and trained to think. These make exacting demands on those in charge of maintaining secondary schools. Most secondary schools today are facing a real difficulty in as much as they do not have

sufficient endowments and depend only upon fees and Government grant. Schools thus placed cannot be expected to meet the needs of modern education and these keep on constantly growing as new and effective aids to education come to be discovered. It is therefore necessary that all schools, irrespective of agency and of the date of starting, should be enabled to build up sufficient endowments, so that progress of secondary education may not be affected by the fluctuations in the finances of the province.

Who should find the Money?

In his address to the Chittoor District Teachers' Guild the Hon'ble Sri K. Madhava Menon is reported to have told the teachers that he was aware of the discontent amongst teachers at their low scales of salaries and that he felt the need to improve the scales, but that he did not know how it might be done and he wanted the teachers to tell him how money might be raised in order to improve the salary scales of Teachers. We are surprised at the unsympathetic attitude of the Hon'ble Minister for Education. We expected him to be aware of the hardship of teachers and of the injustice done to them by fixing such low scales of salaries. Sympathetic words do not help the teacher to make ends meet and give him relief in his distress. But when to such empty words of sympathy are added the injunction to find the means, then the teachers cannot help feeling that it is a case of hurling insult at an injured heart.

We would like those in power to take a realistic view of things and hasten to set right the wrong that is being done to teachers of this province, who have been patient and have reposed confidence in their leaders. We earnestly appeal to the authorities not to betray this trust. They must realise the importance of the service rendered by teachers. The authorities must be aware of the keen discontent among teachers and also of the unwillingness on the part of young men and women

to take to teaching as a career. We therefore appeal to the authorities to take early steps to improve the salaries of teachers.

The Hon'ble Sri K. Madhava Menon is also reported to have asked the teachers to secure public support to their request for higher salaries. Here again we question the wisdom of such counsel. If every class of employee should be obliged to secure public support, we shudder to think of the consequences. The teacher's duty is to educate the children and we feel it is the duty of the state to secure the sanction of the people for the necessary expenditure on Education.

These utterances of the Education Minister clearly indicate the need for effective mobilisation of public opinion in respect of the importance of Education. Till our legislators and Hon'ble Ministers come to realise the value of Education, it is up to us, Teachers, to educate the public. The Education Week offers a unique opportunity of making known to everybody what work our schools are doing and what their needs are, and also of impressing upon the public how in Education lies the safety of our society. We appeal to all Teachers' Associations to plan an effective observance of Education Week next month.

Good Lead

We are happy to learn that the Management of the Hindu High School, Triplicane, have, at a meeting held last month revised the scales of salaries of their teachers. We appreciate the generous spirit behind this revision. The revised scales are better than the scales fixed by Government for teachers in Government employ. The President of the South India Teachers' Union in a private letter addressed to several managements of aided schools, appealed to them to appreciate the hardship of teachers and set a lead by adopting more just and equitable scales of salaries. He sought their help to press upon Government the need to adopt more liberal scales of salaries. We are glad

of the good lead given by the management of the Hindu High School, Triplicane. We also understand that they have requested the Director of Public Instruction to accept these scales for purposes of aid. We trust the managements of other aided schools will take

up this question of teachers' salaries. The Union is anxious that teachers should be enabled to do their work with zeal and devotion and that their attention should not be detracted by being compelled to make representations to the authorities.

THE SABHESAN THANKSGIVING FUND

Acknowledgements

	Rs.	A.	P.
Total brought forward	151	0	0
7. C. C. C. High School, Trivellore, Chingleput	8	4	0
8. Board High School, Polur, North Arcot	10	0	0
9. Mr. V. Venkatramier, Headmaster, East Ranga Ely. School, Srirangam, Trichy.	1	0	0
10. Voorhees High School, Vellore, North Arcot	15	0	0
11. Municipal High School, Mayavaram, Tanjore	15	0	0
12. Hindu High School, Triplicane, Madras	107	0	0
13. Hindu Union Committee High School, Choolai, Madras	2	0	0
14. St. Gabriel's High School, Broadway, Madras (2nd inst.)	10	0	0
15. E. R. High School, Tiruchirapalli	83	8	0
16. K. K. High School, Velur, Salem	5	0	0
17. Kurnool District Teachers' Guild	100	0	0
18. N. M. Board High School, Tiruppattur, Ramnad	5	0	0
19. Sourashtra High School, Mathurai	15	0	0
20. Rev. Fr. Jerome D'Souza, S. J., Principal, Loyola College, Madras	100	0	0
21. Canara High School, Urva, Mangalore, South Kanara	10	0	0
22. National High School, Barkur, South Kanara	10	0	0
23. V. C. High School, Omalur, Salem	10	0	0
24. V. M. High & Ely. School, Bodinayakanur, Mathurai	5	0	0
25. Rajah's High School, Nileshwar, South Kanara	10	0	0
26. M. D. T. Hindu College High School, Tinnevelly	15	0	0
27. Swarajya High School, Srivaikuntam, Tinnevelly	10	0	0
28. E. L. M. F. High School, Purasawalkam, Madras	24	0	0
Total	721	12	0