

EDUCATION

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SRI AVADHESH DAYAL

SRI B. S. MATHUR

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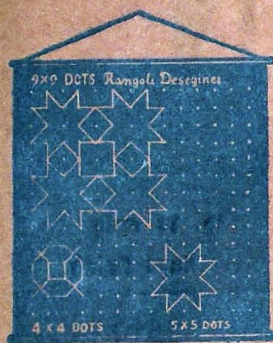
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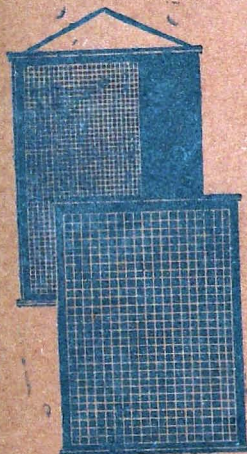
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मैकमिलन के उपयोगी प्रकाशन

सरल सामाजिक अध्ययन

लेखक

वी० एन० वर्मा, एम० एड०, प्रान्तीय शिक्षण महाविद्यालय, रायपुर

इस नवीन युग में सामाजिक अध्ययन की अनिवार्यता प्रायः सर्वविदित है। इसी उद्देश्य की पूर्ति हेतु हमने छात्रों के लिये इस विषय पर एक सीरीज निकाली है जो तीन भागों में विभक्त है। अभी तक कुछ लोगों की यह धारणा रही है कि सामाजिक अध्ययन इतिहास, भूगोल, समाजशास्त्र एवं अर्थशास्त्र का मिश्रणमात्र है। पर ऐसी बात नहीं है। विषयवस्तु तो अवश्य ही उपरोक्त विषयों से लिया जाता है पर छात्रों में स्वावलम्बन, पारस्परिक संघटन एवं सहयोग, देशभक्ति, इतिहास, संस्कृति, भूगोल, समाज और सदाचार सम्बन्धी बातों का विकास करना इसका प्रथम उद्देश्य है। इसे दृष्टिगत रख कर मनुष्य की जिज्ञासा, उसके अनुभव तथा उसकी भावनाओं का भी यथासम्भव चित्रण किया गया है। भाषा सरस, सुबोध और मनोरंजक है तथा पुस्तकें आद्यान्त चित्रित हैं। स्कूल एवं सामाजिक कल्याण केन्द्रों आदि के लिये ये पुस्तकें अत्यन्त उपयोगी हैं।

मूल्य : पहला भाग १ रु० ६५ न० पै०, दूसरा भाग १ रु० २५ न० पै०, तीसरा भाग १ रु० ३५ न० पै०

सञ्चयन

प्रधान सम्पादक

मोहनलाल बाजपेयी, एम० ए०, अध्यक्ष, हिन्दी विभाग, विश्व भारती, शान्तिनिकेतन

उच्च कोटि के गद्य-संग्रह के लिये अनेक दिशाओं से उत्साह, अनुभव, मनोयोग और योग्यता से समन्वित प्रयत्नों की आवश्यकता का महत्व निर्विवाद है। सञ्चयन एक ऐसा ही प्रयत्न है। बाजपेयी जी ने इसमें हिन्दी साहित्य के मूर्धन्य लेखकों द्वारा लिखित जीवन वृत्त, संस्मरण, आत्मकथा, रेखाचित्र; मानवीय मनोवृत्तियों, नैतिक मान्यताओं एवं मानव प्रेम पर लिखे गये निबन्ध; गान्धीवादी जीवन-दर्शन और स्वदेश प्रेम की प्रेरक रचनाओं एवं वक्तृताओं; स्वस्थ नागरिकता; साहित्यकारों और साहित्यिक कृतियों से सम्बन्धित परिचय, विवेचनाओं, अलोचनाओं; साहित्यिक गद्यशैलियों तथा पर्यटन-संदेश आदि का समावेश किया है। ४३ पृष्ठों की उनकी भूमिका अत्यन्त सारगर्भित है जिसमें उन्होंने संक्षेप में ही हिन्दी गद्य के ऊपर पूर्णरूप से प्रकाश डाला है। स्कूलों और कालेजों के पुस्तकालयों में इस पुस्तक की कुछ न कुछ प्रतियाँ रखना आवश्यक है। सजिल्द पुस्तक की छुपाई और कागज की श्रेष्ठता का परिचय पुस्तक हाथ में लेते ही लग सकता है।

मूल्य २ रु० २५ न० प०

मैकमिलन एण्ड कम्पनी लिमिटेड

(इंग्लैण्ड में संस्थापित। सदस्यों का दायित्व सीमित है।)

२९४, बहूबाजार स्ट्रीट, कलकत्ता १२

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BEWARE OF SIGHS

(AVADHESH DAYAL)

Beware of sighs O ! rulers of the earth
Justice delayed is justice quite denied
Time waits not for your schemes well cut and dried.
Relief is urgent, service can't be mirth.

Great kings have been thrown down by suppressed sighs
And unrest which their policies produced
When men's morale was by them so reduced
That for relief they looked towards skies.

The teeming millions make, unmake the kings
Their silent smiles and bitter sighs have might
Defenceless, helpless, they yet have a will
Gold shines not like the lustre justice brings
And welfare-states alone have chances bright
Can ye ! O rulers ! wait and watch still ?

——*

Editorial

Falling Educational Standards and Gaowing Indicipline :—

Speaking at the Dronacharya S. D. College, Gurgaon, President Dr. Rajendra Prasad has correctly appraised the situation that the most important cause of growing indicipline among the

students' is the fact that Educational methods are outmoded and no longer useful to the students. This naturally creates a sense of frustration which in its turn breeds indicipline among the student population.

That the education is outmoded, no one seems to deny. The present educational system was devised by Macaulay and Trevellick a century and a quarter ago and the sole object was to get clerks for their administration. Whatever may be said against this narrow objective, the formulators had however a definite aim. It was for the fulfilment of this aim that so much stress was placed on the examination results so that a hall mark could be placed on the finished product of education, and that hall mark was placed by a reliable body on which the appointing authority could place its trust. It was no accident therefore that at first the General Council of Education was formed whose main if not the only function was to impart Senior and Junior Certificates and later on this function was entrusted to the universities. The first universities that were evolved in India over a century ago had their main function to grant degrees. Their subsidiary function was to prescribe the courses for these examinations. The whole thing was artificial, and teaching difficulties were not taken into account, what really mattered was to provide contents for the examination.

The medium of instruction was then a foreign language and as the students lacked the natural mode of expression in this language, they had to learn by heart certain catch phrases and to use them so that their work may appear elegant. Thus cramming followed the preparation for the examination and the examination requirements dominated the school curriculum. This spoiled and vitiated the entire educational outlook and so long as the supply was controlled by a system of a two way ladder there was no clamour. Very soon however there was a cry against this restriction of educational facilities to a limited few, and there was a cry for universal education. This finally gave rise to an all round demand of nationalising education and for providing a better and more complete education. Unfortunately this demand was lost in the midst of the din of a greater demand for national freedom. In the freedom movement the students were employed by the national leaders as pawns for agitation and teachers were coaxed by the administration to use restraint. Perhaps besides the official restraint, the teachers themselves also felt that it would do no good to immature

students to join such movements, for they were still in the formative periods of their lives. Nevertheless the seeds of the first rift were sown between the teachers and the students, and the political leaders themselves by calling these teachers as so many "Dronacharyas" (by the way there is a curious coincidence that the President of India delivered this address in an institution which does not consider the name to be undignified), tried to show that the teachers were advocates of a cause as despicable as that of Kauravas against the Pandavas. The teachers under the situation were no longer worshipped as heroes or models whom the students would copy, but as stooges who were out to curb the national spirit of the students under of the orders of British Burcaucracy.

While teachers were thus losing touch of a personal influence, nothing was done to reform the syllabus or the examination system and the evils persisted. As the Essay type of examination meant a few selected and set type of questions to appear after a rotation, it was not very difficult for the students to discover the cycle in which the rotation was taking place and very soon cheap

bazar editions of "Help Books" appeared in the market and the students were no longer required to go through the entire course, but to concentrate their efforts for a couple of months with the assistance of these 'Help Books'. Perhaps this served the students in two ways. They could devote months or more to the agitation and get patting from the national leaders and then concentrate on the studies for only two months with the assistance of these 'Help Books' and pass the examinations. By this they could become heroes and yet not jeopardise their chances of getting jobs whose doors were open after passing these examinations.

The situation changed after the trade depression of 1929—32 when the supply of students exceeded the demand, and it was perhaps the right time then to ponder over the defects of the existing educational system and to affect radical changes. The researches made in foreign lands had by that time shown the hollowness of the examination system and much could have been done then. It was therefore no accident that it was as an aftermath of this that Basic Educational Scheme evolved. But the

EDUCATION

government of the day would do nothing except patchwork reforms as were done in the provinces of Bombay, C. P. or U. P. and the outmoded system continued. Perhaps in the War Period and the opening of a few new avenues of employment after independence had, for the time being, hidden the essential weakness of the system which is inadequate enough to absorb all the so-called-finished product. But within a few years after independence unemployment loomed large and to day the number of unemployed and under employed can be numbered in millions.

The political opposition parties were not slow to take advantage of this situation and today the opposition parties are employing the same tactics as the present party in power had done in the past (namely to use the student population as tools for the agitation. Teachers who try to prevent the entry of politics into the portals of education are dubbed with the same tar as the present party had used when they were in opposition, namely they are merely stooges of the administration. Perhaps their very consistency in keeping the portals of education free from politics are exploi-

ted as showing them merely in the form of opportunists who have stood by the British administration against the Congress yesterday and are standing by the Congress against the opposition parties today. Be that as it may, the whole situation calls for a radical remedy new. If the teacher has lost the leadership and contact of the student, the reason is not due to their lack of interest or even large classes. These may be the contributory factors, but the real factor is the propaganda made by political leaders, namely by the Congress leaders in the past and by the opposition leaders today. If the educational methods are outmoded, they call for radical reforms which should not be mere patch works but all round and all comprehensive.

The reform of education has to be planned by combined efforts of all, the government and the opposition should not make this a party issue. The opposition has certainly a responsibility in the democratic set up for a long term plan. The opposition of today may form the government four years hence, and the same tactics used by them may

[Continued on Page 37]

Development of Folk High School Spirit in India

DR. L. MUKHERJEE

There is an impression that some how the true atmosphere of democracy is not being developed in our country. Perhaps it is quite natural that democratic institutions take time to grow, and that a nation which has earned its freedom only a decade ago after a long period of slavery extending over seven centuries can not expect to work out wonders so soon. But perhaps under the present state we can not afford to wait for the period of the normal evolution of democracy, we have to increase its tempo. Perhaps the existing social structure which has always been hierarchical, our caste system and our religious institutions as well as the recently abolished feudalism, all contribute to this hierarchical system, and act as so many deterrents to true democratic spirit being evolved.

But some how or other we have to break the ice. We must try to reorganise the society into democratic lines. In other land schools had

been heralds of democracy, for inside the school a cook's son and the Duke's son study shoulder to shoulder. But such democratic influence of the schools can act only when the general structure of the society is democratic, and when there is a certain amount of mobility from one socio-economic group to another, affected mainly through education. In India, in spite of the expressed provisions of our constitution, the caste is still a barrier of socio-economic mobility and legacies of the British traditions have annulled the efficacy of schools as heralds of true freedom. Some of the legacies can be briefly stated below :—

(1) The British did not provide annually a sum of £10,000 to spread education in India (by 1813 charter) out of altruistic moves, but simply to get clerks to help them to run the administration. It was natural for them to care for the finished product rather than the process of enlight-

ment. Examination became a feature of evaluation of the finished product and as it was emphasised out of proportion, true education receded into the background.

(2) In order that the examination may be reliable according to their standards, the machinery was kept apart from the teaching personnel. The teacher became an agent to carry out a set policy of those who directed the examination and imposed the curriculum from above.

(3) To tighten control further, hierarchical inspectorate was superimposed with powers much more wide than enjoyed by the inspectorate in England.

Under this structure, there is no room for democracy to function and after freedom the basic structure could not be altered, for perhaps full responsibility cannot suddenly be transferred into the teacher who had been held under such a close surveillance so long, for fear that he may misuse the freedom and introduce corruption by lowering the standards

of efficiency especially so long as the income and stability of school depends on enrolments. In a like manner, the student group which had been kept under such a strict surveillance, and against whom more stringent measures were introduced during the freedom movement, has taken a rather perverted view of liberty. They think of so called rights rather than of the necessary obligations of freedom. The result of this is the present complaint of indiscipline that is growing in the student community.

If we want to develop a real democratic spirit in the student community with all the responsibilities as well as privileges that a democracy offers, perhaps a beginning has to be made outside the present school structure (which can be corrected only slowly) and as a supplement to it. The supplementary organisation which must train the children into a democratic way of life should be organised as separate institutions outside the normal routine of schools, dominated as they are and as they most likely will be, for some time to come, by examination system and a rigid syllabus.

DEVELOPMENT OF FOLK HIGH SCHOOL SPIRIT IN INDIA

Simultaneously with the children, a beginning has to be made to change the adult society, at least partially, so that true democratic ideals can replace the heirarchical social structure.

Much was expected out of the community projects. These not only accomplish some undertaking useful for a common weal, but were further expected to introduce a democratic spirit when people from different strata voluntarily work shoulder to shoulder. Experience however shows that while the first objective of accomplishing something useful is accomplished, the second namely a development of a community spirit is not being realised so satisfactorily. Perhaps it is due to the fact that the labour is not entirely voluntary. Though the *zamindari* system has been abolished, the social hierarchy of the feudal system still remains, the village *surpanch* has replaced the *zamindar* both in power and in prestige. The organisers of the community projects enlist their support following the line of least resistance and the labour that is thus recruited under the so called 'voluntary' basis is not really voluntary in all cases, and in many cases really another

form of what was known as *Begar* or compulsory labour of feudal lords. Under such circumstances community projects do not result in developing a true community spirit.

Success of community projects with more enthusiastic participation as well as training in a democratic way of life can be assured, if we take the cue from the spirit of Folk High Schools of Scandinavia which the writer had the good fortune to visit in June 1957.

Originally these schools were meant for the adults and required five months stay, but now they are extended for adolescents and new schools offering a more flexible programme require a shorter stay. In Denmark, Finland, Norway and an Sweden, these are residential schools, which do not follow a text book and where there is no provision of examination (which spoils the fun of education which should really be a quest reducing it into a drudgery). Full freedom is granted to develop a suitable curriculum by co-operation of a teacher and the taught within a broad frame work which provides that the following must be studied :—
(1) Local and world history, (2) Local

Language and (c) Civics. What these schools have accomplished may be evident from the following quotation from Danish Folk High Schools : "The influence of Folk High Schools in the development of Danish Democracy, the Cooperative movement and the political and spiritual maturity of the people as a whole can hardly be over-estimated".

Naturally, we cannot transplant the Danish model entirely into our Indian soil ; we have to offer some modifications in order to adapt it to the present conditions of India. In the first place the Folk High Schools in Scandinavia followed the wake of a religious revival, which a secular state with many religious denominations (and hence apprehensive of inter denominational conflicts) can ill afford to copy. We must of course have some incentive to it in order that it may be accepted. Perhaps, if we introduce into the curriculum some vocational training which may help the adult to learn some trade to supplement his income during the period of forced leisure which a farmer has, the Folk High School may be well accepted. In a like manner

the Folk High School for adolescents should teach some crafts which may help in making an adolescent grow self-reliant in his further studies.

Another thing that we must ensure, is to postpone the residential feature to some distant date, to reduce the hostility of the more conservative community to inter-dining and introduce its other healthy features through non-residential institutions.

It should however be borne in mind that Folk High Schools should not be considered as means to spread literacy, but as supplementary refresher courses of neo literates and as a sort of summer schools for the adolescents, where education is imparted without the rigour of a set syllabus and examination and in an atmosphere of perfect freedom.

I pass on the suggestion to the persons on whom will rest the initiative as to the desirability of this scheme being introduced. It is up to them to examine how far a Folk High School spirit can be developed to place Indian democracy in a sounder and firmer footing.

Raising Teaching Standards of English.

K. SAGAR M. A. 11,735, Satyanagar, New Delhi.

The problem of raising teaching standards of English involves consideration of two vital yet contending facts. The one is that the masses in India do not take kindly to English even after independence and the other that English, owing to its inherent qualities and international status, can be discarded only at great peril. It was to reconcile these two facts that the Constitution of India provided for the continuation of English as an official language for fifteen years. If this change-over from English to Hindi were sure to come after this period, the problem would have been viewed differently, but now we do not know how long we shall have to rely upon English as official language and whether we shall at all be able to give our national language its rightful place.

This uncertainty has had its repercussions in many fields, but most of all in the field of education. The school teacher wishes to know why, if English has to go, it should not go early so that, instead of

devoting all his attention to the teaching of this language without any appreciable success, he should inculcate in his pupils love for real knowledge which they can best obtain through the medium of their mother tongue? and if English has to stay why should it not be taught from the elementary stage so that it may serve as a medium of obtaining knowledge upto at least the high school stage? Finding no answer to these questions he lets himself drift along and the standards of teaching fall.

In this article I do not intend dealing with the political aspect of the problem : the retention of English as an official language or its gradual replacement by Hindi. I am only stating the problem in the light of my own experience as a teacher.

Of all the students I handled, those going up for the degree examination presented the greatest difficulty. They were expected to understand, if not appreciate, English literature, yet a very small percentage of them

had any understanding even of the language. Some of them lacked even an elementary knowledge of English grammar and syntax and could not express the thought contained in a passage of average difficulty in their mother tongue.

When I analysed the difficulty in these students there was no doubt left in my mind that their earlier education had been unsystematic and they had depended upon wrong books for learning this language. They had begun learning English in the middle classes, at a stage when other subjects like Mathematics and social sciences are introduced and the student can hardly find time to learn a foreign language. Moreover, there is no incentive at this stage to infuse him with enthusiasm for learning it. The hold of their teachers on English is also shaky and the books they have to read are dull and drab.

There is an advantage in beginning to teach English in the infant classes. English rhymes and folk and fairy tales delight them and tastefully illustrated and nicely printed books are available for them. Where English begins in the infant

classes, well trained teachers are usually procured. But here, too, its study seriously hampers the progress in arithmetic and the mother tongue.

In the high classes there is sometimes a sprinkling of the students who began their study of English in the infant class. They present a sharp contrast to those who began it four or five years later. The latter have hard set habits of bad handwriting, faulty pronunciation and of using wrong constructions. Since the standards of examination for the matriculation examination are low, many of them manage to get through with what little they know.

The college examinations take a heavy toll and therefore college students are eager to learn if there is some one to teach them. Those of them who obtain correct guidance show a rapid improvement.

This was proved by my teaching the eleventh class students in a higher secondary school. They were able to appreciate short stories, novels and even essays. They took delight in reading Stevenson, Goldsmith and Dickens. They could not acquire a taste for English poetry, though.

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English poetry and drama are hardly within the ken of Indian students of the age group between 16 and 18. Even those who are studying for their degree hardly grasp the true import of these forms of English literature. The reason is that they know very little, if at all they know, of the life of the English people and of the country they belong to.

But we do not imply, when we talk of raising teaching standards of English, that the students should be expected to appreciate English poetry or English drama. In fact, a sense of appreciation of higher forms of literature is a gift bestowed indiscriminately by nature. When this appreciation is required in the field of a foreign language like English, the scope of this gift is further narrowed down. At the same time without a grounding in continental literature true appreciation of English Literature is difficult.

So an Indian teacher has to content himself with teaching only the rudiments of this language and this I found can best be done after the matriculation stage when they have a maturer mind and can understand

the importance of learning this language, that this is the official language of India and if they seek a government job they cannot get it without being proficient in it.

What would happen to this incentive when English ceases to be the official language of India is well demonstrated by the deterioration in its standards during the last ten years and therefore it is necessary that the future policy about English is clearly defined.

If English is going to be our national language in the sense it is in England, U.S.A., Canada or Australia, it shall have to be taught from infancy and, whatever the handicaps, now we shall have to make a beginning in the interests of future generations. In that case we can follow the same or similar methods of teaching English as are practised in countries having English as their national language.

In case English is to stay only as the official language of India, it can safely begin after the matriculation stage. Special institutions can be provided for its teaching to those who don't wish to go to college and

yet would compete for governmental posts. Those who go to college would learn it as a subsidiary but important subject. Teaching English for official purposes would be a novel experience and the methods of teaching it for this purpose shall have to be evolved afresh.

If English is to count only as one of the several foreign languages to be learnt at will, the problem loses all its gravity.

But there is yet another case. We have come to believe, and perhaps rightly, that all the good knowledge of the world is available through the medium of English. The coming generations cannot be deprived of this valuable source of knowledge. This is a weighty argument but it also supposes that translation of all the important works of English into Hindi, as English has translations of important works in other languages of the world, would be undertaken and as soon as we catch up with English in the richness of its literature

we shall give it up as a compulsory subject. But even so long as English will be retained for this purpose, it will best be taught in colleges only, because Hindi and regional languages of India are already rich enough to cater to the requirements of school students and they will soon be able to serve students up to the degree classes effectively.

Retention of English in this form will be conducive to the development of Hindi and other Indian languages.

Since it is now a decade when the alien rulers who are alleged to have thrust English on us quitted India we can tackle the problem more dispassionately. If a decision is taken keeping in view the larger interests of the nation, especially in the field of education, it would be a correct decision. At any rate it will end the state of uncertainty which is hampering the progress of education in India and lowering its standards.

Why English in Free India ?

SRI S. C. GUPTA, Hindu College, Moradabad.

The quitting of the Britishers from India gave rise to the question of retention or rejection of English. What should be the place of English in Free India ? The answer to this question has been a thing of great controversy. Similarly, there is a controversy about the teaching and learning of this language as a school and college subject. Whether it should be taught or not in our schools is a point to be considered. These questions have assumed a greater importance today.

Many distinguished leaders, and erudite and eminent persons have expressed their opinion on these questions. Opinions are divided. Great scholars educated in the English pattern of education find it difficult to cast aside the charm and influence, the English language has exercised over them. Further, those persons who realise the importance of teaching and learning English are not prepared to bid farewell to it.

On the other hand, there are persons who are lovers of everything

Indian and belong to anti-English group. They are not in favour of the study of this language and want its immediate removal.

It is historically true that the Britishers had a definite and glorious period of their rule in our country. During that period their language also flourished in India and enjoyed the privileged and elevated position. After Lord Macaulay's famous 'Minute', English language began to be used in its three-fold position ; as a regular subject of school and college curriculum ; as the medium of instruction at the secondary and the higher stages of education ; and as the Lingua Franca for official purposes.

This is the highest status which a language can hope to enjoy on the foreign soil. English language could enjoy this dignified position till the dawn of our freedom in 1947. With the retirement of the Britishers from our land English language also met with a set-back. With the condemnation of the English people, we have

also begun to dislike the English language ; but this tendency is wrong, and it seems not to be based on a cool and impartial consideration. We should not dislike a thing simply because it belongs to other people or our enemies.

Everything has two sides : good and bad. If we condemn the English people for making us subordinates and the English education for being the cause of too much expenses and waste of energy, we should be grateful to them for giving us their language.

We should not forget that English taught us the lesson of freedom and patriotism ; Mahatma Gandhi and Pandit Nehru advocated and pleaded the cause of freedom of India by appealing to the conscience of the world through English ; and it contributed much to our political advancement and literary progress. Hence the total negligence of English will be a political and intellectual suicide for India.

The only sensible answer to the question of retention or rejection of English, can be that English must find a prominent if not the dominant

place in the education of Indian youths. It has already ceased to be the medium of instruction and the Lingua Franca of India ; but it should not be deprived of its due honourable place as a subject of study in schools and colleges for its utilitarian value. English has few equals and no superior on the surface of the earth. The educated and advanced India cannot afford to neglect it totally.

In the present Indian society there are persons who say that English should be banished as soon as possible and it should not be retained in any capacity ; while there are others who assert that it should be retained at every cost in India.

Those who are against English put forward their reasons as follows :

English is a foreign language and thus like a foreign plant, it can grow with great difficulty on the Indian soil. It is a difficult task to master English, because it is a difficult language. It is not bound by rules. Its grammar has exceptions at places. For example it has an irregular system of spellings, 'but', 'put'.

It has had bad association with us. Like the Britishers, their language

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should also quit India because its presence reminds us of our slavery.

In learning English, our students have to face two difficulties, difficulty of language and difficulty of subject-matter i. e. ideas.

Its learning gave the feelings of superiority complex. During the old days of the British rule, people knowing English considered themselves superior to other persons. Hence it created a gulf between the English knowing and the non-English knowing persons.

It kills our patriotism and love for Indian things. We have become apes. We like to imitate the English in every thing. Further, it is a hindrance in the growth of nationalism,

It is an obstruction in the way of the growth of our own languages. It is responsible for the undeveloped state of Hindi. In comparison to our own language, Hindi, English is in more demand. Hence, it goes on developing and Hindi is being neglected and is suffering.

Teaching and learning of English kills original thinking in us.

A language is a thing of heart and

it should have basically an emotional appeal to the hearts of the people. This is possible only for the native language. English cannot appeal to the heart of Indians commonly.

For Indian students, English is a wasteful language. The utility value is not there because our students do not get a chance to use it outside their class and school.

Persons advocating the study of English say that it has got social and individual benefit like the study of any other language. They put forward some definite and clear factors in favour of the teaching and learning of English.

English is the foremost language of the world. It is great not only on account of its original productions but also because it has proved to be an effective medium for translation of the literary and the technical books of the world. There may come a day when one of our own languages may become as rich as English is but work of this kind cannot be done in a few years. It will take decades.

It is the official language of the Government. Though the Britishers

have retired from India the governmental machinery is mostly being run with the help of their language.

It is the language which is used in all services and those who want decent employment cannot afford to do without English.

It is the source of international contact. It helps us to come in contact with the peoples of the world because of its being the international language. We cannot keep ourselves aloof from the main currents of the world-thought. The world has become one whole, and in order to keep pace with the march of the world events, we must keep up our contact with other countries of the world. Once French was the international language; now English has taken its place and it is understood almost all over the world today. Thus it is through English only that our country can make her voice heard throughout the world.

It is the language of inter-provincial communication among the educated classes in India.

Our association with English is very long. It is our old friend and we have become used to it for more

than one hundred and fifty years. Now it is not so foreign and strange to us as other European languages are. So it is very difficult for us to banish it.

It is the richest language of the world in respect of literature. Its literature contains some of the best utterances on life and conduct, touches almost every aspect of human thought, feeling, sentiment and situation, and portrays every type of character.

It is the means to take part in U. N. O. U. N. O. is the world organisation and India is one of its members. It is not possible to take part in the activities of this organisation without having a sound knowledge of English.

It has a commercial value for us. We cannot do our business with other parts of the world without knowing English.

It is widely used and is a greatly developed language of world-wide utility. Its knowledge, hence, is the master-key to the technical and scientific treasure of the world.

Its knowledge is a way to higher

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education. Those gentlemen and ladies who wish to go for higher studies, to carry on research work, to be in touch with great scholars of the world, to enter the foreign service and to travel abroad, cannot possibly do without having a good working knowledge of English.

It has a cultural value for us. It has been a source of cultural heritage which has broadened our minds and enlarged our hearts. "The study of a modern people through the medium of their language must lead to a broadening of the general outlook of the students."

It is a source of world unity. It has exerted a cementing influence by bringing the people of different countries and communities on a common platform of brotherhood.

Lectures at the higher stage of education delivered in some Indian language and not in English cannot be understood by the students speaking different languages.

Lastly, research work published in an Indian language will have very little circulation outside India.

To sum up the whole controversy-

English or not English-is a debatable question. Points against it are all based on sentiments. Case for it is stronger than that against it.

It is an admitted fact that the importance of English is great. The utility of its learning and teaching cannot be denied and ignored. It has become a national asset and it will be a folly on our part if we lose this asset. We have, on the other hand, to turn this asset to a greater advantage. As regards its study, we can effect a change. Formerly it was mainly used in order to enter the government service but now it should be used as a foreign language for its own sake.

Here two things should be remembered. We are not at all concerned with any fight between Hindi and English. Further, our admiration of English does not mean our adoration and blind worshipping of this foreign tongue. Of course, it will be a blunder on our part to allow English to seize the most important place at the cost of other subjects, regional languages, and the mother tongue. It will be like letting the guest occupy the position and status of the host and other members.

family of At the same time, it is our moral obligation to welcome English and to show it hospitality, as a distinguished guest.

To conclude, at the time of educational reconstruction, it should be borne in mind that to discard English entirely would not be an act of wisdom. It will be useful to recall to our mind, the view expressed by the University Commission about the study of English.

"English should be retained as

the medium of instruction in the Indian universities. The greatest possible number of students should be made to take the study of English as a language which is an insurance against geographical limits and narrow-mindedness, while only a few selected students should be allowed to study English as literature."

"It is by knowing another language that we become conscious of us. He who knows no foreign language knows nothing of his own."—Palmer.

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Current Thoughts on Education

Principal B. S. MATHUR, Ghaziabad.

Falling Education

There is a great fall in education today. Education has a mission to uplift and spread light and culture but our education, as imparted in our institutions, is not fulfilling this mission. Culture, an inevitable result and colouring of education, is lacking in products of our education. There is one plain thing. Our students, and even our teachers, don't read books, real and original books, real fountains of knowledge and magnificent company. They, students and teachers alike, take to second-rate books—call them 'notes'—and they try to uplift others: the result is clear, a sad fall in our education.

There is our life, not a simple affair; we have innumerable complications in life. Education, as given today, does not enable us to face life and its complications. It simply penetrates us into ever-increasing complications. There is darkness and our education further

darkens darkness. What a great tragedy !

These "notes" cannot eradicate darkness that is about us, above us, and around us. Education as given by real and significant books builds up a certain atmosphere of light and resolution. These "notes" don't have any life, and charm about them. Education that does not combine profit with immense pleasure is no Education.

These "notes" cannot be a substitute for a speaking and an intelligent mind. What are books, after all ? They are a substitute for an author or for authors, great minds, who have seen life steadily and as a whole. A comprehensive picture of life emanates from real books. Notes cannot give that life. They cannot give us joy that must accompany our experience of knowledge. Our feeling of knowledge must be an experience of joy, and then alone, in this combination of joy and profit, this experience will pass into our charac-

ter, will be a permanent possession with us, something that can guide us eternally across life's difficulties and complications. Notes must cease immediately. Lots of things gathered from notes are not stronger and more effective than a single idea learnt from an original book or from an original mind.

Notes must cease

It is, indeed, a great joy to many of us, who are keen on real education, that the Punjab University has asked teachers of affiliated colleges not to write notes. They have been asked to withdraw from circulation notes written by them in a year. Else they won't continue as teachers in affiliated colleges of that university. A right step is here taken to raise contents of education in our universities. I feel like asking authorities of other universities to do the same thing. We must have a uniformity here. That way alone, when all teachers of affiliated colleges of all universities, cease writing notes or withdraw notes from circulation, direction will be forthcoming for proper and immediate study of genuine and first-rate books, which might be a near approach to great minds that

have seen sufficiency of life to pass it on into the character and personality of coming generations of people. That moment of real communication of real knowledge in an inspired fashion must ensue.

But what of giving notes? There are teachers who don't lecture to their students; they simply give notes. That is equally criminal and uneducative. I feel very badly of this practice. Those who don't give notes—what a pity and what a tragedy—are not liked by students. Reading habit is rare in students and teachers alike. A teacher any how assembles notes once, say, in the form of a small book—call that "notes"—and then, year in and year out, he doles that out, that knowledge, so dull and so insipid. His own knowledge is thus subscribed by "notes": he has no incentive for reading books. How can he persuade his students to get to books? A vicious circle is described, and there is dull and insipid substitute for knowledge injected in young minds, whose intelligence is thus taken away, and who are left, for all life, with an ocean of ignorance ever-deepening.

Little wonder such minds or minds

without intelligence are "put out" in life and fail. They have frustration as their companion. They eat drink and sleep with this companion. They cannot look beyond. They are blind and hungry; they are without joy and fulfilment.

Light & Learning

A teacher has a mission of light and learning. Charity is to begin at home. His concern, call that responsibility, is ever-increasing knowledge that must pass into his character and his personality. His character and personality are a great lamp. a great teacher for his students. His traffic with knowledge must be endless. There is vast knowledge, indeed, always, there is vast possibility of knowledge, Education banks upon this feeling of possibility of knowledge. A teacher is not to be selfish. He has to pass on that knowledge into the character and personality of his students.

Education is a great chemical reaction. The teacher and the students are to react, and the result is not one. We have a new student, ever keen on knowledge and fresh experience. There is the teacher who, as a result of this reaction, of this

comparing of minds, learns a lot and thus increases his knowledge. Both learn and both undergo a transformation. This is education. This is the on-coming of culture and sweetness with light in our students and teachers.

For this chemical reaction a teacher cannot avoid reading books. That reading of original minds in all its intensity will provide the necessary energy for the reaction. Both things may be there—teachers and students—and yet there may be no reaction. There may be atmosphere lacking to the reaction. Notes cannot give that atmosphere. Books alone give this atmosphere, the energy necessary for a reaction.

Books don't give the bookish atmosphere when they are properly used. In fact, they give a clearer picture of minds than great minds themselves. Sometimes minds are shy; knowledge is shy and that shyness is over the moment a great mind sets about writing. He thinks and recollects things in tranquillity. He, then, gives finer breath of knowledge that eradicates darkness. A new world of meaning, of ever fresh feelings and emotions together with

ever-bright reason, dressed in a beautiful and grand style, with enough of rhythm and flow, becomes a reality, a thing of joy and significance for ever and for all, who have desired penetration to understand and enjoy it.

Fresh experience

Reality of a new and fresh experience, deep in knowledge and emotion, a student is keen on, when he takes to education through books or teachers. He must be presented with a vast field, rich in knowledge and in experience. Then he can develop discrimination or selection. First is appetite: that presupposes his presentation to original literature, a treasure of knowledge and experience, a genuine criticism of life, as envisaged by Matthew Arnold, essentially a man of peace and culture, always prescribing culture born of best in thought and best in actions, as depicted in literature. But discrimination must not precede appetite. That is just the thing done by "notes" in the shape of books available in the market or "notes" given by the teacher.

Real function of education is defeated, naturally. "Notes" are good in so far as they are "created" by

students themselves. These "notes" are then distilled by them after their being face to face with a vast and unending stream of knowledge and stream as running in books or in "lectures" of their teachers. They can have multitudinous associations behind these "notes". Associations matter and they alone give us life and colour to life that we like. Then knowledge is not dead weight with students. That has passed into them, into their character and personality. They are one with it—that vast and elevating knowledge of the world which they need urgently and perennially to live well in joy, comfort and in light, as children of light, waging a ceaseless war against darkness and lack of culture in the world.

I wish we could know our religion as teachers. We must have infinite patience with books and great minds behind them. We have to possess that knowledge, always aware of the possibility of knowledge, beautiful and fascinating, as found in books, great minds behind them or in the world behind great minds and great books. And then, so important a thing for us, we have to pass it on in a fascinating fashion into our students, who may keep up this stream of fresh experience and knowledge for others—indeed, endless!

A Socio-economic Survey Of Students' Life

(Prof. K. C. Jena, Khali Kot College, Berhampur, Orissa.)

Berhampur occupied an important position in the Socio-Economic life of the state of Orissa. From social point it combines a number of divergent elements; the population is a fusion of mostly Oriyas and Addhras, the state itself had no existence before 1936 and it is one of the commercial centres in Orissa. In the cultural and Economic life there are few places which can boast of such a position as Berhamhpur does. Situated only ten miles from the sea and almost at the foot of the Eastern Ghats, it commands a monopoly of scenic beauty, which had been the possible source of inspiration of the poets and thinkers who were born in this part of the state.

The local college is named after the Zamindar of Khali kote; was founded almost a century back as a high School. The college classes began in the year 1878. It is the second college in the state, next only to the Ravenshaw College.

There are nearly 900 students in

the college of whom the lady students are only 40. A socio-economic survey of the students' life was conducted recently to ascertain the manner in which they are looking to their own life and the world in general. Most of the students took part in answering a questionnaire which was distributed. However, the junior students were more keen about answering than their senior friends. It is interesting that out of the 40 lady student 39 of them returned the form filled up. From social and academic standpoint it is a sample survey of how our students at large are living. They expressed in most frank manner their standard of life and living; their faith in Internationalism, their attitude towards the future, and the problems those surpress a growing humanity.

Most of the students (60%) live either with their parents or with their relatives. The college has three hostels. But the recent years have witnessed a rapid influx of student population and the existing hostels

are unable to cope with them. Only 10% of the students maintained that the lodging they are availing is good. The rest of them simply 'manage'.

The consumer's index in Berhampur is one of the lowest in the state. The common consumption commodities are cheap and an average student can manage with 60 rupees for boarding and lodging. For the same standard of a student's life one must spend at least 80—100 rupees at Cuttack. Because of the comparative cheapness the usual tendency has been to come and join the Berhampur college rather than at Cuttack.

The students have mentioned that they manage with an amount ranging from 20 rupees to 250 rupees a month. No doubt that the one who spends 250 rupees a month is an exceptional case and for all practical purposes he can be overlooked. Most of the students come from agricultural families or families which directly or indirectly depend on agriculture. 20% of the students come from families which depend on trade, commerce or some such profession. The lot of the students as far as an advanced background is concerned is not good. Most of them

are the first "educated" from their families. In this sense they carry a great sense of prestige and responsibility. Thus under a tremendous psychological and economic pressure most of them mentioned that coming to the college and study have become almost a part of life. They have laid such importance to their study that it is almost a problem of life and death. Sixty per cent of the students stated that they play no games at all, there is no time or opportunity to indulge in such "extra curricular activity". However, the college is having a good name in the university in the sphere of sports and debate, in fact in all extra-curricular activities.

Eighty per cent of the students said that income of their parents is not sufficient. Only 5% of them mentioned that the money and real income of their families are quite well enough and 15% said they are living in most miserable life. They want to work for some extra income, but Berhampur is no place for such opportunities. Some of the students noted that in their families there are more than 14 members depending on a single earning Head. It is quite

A SOCIO-ECONOMIC SURVEY OF STUDENTS LIFE.

miserable; in certain cases the entire family depends on 50 rupees a month.

As per college study—some said that they spend 1—10 hours a day in reading. 20% of the students take reading books as their hobby and the source of entertainment. 40% of them do not read newspaper regularly and a good many of them never use the library. The college has a manageable library for degree and honours stage and not too bad a Reading Room. Asked about the books they are reading, the best author they have so far read and the best character they have come across, most of them exhibited a lack of any advanced or recent idea about the state of literature. Most of them named Shakespesre as the best and interesting writer. A handful also mentioned Hugo, Poe, Faulkener and others of more recent times. But one thing was visible that they are not very much interested about any thing that does not come within the four walls of their college study. This lack of a wider out-look is a general phenomenon in conditions which do not foster character for a life which is not strictly for a mere livelihood,

To a question whether God exists or not—50% of the students gave positive "Yes"; 25% said that they cannot make an opinion and another 25% declined the existence of God. Except 5% all of them voted in favour of Co-education. It may be mentioned that the town has no separate college for the ladies. Asked about the cultural activities of the college in particular and that of the country in general, they gave a very discouraging answer. Many of them said that they are least interested about the meetings that are held in the college. The college is nerve centre of all cultural activities in the town; it organises a number of meetings every year, stages dramas and offers the only forum for opinion. It is a pity that the younger generation becomes passive to what happens around it. A few of them have any knowledge or interest in such subjects as music, art, travelling, photography and clubs. The only chance to escape from the studies is through the cinema. Some of them claimed certain cinema stars as their ideals in life. In this aspect also the knowledge is very limited; only to the Indian Screen; they never mentioned any such name as Ava Gardener or

Rita. Any way, many of them possibly have started to feel very badly about smoking. Hardly 8% of the students (boys) smoke, either habitually or occasionally. Among the lady students only two of them said that they smoke, just for fancy. Smoking is losing its hold for certain new changes in the atmosphere. The young teachers who are fresh from the universities are not quite apt for the smoke. More important is the price of tobacco which has been a block for them. From social and economic standpoint, the boys want to be "good" boys, and the Govt. of India loses a lot of excise duty.

Seventy per cent of the boy students are N. C. C. cadets. The college does not provide N. C. C. for the ladies. All of the students have done some kind of social service in their career; either they have worked for flood relief, night-schools, N. C. C. camps or some such thing. The call of a suffering nation has not been in vain. What is important is that they have begun feeling that the country needs them. When asked whether they would work for any such exigencies 60% of them said "Yes".

The most important indication

they have given is as regards their career. None wants to be a politician. 80% wished to be civil servants and a very few preferred the military. The general tendency is either for the technical or the other white-colored professions. The ambition for Law and other individual enterprises have fallen down. Possibly They are right. In a Socialistic approach there is restricted scope for such individual extravagancy. Among the lady students only two of them desired to marry and to have family life. The rest though did not oppose marriage or family life did not vote for them. Most of them want to be doctors. Those who are reading arts preferred law or administrative services. It seems some of them have developed a cold attitude for family. Incidentally those who mentioned strongly about the reality of religion alone supported the losing battle marriage and others did not support "conservatism". Though contradictory it may seem, all the lady students take keen interest in cooking and helping their mother sit home. Curiously again the lady students are spending comparatively less money on cosmetics. A lady student spends nothing on cosmetics, whereas she

spends 30 rupees on books out of her total 100 rupees a month. On the other hand another boy student spends nothing on books, spends 10 rupees on cosmetics and 30 rupees on cinema. There are a number of such instances, creating curiosity and interest and correcting all our general impressions of the student life.

We are thankful to the students who so sincerley replied to our questions and gave some light to see the interior in which they mentally live.

They are young but poor, inspired but defeated by the same inspiration hoping against hope, dreaming but realising the inevitable life again come back to the cruelties of life, like the millions of students the world over. Sandwiched between forces which are beyond their control here are a few who deserve the sympathy and affection of all of us, and if there are others some where else, let them feel that they are not alone and the Indian Humanity wishes all of them a good future and speedy recovery.

JUST OUT!

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Objectives of School Education in the U.S.A.

(Prof. K. S. Vakil)

It will be interesting and instructive to school teachers in this country to know what objectives school education in the United States of America is intended and planned to achieve. In that country it is expected (1) that every child between 6 and 16 years of age should be helped to develop a healthy body and sound emotional attitudes; (2) that every child should become effective in the use of the books of learning; (3) that every child should be able to identify and deal with his own personal and social problems; (4) that every child should develop worth-while recreational and creative interests and abilities; (5) that every child should have the opportunity to progress in terms of his own abilities; (6) that every child should be taught to understand the physical and social environments of which he is a part; and (7) that every child should have the opportunity to grow in an understanding of democracy as applied to all aspects of living.*

*"Social Welfare in the United States" (U.S.A. Information Service.)

Scholastic Attainment Record

(A FEW SUGGESTIONS)

SHAMSUDDIN, M.A., M.Ed., Raipur, M. P.

Though nominally 45% of the school maintain the Attainment Record, they are either the decoration of the almirahs or are quite inadequate. If an occasion arises when a parent wishes to see the way his ward has been progressing in studies, there is nothing in many schools to satisfy his curiosity. Annual examination Registers or some terminal examination mark-sheets are all that can be found in the name of

SCHOLASTIC ATTAINMENT RECORD

scholastic attainment records. It is difficult to understand how a record of such occasional performances can ever give the developmental view which is the essential aim of such scholastic charts.

Some schools, no doubt, have introduced what are known as, 'Progress reports' but on an inspection of them in some schools it is found that they have failed to achieve the object, mainly because there is no uniformity in marking entries. Recording is done thoughtlessly and aimlessly and is subject to teacher's whims. At the end of every month or term the teacher jots down some remarks against the name of the pupil, depending entirely on his personal, general impression. In the absence of any specific forms requiring careful filling, the impression is often bound to be vague and misleading. Such colossal indifference is mainly due to the fact that the teachers are interested in the high percentage of passes at the High School Certificate Examination which brings them good name- and, in due course of time, promotion and increments in salaries. These consi-

derations undoubtedly act as hindrance to fulfilling the real aim of education and the progress and development of our institutions as well as of the students. Such an attitude affects adversely the lives and happiness of the children of today who will be the citizens of tomorrow. "Upon the education of the people of this country the fate of the country depends."*

So it is found that in fact teachers do not possess a clear conception of scholastic attainments and wrongly interpret the annual examination registers to be scholastic attainment records. They have no definite prescribed forms and the keeping of records is not in the hands of any particular teacher. Similarly there is neither any uniformity in the methods of filling them nor is there any fixed time for their maintenance.

THE WAY OUT

At present in schools examination is the only method of testing students achievements in school subjects. There is no uniform system even of examination. This renders the detection of backward cases very difficult.

*(1) Disraeli, quoted in Educational Reconstruction Board of Education, on P. 3 (London), 1943.

EDUCATION

These who are backward in general or in specific subjects remain so till it is too late to mend. Maintenance of Scholastic Attainment Record Form given below will make it easier to detect such pupils and to help them in improvement.

SCHOLASTIC ATTAINMENT RECORD FORM.

Name.....Class.....Section..... Academic Year.....

<i>Month</i>	<i>Language</i>	<i>Science</i>	<i>Social</i>	<i>Optionals</i>	<i>Initials</i>		
	Mother Tongue	Regional Language	Second Lang.	Chem./, Phys., Phy. Hyg.	Social Studies, Hist., Geo., Civics.	Drawing, Home Sc.	Initials of teacher in charge

1 2 3 4 1 2 3 4 1 2 3 4 1 2 3 4 1 2 3 4 1 2 3 4

July
August
Sept.
Oct.
Nov.
Dec.
Jan.
Feb.
March
April

CODE

Column 1 for daily work
Column 2 for maps, note-book work,

A.....Good

SCHOLASTIC ATTAINEMENT RECORD

charts and neatness, etc.

Column 3 for tests: daily, weekly & monthly

Column 4 average of columns 1, 2 & 3

B.....High Average

C.....average

D.....Low Average

E.....Poor.

"Education has particular responsibility to children who deviate from their fellows physically, mentally and emotionally.*²

The existence and the needs of these exceptional children are best revealed through individual cumulative records" Such a record will also help to:—

(i) know pupils of unusual ability,

(ii) Divide the classes into smaller groups of similar level of achievement. This will make class instruction more effective,

(iii) Guide teachers an impetus to the students in the lower classes and to foster in them healthy competition, and

(iv) Help at the time of giving promotions and determining the granting of freeships, scholarships and rewards.

There may be an alternative

suggestion of having separate forms for each month. Most of the educationists, in my humble opinion, would favour it in one single form as a designed above. It is better than any other because:—

(1) All the information can be sought at and found in one place at a time.

(2) It minimises the work.

(3) Comparative progress of each pupil can be found out in different subjects.

(4) It saves time, energy and money.

This record form should be maintained in the standard size of 8½ by 11 inches on a thin card-board type paper, because these records would

* (2) Hand Book of Cumulation Records. (A report of the National Committee on Cumulation Records). Bulletin. 1944, No. 5, United States Government Printing Office Washington, 1945, P. 22.

EDUCATION

be handled for the whole year by the teachers as well as the students. The card-board type paper will save it from being torn.

Every month after the assessment is over, the record forms should be shown to the students so that they may know what progress they have made during the whole month, and, if possible, to guardians.

These records will be filled in by teachers teaching particular subjects. For each subject, three columns have been provided, one for each of the following:—

- (i) Daily work.
 - (ii) Maps, note-book work, charts and neatness, etc.
 - (iii) Tests.....Daily, Weekly, and Monthly (if held)
- At the end of every month general

consolidated impression about each of the above aspects has to be given. It is better if the teacher, instead of depending on his memory, maintains a personal register wherein he makes daily entries. He should guide himself by that register before filling in the above record form.

The final assessment will be the average of the above three. The assessment will be made on a five-point scale as mentioned below:

A	B	C
Good	High Average	Average
D	E	
Low Average	Poor	

This is my rough idea. There might be many who would have thought ever this and I would like them to offer their suggestions. As a great writer remarks, 'Here is my way; where is thine, brother' ?

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BOOK REVIEW.

All About English Tenses and Practical English Translation Books I & II By Sri B. L. Shrimali (published by the author 22 Shiv Thakur Land Calcutta) 144 and 290 pages respectively, process Re. 1.37 and 2.50.

The author has tried to teach elements of English Grammar through the process of translation from Hindi.

Once upon a time it was thought that the best way in which a foreign language could be taught was through Direct method. This ignores the possibilities of enrichment of thought process which has been created in the child's mother tongue. It was held than that if taught by the translation method the child would always be translation bound and will translate ideas into his own languages first before he can use it in the new language he was to use. This no doubt slows down his reaction in the new language, but the logic involved suits a language which has been designed to eclipse the facility to use the child's own mother tongue and the facility he acquires to get a better and clear

though some what slower picture if he translates ideas into his mother tongue first. That was indeed the objective of our English rulers and while Direct Method was aimed to develop a learner's facility in English at the cost of his mother tongue, translation method admits the due status of the mother tongue provides facilities to learn a foreign, language with the aid of the mother tongue itself.

But translation method itself has its dangers. The forms of grammatical and idiomatic expressions of one language can not be reflected into another language and hence the need of a text book dealing with translation of grammatical forms especially tenses and idioms of English into Hindi and the reverse. The present volume serves that purpose and affords a short cut for the learning of English forms in the quickest time possible. There are thirty lessons in book one and fortyfive in Book II besides appendices. It is expected that the boy will use the books immediately after he

learns the alphabet and if he takes a week to study each lesson Book I may take a year to finish. Because of slightly longer exercises Book two may take another two years to finish. Thus within three years the boy will get a working knowledge of expressing his ideas correctly through English. Perhaps he may need some further exercise in translating longer passages of which a few only

are given in book two but for that he has full year's time ahead in his five year plan to study the fundamentals of English in the Secondary stage in a five year scheme. We are not surprised that Book I has gone through six editions within four years and we expect the same luck for Book II which completes the task of Book I.

L. Mukherjee.

शिक्षा के गिरते हुये स्तर का विश्लेषण

रामखेलावन चौधरी, M.A., M.Ed.

आध्यापक काली चरण इण्टर कालेज, लखनऊ

[गतांक से आगे]

सम्पन्न परिवारों का वातावरण शैक्षिक दृष्टि से अच्छा होता है। यह परिवार अधिकारी वर्ग और सामान्य व्यवसायियों के हैं। इन परिवारों में पर्याप्त शिक्षा तथा संस्कृति विद्यमान है। बालकों की शिक्षा पर माता-पिता आवश्यकता से अधिक ध्यान रखते हैं, क्योंकि भविष्य में अपनी गौरवमय सामाजिक तथा आर्थिक स्थिति बनाये रखने में शिक्षा ही सहायक हो सकती है। माता-पिता बालकों से निकट सम्पर्क रखते हैं। कुछ लोग अपना बहुमूल्य समय बालकों को देते भी हैं। उनके विषय में वे विद्यालय के अधिकारियों से पूछ तौछ करते रहते हैं। इन परिवारों के बालकों को भावात्मव संतोष मिलता है क्योंकि उनकी इच्छाओं

का आदर होता है। इनका आर्थिक और सांस्कृतिक वातावरण उत्तम होने के कारण बच्चों का बौद्धिक और शारीरिक विकास अच्छी तरह हो पाता है। परीक्षा के प्राप्तांकों को यदि हम शैक्षिक स्तर का प्रतिमान मान लें, तो हम कह सकते हैं कि सम्पन्न परिवारों के बालक इस कसौटी पर अन्य बालकों से श्रेष्ठ ठहरते हैं। मेरी समझ में इसका मूल कारण यही है कि इन परिवारों में शैक्षिक जागरूकता वर्तमान है, वे शिक्षा के साधन भी जुटा सकते हैं और उनका वातावरण विद्यालयों के शैक्षिक कार्य के अनुकूल है।

मध्यमवर्गीय परिवारों की दृष्टान्त शैक्षिक दृष्टि से अत्यन्त शोचनीय है। अल्प वेतन भोगी जनों तथा

मामूली दूकानदारों के यह परिवार अनेक प्रकार के संकटों से घिरे होते हैं। युद्धजनित समस्याओं ने इनकी कमर तोड़ दी है। इनमें पिताओं को दिन-रात घर के बाहर इसलिये दौड़ना पड़ता है कि वे अपने पर आश्रित जनों के लिये जीवनोपयोगी आवश्यक साधन जुटा सकें। इच्छा रखते हुये भी वे बच्चों की देख-रेख नहीं कर पाते। इन परिवारों में अधिकांश माताएँ आशिक्षित होती हैं। वे बालकों के बल-बुद्धि के विकास के सम्बन्ध में कोई जानकारी नहीं रखती। अतः वे उनमें संयम-नियम की उपयोगी आदतें उत्पन्न नहीं कर पाती। घर का बहुत-सा काम बालकों को करना पड़ता है। यद्यपि घर के कामों में समुचित हिस्सा बँटाना बालकों के लिये कुछ सीमा तक हितकर है परन्तु उसका अधिकांश समय गृह कार्य में ही लग जाय और पढ़ाई की उपेक्षा हो, तो उनकी शिक्षा में विघ्न पड़ जाता है। इन परिवारों में बालकों को शाक-भाजी, राशन तथा औषधि लाना आदि कार्य अवश्य ही करने पड़ते हैं। पास-पड़ोस के मध्य वित्तीय परिवारों की पस्थितियों का वेक्षण करने के पश्चात् मुझे ज्ञात हुआ कि ऐसे अनेक बालक हैं जिनका अधिकांश समय घरों में माता की सहायता करने में लग जाता है। उन्हें अपना बहुत सा समय माता-पिता की बीमारी, या अपने से छोटे भाई-बहनों की देखभाल में लगाना पड़ता है। विद्यालय से लौटने के बाद परिवार में स्फूर्ति और शांति प्राप्त करने के स्थान पर वे परिवार के समस्या प्रधान वातावरण में रहते हैं और उनका मानसिक स्वास्थ्य नष्ट हो जाता है। पौष्टिक भोजन का अभाव और दुःख चिंताओं के

बोझ से उनका शारिरिक और बौद्धिक विकास अबरूद्ध हो जाता है। बालकों पर इन सब बातों की गम्भीर प्रतिक्रिया होती है। आर्थिक तंगी को देख कर उनका मन शिक्षा से हठ जाता है। अधिकांश बालक जीविकोपार्जन की ओर उन्मुख हो जाते हैं।

स्वतन्त्रता-प्राप्ति के बाद, भारत में शिक्षा-प्रसार का कार्य वेग से आगे बढ़ा, तो मध्यवित्तीय परिवारों के बालक-बालिकाएँ बहुत बड़ी संख्या में विद्यालयों में प्रवेश करने लगे। यह परिवार अपने बालक-बालिकाओं को सुशिक्षित बनाने के लिए आतुर हैं क्योंकि आज के प्रतिद्वन्द्वित प्रधान संघर्षमय जीवन में शिक्षा ही उनके अस्तित्व की रक्षा कर सकेगी। फिर भी वे शिक्षा का भार सहन करने में वे असमर्थ हैं। जिस परिवार में तीन-चार बालक-बालिकाएँ हैं उनमें शिक्षा पर पचास रुपये प्रतिमास तक व्यय हो जाता है और परिवार के लिये खलनेवाली बात है। निष्कर्ष यह है कि इन परिवारों के बालक उपर्युक्त विघ्न बाधाओं का सामना करते हुए पढ़ते हैं और शिक्षा का स्तर इसीलिए गिरता जाता है।

अब रही निर्धन परिवारों की बात। इन परिवारों के बालक केवल प्रारम्भिक स्तर तक ही शिक्षा प्राप्त कर पाते हैं। इस स्तर पर शिक्षा निःशुल्क है। अतः इन परिवारों के बालक म्यूनिसिपल स्कूलों में पढ़ते हैं। इन स्कूलों की ऐसी व्यवस्था है, उस देखते हुए यह आशा करना व्यर्थ है कि यहाँ पढ़े हुए बालक माध्यमिक विद्यालयों में अच्छी तरह चल सकेंगे। अधिकतर बालक तो प्राथमिक शिक्षा प्राप्त करने के

बाद पढ़ाई बन्द ही कर देते हैं। दूसरे जब इन परिवारों को भोजन, वस्त्र, और आवास ही सुलभ नहीं, तो शिक्षा का भार वे कैसे उठाएँ ? इसके अतिरिक्त मध्य-वर्गीय परिवारों की कठिनाइयाँ द्विगुणित मात्रा में इन निर्धन परिवारों में पायी जाती हैं, जिसके कारण इनके बालकों के लिए शिक्षा प्राप्त करना असंभव सा हो जाता है।

उपर्युक्त विवेचन से विभिन्न प्रकार के परिवारों में वर्तमान कठिनाइयों का अनुमान लगाया जा सकता है, जिनके कारण बालकों की शिक्षा में बाधाएँ पैदा

होती हैं। शिक्षा-प्रसार के साथ-साथ अन्तिम दो प्रकार के परिवारों से आने वाले बालकों की संख्या में वृद्धि होती जा रही है और उनकी परिस्थितियाँ क्या हैं, यह स्पष्ट है। ऐसे परिवारों के बालकों में से कुछ निश्चय ही कुशाग्र बुद्धि और पढ़ने में अच्छे होते हैं पर वे अपवाद मात्र हैं। असंख्य निर्बल असहाय, सामाजिक और सांस्कृतिक सुविधाओं से वंचित बालकों पर अपनी दृष्टि रखनी है, जो शिक्षा से समुचित लाभ नहीं उठा पाते। शैक्षिक स्तर के गिरने का एक प्रमुख रहस्य यहीं पर निहित है।

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—Managing Editor.

Adult Education In The Arab World

(By Dr. Abd el-Samih Hurbli, Department of Education, Unesco.)

The qualities of perseverance, initiative, originality and leadership are listed as subjects in the curriculum of an unique institution - the Arab States Fundamental Education Centre- which is opening a new era of adult education--and cooperation--in ten Arab countries.

Each year some sixty students graduate from this centre with a diploma that not only guarantees a stimulation of these personal qualities but also a sound general education, a high standard of teaching and a practical technical knowledge of subjects inherent in fundamental edu-

cation such as community development, rural handicrafts, health education, agricultural cooperation and extension, and rural housing and village planning.

The Centre, which started operating in 1953 at Sirs-el-Layyan about 40 miles from Cairo, was set up in 1952 by agreement between the Egyptian Government and Unesco. Iraq, Jordan, Lebanon, Libya, Palestine, Saudi-Arabia, Syria, Sudan and Yemen were equally anxious to take part and to send students for training, with the result that an impressive number of nationalities

[*Continued from Page 4*]

be used as boomerangs against them to morrow. But only politicians can not affect a long term plan, the teacher has to be taken into confidence and so perhaps are the disinterested persons who have an educational outlook. The economist and the doctor should have a place in this planning.

Our Prime Minister has said recently in one of his speeches that in the Third Five Year Plan more will

be done for education. We wish that he may not forget that when the plan is put into anvil or be distracted by others. We wish the third Plan to be wholly and solely directed to the human side, to remove illiteracy, to reform educational methods, to evolve an Educational Philosophy, for that would not only remove indiscipline and frustration, but put the earlier plans on a more firm foundations.

are represented on the teaching staff and among the student body.

Under the agreement, the Egyptian Government provides the land, the premises, the service staff, the transport and all other local facilities. Unesco is responsible for the funds for the operation of the Centre, and the United Nations, the International Labour Organization, the World Health Organization and the Food and Agriculture Organization provide the technical experts required for the various courses.

Two regular courses are given, one of 14 months for students with intermediate and secondary qualifications and the other of 9 months for university graduates. In addition, the Centre organizes special courses, when requested, on literacy, health or agricultural campaigns and carries out experimental studies in connection with the development programmes.

The students are in the main recruited through the Ministries of Education, Agriculture, Social Affairs and Health of the participating countries. Only those with a high standard of qualifications and suitable personal qualities are accepted, the selectors always keeping in mind that these educators must be able to

inspire affection, respect and trust among the adult community with whom they are going to work. This limits the choice to people who have a basic personal interest in welfare and in rural life and who are not afraid of undertaking manual labour and working alongside their 'over-age pupils'.

Only a small proportion of the training period is spent in the classrooms, the rest being passed in the "living laboratories"—the villages. In addition to general instruction and field work in which all students take part, each one has to select a subject for specialization from the following list: agriculture, home economics, rural crafts, literacy, recreation cooperation, social services, audio-visual aids.

The field work is so arranged that the students are given practice in such skills as: (a) Surveying a village and compiling data about the way of life and problems of the inhabitants; (b) Deciding on a project suited to the needs of the village and within the framework of the special subjects; (c) The making of periodical reports on the work that has been done and assessing its success or failure; (d) Communicating ideas. This includes working

ADULT EDUCATION IN THE ARAB WORLD

with people, organizing meetings arousing popular interest in existing problems, suggesting methods of overcoming these problems and using educational aids (usually made at the Centre) to illustrate the ideas.

During the early part of the course, the students work first as observers with older students and then, later, share project responsibility with those of the same year. For a month towards the end of the course the students live for four days a week in the practice villages taking part in ordinary activities such as clearing irrigation channels, improving roads, whitewashing houses, instructing on sanitation methods and poultry and rabbit breeding.

No outside aid is given by the Centre in financing projects. Emphasis is laid on utilising local resources the villagers to make a cooperative effort to carry through projects that will be for the communal good.

An important part of the students' training time is concentrated on research. If planned progress is to be made in any area the adult educator must be able to carry out both social and economic surveys in order to decide what should be taught in the village, what teaching aids are

required for communicating the ideas and, most imperative of all, what is the best way of winning the confidence of the villagers, who, like people everywhere are resistant to what is new and unknown.

No matter what a student's speciality may be, once he gets to his rural working area he usually finds that he has to be a Jack of all trades and master of all as well. Almost any one original campaign can develop into several others. The literacy programme started off as being exclusively for the purpose of teaching people how to read and write. It has now developed into a programme of general education which aims at training the villagers as individuals, endeavouring to change their attitudes and if necessary to fight any superstitions that stand in the way of advancement. The programme is also given greater impetus by being closely related with health and agriculture.

To meet such situations, the Centre gives the students general and special courses, provides "readers", exercise books and a series of "Teach Yourself" books, the latter for women who either cannot or do not wish to attend the classes. The Centre also

runs a newspaper, "Al Sequish", which deals with the everyday problems in rural communities. All these publications are prototype which can be adapted for use in the various countries.

The immediate consequence of a literacy campaign is the demand for books to read, so the educators in training are taught how to set up libraries, organise reading rooms and provide suitable reading material.

The organization of short courses is a new development in the programme of the Centre. They are of a maximum of 3 months' duration and are planned for supervisors and organisers of rural development projects and technically qualified staff from various Ministries who cannot be released by their Governments for a longer period.

Three short courses were planned for the period 1957—58. The first of these courses - the production of visual materials for the fundamental education - was aimed at helping Arab States to train specialists in the production of simple printed materials and visual aids needed in field work to spread new techniques and convey new ideas to literate and newly-literate people. The second, course, on adult literacy teaching, trained technically qualified persons to supervise and organize literacy teaching programmes in their technically qualified persons to supervise and organize literacy teaching programmes in their respective countries. The third course is

concerned with the role of women in community development projects and with finding methods of approach in obtaining the participation of women in such projects. Thirty-seven students attended the first two short courses and 25 will attend the third.

Three other courses are being planned for the period 1959—60 for members of different Ministries and departments.

By April 1959, 335 students will have graduated from the regular courses at Sirs-el-Layyan and 134 more are expected to complete their studies by October 1960.

The Centre has two advisory bodies, an Arab States Advisory Committee representing the participating countries, and an Inter-Agency Advisory Committee representing the United Nations and Specialised Agencies. Both Committees meet once a year to advise the Director of the Centre on the development of the programme.

The Centre is now five years old. During this period its programme has been undergoing constant evaluation and adaption to increase its usefulness to the countries it serves. A recordable result is the founding of better relations between the States taking part. It is not too much to claim that in the hands of this ever increasing body of adult educators there lies the power not only to help to improve the living conditions of their people but also to foster international cooperation and peace.

बालक बालिकाओं के जीवनी को प्रभावित करने वाली किशोरोपयोगी अनुपम पुस्तकें

१ जगद्गुरु भारत	III-)	१७ वीर बालक	१)
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५ अन्त्याक्षरी—२	III)	२१ सच्चा प्रेम	I-)
६ चार चाँद	II-)	२२ पौराणिक कहानियाँ	II)
७ वीर गाथा	III)	२३ सामाजिक अभिनय	II-)
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बाहरी प्रकाशन

१ चतुरिया	≡)	९ बेसिक कहानियाँ भाग ३	II)
२ लोकोक्ति रत्न माला	I-)	१० " " " ४	II-)
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५ बौद्धार	१)	१३ दक्षिण पथ	१)
६ मंजरी भाग ३	I)II)	१४ संसार के कुछ अद्भुत दृश्य	II)
७ बेसिक कहानियाँ भाग १	...	१५ स्वास्थ्य प्रदीप	II)
८ " " " २	I-)	१६ आल्हा	I-)

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