

# THE SOUTH INDIAN TEACHER

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## EDITORIAL

### *New School Year*

The new academic year has just begun but the surging rush for admissions in the elementary schools, secondary schools and colleges is more acute than ever. It is pathetic to see that the admission of even children in elementary schools is beset with difficulties.

Almost in every locality, there are a number of unrecognised private schools for children. Notwithstanding the provision in such schools, the facilities for education of little children can hardly be considered adequate. Private managements are unable to help. Some of them have been driven out of existence, consequent on the withdrawal of grant for fee-levying schools. In trying to do away with greedy managements—it looks as if we have thrown the baby as well as the soap water out.

With regard to Secondary Education, Government have come forward generously to up-grade or start about 200 new high schools. We congratulate Government on the addition of these high schools to the number already existing. But we fear that the need is greater than this. Inadequate provision stops children, not only in entering schools but it also prevents children from continuing their studies (where children have moved from one place to another). This results in the discontinuance of studies which is rather unfortunate.

Of course, not a little inconvenience and misunderstanding have crept in on account of the changes in the field of education consequent on re-organisation. Pupils after passing VIII Std. Public Examination (E.S.L.C.) have

claimed admission into the IX Std. in High Schools! They say that there is no point in VIII Std. pupils studying again in the VIII Std. of a High School. Likewise, children promoted from Form I have in some places been admitted into Std. VI again by mistake. We are happy that by a special circular, the department have clarified the position and tried to remove the confusion and complications that have inevitably set in.

### *Linguistic Minorities*

In various parts of the Indian Union, disintegrating forces have been actively at work. Ugly scenes have been witnessed in Assam and other provinces over the problem of linguistic minorities. Even in our own state, disruptive and separatist tendencies accentuating differences have formed themselves into cliques and caucuses. The exit of the foreign rule, the enjoyment of political freedom and unified administration do not seem to have given us a sufficient strength of national solidarity.

Our Prime Minister, Pandit Nehru has tried to lay the blame at the very root of our educational system which has failed to achieve emotional integration.

If we should become a strong nation, emotional integration should precede national integration. National integration should be built upon the sure foundation of emotional integration. The Government of India has set up a 15-Member Committee under the chairmanship of Dr. Sampurnanand to suggest ways and means of promoting emotional integration. Academic education should aim at giving

the benefit of cultural and ethical values through a greater emphasis on the study of humanities, as history, literature, philosophy.

A revival of culture such as that which underlies the centenary celebration of great creative personalities as Rabindranath Tagore and Motilal Nehru goes a long way to re-mould us emotionally. These will take away all strain and stress and integrate our sub-divided personality.

Education depends, not only on the content that goes within but also on

that which it draws out to develop and to sublimate. It is not a mere store-house of scientific knowledge but it is that which draws out to transform and to re-clothe us in a rightful frame of mind as human personalities.

Educationists have a great responsibility in this task.<sup>1</sup> And our task is to create integrated personalities with an all-round development.

"Where the world has not been broken up into narrow domestic walls, Into that Heaven of Freedom, my Father, let my country awake."

## S. I. T. U. ANNUAL GENERAL BODY MEETING

The Annual General Body Meeting of the South India Teachers' Union was held at 2 P.M. on Friday the 12th May 1961 in the Conference Pandal of the Bishop Heber High School, Tiruchirapalli. Sri G. Krishnamurthi, M.L.C., President of the Union was in the Chair.

Mr. Antonysami of Tuticorin raised the question of a large number of delegates from South Arcot District being allowed to take part in the meeting on payment of the delegation fee. The President regretted that it could not be done as the Executive Board had already closed enrolment by 8 A.M. on that day. Mr. R. Jagannathan put a few questions on the previous year's General Body Meeting held at Madurai which were answered by the President.

The Annual Report was then presented by the Secretary. It was suggested that the rules of the Union be printed and sold at the Annual Conferences. Mr. Avadhaniar's amendments to the Constitution of the Union though within time could not be brought up for consideration this year, as they were not in proper form and they would be taken up next year.

Mr. B. Srinivasa Aiyengar's questions regarding Benevolent Fund and change of venue of Trichy Conference and those of Sri R. Jagannathan regarding S.I.T.U Council of Educational Research were duly answered by

the President and Sri S. Natarajan respectively.

Mr. A. Rajagopal moved that the Annual report and financial statement be adopted. This was seconded and unanimously approved.

The President read the rules relating to the election of office-bearers and called for nominations.

In the election of the Office-bearers of the Union Sri S. D. Krishnamurthi Rao, was duly proposed and elected unanimously as Secretary. In the voting by ballot, the following were declared elected:—

1. *President* :  
The Rev. D. Thambusami.
2. *Vice-Presidents* :  
(i) Sri E. Bhuvanarhan,  
(ii) Sri V. Antonysami.
3. *Joint Secretary* :  
Sri N. K. Venugopal.
4. *Treasurer* :  
Sri J. D. Muthiah.
5. *Convener, Vigilance Committee* :  
Sri A. Philip.

The Convener, Vigilance Committee reported the following four members as other members of the Vigilance Committee:—

1. Sri S. Subba Rao.
2. „ M. S. Arulsamy.
3. „ R. Kandasamy.
4. „ R. Mahadevan.

With a vote of thanks by the Secretary the General Body meeting came to an end.

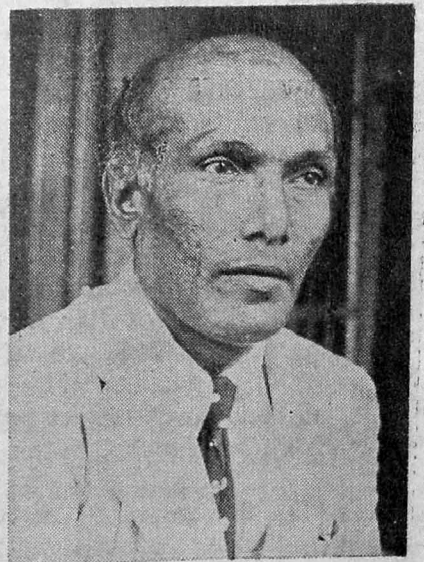
OFFICE-BEARERS ELECTED ON 12—5—61



The Rev. D. Thambusami, M.A., L.T., B.D.,  
*President.*



Sri R. Bhuvarahan, M.A., L.T.,  
*Vice-President.*



Sri V. Antonisami, M.A., L.T.,  
*Vice-President.*

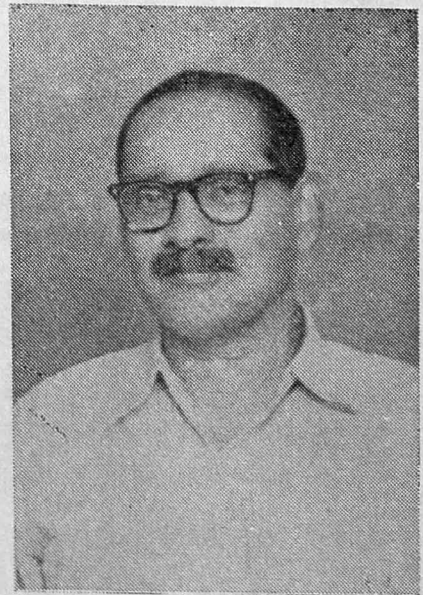
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Sri S. D. Krishnamurthy Rao, B.A., L.T.,  
*Secretary.*



Sri N. K. Venugopal, B.A., B.Ed.,  
*Joint-Secretary.*



Sri J. D. Muthiah, B.A., L.T., M.Ed.,  
*Treasurer.*



# SUMMER COURSE IN SOCIAL STUDIES

## Inaugural Speech delivered by

PROF. K. A. NILAKANTA SASTRI

[NOTE: The S.I.T.U. Council of Educational Research in co-operation with the Department of Extension Services of the Meston Training College, Royapettah, St. Christopher's Training College, Vepery and Teachers' College, Saidapet, conducted a ten-day Summer Course in Social Studies, from 27th May to 7th June 1961, for teachers of the Tenth Standard at the Meston Training College. The inaugural address of Professor K. A. Nilakanta Sastri is given here for the benefit of our readers. The suggestions offered by a Professor of History of his international reputation for the approach to the study of World History in Higher Standards of Secondary Schools, deserve the careful consideration of all those that are interested in the development of a sound scheme of Social Studies.—Ed.]

Ladies and Gentlemen,

I feel highly honoured by being invited to inaugurate your Summer Course. When Mr. G. Srinivasachari and Mr. S. Natarajan suggested that I should undertake this inauguration, I had much hesitation in my mind as to whether I was the proper person. I have had very little to do with secondary school teaching though I started in the early years doing part of my work in the secondary school also when I was teaching in a college at Tinneveli. In those days the S.S.L.C. subjects were grouped under A, B & C. I was in charge of what was known as C group English history for Sixth Form and also B group Indian history for Fifth Form. My work was inspected by Mr. T. O. Hodges, who was something like a terror to teachers in schools in those days. But I got off very well and he had a good word to say of my teaching after attending a whole class on the causes of the American War of Independence in the Sixth Form; but he said that I should take up training course if I would continue teaching in the school. I said I could not spend a whole year of my lifetime in the Teachers' College where they had very little that is new to teach. After two years I had to give up my school teaching and confine myself to the college. That is all the

first-hand experience I have had of secondary teaching. But I have been interested in secondary education—that goes without saying—and one of the reasons I agreed to accept this invitation was to learn something of what is happening amongst teachers so many years after I left high school. One reason why I have a new interest is that I have undertaken to look after a high school in the Tanjore district.

Now you are having a course which is intended to refresh you on social studies and you would naturally expect me to say something on Social Studies as they have been planned at present. I wish to base my remarks mostly on the printed syllabus which, I am sure, you are much more familiar with than I. You will have noticed that they make a distinction between social studies and *the social studies*. Social Studies, without the definite article, they speak of as a separate organisation of knowledge under history, geography etc. But 'the social studies' lays stress on a fusion of subjects. It is meant to be not a loose combination, but a real integration of all kinds of information necessary for the study of any human problem or institution. So stated, the ideal is very good indeed. But you must take a practical view of it as it will be reflected in the daily work of the class room. I think it is a far cry from theory to practice. The

old syllabus which is now superseded, but is referred to in the new syllabus, is said to have attempted such a fusion as I have spoken of in forms one to four.

I remember years back to have gone through the social studies syllabus as it then was. One item struck my eye in the syllabus of the first form and that was the Raman Effect. I began to wonder what that meant. Now when I found that that was intended to be fused in that stage with other items, I really found it very difficult to recover myself. I thought of the teachers who were going to speak of it intelligibly to the children of the first form. What will the children make of it? I saw no sign or possibility of any integration of this entry with the dozen other entries. What actually happened in the class I don't know.

Everyone of us is familiar in his own way with the havoc wrought by what is known as "specialisation". The result of this is a renewed cry for general education which has resulted in missions being sent all the way to America to discover the principle of general education. But to my mind I think we made a very near approach and a very good approach to general education when I was at school and college. Every student of the First in Arts and, to some extent, even in the B.A., studied a number of allied subjects, though B.A. showed some trend to special education. In my F.A., for instance, I had Science, History and languages; I had English, the second language Sanskrit, some mathematics which included plenty of Geometry, Algebra up to Binomial Theorem to a positive integral exponent and quite an amount of trigonometry, some physiology, History of Greece and Rome. In my B.A. when I took History for my option, my history in F.A. was followed up by history of India, England and Europe. There was a real continuity in the course of training, one study leading to another—some attempt to impart a general edu-

cation in the sense that a history student was not altogether ignorant of mathematics or *vice versa*.

Now of course things have changed. It is quite possible for you to come across an educated person who cannot locate the heart or the brain, much less explain their structure or functions, because he has specialised in history or mathematics or whatever it is. That is certainly wrong. We must have a good basic foundation of general knowledge without which specialisation is really meaningless. But the trend to specialisation is very strong and we are reaping the results of it not only in the schools and colleges but outside, in other walks of life also. So I would invite you to spend a few minutes looking at what is happening, for instance in medicine. Medicine, in which we are all interested as patients if not as specialists, is divided into various branches. This many would have noticed when they had occasion to go to the doctor. Medical treatment has become practically impossible for a poor man. If you start with a complaint say, for example pain in the throat, you go to the E.N.T. specialist. He would say that your throat seems to be all right but probably something is wrong with your teeth. So you go to the dentist. He would say that your teeth are all right, something is wrong perhaps with your blood. So you go and have a blood examination and so on. Thus you are being handed over from one specialist to another and one test after another is performed on you—a lot of time and money being wasted, and it often happens at the end of it all, that you are no wiser than you were at the start. Perhaps I am exaggerating, and under-rating the benefits of modern medicine. But in practice this is the effect on a poor man.

Contrary to this is the system of medicine known as Homeopathy. The general theory of it is something very similar to the theory of the social

studies. A Homeopath argues that the body is a whole integrated unit and if you treat it you must do so for the whole system, and not any one part of it like the eye, nose or the ear. So he goes by not what he finds in his guesses but by the experiences of the patients. He listens<sup>o</sup> carefully to the story of the patient. He tries to identify the symptoms, and tries to get a picture of the general condition of the body. In fact the theory of Homeopathy says that before a disease becomes identifiable under the microscope or the blood test or other physical tests conducted by Allopathy, you will find that the disease has made great advance and has taken root in the system and grown acute. Probably it has reached an advanced stage in its course. So you must go to the Homeopath before the disease becomes measurable by either the thermometer or the microscope. He then tries to identify the symptoms quickly. It does work wonders sometimes; troubles which were incurable are cured—troubles, which many allopathic doctors are not able to do anything with, are got rid of. In the practical application of Homeopathy, however, the doctor has first of all to be correct in the identification of the symptoms and then in the choice of the drug that covers those symptoms. The choice lies among four thousand or more drugs and, not only that; each one of those drugs has different potencies with different effects. So the chances of missing the right solution are indeed very great.

The many difficulties in the theory of Homeopathy suggested in its practical application have made me think that there is some resemblance between these complex situations; between the practice of Homeopathy and the attempts to put forward and work a scheme of 'the social studies' in the secondary education course.

The Introduction to the Syllabus, on the basis of which I am going to offer my comments, says that eight years' experience shows that fusion, though

calculated to help the children better than teaching of separate subjects, still cannot ensure a systematic study of history and geography essential for the knowledge of environment and for further studies in humanities. I am giving the very words that are used in the Introduction and I must confess that this seems very much like throwing up the sponge and that an integrated scheme of social study does not seem to suit our practical needs. So, they continue, the syllabuses for 8th to 10th standards have been drawn on the basis of history, geography and civics. But allegiance to the ideals of fusion is still left in the 6th and 7th standards where the idea of fusion is maintained, in what is described as the middle stage of secondary education.

Well, this syllabus has been in force for some years now and I am sure teachers who have been engaged in working it must be in a position to say how far the idea of fusion is successful in practice and how far they have been thrown on their own skill for imparting knowledge as separate subjects. That is not the whole story; we are told that even in the new syllabus for standards 8 to 11 subjects are to be taught not as entirely independent ones but with the objective of social studies always in view.

By way of explanation to this you have got the expression "Dynamic method of teaching". We are told that this dynamic method has been recommended by the Secondary Education Commission. Dynamic is a very attractive word. But I have been a teacher all my life; still, for the life of me, I do not quite understand what this "dynamic method of teaching" is. The dynamic method of teaching itself is left undefined. It is of course excellent to say that if this dynamic method of teaching is followed and if the activities recommended are taken up by the children, then the study will become absorbing and interesting and the pupil will endeavour in the exploration of the

environment. For this purpose, we are told, that a draft syllabus which is before us, was circulated among teachers and institutions; that the pattern of the syllabus was almost unanimously welcomed and accepted by individual teachers and teachers' organisations; and that the constructive suggestions offered by these individuals and organisations have been incorporated in the syllabus.

Now, a syllabus which comes to you with such credentials should be accepted to be as near perfection as it is humanly possible. How far this report about progress of the syllabus to its finality is factually correct you will be better able to say than I. But speaking for myself, I would say that the syllabus does not strike me as something so near perfection, or so easy to work, as it claims to be. One general idea that struck me when I read the syllabus was that the geography part of it seemed to be more reasonably and practically conceived than the world history part; but then I got the doubt whether this preference in my mind for the content of the geography syllabus was really anything more than what arose out of my ignorance of geography. But I discussed the matter with some teachers who are actively engaged in teaching now and they told me — I think they told me the truth—that my feeling also was the feeling of the teachers in schools. They are able to handle the geography syllabus with more facility and thoroughness than the world history part of it.

Now let us take this syllabus of world history as we have it before us. Any one item will do for us. It involves quite a number of headings—20 different headings. I will take the first one. Pre-historic man. Two lessons are allotted for studying the archaeological evidences about the early man—his inventions of stone and metal tools and weapons. These two lessons are coupled with activities which include three things—visits to the archaeological sections of the museum, drawing of

charts illustrating the remotest methods of making fire and finally drawing pictures of stone-age implements. The first question I want to ask myself is: How many school teachers possess the equipment for giving a reasonably clear and short account of pre-historic man and his evolution. Remember, this pre-historic evolution of man is not of one country only but of the whole world. Many questions are involved in this. For example; had civilization only one centre from where it spread to all over the world or whether inventions were going on simultaneously in different quarters of the world? There are a number of questions like this. And then we have to consider how many schools possess the equipment necessary for going to archaeological museums, and what exhibits they have to show about the pre-historic age. Of course you get pictures of them, but do they form adequate substitutes for the concrete reality? How will you make your drawings independent of what is contained in the school book, not a slavish copy, but an original creation? If you go further on, it becomes even more complex and complicated. Take for instance Rome—four periods are allotted to this, and entries on the academic side are (1) Rise of the republic, (2) The expansion of Rome, and Transition to the Empire, (3) Julius Caesar and Augustus and (4) The contribution of Rome—to Government and Law. Activities are map study of Roman Empire at its zenith and on topics like that. Even activities like enacting of scenes from Julius Caesar, collecting pictures relating to art and architecture of Greece and Rome are also suggested—all this to be done in four periods! The practical problems are indeed difficult and complicated.

Now I will offer some general observations on how to work any system of real education, particularly how to work a general and comprehensive syllabus like this on world history. The idea of pupil endeavour which has been suggested by the introduction



to the syllabus of World History is a good one. In fact it ought to be the basis of all school education. For education in any proper sense of the term, should be no stuffing of information into the mind of the pupil like stuffing of a pillow, which is I think the nearest analogy to what is taking place now in the schools. It ought to be educating, drawing out and developing the latent capacities and skills of the pupils. The defects of our system of education are not confined to the schools alone; they go much higher and we have heard of notes being dictated in the Honours and M.A. classes at the University level where honours training was expected to be a special and high kind of training for the pick of our students. It has degenerated into this. I escaped formal teaching as a lecturer in colleges fairly early and in fact after 1929 I have had very little to do with regular classes. But I stood outside and watched. I have had numerous occasions for knowing what is going on in the colleges because I happened to be invited to examine answer books of several Universities in the Honours and M.A. examinations. So I know what things are like in India in the field of University education.

In 1939, it so happened that I had to teach for six months in one of the biggest Universities of America, Chicago. When I went there I had a good talk with my colleagues to discover how they would like me to approach my job. They told me to give the students a preliminary syllabus of what I was going to teach them in the course. We were having about twenty classes for each course. They also asked me to give them a bibliography for the whole subject. Then there was no lack of equipment. The moment I gave them my syllabus they duplicated it to the six students attending the classes. Thus I gave them a briefing at the very outset and they came thoroughly prepared to the classes. What happened in the classes actually was that I had to explain the leading ideas of the topic of the day and then

leave it to them to discuss among themselves. This was a lively discussion from all points of view. Different authors were cited and I was asked to arbitrate when the differences became very sharp. It was more or less a seminar all the time. There was not even a single passive idler in the room. Everybody was active and there was a lively intellectual debate, going on from the very beginning of the hour to the last minute. That was what happened almost everyday. Of course sometimes the pupils used to ask me leading questions. I had to give them fairly a long talk as a reply. But the main point is that it is not the endeavour of only the teacher as teaching is in our country, but it is a joint endeavour of the students and the teacher in which every individual in the class room takes an active part. Something very similar I found in only one place in India and that is in the military training school in Wellington which admits army officers with some experience from the entire Commonwealth. I had on occasions to meet them and they wanted answers to many questions arising from my talk to them. That was fine. There should be the kind of teaching in which every pupil contributes an active and a full quota and it will be possible only if it is started right from the beginning. The teacher is there more to guide and help than to help stuffing information in the form of notes into the minds of the pupils. So here I think there is something for us to think deeply about. It involves more or less a radical change in the methods of education that we are following now. The effects of a course depend not on the volume or content in the syllabus but on the manner of working it. One historian, I think, said, "It is much more important to know where a thing is than to know what it is!" It is because if you know where a thing is, you can go and at least look at it. There is no need for you to carry it in your head. History should be 'not a burden to the memory but an illumination of the soul.' You

should know how to do a thing if you have to do it. The main object of education must be to guarantee that capacity to pupils which will enable them to acquire fresh knowledge for themselves with the instruments at their disposal on any particular topic of his choice. That must be the object of education. Curiously enough I am led to think that this was realised very actively in the old days in India than in modern India. The idea that the pupil and the teacher must co-operate to gain knowledge was there in the old system. Our Upanishad says :

सहनाववतु... सहवीर्यं करवावहै तेजसि  
नाक्चीत मस्तु ।

The quality of our education can be improved only by one mind being pitted against another ; and both the minds working together harmoniously and not by one party being passive while the other is supposed to work. In that kind of teaching, what happens is you take something from books and transfer it to the notebooks of the students. You must live through the lessons. This cannot be done in the mass. You must have manageable classes for individual attention. This is one of the major ideas I would like you to ponder over. I have not said anything impractical. If you have this idea in mind, I am sure, you will find ways of applying it to your daily work.

Another major idea which I will place before you for your consideration is that in historical studies, and in the teaching of history it will be very good if you could proceed from the present to the past. Some books have been written on this method. Some old books like Maitland's "Constitutional History of England" start from some relatively recent events and work their way back. Start with some modern topic and try to explore by talk and study the roots of the present position of the problem. My idea is to work back from the

present to the past ; with the present needs and views in mind you can start discussion. Now if you apply both these principles to the syllabus of world history in classes, you will find it easier than before, provided the necessary equipments are there.

It seems to me that it is too much to attempt all these twenty items set down in World History for X standard. I think you can spread these over three years. You can teach the modern part of it in the eighth standard ; the medieval part in the ninth standard ; and the ancient part of it, which is much more complicated and lies in the root of things, in the most advanced standard, that is either the tenth or the eleventh. But, of course, there need not be a very rigid compartmentalisation ; it does not mean that you should not look over the theme occasionally.

Another idea is that the world history should be a suitable one for an Indian student. All the existing histories are classical-centered. It is quite possible to teach world history in an India-centered manner. We have an old notion that India was created by God to be an isolated country, just to be invaded and conquered by foreigners as often as possible. But in fact if you look at a globe, you will find that India is the centre of the Indian ocean. It is a connecting link between the East and the West, and it was never isolated. The apparent isolation of India is the result of British Indian rule. If you make World History centered around India from the standpoint of an Indian, looking across the borders and seeing what happens to the rest of the world, I think you will make it much more intelligible and interesting to our students. It is quite possible to do so if only we take the initiative in that respect.

Another idea is as regards the topic on current events. You have got ten periods allotted for the purpose. I would suggest it should be more, at least twenty. Start from any current event. Here the student may ask you

questions which you must be able to answer. You must induce in them an interest in the world events. If you do not know an answer, you are free to tell them that you will answer them the next day. This is a joint endeavour in which unreadiness to answer is no slur on anybody. You must be prepared to say, "I will find it and let you know." On these terms there should be much more time to discuss current events. But I will not make these events a subject of formal and

external examination. That kills everything. Current events should be discussed for their own sake. Then there will be enthusiasm on the part of the students also. These are a few ideas that struck me when I thought of what I could say to you by way of inaugurating your Summer Course. I don't think I have said anything that is impracticable. And I will be very glad if these few remarks of mine are considered by you in the course of your discussion. Thank You.

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# WORLD TEACHERS' ASSEMBLY OF THE WCOTP.

During the post-Independence period, India has played host to International Conferences. Amongst many such, to the educationists in general and members of Teachers' Organisations in particular, the forthcoming 10th Assembly of the World Confederation of Organisations of the Teaching Profession to be held in New Delhi has a special significance. No such international Conference, wherein representatives of Governmental and especially non-Governmental Teachers and Educational Organisations, have assembled together, has ever been held in India. The 10th Assembly of the WCOTP to be held in India in New Delhi from 1st August to 7th August 1961 will bring together about 450 representatives of Teachers' Organisations in 68 countries of the world. They will together represent three International Organisations, 118 National and 60 Associate Members representing various aspects of education in the world.

In 1952 there were many International Organisations of Teachers Associations and the one amongst them was: The World Organisation of the Teaching Profession. Realising the necessity of a single organisation to voice the opinion of the teachers in the world, after four years of the negotiations between the International Federation of Teachers' Association (IFTA), the International Federation of Secondary Teachers' Association (FIPESO) and the World Organisation of the Teaching Profession (WOTP), The World Confederation of Organisations of Teaching Profession (WCOTP) was founded at Copenhagen in Denmark in 1952. The WCOTP affiliates Educational and Teachers' Organisations working for the scientific study of educational problems and for the improvement of the teaching profession. During the last 10 years or so, there has been a general awakening among the peoples of the world regarding the role that education must

play in shaping the destiny of the world. This awakening has made people realise the necessity of organising for the scientific study of educational problems and for improvement of the teaching profession. As a result, in almost all countries of the world, Educational and Teachers' Organisations have been founded. These Organisations by coming together under the Leadership of the WCOTP have begun to voice very effectively the opinion of the Members of the Teaching Profession on various educational problems in the different countries of the world. The WCOTP today claims to speak on behalf of about 48 lakhs of Members of the Teaching Profession in different parts of the world.

## THE CONFERENCE THEMES

The WCOTP till today has held 9 such World Assemblies in different parts of the world, such as, Oxford, Oslo, Istanbul, Manila, Frankfurt, Rome, Washington, etc. At each of these Conferences, the WCOTP has collected data from member-countries on a particular theme regarding special aspect of education. The WCOTP presents this data to the delegates long before the Assembly is held which enables the delegates to study the subject as reported by Teachers' Organisations and then with good preparations they can discuss the theme at the session of the Assembly. The WCOTP till now has discussed and produced reports on (1) Parent Teacher co-operation; (ii) Status of the Teaching Profession; (iii) The Teacher and the Well-being of the Society; (iv) The Child Health and the School etc. The reports of these Assemblies contain views of the national organisations of the teaching profession on the subject as well as the decisions thereon of the World Assembly of Teachers.

During recent years, the world is witnessing increasing tension among different States as also an increasing

urge for maintaining good neighbourly relations with each other. In the context of the rising tension and the rising urge for peace, the UNESCO suggested mutual appreciation of Eastern and Western cultural values as a measure to help development of good neighbourly relations as also to strengthen the urge for peace. The WCOTP which enjoys consultative status with the UNESCO, adopted at its Washington Conference "Teaching Mutual Appreciation of Eastern and Western Cultural Values" as its theme. The WCOTP also collected relevant source material from all member countries and brought out a big Directory which has proved of immense use for "Teaching Mutual Appreciation of Eastern and Western Cultural Values" in the class room. Recently, the WCOTP has brought out a booklet called "Friends in Japan" with the same objectives in views. This booklet very successfully introduces simple life of the Japanese children to the children of the world. The booklet is such a successful and pleasing introduction to the life of children in Japan that no teacher worth the name can miss this small booklet.

#### CHILDREN IN INDIA

The WCOTP has also undertaken to publish a similar booklet "Children in India." The AIFEA has been commissioned to prepare such a booklet. Thus, we find that the WCOTP not only, through Conference or similar publication of reports but also through these booklets, is trying to help the UNESCO programme as decided upon by the UNESCO Conference held in New Delhi under the Presidentship of late Moulana Azad.

#### REGIONAL CONFERENCES, COMMITTEES AND COMMISSIONS

The WCOTP is not unaware of the rising tide of the educational activities in the resurgent countries of Asia and Africa. With a view to help development of education and also educational organisations, the WCOTP has held

Regional Educational Conferences in Asia and Africa. It has constituted special committees to work for the same objectives all the year round, and therefore, we have a Regional Council for the study of Educational Policy in Asia as also a Commission on Educational Policy for Africa. The increasing attendance at the WCOTP Assemblies of representatives from various Asian and African countries is an evidence of the fact that the WCOTP is substantially contributing to the development of educational thought in these continents.

#### CONSULTANTS

The WCOTP representing organised opinion of the teaching profession has very often been consulted by various international and world organisations. The subject of remuneration that should be offered to the working class has no doubt received sufficient attention throughout the world in the international Conferences but the question of adequate and honourable remuneration to the members of the various professions has so far not received adequate attention. The I.L.O. very recently decided to study this subject and guide the countries of the world. The WCOTP was invited to send its representative to work on an I.L.O. Committee of Experts on Teachers' Problems which has produced a very valuable report (Geneva, October 1958).

#### SPECIALISED COMMITTEES

As is natural in a growing organisation, the WCOTP has had to increase its branches and constitute Council for certain aspects of education. Thus, today it has along with the IFTA and the FIPESO, the two Teachers' Organisations (i) The International Council of Education for Teachers (ICET) and (ii) International Council for Health, Physical Education and Recreation (ICHTER), and also (i) International Reading Association (IRA) and (ii) Committee for Educational Journalism. Prior to the 10th WCOTP Assembly, annual sessions of these



Councils will also be held in New Delhi from 27th July to 1st August 1961.

### EDUCATIONAL JOURNALISM

Out of the various Councils and Committees, I believe the Educational Editors' Workshop which is to be held under the auspices of the Committee for Educational Journalism, is bound to prove of special importance to all interested in the subject in India. As we are all aware, Educational Journalism is almost in its infancy, and we in India have hardly earned any status for Educational Journalism in the country. No doubt, there are a few Educational Journals but looking to the immense need and variety of Educational Journals that we must have in India, we can say that we in India have just taken only a few steps in that direction. Editors of Educational Journals in India and Asia are being invited to attend the Educational Editors Workshop which will make expert guidance available to all these Editors for developing and strengthening Educational Journals in their respective countries.

As the teaching profession has to exert an influence in Society corresponding to the importance of its social function, the Educational Editors have also to make their mark in the modern world in which the Fourth Estate plays such a significant role. As well experienced Masters in the Art and successful Editors of Educational Journals are going to act as Directors of the Workshop, one can be assured of the great contribution this Workshop will make for the development of Educational Journalism in India and Asia.

### SPECIALISED COMMITTEES

Specialised Committees, such as: Adult Education, Education for Handicapped Children, Rural Education, Technical and Vocational Education etc. will also meet in New Delhi on the occasion of the World Assembly. It may be noted with pride that Prof. D. C. Sharma, the President of the All India Federation of Educational Associations, is the Chairman of the Rural Education Committee of the WCOTP.

### THE AIFEA AND THE WCOTP

The AIFEA has been associated with this World Organisation right from its very foundation and even earlier. The late Dr. Amarnath Jha, who was the President of the AIFEA, was one of the Members of the WCOTP and was a Member of the Executive of the WCOTP as well. Shri Shriman Narayan Agrawal, Member, Planning Commission, attended Berne meeting of the WCOTP.

Prof. D. C. Sharma, Shri S. Natarajan, Mrs. Yamunabai Hiralekar, Shri B. R. Desai, Shri D. H. Sahasrabudhe, Shri A. P. Khattry, Shri T. K. N. Menon have attended the different WCOTP Assemblies. Shri S. Natarajan, the Vice-President of the AIFEA, was elected as Member of the Executive of the WCOTP in 1956 and later on as the Vice-President of the WCOTP in 1957 and also in 1959. He is also the Chairman of the Asia Committee of the WCOTP.

On invitation from the AIFEA, the WCOTP is holding its 10th Assembly in India. The WCOTP Assembly will be inaugurated by Pt. Jawaharlal Nehru on 1st August 1961 at the Vigyan Bhavan, New Delhi. It is expected that more than 500 foreign teacher-delegates including Observers from the UNESCO, WHO, FAO, UNICEF and other International Organisations are expected to attend this Assembly which will discuss "Education for responsibility" as its main theme.

### EDUCATION FOR RESPONSIBILITY

After the inauguration of the Assembly, the theme for discussion will be introduced by Dr. K. L. Shrimani, Minister for Education, Government of India. Later on, the delegates will be divided into different sections, each one discussing one aspect of the main theme. The group discussions will continue each day at the end of which the plenary session of the Assembly will be held. Formal resolutions will be drafted at the end of the discussion of the theme and placed

before the General Assembly on the last day.

### INDIAN DELEGATES & OBSERVERS

The AIFEA which has 51 organisations all over India affiliated to it will send 50 delegates and 150 Observers to attend this Assembly. Apart from these, observers of different Universities in India, Boards of Secondary Education as also the States Governments will also attend the Assembly. About 300 Observers from Educational Institutions, which enrol themselves as Members of the AIFEA Host Committee, will also attend the Assembly. Thus, it is a very fine opportunity for a very large number of teachers and representatives of Indian Educational Organisations to establish direct con-

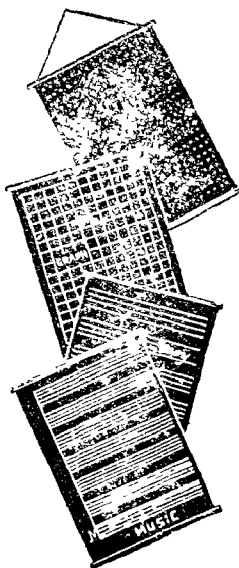
tact with representatives of the Teachers Organisations from the different countries of the world.

An excursion to the Taj at Agra has been arranged for foreign delegates on 4th of August 1961. The foreign delegates will also see a demonstration of Delhi Children who are trained under the National Discipline Scheme.

### FRIENDSHIP NIGHT

It is planned to have a Friendship Night which will give foreign delegates an opportunity of spending an evening in an Indian Home, thus allowing them to have an insight into the social manners and customs which will further cement bonds of friendship between teachers in India and teachers in foreign countries.

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# DAILY RECORD OF A CASE HISTORY

S. JAGANNATHAN, Saidapet.

(Continued from previous issue)

M. D.

- 11— 1 Gets hold of the cycle—Walks along it examining part after part.
- 11— 2 Stands up by holding the umbrella and is pleased to see the canopy over it—Sits suddenly with a thud—Stands up by taking hold of the padlock in the meat safe.  
Stands by holding it with one hand only. Expresses in feeble cry his displeasure on being scolded—Mimicries—அழகு காட்டுகிறது. Is getting very noisy.
- 11— 3 Noisy—Holds spokes, walks along from the fore wheel to the rear wheel and back—also takes hold of bars. Says இத்தே வித்தே in quick repeated succession த்தே... Gets one teeth upper jaw right side. Runs away at the sight of rubber water bottle.
- 11— 4 On being admonished for striking stagnating water, would not take pipe or wooden toy from father, but throws them down—Plays with wooden toys in company with sisters. Brings them down when one is piled over the other. Is no longer afraid of the rubber bottle. He gets used to it. Gets hold of the shoulders from the back unawares and stands up. Repeats all his familiar words soon after they are told one by one. Wakes up and plays at 8 P.M. Tosses toys here and there.

M. D.

- 11— 5 Makes noise as if whistling of a train—Repeats as soon as he is asked about it. Shows all his playful ways to the new comers though he would not go to them. Repeats them.
- 11— 6 Walks along the bench. Takes dirty shirt from hall and throws in the front yard. Repeats all playful imitations to the new comers, but not go to them. Sits on the rocking horse with legs stretched down. Likes this—When making noise of train, takes sometime to produce the sound.
- 11— 7 Runs to pup in the street—Plays with it. Also makes noise like the pup—Kisses with 'P' sound.
- 11— 8 Lies down at the word 'தாச்சு'  
Begins to say வெள வெள as soon as he "goes to bed in the cradle". Imitates crying. Plays with child of opposite house. Calls him when he is seen outside.
- 11— 9 Sends out bubbles through mouth—Enjoys it—repeats it—Does not want to be carried—Wants to be let free and run.
- 11—10 Throws his wooden toys one after another, runs to them and takes hold of them.
- 11—11 Looks at familiar faces like Doctors, Tutor and beckons to them ஊம் ஊம்.
- 11—12 Says லொடச்சு லொடச்சுலா in sing song tone when questioned about the sick bro-

M. D.

- ther, turns to place where he used to lie and sleep—  
If not, in that side, turns to other side where he takes his bed.
- 11—13 Scribbles with pencil point on floor and paper, the lead point touching floor and paper surface. Pencil held in horizontal position.
- 11—14 Pulls out the cap from the pencil, tries to fit in—but not successful in the latter—still shuns unfamiliar faces (Chandru) — feels at home in the presence of Doctor and Tutor. Tries to get up the bench by attempting to get up the cross bar underneath. Says *ஈம்* (no) when admonished for striking stagnating water — Sometimes runs away from urinated water.
- 11—15 Prostrates on the floor when found fault with.
- 11—16 Pulls out the thread reel from wooden toy. Plays hide and seek to visiting Doctor by sitting and standing near the side of the bench farther from the Doctor—Repeats it.
- 11—18 Says *என்ன?* (what) very often.
- 11—19 Turns the leaves of a book and looks at pictures, a new feature. Shows steadiness in this—very noisy and boisterous—Moves the brass as he crawls along making a great noise—Beats the basin with the hand—Lies down as '*தாச்சு*' is said and begins to say *லொள லொளாய்* immediately.
- 11—20 Stands with the support of a piece of wood 2 ft. in height. Says *அப்பா* as soon as father is seen coming from outside.

M. D.

- 11—21 Says *வங், வங்* very often repeatedly—Beckons to a visiting playmate '*மீனா*' in *யா யா* signs and also says '*என்ன என்ன*' in a questioning way. Runs after a kitten joyfully.  
Whistles as soon as he sees a train at the station. Follows an aeroplane in the sky. Speaks to a hen which attracted him on the road to the bazaar—Also a cat—Constant prattling in baby talk *வா, வா, யாயா, அப்பா அம்மா*.
- 11—22 Manages to come out of the inverted stool, where he is allowed to stay on. Plays under the light very joyfully—Runs here and there, snatches books, talks in baby talk. Strikes floor with two raised and then with the palm. *சொட சொடலாம் பழத் தட்டு*.  
Sucks ice chips—Says *அப்பா* with emphasis on *ப்பா*.
- 11—23 Calls cart bulls *அம் அம்*—  
Sees Independence Day lighting in bazaar. Also watches Bengal Match display at home. Sucks peppermint sweet.
- 11—24 Says *பு, பு* many times.  
Understands when father and brother go out (wearing a shirt, taking umbrella—)  
Though not taken out runs to the front door and returns inside not finding them.  
On brother returning from his work home, runs to him, clasps legs and wishes to be taken in arms and fondled.
- 11—25 Shows further signs of expression—Signs to show 'No' 'Hoo' — Laughs — Throws things about, bites them, screeching noises—*ஜ ஜ*—*யாய்*—*என்ன*.

## M. D.

11—26 Uses the whistle and makes sound himself. Takes in rice without signs of disgust. Makes many new sounds—Laughs heartily with a gurgling sound—மாடு அம், cat மயா. Train — Loud noise—Runs for the sparrows in the back yard—Runs for the kitten.

11—27 Walks along the bench very freely with hands at the edges. Runs to brother crawling up to the street and even steps in the sand in the street, close to the pavement. Calls for the father as he sees the latter walking by the side of his rickshaw.

11—28 Understandable new baby talks. Hearty laugh with a gurgling sound. Pushes the baby cart. But does not walk naturally.

Quick response to 4 questions :

How does the train whistle ?

How does the cat cry ?

How does the cow make noise ?

How does Pattabi cry ?

The differences are certainly discernable.

The understanding is clearly seen.

11—29 Points to his shirt. Knows his வண்டி—க கா சோ ஜே—Laughs out himself. Goes to kitchen at the call of the mother leaving his play in the hall.

11—30 Says ஐட் for லைட் light—எண்ணை இத்தா, இத்தாய் ஜோ sounds.

## M. D.

## Extra

1. Understands the command தாச்சு. Lies down as soon as it is said.

2. Gets in and gets out of the inverted stool himself. Whistles as soon as whistle is said. Keeps whistle in mouth unaided by hand and whistles. When அப்பிச்சி is said, munches mouth and says அம், அம். Looks closely at the face when found fault with.

3. Pulls out cover of pencil and pushes the cover in it again. While brother is speaking to friend, gets in between and befriends the friend. Repeats ஐட் very often as soon as he sees light in the street or Bazaar. வித்தே.

4. Says நன்னு when eating a peppermint sweet in response to question நன்னுயிருக்கா?

Scribbles on paper with pencil point—தாத்தும், ஜோஜோ தாப்பும்—some new sounds in evidence for 2 or 3 days. Heartily laughs showing his 2 rows of white teeth, while looking at older children play throw and catch from pials on either side.

Gets in between and enjoys their company and play. Gets up holding a bamboo held by mother saying இத்தே இத்தே.

Looks at clay dolls and says அப்பா, பாப்பா—When asked to kiss them, makes the sound 'P' as if kissing. Says நன்னு when eating a plantain.

Looks at pictures in some Primer and says பா பா.

(M = Month. D = Day)



## LEARNING AT LEISURE

In 1892 no University in the United States or elsewhere considered extension work an important part of its program. At the founding of the University of Chicago, however, William Rainey Harper divided the institution into three parts: the University proper, the University Press and the University extension work. This division would serve to carry the University, through its presses and correspondence courses, to scholars and students throughout the world.

In an age of monopolies, Mr. Harper went to Chicago with a well-established monopoly on extension work. It had grown out of an extremely popular Hebrew class he taught at the Baptist Seminary in Morgan Park, Illinois. Ministers and students from all over the country wrote that they would like to attend his summer school sessions, but could not afford to. Why not teach by correspondence ... use mimeographed lessons ... send them by mail? Within three years (this was 1886 and Harper was not yet 30), thousands of students all over the country were studying Hebrew by mail.

He needed texts: he wrote them. He felt the need for greater understanding between the scholars in the field and between the students: he established two journals, one for the students and one for scholars, and an organization of Hebrew teachers, the American Institute of Hebrew. Tuition must be kept low: he established a stock company to raise money at \$100 a share. A building was taken over to house offices and press. Even the Morgan Park postman got a raise because he could prove he was handling several hundred pieces of mail for a Mr. Harper every day.

Mr. Harper's extension classes were so popular that when he left Morgan Park for Yale in 1886, he took with him all his assistants and the equip-

ment of the operation. (This included a complete composing room of Hebrew type.) The move took a whole summer and required a three-storey building on the Yale campus.

Now in its seventh decade since its establishment at Chicago by Harper, the correspondence school — or more properly, the Home Study Department — has enrolled a total of more than 100,000 students. It has seen the war years with special courses for armed forces personnel: students still register at reduced rates through the United States Armed Forces Institute. It offers courses for the blind: four have been Brailled, three on composition and one on psychology. The Great Books Program — the first two years of which have been adapted for correspondence study for students who do not have access to a Great Books discussion group — remains a major part of its program.

It's more than 100 course offerings range from professional courses — some offered as credit courses toward degrees — such as "The Teaching of German" and "Municipal Finance Administration" to courses of broader interest such as "Let's Understand Astronomy," "Making the Most of Maturity," "How to Look at the Movies." Most popular are "The Psychology of Personal Adjustment," "Short Story Writing," S. I. Haya-kawa's "Language in Thought and Action," and "Basic Mathematic Statistics."

The students who send in their courses from all over the United States and from foreign countries have one characteristic in common: they are adults. Leonard Stein, the director of the Home Study Department, emphasizes this requirement in the Department catalogue, and the result has been that the median age of the students is 40. They study either individually or in groups, and groups regis-

tering for the same course receive special tuition benefits, for they need pay only one tuition fee for as many as 15 persons, plus the cost of extra syllabi and text. (Reminiscent of the Harper tradition, tuition remains low; a tuition assistance fund is available and books may be rented for a fifth of their cost.)

In keeping with the homelike spirit of the Department, couples and families may register as groups. But a stern section in the catalogue on the subject of tuition refunds mentions that "unanticipated personal factors making it impossible to continue Home-Study work can result in a partial refund of tuition . . ." It specified that "Child-birth, entry into full-time academic training, or military services are not considered adequate grounds for a refund."

For a closer look at the students, consider the registrations in three courses: "The Principles of Pharmacology," "The Writing of Poetry" and the World Affairs program. Of the first 60 who registered for the pharmacology course, 15 held advanced academic degrees. It is a course that is recommended by such firms as drug houses as a source of a good general understanding of the field for men who have specialists' training. Accordingly, the two instructors at the University of Chicago who teach the course find that only a small portion of those who register complete all the lessons; to read the syllabus and texts and do a few of the lessons is often all that is necessary for these students.

In the poetry course the completion rate is higher. The regular assignments consist of the analysis of methods and techniques employed by great masters of poetic style; the course does not require the writing of poetry. "However, you are invited to submit your own poems," according to the instructor, Galway Kinnell, a poet residing in New York. Mr. Kinnell may advise his 50-odd budding poets on the marketing of their verse. One-third of the students are men, with the total group

including housewives, ministers, a book-keeper, a graduate assistant in physics and a building guard.

The World Affairs program was first announced three years ago; a student in the program undertakes to complete eight courses — four required and four electives — in order to obtain a "Citizen's Certificate in World Affairs." Of the more than 125 people registered in the program, three-fifths are men, typically over 35, college-educated and middle-class by occupation, though included are an American agricultural expert working in Iran under the Point 4 program, a wholesale shellfish buyer, two members of the Foreign Service, a cinema producer, merchant seamen and one prisoner.

It is clear from the lessons submitted by these students that serious study of world affairs appeals more to older men than to younger men or to women of any age. In this connection, Mr. Stein recalls Aristotle's distinction between Mathematics and Ethics. "The first can be learned by any boy, being purely abstract; the second demands for its mastery prudence, which comes only with experience and maturity." The converse also seems true to Mr. Stein, who is obviously a spokesman for the men in the course: "that the more difficult philosophical subjects, those requiring prudence for their mastery, are more attractive to the older men among us."

The heart of these courses and all the others offered by the Home Study Department is in the teacher-student relationship. The Department is a leader in developing a "conversation by mail" teaching technique which has been cited again and again by its students as the most valuable facet of the program.

Students mail their lessons directly to their instructors and receive back from the instructors the corrected assignments with whatever notes or comment the instructors think will help. The instructors thus provide stimulation and guidance, and encourage rebuttal

on the part of the students so that the interchange of courses and comment will be a vital and provocative experience.

In many cases students have good practical reasons for taking the courses. The course, "Common Sense for the Individual Investor," written by alumnus William C. Norby, who is a vice president of the Harris Trust Company in Chicago, is certainly a practical course. Mr. Norby, naturally, makes no promises of preparing his students to equal the record of the Greek immigrant who never made more than \$135 a month in the 23 years he worked in Omaha restaurants. He invested his money and accumulated an estate of \$160,000. His students will find, however, many facts and ideas in the course which will help them in formulating sound investment programs for themselves. Primarily designed for employees of members of the Investment Bankers Association of America, the course not only deals with such solid texts as the annual report of International Harvester Company, but also is spiced with sprightly quotes from the experts (here, Bernard Baruch):

"If you are ready and able to give up everything else, and will study the markets and every stock listed there as carefully as a medical student studies anatomy, and will glue your nose to ticker tape at the opening of every day of the year and never take it off till night; if you can do all that, and in addition have the cool nerve of a gambler, the sixth

sense of a clairvoyant and the courage of a lion — you have a chance of becoming a successful speculator."

No less concerned with their studies than Mr. Norby's students are the women who send their "Writing for Children" stories and poems to Alice B. Cramer. Mrs. Cramer reports that they all in some way work with children. One woman was so eager to get into the course that she dashed off two lessons before she had even received her textbooks. Mrs. Cramer cites two types of people who would like to write for children. One is the brave sort who thinks all you need is a simple plot and may be a couple of animals for characters ... a few typewritten pages and there's a book. The other views writing as a kind of mystical communication; he terrifies himself with such questions as 'What do you say? What are children really like? How do you know what words they understand? I'm not sure I know how to talk to children?' She, and the author of the course, Marylynn Boris, promise their students about an equal mixture of ease and difficulty, pleasure and pain. But they also promise that students will find their efforts rewarding ... just as the instructors of these Home Study courses have found rewarding the experience of teaching serious students subjects in which they have a true interest.

—*The University of Chicago Magazine.*

## OUR SUPPLEMENTARY READERS

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Receipt of the following publications is thankfully acknowledged.

Bulletin of the International Bureau of Education — Geneva — 1st Quarter 1961.

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### A CORRECTION

In the list of collections to One rupee appeal published in the 'South Indian Teacher' of May 1961, for Rs. 2/- read Rs. 5/- in Line No. 8, page II in wrapper dated 4th April 1961.

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## OUR LETTER BOX

### HINDI PRACHARAK DIPLOMA

Sir,

When in 1939 Hindi was introduced in the schools compulsorily or optionally, in the south Indian States of Madras, Andhra Pradesh, Mysore and Kerala, the qualification for Hindi teachers was prescribed as a pass in the 'Visharad' Degree Examination conducted by the D. B. Hindi Prachar Sabha, Madras. Subsequently other equivalent Hindi Examinations were also recognised. But for confirmation and promotion, a pass in the Hindi Pracharak Diploma — Hindi Teachers' Training Course — conducted by this Sabha was insisted on.

In 1957, the Andhra Government

started its own training examination called Hindi Pandit Training Course in Rajahmundry Teachers' Training College and made it an alternative to the Hindi Pracharak Diploma. Hindi teachers were given the option to pass either the 'Hindi Pracharak' Diploma Examination of the D.B.H.P. Sabha or the 'Hindi Pandit Training Course' of the Andhra Government.

Similarly the Mysore Government introduced 'Hindi Sikshak' Sanad Course for Hindi Teachers on the model of Hindi Pracharak Training Course. But instead of making it an alternative to the Pracharak course, they have made it the only recognised course in the Mysore State. Hindi Teachers who had obtained the Pra-



charak Diploma, before the introduction of the Hindi Sikshak Sanad Course in 1958, are being asked to undergo the Hindi Sikshak Sanad Training in Mysore. It is too much.

Graduate teachers, who have passed the B.T. Degree of the Madras University, are exempted from passing the B.Ed., of the Mysore University as both the courses are more or less identical.

Similarly, Pracharak Trained Hindi Teachers may be exempted from passing the Hindi Sikshak Sanad Training again as they have already passed the Hindi Teachers' Training Course.

Will the Mysore Government reconsider its decision and exempt the Hindi Teachers, who have passed the Hindi Pracharak Training, before the introduction of Hindi Sikshak Sanad in 1958, from again undergoing Hindi Sikshak Sanad Training Course?

S. B. SASTRI.

#### RELIGIOUS INSTRUCTIONS IN SCHOOLS

Sir,

In the 51st State Educational Conference at Trichy, Sri T. P. Srinivasavaradhan is reported to have said stressing the importance of religious instruction, "For the majority of people moral virtues without religion is lifeless." It is quite true. But in the Secular State, the schools are open to all students of different religions and as such the schools are not expected to teach in the class any particular religion however denominational the institution may be. Yet some institutions do teach their own religion to their students outside the class hours.

In the revised syllabus for standards I to XI only ONE period per week for each standard is allowed for moral instruction but in it no mention is made about any religious teaching in the class, nor any detailed syllabus is given for moral instruction. Perhaps they are waiting for Shri Prakasha's report for moral instructions in schools. However it is clear to show that the Government is not very much interested either in religion or in moral instructions in schools for obvious reasons.

Besides there are many political parties with different ideologies. They openly preach and condemn religions and the faith in god and even create and inculcate hatred against those people who have faith in God and religion. The religious people are abused, pooh-poohed, and heckled at every corner. It is no wonder the poor students in their impressionable age imitate and develop aversion to religion. Indeed it is not a healthy sign for the future of our country. It is a pity that our national government is unconcerned in such religious and moral degeneration in the country, and the general fall in moral standard of the people. It should be noted that the law and order of a country depends upon the law abiding citizen who must have high moral standard which one can attain only through religion. It is rightly said, 'the schools and colleges are only part of the outside world and student indiscipline is a reflex of the indiscipline of the general public.'

The school is a temple of learning and it should have religious atmosphere. How many schools in the state are having prayer halls, save a few schools which have prayer halls that look like the sanctum and sanctorum? Our secular state gives grant for a play-field or for an auditorium but cannot for a prayer-hall!

Is it possible to teach all religions to the students in the school without any unhealthy rivalry? I think it is not so easy unless we have a common religion acceptable to all important religions in the country. Religious teaching should not breed bigotry. It is known to all that many schools do not allow students to observe the festivals other than their own although it is expected in the social studies syllabus, 'celebration of main festivals of the principal religions.' In conclusion I like to suggest that the religious teaching and prayer hall in schools may be in the model of the Theosophical Society in Adyar where every religion in the world is respected and honoured.

D. SESHADRI.

## NEWS AND NOTES

### MADRAS ARTS AND CRAFTS TEACHERS' ASSOCIATION

The quarterly General Body Meeting of the Madras Arts & Crafts Teachers' Association was held on the 9th April 1961 at 5 p.m. in Progressive Union High School, Madras with Sri M. P. Rajagopal, the President, in the chair. After welcome by the President, Sri M. P. Rajagopal, Mr. Vasu, the Cartoonist of 'The Madras Mail' spoke on Cartoon-drawing illustrating a few sketches on the board. Mr. Vasu said that a cartoonist must bring out the characteristics of a person and must visualise political ideas in his drawing. He said that a cartoonist was valued high in foreign countries especially at the time of general elections and regretted that cartoonists were dwindling in India.

After the demonstration lecture Sri V. Thyagarajan, Headmaster of the Progressive Union High School and Secretary of the Headmasters' Conference addressed the members on the value of Arts & Crafts in schools. The speaker stressed upon the importance of teaching Arts & Crafts in schools and said that the Manual Training in schools was more for training the students for leisure and cultural enjoyment than for fitting the boy in life as a citizen in general. Mr. Thyagarajan pointed out that how in foreign countries like Russia and Japan the pupil are taught how to make tools and things of daily use and appealed to the teachers to develop Hobbies and Handicrafts among the school children.

With a vote of thanks from the Secretary, Mr. John A. Ponniah, the meeting came to a close.

Earlier the Committee of the Association met with Sri M. P. Rajagopal, the President, in the chair and passed the following resolutions:—

1. That additional Arts & Crafts Teachers — One for every 250 pupils should be appointed in schools ;
2. That modern and adequate equipment for Arts & Crafts teaching should be provided in all schools ;
3. That at least one Attender with practical knowledge in Arts & Crafts should be appointed in schools ;
4. That time-table in schools should be arranged in such a way that only about 20-25 pupils are taught at a time ;

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### SELVI PATHIPPAHAM, KARAIKUDI-1

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#### செல்வியின் புதிய நூல்கள்

கவியரசர் தாகூரின் சிறந்த நூல்கள்	ரூ.
சாதனா	3-50
கீதாஞ்சலி (நோபிள் பரிசு பெற்றது)	1-50
கணி கொய்தல்	2-00
(மேற்கண்ட 3 நூல்களையும் ஒரே சமயத்தில் முன்பணம் அனுப்பிப் பெறுவோர்க்கு தபால் செலவு இனும் )	
பி. எம். கண்ணன்	
மண்ணும் மங்கையும்	1-25
மலர் விளக்கு	6-00
பரிசுக்கேற்ற நூல்கள்	
மக்கட்பேறு	2-00
தாலாட்டு	2-00
காதல் வாழ்வு	2-25
குழந்தைப் பாடல்கள்	1-50
வேள் பாரி (வில்லிசை)	0-50
இலக்கியப் பலகணி	2-00
மருத்துவம்	
குழந்தைக்கு மருந்துகள்	1-50
குழந்தை வேண்டாம் என்றால்	1-00
13 புத்தகங்களும் ஒரே தவணையில் பெறுவோர்க்கு ரூ. 21/-	

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செல்வி பதிப்பகம் :: காரைக்குடி

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5. That Arts & Crafts teachers with teaching experience of not less than 5 years in Secondary schools be considered for being appointed as examiners in their respective subjects for the Government Technical Examinations.
6. That all Arts & Crafts teachers who have put in more than 10 years of service in teaching in Secondary schools be given B.T. Grade scale of pay ; and
7. That the Special Pay of Rs. 5 mentioned in the Madras Revised Scales of Pay Rules—1960 be sanctioned to experienced teachers irrespective of the T.T.C. qualification specified as eligibility for drawing such a pay.
3. There should be a separate Training College for Sanskrit Pandits.
4. Every effort should be made to give our countrymen irrespective of caste or creed the benefits of Sanskrit treasures.
5. The present position in which 2,500 students alone have appeared for the Examination in S.S.L.C. with Sanskrit out of total of 79,000 is very unfortunate. Equally unfortunate is the fact that only 180 secondary schools have got Sanskrit out of 1750 schools. This position has to be considered by the Education department as deplorable and every effort should be made to see that every school has got a Sanskrit section and that a considerable number of students take Sanskrit.

THE SAMSKRITA SAHITYA PARI-  
SHAD, TIRUCHIRAPALLI

MEMORANDUM

May we bring to your kind notice and immediate attention the following factors :

1. Your Government must kindly take steps to establish a State Sanskrit Board on the lines on which a similar board has been established in Mysore State.
2. Sanskrit must be introduced as an alternative to Tamil as it had been done before from at least Standard VI. Sanskrit should not be made an alternative subject to Hindi.

6. A non-official institution like the Parishad should be given recognition and encouragement should be shown to the same by suitable grants.

7. We hope and trust that Madras State will soon have a Central Sanskrit Institute similar to the one that has been thought of at Tirupathi.

8. A special Publicity Officer may kindly be appointed for advancing the interest of Sanskrit as it has done in Andhra Pradesh.

9. We also pray that a very enlightened gentleman at the helm of educational affairs should do all in his power to place Sanskrit in the scheme of education of the State on a firm footing.