

THE EDUCATIONAL REVIEW

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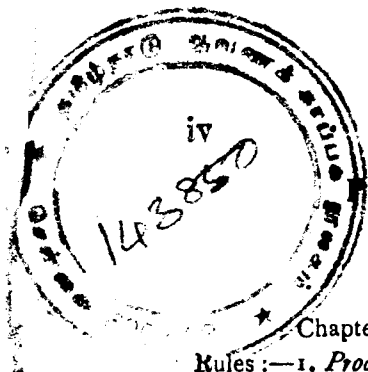
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தால் காண்பித்தல் ; அடைப்புக் குறிகள் ; கூட்டல் ; பெரிய கணக்குகள் ; கழித்தல் ; கழித்தலைப் படத்தால்
காட்டுதல் ; பலவகை கழித்தல் வழிகள் ; கூட்டல் கழித்தலைப்பற்றிய சில விதிகள் ; கலப்புக் கூட்டலும் கழித்-
தலும். IV. பெருக்கல் :—பெருக்கலைப் படத்தால் காண்பித்தல் ; ஒரு ஸ்தான எண்ணால் பெருக்கல் ; பாக்டர்-
களால் பெருக்கல் ; எந்த எண்களைக் கொண்டும் பெருக்கல் ; பெருக்கலில் குறுக்கு வழிகள். V. வகுத்தல் :—
வகுத்தலைப் படத்தில் காட்டுதல் ; ஒரு ஸ்தானத்தால் வகுத்தல் ; பாக்டர்களால் வகுத்தல் ; 10, 100 முதலிய
வைகளால் வகுத்தல் ; நீள வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள்
பெருக்கல் வகுத்தலில் சில குறுக்கு வழிகள் ; ஒன்பதுகளை நீக்குதல். VI. பலவின் வேண்டுகள் :—அளவு
வாய்ப்பாடுகள் : ஈரணய அளவுகள் ; நிறை அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; கா-
அளவு ; எண்ணிக்கை அளவு ; இனமாற்றத்தல் ; பலவின் வெண் கூட்டல் ; கழித்தல் ; பலவின் வெண்
பெருக்கல் ; பலவின் வெண் வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—நிசை, நிசைமாற்றம்
கோணம், கோணங்களை ஒப்பிட்டுப் பார்த்தல் ; கோணங்கள் ; சதுரங்களும் செவ்வகங்களும் ; வட்டங்கள்
கோணங்களின் அளவு ; கோணங்களின் வகைகள் ; ப்ரொட்டாக்டரைக் கொண்டு கோணங்களை வரைதல் ; ஒரு
புள்ளியிலுள்ள உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறிப்-
பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல்
ஸ்தானமுள்ள எண்கள் ; டெஸிமல் கூட்டல் ; டெஸிமல் கழித்தல் ; எந்த எண்களையும் கழித்தல் ; 10, 100
முதலியவைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்-
னால் வகுத்தல் ; பல ஸ்தான முழு எண்களால் பெருக்கல் ; பல ஸ்தான முழு எண்களால் வகுத்தல்.
IX. உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும்
உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட
எண்களின் உ. பொ. அ. உம், தா. பொ. ம. உம் கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும்
பொது வழியைப் படத்தால் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின்
அளவுகளின் பின்னங்கள் ; ஒரு கன்கீர்ட் அளவை இன்னொரு கன்கீர்ட் அளவின் பின்னமாகச் சொல்லுதல்
சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தால் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; தாழ்-

உறப்புகள் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை
ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால்
பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஸிமலினை
பர் உன்னப்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். 1X. வாடிக்கை முறை.—பலமாதிரிக் கணக்குகள்.
பரீட்சைக் கேள்விகள். விடைகள்.

முதல் பாகம் 5-வது வகுப்புக்கும் 1-வது பாரத்திற்கும், கிரௌன் 300 பக்கங்கள், விலை அணு 12.

Approved as a Text-Book suitable for School use,
vide Fort St. George Gazette, Part I-B, p. 546, dated 1-11-27.

(இரண்டாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல்
எண்ணால் பெருக்கல் ; சமமான பரிசோதனை ; எந்த டெஸிமல் எண்ணாலும் பெருக்கல் ; டெஸிமல்களால்
வகுத்தல் ; சமராய்ச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண
பின்னங்களாக மாற்றல். II. சராசரி, ப்ரொட்டாக்டர், ப்ரொட்டாக்டர் : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ;
ரேஷியோவின் உபயோகங்கள் ; ப்ரோபாஷன் ; லாப நஷ்டம், வருமான வரி ; கடன் மிகுதல். III. பாய்-
பளவு : பாய்பளவு ; ரெக்டாங்கிள் ; இங்கிலிஷ் பாய்பளவுகளும் ப்ரெஞ்சு பாய்பளவுகளும் ; பாய்பளவு வாய்ப்-
பாடுகள் ; பினான் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரையின் பாய்பளவும் நாற்சுவர்களின் பாய்-
பளவும் ; கட்டக் காகிதத்தின் உபயோகம். IV. பொது எண் கணக்கு : சாத்தியங்கள் : அங்க கணிதமும்
பீஜ கணிதமும் ; சில பெயர் விளக்கங்கள் ; சமீகரணங்கள் ; இன அங்கங்கள் ; அடைப்புக் குறிகள் நீக்குதல்.
V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் : முக்கோண விரிப்பு ; முக்கோணங்களின்
கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள் ; ஒரு புள்ளியிலிருந்து நிகழ்த்தண்க்கணங்க மற்ருரு புள்ளி குறித்-
தல் ; இரண்டு புள்ளிகளிலிருந்து நிகழ்த்தண்க்கணங்க மற்ருரு புள்ளி குறித்தல் ; கொடுக்கப்பட்ட அளவு
களைக் கொண்டு முக்கோணம் வரைதல் ; வட்டங்களின் சில தன்மைகள் ; முக்கோணங்களின் வகைகள் ; ஓர்
புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர்பெண்டிகுலர். VI. கோடுகளையும் கோணங்களையும் இருசமபாகங்-
களாக்கல் : இருசம பக்க முக்கோணங்களின் சில தன்மைகள் ; கோடுகளை இருசம பாகங்களாக்குதல் ;
கோணங்களை இருசம பாகங்களாக்குதல் ; காந்தளையும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல் ;
பெர்பெண்டிகுலர்கள் இழுத்தல் ; ஸிம்மெட்ரி. பலமாதிரிக் கணக்குகள் ; முதல் பாரப் பாடங்களில் புதிய
கணக்குகள் :—கூட்டல் கழித்தல் ; பெருக்கல் ; வகுத்தல் ; பலவின் எண்கள் ; கோணங்களும் வட்டங்களும் ;
டெஸிமல்கள் ; உயர்ந்தபொது அளவும் ; தாழ்ந்த பொது மடங்கும் ; சாதாரண பின்னங்கள் ; பலமாதிரி.
இரண்டாம் பாரப்பாடங்களில் பலமாதிரிக் கணக்குகள். பரீட்சைக் கேள்விகள். அறுபத்தாம். விடைகள்.
இரண்டாம் பாகம் 2-வது பாரத்திற்கு, கிரௌன் 208 பக்கங்கள். விலை அணு 10.

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(மூன்றாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள் ; அத்தியாயம் I. நூற்றுக்குக் கணக்கிடலும் அதன் பிரயோகங்-
களும் ; II. ருண எண்களும் பீஜ சமீக்கைச் சேர்க்கைகளும் ; III. சமாதாரக் கோடுகளும்
அவற்றின் தன்மைகளும் ; IV. படக் குறிப்புகள் ; V. ப்ரோபாஷன்—நேரானதும் மாறான
தும் ; VI. முக்கோணங்களின் சர்வ சமத்துவம் ; VII. முக்கோணங்கள், சமாதார நாற்பக்-
கங்கள், வட்டங்கள் இவற்றின் பரப்புகள் ; VIII. பருமன் அல்லது கன அளவு ; IX. தனிச்
சமீகரணங்களும் அவற்றிற்குக் கொண்டுவீடும் யோசனைக் கணக்குகளும் ; X. பலவகைக்
கணக்குகள் ; பரீட்சைக் கேள்விகள் ; பலமாதிரிக் கணக்குகள் ; விடைகள் ; பலவின்
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UNIVERSITY OF LUCKNOW—
CONVOCATION ADDRESS

By

Sir PHILIP HARTOG.

IT is a satisfaction to find myself again after a short interval within the hospitable precincts of the University of Lucknow and its Vice-Chancellor. I was glad to find recently how far the University of Lucknow has gone in realising the ideals expounded by the Sadler Commission, to whose report it owes its origin in its present shape. The teachers, who have been relieved of the burden of that Intermediate teaching which in the view of the Commission did not properly come within the sphere of a University, are making full use of their opportunities, both by higher teaching and by their personal researches. On the science side they have been provided with excellent laboratories and laboratory equipment. Like

nearly all other University libraries in India the University library is relatively small, but it is well organised and catalogued and used and it possesses a considerable number, though no doubt not yet an adequate number, of the great collections of learned periodicals which are indispensable to the scholar and to the scientific man who wishes to extend knowledge by his own individual work. Perhaps I may interject an observation here relating to the peculiar circumstances of Lucknow. I am told that there are many small libraries in this city, which has a reputation for Islamic learning, libraries which contain many valuable books and manuscripts in Arabic, Persian and Urdu, belonging to different bodies, uncatalogued, and little accessible to the scholar. I venture to suggest that it would be an immense gain to the Muslim community and to the general cause of learning, if these books could be gathered together under one roof, cared for

by the University, properly catalogued, and made accessible, with all proper precautions, to the public. With relatively small expenditure, the usefulness of these books and manuscripts would be greatly increased by such an arrangement. Perhaps, again, some enthusiast may discover in Lucknow Sanskrit treasures which might be similarly utilised. But this is by the way.

In your hostels I find a growing corporate spirit; in them the old distinctions between caste and caste, and community and community, are breaking down under the influence of your enlightened councils and staff. No doubt you want more men, more money, more books and more apparatus. Every University worthy of the name does so and I hope that your resources will grow. But you have at Lucknow the real living spirit of a University. Your organisation, under the wise guidance of its Vice-Chancellor, Dr. Cameron, whose coming departure must fill you all with regret, seems to me from the internal point of view to be in a thoroughly healthy condition. But I want to suggest to you to-day that a University (by which I mean the whole body of administrators, teachers and students) that thinks only of its own welfare, is not fulfilling its entire duty to the community.

You, Your Excellency, dealt with certain aspects of this matter in a Convocation Address at Lahore in 1926, an address which I should like to see broadcasted to every University in India; for what you said there of the Punjab applies *mutatis mutandis* to every province in India. You envisaged a future in which there would be

“a society far more homogeneous, reinforced by many new elements; separatist

or sectional claims yielding to the larger interest in problems affecting the people as a whole; every-day life quickened and enriched by the grafting on to it of new outside interests, occupations and diversions, intellectual or physical, and as a result, a higher form of common social life, and a new conception of the duties which demand public spirit and personal self-sacrifice”—

and you enquired, without attempting a detailed answer, what part the University might be expected to play in this transformation. It is on that theme that I wish to enlarge to-day.

The idea of self-sacrifice makes a genuine appeal to the Indian mind. But there are two kinds of self-sacrifice, that which means doing without things for oneself,—and that which means doing things for one's fellow-creatures.

I am concerned to-day with the latter form of self-sacrifice; and I shall not discuss the question whether ascetic and solitary meditation, uncommunicated to others, can be of value to anyone but the individual himself, unless that meditation be a preparation for action, or unless it be recorded for the benefit of others. In your address, Your Excellency, it is clear that what you had in mind was the action of the University on and for the community.

Such action may take many forms. In order that I might speak to-day with some detailed knowledge, I sent a letter at the beginning of October to all the Universities of India to ask for information with regard to social service work carried out by the teachers and students of the various Universities, their colleges and halls, and I have received replies

from thirteen of them. Many of the affiliating Universities have taken great pains in getting information from each of their numerous colleges and I am especially indebted to the Registrars of the Agra, Andhra, Bombay, Mysore and Nagpur Universities and of the University of the Punjab, for the information which they have collected.

As I did not issue a detailed questionnaire, the statistics given are necessarily only of a rough and preliminary character. But they are interesting. I received replies relating to 75 institutions altogether, including residential Universities, affiliated colleges, and halls of residence. In 47 of these some kind of social service work is being done; in the rest, social service work is reported to be nil or insignificant. Eighteen of these institutions carry on night-schools, in many cases for their own servants; 17 take an active part in the scouting or girl-guide movement; 6 assist at local fairs or in flood-relief; 10 assist in village uplift of various kinds; 5 do Red Cross work, ambulance work, first-aid, or nursing; 4 or 5 are doing survey work in villages or cities; 5 are doing visiting work in prisons, orphanages or hospitals; and there is a certain amount of work difficult to classify, some of which may be of importance, e.g., social service exhibitions, lantern lectures, etc. A number of institutions collect funds for their own poor students, an excellent object, but one which is rather an internal than an external one.

Perhaps you will allow me to say a word of the work done by some of these institutions with which I am personally acquainted. I have seen one day-school conducted by the Social Service League of the Jagannath Hall, Dacca, at a poor little village called Hazirbagh, three miles from the Hall. The teach-

ing of this school was entirely carried on by some 30 students, each of whom gave an afternoon a week to it. I inspected the school and found it excellent. The children were clean, happy, and as far as I could judge, well-taught. To walk six miles on foot, as many of the students did, from July to March and to teach for two hours in an elementary school means a real sacrifice for a student preparing for a degree. The Hall League now carries on 3 schools with 120 pupils in all. The other two halls at Dacca also have active social service leagues.

I will take a second instance from the Isabella Thoburn College, Lucknow. All the groups of students of this college, each with a teacher in charge, go to the Mohallas lying near and teach the children songs and stories, show the mothers how to make garments for their children and give them simple instruction in hygiene and the cure of such diseases as sore eyes, etc. At Delhi again, some of the students of St. Stephen's College visit the Civil Hospital and write letters for illiterate patients.

Much of this work could be done equally well by persons without University training; and the statistics show that it is only a beginning. But it is a beginning of real value and significance.

It is of fundamental importance for the future of India that the educated classes should gain a greater insight into the lives of those who are poor and who form the immense majority of the nation; important for the common humanity of the individual (for service creates love as much as love creates service), important for the stability of the social structure of the State. I do not think it would be easy to deny that the general attitude of the classes in India which

supply students to the Indian Universities is one that is too often an attitude of indifference. I speak from my own experience. I should say that the indifference is far greater than that which exists at the present moment in many other countries. Perhaps that indifference may be due to the fatalism engendered by caste, which regards a man's occupation and lot in life as pre-determined. But on that point I cannot speak with authority. I venture, however, to predict that the indifference will not and cannot be of long duration. The demand for universal primary education, voiced by that great and generous-minded man, Mr. G. K. Gokhale, in 1911, is a growing demand. India is coming to feel that the illiteracy of her millions, and especially of her women, is a reproach that must be removed. In 1921, out of 319 million people in India only 19,800,000 males and 2,800,000 females were literate in any language. I venture to predict that the situation will be very different in another twenty years from now and that though immense efforts are necessary, the reproach of illiteracy will be to a large extent removed. But, as the Committee over which I had recently the honour to preside have said in their report "literacy is not education but only a means to education." Literacy brings a man into potential contact with the knowledge and wisdom of the 'great society' (to use the phrase of Graham Wallas) of the civilised world, but it does not necessarily make him either a wiser or a better man. Again, it increases immensely his power of exerting his influence on that greater world, but it does not follow that his influence will be an influence for good.

But in considering the future literacy of the peasants of India who form the mass of

this nation, most of us believe, and I think rightly, that it will bring in its train, here as elsewhere, a greater fruitfulness of manual labour, a higher standard of living, a fuller and a healthier life. I think we may count on that; and I think it the duty of India to give all her people literacy. There is of course another point of view. As in the West, a century or so ago, some people shake their heads and say that the poor are better left ignorant, that they are happier so, because they have fewer desires to satisfy, and 'society is safer' if there is not too much education. I do not agree with them; but I go so far as to say that the period during which literacy means the power to read without the power to understand or criticise, a period during which that student of applied psychology whom we call the propagandist is exceptionally powerful, is and must be, a period of danger. Come it must and will, I am not for postponing it, but for passing through it as rapidly as possible. I frankly confess that I believe that this period will have special dangers for India; and it is of grave importance to foresee and face those dangers.

In a remarkable book called '*Icarus*' (of which I do not pretend to agree with every word) that distinguished mathematician and philosopher, Mr. Bertrand Russell, takes a somewhat pessimistic view. He tells us that:—

"Science has not given men more self-control, more kindness or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but by making society more organic it has diminished

the part played by private passions. Man's collective passions are mainly evil; for the strongest of them are hatred and rivalry directed towards other groups."*

What I want to suggest to you to-day is that the Universities of India will have an immense part to play in guiding the new forces, moral and intellectual, of which Mr. Russell speaks, and which will be brought into being, on a vast scale, by literacy.

I think I shall be only paraphrasing (though perhaps a little roughly) the gist of the two admirable addresses given by Lord Reading and Lord Irwin to the first two Inter-University Conferences in India, when I say that if a University does its work really well it tends to give a man three things of great value to the community: a balanced judgment, a balanced character, and an increased will to act for the good both of himself and his fellow-creatures.

May I say something first of the balanced judgment? I sometimes think that in Indian University teaching far too little effort is made in dealing with controversial subjects to make a student see for himself what is to be said on both sides of a question. Far too little effort is used to make him analyse for himself, without knowing his teacher's opinions beforehand, and to contrast opposite views, for each of which there is something to be said. I remember asking a candidate for a University post at Dacca what he would say to a student who after hearing him lecture on an admittedly controversial question came up to him and said, "I am sorry, Sir, but I

* *Icarus*, by Bertrand Russell, (Kegan Paul, Trench & Co., 1924), pp. 62, 63.

am afraid I do not share your views. I think so and so." The candidate replied that he would tell the student that he had no right to an opinion of his own. We did not select that teacher.

The balanced intellectual judgment is not sufficient. A man with great intellectual discrimination may be swept away by gusts of passion; the balanced character is harder to achieve than the balanced judgment; and perhaps harder still is the mastery of the will that makes a man go forward on the path which he knows to be the right one.

In my classification I put the balanced judgment first and advisedly. I suggest to you (although I shall not enter into detail) that goodness cannot be effective without intelligence, and that want of intelligence is at the root of much that is evil. It takes intelligence to understand what Russell has said about group-hatreds. I am inclined, without claiming to be a psychologist, to push his analysis a little further and to say that the group-hatred arises from a very common defect in individuals. There is a tendency on the part of an individual suffering from an inferiority complex (of which he may be quite unconscious) to bolster up his own self-respect by disliking and despising others. When a man says, not casually but with conviction, I hate Bengalis, or Madrasis, I hate Scotchmen, I hate Irishmen, I hate Roman Catholics, (to take a few examples at random) I always suspect that, however clever he may be in other ways, there is not only some fundamental want of kindness, but some fundamental stupidity in that man's composition, a blind spot in his heart and mind.

The groups of millions created by historic causes offer far too much individual variety

for one to be justified in forming general likes or dislikes with any real validity. I would suggest to you that these group-hatreds are as much of a disease as small-pox or cholera or plague, one of the natural 'dis-harmonies' of which Metschnikoff speaks; and it is our business as University men to recognise them as such. But the scientific perception of an evil is not enough. We have not only to diagnose but to do what we can to cure these group-hatreds, lying as they do at the root of some of the gravest difficulties of national and international life. It is not only your accuracy of judgment, or your moral assent that I solicit, but your determination, the determination of each of you, to do something for the good cause. Do not for a moment think that any one of you is too insignificant a unit to matter. Each one of us matters. There is an infection of good as well as of evil in this world. Even the humblest of men can do something to promote the good cause, by his right feelings and his right example, perhaps more in the end than many a loud speaker.

May I tell you of an experiment that I did on a small scale with a class of working men in Manchester some 27 or 28 years ago? I had been present one Sunday afternoon at an address given by a University lecturer on economics,* on the union of Trade Unions, then a new subject, to an audience of working men consisting mainly of members of the Independent Labour Party. At first I thought that they were very intelligent, as they applauded at what seemed to me the right places. But after the lecture was over, a speaker got up who talked absolute nonsense,

* The lecturer was Mr. (now Sir) Sydney Chapman, K. O. B., at present Permanent Secretary to the Board of Trade.

with great emphasis, and I found that the audience applauded at all the wrong places. I had been asked about that time to do some evening work in connection with the Manchester University Settlement; and I decided that I would take a class in what I called English composition, for working men. I had about thirteen pupils, all grown-up men, French polishers, upholsterers, printers, clerks. I began my very first class by reading an essay on 'Energy' from a collection of essays prepared for candidates for the Lower Division of the Civil Service, an essay of about two pages, and I asked the members of the class what they thought of this composition, which I read aloud as well as I could. I asked them one by one. All except the last man said, "very good." The last man said: "Well, I do not think much of it." Then they said to me, "What do *you* think of it?" to which I rejoined that I wanted to know first why they thought it very good. All of them, except the last man, said, "because it sounds so well." "Oh! does it?" said I, "let us take one sentence." and I read the following rhetorical question:—

What serious-minded man ever travels in a railway carriage without thinking of the energy of a Watt or a Stephenson?

(The reader was obviously intended to answer 'None'.)

"Now," I said, "you may not think me a serious-minded man; for though I travel a good deal by train I never think of the energy of a Watt or a Stephenson. But what about the 10 or 15 thousand people who travel into Manchester by train every day, most of them reading their newspapers? How many of them, do you think, are thinking of the energy

must be a good many serious-minded people in all those thousands." My class burst into that laughter which is the surest sign of conviction. They saw what nonsense the essayist had written.

I tried similar experiments upon my class again and again. I sometimes read to them great passages from great authors, and at others high-flown but stupid passages from poor authors, always as well and impressively as I could. But they had learnt to listen with intelligence, and were not again taken in during the whole two years of my work. I taught them not only to read but to write, and to write compositions on topics of which they knew not less but more than I did, so that they were not like the unfortunate examinee, condemned to the dismal process of telling a person, his examiner, what he already knows. I also sometimes made them write a précis of a long passage, say of two or three thousand words, reducing it to about a sixth of its length, as if they were writing for a person who had not time to read it all.

On one memorable occasion, Mr. John Morley (afterwards Lord Morley of Blackburn) came to Manchester to give a speech in the Free Trade Hall, and I asked my class to summarise the first two columns of the verbatim report in the *Manchester Guardian* and also to state briefly what they thought about it. A fortnight later I met them again and saw at once that they were uncomfortable, though I did not know why. I said, "What is the matter? Have you not done the work?" Yes, they had all done their work. They had, each of them, spent three or four hours on it, and they gave up their exercises. "Well," I said, "What is the matter?" to which one man replied with

great diffidence, "Well, Sir, I do not think it is a good speech, although it is by Mr. Morley"; and then there was a chorus, "We none of us think it is a good speech." I asked "Why?" The explanation was simple. There was no order or connection between the topics; the speaker simply jumped from one to the other. My class were perfectly right; and I told them that I was quite sure that Mr. Morley would never republish that speech; though I suggested that perhaps he was ill when he delivered it or that possibly he had jumped from one topic to another without any kind of connection until he found something which really interested the audience. The speech was certainly an ill-composed speech. I regarded the discovery of that fact by men who thought that a man of Mr. Morley's eminence could only make a good speech as a real triumph. My students were not like the critic in 'Fanny's First Play' by Mr. Bernard Shaw, who wants to be told whether a certain play which he has just seen is by a good author before he can say whether the play is a good play. They had discovered for themselves that a distinguished orator and man of letters might make an indifferent speech.

My class were not only my pupils; they became my friends. More than once some of us went together for a week-end to a cottage in the country belonging to the Settlement and lived together like brothers.

I remember very well that the last exercise I set to my class was to give a description of the class itself. One of the men wrote something like this (I speak from memory):—"When we first came to the class we all wanted to write essays on big subjects but Mr. Hartog made us write on subjects of

which we knew something instead, and made us criticise our own compositions and each other's. After Mr. Hartog has read out your composition, first of all he knocks you down, [this was metaphorical, of course], then he sets you on your feet, then he knocks you down again, but he lets you hit him as hard as he hits you. I think he has made only one mistake in this class. He has called it a class in composition; I call it a class in thinking."

I have never received any compliment which gave me more satisfaction.

It is of course obvious that the methods which I adopted in dealing with English working men capable of reading a newspaper could not be applied to illiterate workers. But illiterate people may be quite capable of being taught by the method of discussion. It is, after all, the method of Socrates.

Since the days first of Frederick Denison Maurice, and then of Arnold Toynbee, two remarkable pioneers, the Universities of the Western world have founded settlements in many great cities where University men and women in their spare time do their best to enrich the lives of the working classes, and to teach them right thinking; a movement quite independent of religious and political creeds. There is a Workers' Educational Association in England founded by Dr. Albert Mansbridge; there is a World Association for Adult Education, which, in August last, held an International Conference at Cambridge. There are many others of the same kind. I want to see the Universities of India playing their part in this great world movement. I am loth to suggest the creation of even one more Committee or Commission but I think that a Committee of four or six,

partly composed of University teachers, partly of senior students, might well be organised by the Inter-University Board, and perhaps financed by some generous benefactor, to visit University settlements in the West and report to our Universities on what is being done for the adult education of working people in industrial areas.

In the meantime, I want to see more University students and teachers taking an active part in such movements as those of the Servants of India, Dr. Maitra's admirable work in Bengal, and the new Social Service Association for Women now being created by Miss Cornelia Sorabji. I want to see them respond generously to the stirring appeal of the Royal Agricultural Commission that they should take their part in the work of village uplift, even more important in India than the work in cities. Above all, I hope that in the storm and conflict of class and communal differences, you University men and women will do your utmost to spread abroad a spirit of understanding and of sweet reasonableness; that in a future that cannot but be difficult, a future of strain and travail, you will become the peace-makers of this great country.

For the Indian Universities at this moment there can be few ideals more practical or more inspiring.*

*It was only after completing the foregoing address that I was able to procure the Convocation Speech delivered at Allahabad on 21st November, 1925, by Sir S. I. Wynne Fremantle, which deals with similar topics and to which I should have referred in more detail had time permitted.

AGRA UNIVERSITY— CONVOCATION ADDRESS

By

Mahamahopadyaya

GANGANATHA JHA, M.A., D.LITT., LL.D.

I APPEAR to-day in a double capacity;—in my official capacity, I am here to represent the University of Allahabad to look after the child now that it is settled in its own household; in my personal capacity I come as a child returning to its parent after having nearly accomplished his life's task. The latter character of mine will be readily appreciated when I tell you that I am the product of the Allahabad University, not as it exists to-day, but as it existed before 1922, and as it exists to-day in the shape of the Agra University. The Agra University now is the only University in this province that stands even now for that much-maligned system to which most of us belong. It is for this reason that at the Agra University I feel very much at home; also because I know I am among friends, for I feel that whatever I may have done, or not done, at the Allahabad University during my Vice-Chancellorship, what I did do and for which I trust I may take pride, is that I removed the strain that had been created between the two sides of the University. The day on which Agra parted from Allahabad was indeed a sad one for most of us; it was at the same time a proud day, as the kind sentiments expressed on both sides were really soul-satisfying, and we parted with the utmost good-will, which good-will, I am glad to find, is growing stronger day by day. I have therefore to thank the Hon'ble the Vice-Chancellor and the Executive Council of the Agra University

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for giving me this opportunity of taking part in this solemn ceremony of Convocation.

I am however not sure about what I should say on this occasion. I do not pretend to be a man great enough to be able to enunciate problems and propound policies; nor am I learned enough to launch upon an erudite disquisition on the aims and objects and the psychology of education. But I have been and continue to be a student; hence the few remarks that I have to offer will be addressed to students, not only those that are still in the school-rooms, but also those who are occupying tutorial chairs. I hope neither class will take my words amiss. They may not agree with my views; but I assure them that these are views that I honestly hold as the result of my experience of the working of Universities and other educational institutions.

To begin with, I would lay stress on the matter of discipline. I am not going to inflict a lecture on its virtue. All that I want to do is to emphasise the fact that discipline is not only desirable but inevitable; wherever you are, from the mineral down to the human kingdom you have to be under some sort of discipline. The most ancient stars are firm and strong through discipline. The atoms, or the electrons, are no more free from it than the most high-placed king or emperor or the president or the chief of any state. To chafe against it therefore is to chafe against nature.

एतस्य हि प्रशासने गार्गि सूर्याचन्द्रमसौ तिष्ठतः ।

'Even the sun and the moon are, O Gargi, under the influence of this Being'—says the old text. Nature will not brook entire freedom. In fact, in every sphere,—more in the human sphere than elsewhere—the higher

the culture, the greater the surrender to discipline and restraint; freedom from restraint and discipline may be for the savage, never for the cultural man. Under some sort of discipline you have to be; from this inexorable law there is no escape—just as there is no escape from the equally inexorable law of Karma or Retribution. But there is a certain amount of freedom in both cases. Up to a point you are the master of your own destiny. You are free to choose to a certain extent under what discipline you will place yourself; just as you are free to a certain extent to control your environments. In this all-important matter you should be in no hurry; nor should you surrender your judgment entirely to any one. Listen to advice, by all means; advice from all sources; “Baladapi Subhasitam” says the ancient aphorism. But before actually acting on the advice, you should ponder and ponder. A false step once taken may become irretrievable. This is why students are advised now, as they have been advised from time immemorial, to refrain from participation in the activities of the outer world. Once you take an active part in any worldly activity, you commit yourself to a definite line of action. You will readily admit that with all your enthusiasm, your judgment is not yet ripe enough to enable you to make the wisest choice. You are more apt to be led away than grown-up men; you are so generous, your enthusiasm and energy are so great that restraint is irksome, and you long to plunge into the fray; it is for this reason that we counsel you to study what you like,—even what you are advised to study; no knowledge, no learning, can come amiss; but for actual action, you must wait and learn enough to be able to judge and make a wise choice. Many

a wise scheme has been wrecked by precipitate action; action by the young and the inexperienced cannot but be precipitate; because, in the very nature of things, youth will not pause to reflect, it is impulsive, and prone to ignore and belittle all sides save the one which attracts and enchains attention and energy. This enthusiasm is very good so far as it goes; it is of great virtue; it is youth's great privilege; but when it goes too far, it ends in disaster. It is therefore always wise to enquire what the experience of older men has been; if for no other reason, at least for this, that they have passed through the same experiences that are in store for you. Do not for a moment lay the flattering unction to your soul that the ‘youth-movement’ is anything new; in fact, the youth-movement is a perennial phenomenon and has existed throughout the ages. It is therefore only in the fitness of things that you should seek to benefit from the experience of the past members of the youth-movement, in order to avoid the pitfalls that are bound to be on the road to your goal. If youth has strength, age has knowledge. Why can the two not be harnessed together? Why must people seek to create a gulf between them?

Pray do not misunderstand me; I do not mean that you should not be interested in the activities of the outer world; on the contrary, I think it is your duty to take an interest in them; nay more, to study them in all their bearings. If you do not study them now, you will find yourself completely ill-equipped to grapple with them when in the coming years they confront you. What I am pleading against is active participation in extra-University activities. All the energy you possess, all your gifts, your enthusiasm,

your loyalty, should for the present be lavished on your College or University. You owe no other loyalty as yet. In the conflict of loyalties remember your *alma mater*. If you do your share of work in college you will hardly have time for anything else. You know the old adage—‘One thing at a time and that done well’; you cannot,—no human being can,—do two things at a time; you are bound to fail in both if you try to.

Those of you who have been admitted to your degrees to-day may be under the impression that you have acquired all the learning that you need, that you belong in very truth to the republic of letters. At the risk, however, of disappointing you, I must tell you that you cannot commit a greater mistake than that. Upto the degree-stage—even upto the highest—we only acquire the capacity to learn; we have learnt nothing but the barest fringe of learning; we get acquainted also perhaps with the best method of learning it. So far as actual learning is concerned, we have to devote to it the rest of our active life. For those of you who may have already been fascinated by learning, and may be thinking of devoting your life to it, I may say that nothing is so inspiring and elevating as the profession of Learning and the allied one of Teaching. I wish we could go on learning all our lives; otherwise we merely flounder in the limitless sea of knowledge and never find a secure anchor. I do not know much of other subjects; but in regard to Sanskrit I shall say with confidence that those persons who have stopped learning after having taken their degrees, even the highest a University can confer, have remained ignoramuses all their life. In fact the ignorance you come across in these people,—not only among the best graduates of our own

Universities, but also among the best graduates of the far-famed foreign Universities—is at times most appalling. This is nothing to be wondered at; till the degree-stage they have been learning only to pass examinations; and in that they have succeeded. They have not learnt to acquire knowledge and they have not acquired it. But their time and labour have not been wasted. They are provided with the equipment necessary for acquiring knowledge; they have the secret of the open sesame; and it is open to them either to go on with the work of learning or to make other use of that equipment.

The thing uppermost in your minds on this day must be the choice of a profession; on this point I would ask you with the greatest earnestness to make the profession of teaching your first choice and not the last. Too often, alas, our teachers are men that have failed in other professions. There is a peculiar joy in the task of taking part in the training of the youth, in moulding character, and in guiding the young idea. Each day at the end of your task you feel satisfied that you have done a good day's work in so far as you have helped in the upbringing, training and equipping of those who are the citizens of to-morrow and who will be better citizens because of what you have done for them when they were under you in loving trustfulness. Believe me when I say that as I look back upon my past days, there are no days to which I should more like to go back than those which I spent at the Muir Central College as Professor of Sanskrit.

But whichever profession you ultimately choose for yourself, it is inevitable that in your work you should come into conflict of various sorts. When you do, do not lose

sight of the fact that in an imperfect world lasting peace can be attained only by compromise. Any other kind of peace would be under compulsion and would disappear as soon as the forces of compulsion disappeared. For peace, therefore, compromise is essential and if you bear this in mind your life would be happier. There is nothing to be ashamed of in compromise; it is only another way of looking at things, putting yourself in another man's place, recognising that truth has many facets, that you do not possess a monopoly of wisdom and honesty and intelligence, that the world is quite right in a thousand ways.

There is another point which I would have young men bear in mind. There are many people who have been making themselves miserable over what they regard as the iniquities and imperfections in this world. They think they can manage the scheme of the universe better. They wish to remould it nearer to the heart's desire. We in India in the past have never felt perturbed at this; it has been realised that inequality is the normal condition of the world; in the human kingdom the inequalities might be caused by the wicked activities of the individuals; but surely that cannot be said to be the case in the other kingdoms—animal, vegetable and mineral—where also no two individuals are alike.

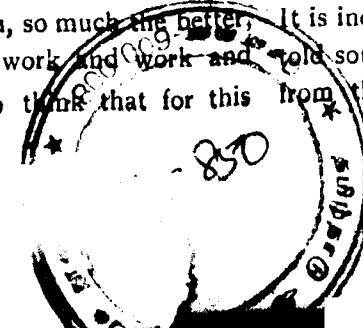
"Every man hath his gifts", says the Persian poet, "one a cup of wine, another heart's blood". Inequality is in the nature of things. It will persist. It can never cease. So long as individuals remain separate individuals, there must be some inequality; otherwise there would be no separate individuality. However hard you may seek to equalise their environments, standardise

their equipment, regulate their physical capacity, prescribe their mental energy, it must all become diverse and divergent in course of time. In actual practice therefore happiness and unhappiness must go side by side; in the long run people must become superior and inferior, high-placed and low-placed. To seek to abolish inequality,—even in the sphere of Universities,—is to strive against the order of things. But what is possible—even highly commendable—is to make the inequality less galling; and every attempt in this direction is welcome. The sole specific is a more philosophic view of life. However much our modernist friends may bewail it, the philosophic view of life has been the saviour of the Indian in the past, and I hope and trust will continue to be his saviour in the future.

This leads me to a connected subject. I may emphasise one important aspect of our post-graduate education. Ever since Indian Universities were started in 1857, the idea has been wide-spread that our education cannot be complete unless we go out of India for higher study. It does not matter where you go, so long as you leave Indian shores. I am glad to note that this glamour of the west has begun to show signs of waning; but it still lingers in some very expensive forms. I am not blind to the fact that there are certain departments of knowledge, for which the necessary equipment is lacking in this country; but I am not prepared to admit that this is so in all departments of knowledge. It is an irony of fate that persons intended for executive and judicial work in this country have to go out of this country for acquiring experience before being employed; while natives of other countries are taken in without being

required to acquire some previous experience of the language and traditions and customs of this country, where their life-work is to be; such is the low position that is assigned to the atmosphere of this country. It is high time that the Universities did a little heart-searching in this very important matter, which is sapping us at our very foundations, as it places our graduates on a distinct level of inferiority, which is far from desirable. We seek recognition at the hands of foreign Universities. Has any foreign University, however recent in origin, ever sought our recognition of its degrees? I have always felt that what we lack in this country is,—not the equipment, or teachers, or the necessary atmosphere for study, but application; I feel that, at least in the case of a large majority of the students whom we send abroad for higher study, if they had been enabled to devote their time and energy and attention to their work at the home-University in that same undivided manner in which they do at an un-Indian University, they would show as good, if not better, results; but the most unfortunate predicament in which our boys find themselves at the end of their University-course here is that their parents insist upon their earning, not only a livelihood, but also a family. Much is said with regard to methods of higher work; to be plain about it, there is no method of higher work other than the method of application, of undivided attention, of doing the work with devotion and one-pointed attention. Work in this manner, and your work is bound to be good; if you can secure guidance from some one who has trodden the same path before you, so much the better, but the main thing is to work and work and work; and I venture to think that for this

sort of work, the soil and atmosphere of our Universities are as congenial as those of any other University in the world. If there are specially qualified teachers of any special subjects elsewhere it will be wiser, and also cheaper in the long run, to invite those teachers to this country, even on very high salaries, than to send out one stray student to be trained under him and spend 10,000 rupees over it. One such teacher at a central place in this country would be able to deal with a much larger number of students in a given time; how many can we send out to him for training? I do not for a moment deny that people whom we send out do in many cases come out as most estimable men. All that I am pleading for is that an Indian graduate should not be branded as inferior simply because he is an Indian graduate; let it not be said that if he does not go out of his University and his country, he remains an inferior scholar; let the young man be judged on his merits and let him not feel by your treatment that he committed a mistake in being born and bred and educated in this country. By branding him with the badge of inferiority you condemn your own University. We hear much of slave-mentality in other spheres of our life; to my mind no slave-mentality is more deplorable than that which makes us feel that we cannot become scholars in our own country and under our own teachers. This country has been the home and the cradle of scholars since the beginnings of time, and there has been no break in the system, and yet we are told we cannot become scholars by remaining here. It is indeed humiliating to be told, as we are told sometimes, that the students that go out from this country for higher study abroad



are too lacking in equipment to find ready welcome at the Universities there; and yet the students that go out are supposed to be and suppose themselves to be far cleverer than their compeers. We swallow this humiliation without protest. Year after year we are authoritatively told that Indian students are not welcome; they are subjected to humiliation; they have to suffer from colour-prejudice. Yet we spend money in order to win this humiliation. When shall we acquire self-respect and common-sense?

I should also like to take this opportunity of saying that it is not a right thing to send raw young graduates out to foreign countries. If we have to send out men for higher study we should send them out only after they have learnt all that there is to learn in this country itself. From foreign Universities also as I have already pointed out, we often hear complaints of our students joining them with insufficient equipment. This gives them a wrong idea of the aptitude of our students. I know of one or two cases in which scholars have gone out after having done a large amount of work in this country. The impression that they produced in Europe reflected great credit upon us. I should like to send out that type of selected students. They require less time and therefore less money to pick up just those qualities, and if you like, methods, which they may not have picked up already in this country. It really grieves me to find that the pendulum has swung the other way. The rules recently laid down for the award of State-scholarships shut out all ripe scholars. This is a step in a very wrong direction.

To the older students among you—i.e., to those who are already occupying tutorial chairs—I would repeat what I said on the

occasion when you parted from Allahabad. Teachers cannot make a greater mistake than to think that once appointed to a teachership, they need not learn anything. There is a tendency to rest upon one's oars. Even the students who have come out from Europe curiously enough are most prone to this feeling. They at least must have noticed in Europe that white-haired professors who have already acquired world-wide fame still continue to work in libraries and laboratories without rest; in fact the library or the laboratory forms for them the best recreation-ground. I would exhort you therefore never to think of resting on your oars. This in the matter of scholarship means stagnation and consequent drowning. Scholarship is a matter for continuous and assiduous march. You have to march on and on, or else you drop down. I have no patience with that favourite excuse of 'no time.' You have always time for what you want to do. I know the hard work that our teachers have to do, the long hours of lecturing and of preparation; but I know also that whenever they are keen on a thing they make time for it. Please do not think that 20 or 25 periods of work in college absolves you from your duty of adding to your own knowledge and thereby to the knowledge of the world. Believe me, the name of your University depends more upon the work of the teachers than upon the work of the students. It should be more a matter of concern for the teachers because the quality and ability of the students depend upon them. As the teacher so the student. If the student finds that the teacher after going from college keeps himself busy with his books and studies and scholarly pursuits, he is inspired by the example, and it sustains and inspires him not only at this time but also in after-life. If, on the other hand, he

finds that the teacher leaves his books to rest in college, goes home and hastens to attend a political meeting, either to hear or to deliver some burning speeches, then returns and rushes to a cinema or a theatrical show, from which he returns at midnight to a disturbed sleep, returning to college next day, dull and listless, and yawning, the student will imagine that to be the ideal to be emulated. You have no idea how eager a student is to take after a teacher he really likes. There is thus a double responsibility upon the head of the teacher—the direct responsibility of improving himself and the indirect, but perhaps the more important, responsibility of setting an example to his pupil. Most of our teachers, I gladly recognise, are mindful of this dual responsibility; only I should like them to be so more assertively and more assiduously.

I should now like to touch briefly upon two other matters, in connection with which Indian Universities have been subjected to criticism.

Our worst crime in the eyes of our critics, appears to be that we lay too much stress upon examination and its results. It is true that we are doing this; but people forget what an old writer said regarding examination, like Fire, being a good servant but a bad master. That is, you cannot do without examination of some sort; what we have to guard against is becoming enslaved by it. The Universities are advised to devote all their attention to character-building and to give up examination. People who give us this advice lose sight of the fact that examination, along with the preparation for it, is an important factor in the building of character. I cannot think of any better substitute for it. Examination should, I admit, not be made the sole test of merit; but even as a test of

merit, it cannot be eliminated entirely. Then again, the preparing for an examination brings out and develops our faculties in a manner which cannot be done by any other means hitherto devised. If you eliminate examination altogether, you eliminate the source of a great impetus to exertion; and the young man will require many years to accomplish what he does now in a few.

As for character-building, because we have our examinations, it does not mean that we ignore character-building. We are doing our best in this direction also. But the difficulty is that our work—the actual operation—in this matter cannot be visible. We cannot have lectures and laboratories for character-building. It is a matter of subtle influencing; and it cannot be denied that we are exerting this subtle influence in no small degree. I can claim with a clear conscience that our graduates are, as a rule, as "broad-minded, tolerant and self-reliant" as those of any other University. We have had independent and unbiassed testimony on this point from several quarters; more specially from those high-placed gentlemen whose business it is to judge of the qualities of our young men, that in course of the *viva voce* examination that they conduct, they find out within a couple of minutes to which educational institution a particular candidate belongs. This is so not only in the case of our Universities; it has been so also in the case of our old colleges. In this connection I may quote some words of my own used some years ago.

"At the three colleges of which I have personal knowledge, the Muir Central, the Queen's and the Central Hindu—there was no want of contact between the professor and his pupil; nor did we fail to make an impression upon our young pupils. This is evidenced by

the fact that each of these colleges developed an individuality of its own; we of the Queen's were inclined to be less worldly in our outlook, there was in us more of calm and dignified resignation than of ambition; if, for instance, by chance some one from amongst us secured a high place in University-examinations, we did not feel elated, we were not perturbed; we regarded it only as a bubble in the ocean of the universe of education. At the Central Hindu also, there was developed a certain degree of resignation, but it was tempered with a healthy optimism, based upon the teaching—essentially Hindu in its inception—that man is master of his own destiny. Lastly, at the Muir Central, we were more assertive; everyone claimed it almost as a right that the first place in every examination should be won by a Muir Collegian, and everyone who passed out from there felt sure that he should be either a Judge of the High Court or a leader of the Bar, or, at least, the Vice-Chancellor of a University."

The second matter on which criticism has been levelled against us is the number of subjects that we are teaching. It is argued that when there are so many as five Universities in the province, there is much needless repetition of work, and there would be much saving of money if there were some sort of co-ordination among the Universities, and if the large number of subjects taught were divided among them. The proposal is so tempting that it has received the blessings of many persons who have not entered into any detailed examination of the proposal. Let us consider its practical bearing. The proposal, as I understand it, is that, speaking concretely, while Allahabad only should teach Chemistry, Lucknow only should teach Botany.—Now will Allahabad be able to find

room for all those in the province who wish to study Chemistry? I am certain it will not; and I know also that before it takes in even one more M. Sc. student it will need additions to the laboratory and laboratory-grants. This may be hypothetical. But let us look at Medical studies; they have been concentrated at Lucknow. Is the King George's College able to find room for all who wish to join or for whom there is need in the province? I understand that this year there were more than 125 candidates seeking admission, and there was room for only 35 or 37. The same would be true of the higher study of any other subject if it were concentrated at one place. Under the old University the Syndicate never thought of disallowing the opening of M. A. or M. Sc. classes in a certain subject at the Canning College on the ground that the subject was being taught at the Muir College. The only effect of the proposal would thus be the curtailment of facilities for higher study all round, and I do not think any well-wisher of higher education would ever agree to a proposal which would be sure to lead to such a catastrophe.

Allied to this question of co-ordination of teaching, there is the question of the co-ordination of standards. This standardisation of Universities is, if anything, more impossible than the other one. If there is a diversity of standards it is due to the atmosphere of the Universities, and not to anything that could be remedied by the passing of Statutes and Ordinances. In this connection I cannot fail to take notice of two astounding statements appearing in the papers purporting to emanate from a distinguished educationist. These statements are:—

(1) "The Universities are compelled, under fear of propaganda from Government, to keep down the percentage of passes."

(2) "Any attempt to increase the percentage of passes by good teaching will be futile and will not satisfy the Education Departments."

I have called these statements 'astounding'. The first one is so not only because it is not true, but because it places the Universities in a ridiculous position; it clearly says that under compulsion by Government the Universities have kept down the percentage of passes, which clearly means that we have been interforcibly ploughing candidates who have passed by our declared standards.

I know that this is as untrue as it is astounding. I have been a member of the Syndicate of the Allahabad University for nearly 20 years and for several years I was a member also of the Syndicate and Council of the Hindu University and during the last six years, I have been Vice-Chancellor of a University. During all this time, there has not been even a whisper of any sort of compulsion from Government in the matter of passes, either at Allahabad or at Benares, and I hereby assert with all due sense of authority and responsibility that there is absolutely no truth in the statement made at least so far as Allahabad and Benares are concerned and I feel almost as sure regarding Lucknow and Agra. I cannot be equally sure about Aligarh as the writer is familiar with the workings of that University, which I am not, but on the basis of his experience of that one University it was not proper for the writer to write the sweeping statement which is applicable to Universities in the plural, specially as of the Allahabad University he has had some experience in the past and as such should know that what he says is not true in regard to that University.

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The second statement is that "any attempt to increase the percentage of passes by good teaching will be futile and will not satisfy the Education Departments."

This is astounding as coming from a distinguished University-man who is expected to know that the business of the Universities is to impart good teaching with that end and that end alone in view; it is not their concern to increase or decrease the number of passes or to satisfy or dissatisfy the Education Departments. We in Allahabad since our re-organisation, have been improving our teaching with good results all round, and we have, as a result of that same good teaching, been increasing the percentage of our passes also, specially in the post-graduate departments; and it is only fair to add that we don't yet see any signs of dissatisfaction on the part of the Education or any other departments of Government.

What I am going to touch upon next may be considered forbidden ground for an academic gathering. But I have here among my audience a large body of students; and as the poison of which I am going to speak is likely to corrupt and vitiate, at the very fountain-head, the quality of our young men, I feel that I must touch upon it. I refer to the poison of communalism. Of course there is nothing inherently wrong in desiring to uplift your community, just as there is nothing wrong in desiring your own advancement; but what we have to guard against is the up-lifting of our community at the cost of another community. To think of improving our own community at the cost of another stands on the same footing as to think of stealing for oneself what belongs to another. This is what has to be guarded against; and this is what I want to emphasise most strongly. It will not do to

stop at this. Communalism is bad. But if communalism is bad, nationalism in the narrower sense is no better. Community *versus* community is bad enough. But much worse is nation *versus* nation. It may be true to a certain extent that this sort of conflict in the world is inevitable; but it is to be borne in mind that that is so only on the material plane. If we realize that the greatness of the individual or the community or the nation depends not upon material possession but upon superior spirituality, the conflict will cease in a moment. On the spiritual plane there can be no conflict, because all is one there. This is the reason why seers of truth in this country and elsewhere have always laid stress upon that ideal. It is perhaps an ideal unattainable under present conditions. But there is no reason why it should not be kept in view and striven after. We have begun to hear of 'brotherhood' in higher political circles. If there is to be brotherhood among the English-speaking races, I do not see why there should not be a brotherhood among all races. In fact our sages have not stopped short at that either; they have gone still further, and would have

brotherhood among all beings, animate as well as inanimate. That is the Indian ideal—*उदारचरितानां तु वसुधैव कुटुम्बकम्*। It is an ideal which is no longer regarded as illusory, or imaginary. It has now obtained a footing in the world and it will be up to us to contribute towards its attainment. There is none nobler than this; nor one as noble. So long as there is individual against individual, community against community, nation against nation, to talk of peace in the world is empty sound signifying nothing. The world on the material plane is not large enough for all men; there everyone cannot have what he wants. But on the higher intellectual and spiritual plane, there is space enough for all lands and to spare. Your spiritual riches, unlike your material possessions, become augmented with the giving, and make giving, a source of abiding peace and happiness. There the prophecies and the tongue fail and knowledge vanishes away; but faith, hope, and charity abide, these three. This has been declared in clear terms by the great world-teacher:—

सर्वभूतस्य मात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

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PRIMARY EDUCATION IN THE BOMBAY PRESIDENCY SINCE THE PASSING OF THE PRIMARY EDUCATION ACT.*

By Mr. M. R. PARANJPE, M.A., B.Sc.,
Poona.

THE School Boards' Conference has its origin in the Primary Education Act of 1923 and naturally enough the provisions of the Act and its working have been the main theme of the Presidential Address in the last two sessions of the Conference at Bombay and at Poona. "The Provisions of this Act," says the Quinquennial Report of 1922, "may be divided into two parts, those dealing with the management of primary schools and those referring to the introduction of compulsion.....It is intended that the School Board (of each Local Authority) shall be responsible for the management of primary education, subject to the general control of each Local Authority.....The Education Department will cease to manage primary schools and its duties will be to see that the primary schools are conducted efficiently and that public money is not wasted or misapplied.....With regard to the application of compulsion, a Local Authority may by resolution declare its intention to provide compulsory elementary education in the whole or any part of the area subject to its jurisdiction in the case of children of either sex. A Local Authority which of its own initiative makes no attempt to introduce compulsory education may be called upon to do so by Government. Each Local Authority must, within a prescribed period, prepare as complete a programme or scheme as possible for universal introduction of compulsory Elementary education and

* Presidential Address of the Primary Education Conference, Third Session, at Bandra.

when such scheme has been approved by Government, the Local Authority is bound under the Act to carry it out."

On reading this paragraph, one is led to believe that whatever might have been the attitude of Government in the past, in 1922 it was determined to see that universal Compulsory Education was a reality in this Presidency: that not only would it give every facility to the Local Authority which of its own accord decides to insist on compulsory attendance at school, but that it would call upon a Local Authority to do it if the body proved refractory; and that in ten years even if compulsory education be not in full swing, it would see that the Presidency was rapidly approaching the goal. In fact the Quinquennial Report of 1922 says as much: "Government have declared that it is their intention so far as funds permit to give effect to the programme proposed by the Compulsory Education Committee."

If we read the Presidential Addresses of the Conferences held in England and Overseas Dominions or the U. S. A., we notice that the addresses record achievements in the period under consideration, sympathise with the executive in its difficulties and have in general an optimistic tone. In India, however, where the executive and the public are always at loggerheads, the Presidential Addresses are full of disappointment at the poor results, scathing criticism of the executive and pessimism. In India it is always a struggle, the Government trying to conceal and the President trying to expose the errors of the executive. Fortunately—or unfortunately—I am saved from doing this unpleasant duty; for Government itself has recorded its opinion on the working of the Primary Education Act in its Memorandum submitted to the Indian

Statutory Commission last year, and I may be permitted to quote rather liberally from this document.

"A statistical review of the position tends to indicate that a considerable degree of progress has been achieved during the last few years in almost every direction. During the period 1914-15 to 1926-27 the number of persons receiving instruction in all educational institutions has increased from 789,709 to 1,148,714. The increase both in institutions and in pupils is noticeable in every branch of education from primary to collegiate. Nearly one-third of the 156 mofussil Municipalities in the Presidency have already made primary education free and three have made it compulsory for boys and girls and five for boys only. In Bombay City, the Municipality have introduced compulsion in two out of seven wards. So far the progress attained appears to be satisfactory but a close examination of the situation reveals certain features which give grave cause for doubt whether the large increase in the number of pupils and of institutions and the growth of expenditure on education have been attended with a corresponding growth of efficiency, whether in fact there has not been a tendency to sacrifice efficiency to numbers in all branches of education, both primary, secondary and collegiate."

Later on, the Memorandum proceeds to describe the working of the Primary Education Act in the words of Mr. M. Hesketh, "who was the principal lieutenant of Dr. Paranjpye in the task of evolving the Primary Education Act." Says Mr. Hesketh:

"There has been ample evidence that the dangers of handing over control of primary education were under-estimated. The result has been far more unsatisfactory than I per-

sonally anticipated, in spite of the fact that we have tried whole-heartedly to make the experiment a success. Communalism and a desire for power and patronage have proved fatal obstacles to efficient administration.

"It has been found very difficult to work the system by which an allowance is attached to the post of Headmaster, depending on the size of a school, a system in one form or another in vogue universally, because caste and influence with the members of the School Board, rather than efficiency as a teacher, have been the deciding factors in making appointments.

"Another difficulty which has proved extremely serious in some cases is the relation of the School Board with the Local Authority. To deal with primary education what is needed is an *ad hoc* body. On the other hand, such a body under present conditions would not be in a position to levy taxation independently, and the body which levies taxation is always loath to hand over money to another body to spend.

"Another difficulty has been the reluctance of the School Boards to give any real authority to the Administrative Officer. My firm conviction is that anything in the nature of detailed administration cannot be carried on by a Committee. A Committee's business is to lay down principles. It is for a trained officer to carry out the administration according to the principles laid down. This was recognised many years ago when the constitution of the Bombay Municipality was framed. Human nature being what it is, there is little doubt that a man feels less sense of responsibility and takes less trouble to study the fact, if his responsibility is to be shared with a dozen, MADRAS.

is a tendency for the rules and regulations to become more and more complex, and it is not easy for the layman to remember them and to be able to apply them at once. The difficulty of course is to get the trained officer who will carry out the duties honestly and efficiently.

"It is probably too late to attempt to go back to a system by which primary education is managed and controlled by Government, although such a course would be in the interest of the backward communities themselves. It has always appeared to me to be a mistake that education should have been chosen as one of the subjects on which the people might experiment in acquiring the art of local self-government.

"I ought perhaps to explain that many of the difficulties to which I have referred are not peculiar to India. They are the price which has to be paid for democracy all over the world and may account for the fact that several countries have substituted what amounts to an autocracy when democracy has failed."

With reference to the effects of communalism on the working of the Primary Education Act, the Memorandum proceeds to state:

"During the past three or four years, the growth of Brahmin and non-Brahmin strife in the Deccan and Karnatak districts and of Hindu-Mahomedan tension throughout the Presidency has a serious effect on the administration of local self-governing bodies in this Presidency. It has caused a loss in efficiency owing to—

- (1) the retirement from office of experienced individuals and their replacement by raw and inexperienced

* Presidential Address.
Conference, Third Session, at Banu.

- (2) the tendency to make appointments on communal grounds only, irrespective of merits of the candidates;
- (3) increase in corruption among the establishment owing to slack supervision and reluctance to dismiss or prosecute defaulters who may be of the same caste or creed as the minority of the councillors.
- (4)
- (5) hostility of the leaders of the same caste, due to personal rivalry;
- (6) efforts to secure special consideration for one section of the public only."

The Memorandum quotes two instances of the misuse of power by Local Authorities and adds: "The two instances—which are fairly typical of the strength of communalism and the spirit of party factions in the School Boards and Local Authorities—go to show that as a result of these manifestations the cause of education is bound to suffer."

The sum and substance of the extract quoted by me from the Government Memorandum is that the Primary Education Act has entirely failed in achieving its objective because the agency which was created to put the Act into operation proved unworthy of its great responsibility particularly because the members of the Local Authorities cared more for the advancement of communal interests and less for those of education.

Humiliating though it would be, I am afraid we must admit that there is an amount of truth in the charge. At least in the case of some School-Boards and Local Authorities things have happened which in no way tend to

enhance the reputation of these bodies. But I want to know if Mr Hesketh would declare that the whole thing was to him a surprise, that he did not anticipate the trouble which he has so vividly described, that he was never warned of the consequences of the big leap proposed to be taken by the passing of the Primary Education Act. But Mr. Hesketh is too shrewd not to have anticipated the consequences, and as he did not point out the danger when drafting the Report of the Compulsory Education Committee, I rather suspect he recklessly allowed the ship of the Primary Education Act to be launched in the face of a sure storm. At least I had no doubt of the consequences and as early as in August 1924, in an article contributed to the *Times of India*, I had pointed out that communal squabbles apart, the promulgation of the Primary Education Act of 1923 was sure to produce all sorts of complications. Government acted here like the boy who wanted to take a handful of plums from a narrow-mouthed jar. Government had then four distinct steps to take—

(a) Introduction of compulsion in Municipal Areas ;

(b) Introduction of compulsion in D. L. B. Areas ;

(c) Transfer of the control of schools to Municipalities ; and

(d) Transfer of the control of schools to District Local Boards.

Instead of trying to jump over the four steps in one bound if only Government had so framed the Act as to enable it to go step by step in a period of ten years, I am sure things would have been far better than they are now. The work of introducing compulsion in towns and villages would have remained in the

hands of tried officers who had experience of the difficulties of the work. There would have been no need to dispense with the services of capable men on proportionate pension ; there would have been little scope for communal squabbles, at least their heat would not have reached the expansion of education ; there would have been no occasion for those never ending disputes between the School-Boards and the Department over the Datum-line and expenditure allowable for grant-in-aid ; and last but not least there would have been no cause for the criminal prosecution of persons whose only offences perhaps were inexperience, ignorance of regulations and trust in their assistants.

But even this Act, full of mischief though it was, would have worked well if only the Education Department were supplied with funds necessary to carry out the work of the expansion of education in the Presidency. A simple calculation could show what funds were necessary for the purpose.

The population of the Bombay Presidency	... 19,348,219
Children of school-going age (11 p. c. of above)	... 2,127,904
Children already in school in 1921-22	... 789,709
Children to be brought into school by compulsion	... 1,338,125
Cost to Govt. of educating a pupil	... Rs. 12
Total rise necessary in the budget for primary education.	Rs. 16,058,240

[In the Quinquennial Report of 1922 we find the following :—“ In the calculations of the Compulsory Education Committee allowance was made for a steady reduction in the average cost per pupil, but in spite of this it

is estimated that the programme put forward will entail an additional expenditure of 110 lakhs in the tenth year, of which the Government contribution will be three-quarters of a crore.”]

Supposing the programme was spread over ten years, it was necessary to provide for an increase of Rs. 16 lakhs per year if compulsion were to be extended to both boys and girls, or of Rs. 8 lakhs if only the boys were to be compulsorily educated. Thus in the last six years the primary education budget should have received an addition of Rs. 48 to 96 lakhs. But “ since the passing of the Primary Education Act of 1923, Government have provided for primary education in the Presidency, excluding Bombay City, an additional recurring allotment of Rs. 24 lakhs out of which nearly Rs. 20 lakhs have been allotted for purposes other than expansion, such as revision of pay of primary teachers. A little over Rs. 4 lakhs only out of the total extra provision of Rs. 24 lakhs has been used for schemes for expansion.” There is an obvious fallacy here inasmuch as the number of pupils in primary schools has since 1922 increased by 180,000 and as each pupil costs about Rs. 12 to Government, the extra cost of these pupils (Rs. 2,160,000) must necessarily have been met from these 24 lakhs and the statement that 20 lakhs are absorbed in raising teachers' salaries appears to be a wrong statement. It would be more correct to say that Government has spent not a rupee for improving the prospects of teachers.* What is

* Average pay of Teachers in Local Boards' Area,

	Trained Heads.	Untrained Heads.	Trained Assistants.	Untrained Assistants.	Unpassed
In 1922 { Males 43.1	20.3	35.1	22.2	20	
{ Females 40.5	20.8	34.3	25.0	21.8	
In 1927 { Males 44.2	27.8	31.4	22.1	19.4	
{ Females 45.1	23.4	34.4	22.1	19.4	

given with the right hand is all taken away with the left. There may be rise in the salaries of individuals but there has been a sustained effort to keep down the cost of payment to teachers by employing untrained or ill-trained men and preventing them from improving their prospects by getting higher qualification. If we take as correct the Government contention that only Rs. 4 lakhs were available for expansion of education we shall have to accept the absurd conclusion that the 180,000 additional pupils received schooling at the rate of Rs. 2-4 per pupil.

But whether the effective rise has been Rs. 4 lakhs as stated by Government or Rs. 21 lakhs as shown by me, it is admitted by all that the Education Department has been acutely feeling the effects of financial stringency. It is not supplied even with one-fourth of the additional funds it required for carrying out the expansion visualised by the Act, with the result that the Education Department has been guilty of the gravest educational sins in the last six years. It has closed down training institutions and abolished the Third Year Training classes ; it has disallowed legitimate expenditure incurred by School-Boards, like expenditure on medical inspection, prize-distribution, call-women, or for paying better salaries to teachers ; it has again and again twisted the interpretation of rules framed under the Act, e.g., the rules defining the Datum-line, the rules as regards the minimum number of trained teachers, rules governing the size of class and rules regarding the cost of school buildings ; it has connived at or encouraged the forced retirement of trusted officials with long standing ; it has delayed—I am afraid purposely—sanctioning the schemes for compulsion submitted by Local Authorities and used every method—wrong or right—to cut

down the grants due to them. Last but not least it forgot the very purpose of its existence and issued Press Notes like the one in Oct. 1927 stating that the Department had no more funds for schemes of expansions for some years to come, thus finally giving up the show of a serious effort to secure the objective of the Primary Education Act of 1923.

The present position is thus not very encouraging and I do sympathise with the Education Department which is virtually at its wit's end and can do very little hereafter unless the legislature provides more funds by additional taxation or by appropriating for education, expenditure on other heads. But before this is done I believe the time has come to institute a fresh inquiry in the light of the experience of the last six years. We have gone too far now to allow the Education Department to resume once more the control of the primary schools but as a result of the inquiry we may be able to restrict if necessary our field of operation, to give additional powers to the Administrative Officers to save them from the whims of the triennially changing School Boards and devise measures to save the School Boards in their turn from the bigger bodies, the Local Authorities. It will also be not impossible to provide safeguards to protect schools and schoolmasters from members seized by the communal devil and to restate the rules governing the distribution of grant-in-aid so as to minimise the friction between the School Boards and the Department.

I offer no apologies for dwelling rather long on this question for all others depend for their solution on the successful working of the Primary Education Act. I shall now turn to other aspects of the problem of Primary Edu-

cation and one of these which is rightly emphasised in the Government Memorandum is the wastage in Primary Schools.

"A comparison of the number of children in the infant class of primary schools in any one year with the number passing the fourth standard five years later shows that only 12 to 15 per cent. of those that enter the school pass the fourth standard...A child is not as a rule likely to remain literate unless it has passed the fourth vernacular standard and it is believed that in rural areas a large number even of those who pass the fourth standard rapidly fall back into illiteracy."

Although the problem is stated in such explicit terms, curiously enough there has been so far no adequate solution suggested for it. It is believed that it has been solely due to the short-sighted attitude of the village parent and the cure for it lies in compulsion. But we can compel children to attend school, we cannot compel them to get promoted to higher classes. And even when compulsion is in full swing (in 1960?) the wastage in primary schools will continue unabated. If we want to minimise the wastage we can do it

1. by entering on a vigorous campaign of adult education;
2. by employing teachers with better preparation and better training; and
3. by creating in the child liking for reading books.

The first will overcome the unwillingness on the part of parents to send their children to school; the second will overcome the unwillingness of the child to remain in school and the third will tend to retain his literacy. I am afraid it is not realised by the officials of the Department that Reading in India does not

present the same difficulties as it does in England. An English boy may read C, A, T, but it does not tell him that the three letters together make the word 'cat' so familiar to him. He has to learn it with effort. An Indian child on the other hand reads the letters आ, र, स, and immediately understands that the three letters together make the word आरसा (a mirror). While an English child fumbles over his primer for ten weeks, an Indian child learns to read his, in ten days. If only we emphasise reading more than writing in our village schools and adult classes I feel certain that the wastage will be greatly diminished. The next step will be to place in the hands of children such books as they will read with avidity. Such story-books and picture-books will no doubt be found useful but if I had the sole charge of primary education in a Marathi village, I would place in the hands of my pupils small books printed in bold type containing a chapter or two from the religious books which were read, and are still read, in Indian families. शनिमाहात्म्य, व्यंकटेशस्तोत्र, शिवलीलामृत, गुरुचरित्र, हरिपाठाचे अभंग, दासबोधोपातील वेचे, संतलीलामृत, हरिविजय, etc., will offer ample material which can be edited and given to the children to read. At first they will read without understanding and consider the reading only as a meritorious deed but gradually they will begin to understand and appreciate the contents of the books and that will help them to retain literacy.

But wastage or no wastage the standard of primary education is bound to be very low as long as we are contented to place it in the hands of persons who ill deserve the name of "teacher." In saying this I mean no offence to the many persons who are working with zeal as teachers in our village schools but I cannot en-

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ertain the idea that a V.F. whose education is no better than that of a child in the third standard of an A. V. School—often it is much worse—is qualified to act as a "teacher." Even a year's training does not add much to his worth and it is no wonder that pupils entrusted to him do not progress much beyond the first standard. If we would improve our primary schools the best brains amongst us must associate themselves with the work of primary schools and primary teachers, and this association will not be possible as long as the present disparity continues between the cultural developments of the college professors and primary teachers.

Everywhere on this globe the teaching profession is divided into three groups, those working in primary schools, those in secondary schools and those in colleges; but nowhere exists a water-tight partition like the one which separates in India, the primary teacher from the secondary teachers and college professors. This partition can be removed only by insisting on a higher qualification from primary teachers and a knowledge of English. That has been the recommendation of the majority of witnesses before the Curricula Co-ordination Committee (or the Hesketh Committee as it is called) and I believe that is also the recommendation of Resolution 14 passed by your Conference in Poona. Knowledge of English will not only materially add to the academic equipment of a primary teacher but will also help him to get into touch with those working in the different provinces in this Presidency as also those working in other Presidencies. In the absence of a knowledge of English the primary teacher's world is narrowed down to the Province where he is working. Whatever be our opinion about the necessity of learning English by the

Indian masses, we should always insist on a teacher, primary, secondary or collegiate, having at least a fair acquaintance with this *lingua franca* of the world.

It will not be quite inappropriate to discuss here numerous other questions like curricula and vocational instruction, physical training and medical inspection, education of girls and of backward communities, school-timing and periods of instruction or methods of teaching. But in the short time at my disposal I can add little to what has been said by others on these much discussed questions. I must, however, refer to what I consider the problem of problems, the salaries of primary teachers. Fortunately you appear to realise the need of paying teachers well and did pass last time a resolution (No. 6) "that effect may be immediately given to the Sathe-Paranjpye Scheme." It is also gratifying to note that some Municipalities have adopted it although Government would not pay its whole share of the salaries paid according to this scale. Before 1920 the Department of Education was a friend of the poor primary teacher. Even though it could not pay him well, it admitted that injustice was done to him. Now the Department looks upon the primary teacher as a possible opponent in the field. "I should like to draw attention," says Mr. Hesketh in the Memorandum, "to the growing political power of primary school-masters, particularly in villages, where there are few educated persons. They have now very great influence in the elections not only to the Provincial Councils but also to the Local Boards. The result is that members of these bodies are very chary of supporting proposals which are likely to be unfavourably received by the teachers, *e.g.*, in connection with their pay. This appears to be a serious danger, as a small class who are

not really representative of the bulk of the people are able to exert an influence out of all proportion to their numbers." Like an astute lawyer, Mr. Hesketh is cleverly creating prejudice against the poor teachers whose claims to better salaries cannot be refuted but which he in his fantastic notions of economy is unwilling to meet. However, supposing Mr. Hesketh is right in his conclusion and the village teacher is really able to influence the village people that is a greater reason to appoint only able and well-paid teachers in village schools.

It appears to be generally forgotten that the Sathe-Paranjpye Scheme does not embody the full demand of the primary teacher but is only a compromise accepted after some higgling on both sides. It was most unfair to ignore the recommendations of the Sathe-Paranjpye Scheme and it is still more so to represent it as the moon in the sky. In spite of the complex machinery of supervision, a village teacher knows too well that he can, if he likes, evade work in school without detection, and a low salary is an inducement for him to do it. The high tradition of the teaching profession in India has so far protected him from taking liberties with his conscience but this cannot continue long and the apparently cheap teacher will prove the most expensive. We cannot realise too early that an ill-paid and therefore ill-trained teacher is the root cause of all the wastage we notice in our primary schools.

Before I conclude I would say a few words re a question which may be regarded as somewhat beyond the scope of this Conference. Again and again responsible members of the legislature and Ministers of Education have declared their intention to sacrifice the advance of secondary education until the needs of the Compulsory Primary Education are fully satisfied.

We thought they did not mean exactly what they said: for the enormous increase in the number of pupils drawn into the primary schools must necessarily create proportionately greater demand for secondary education and even if the State did not shoulder the responsibility of meeting this demand to its fullest extent, it could not possibly refuse to pay at least the one-third grant to those private institutions who would try to do it. But in the very first year of the Ministerial regime an attempt was made to cut down the grants paid to secondary schools and although the cut was restored in the next budget, the Department has with determination adopted the policy of resisting every demand for additional grants on the growing expenditure in the old schools or for new grants to the schools that have sprung up in the last six years. A general rise in fee-rates was forced on secondary schools in 1922 and only last year was made another effort to force a similar rise again. The measure is temporarily shelved but there is no guarantee that it may not be taken up again. Secondary education appears to be regarded as a luxury which may be had by those who can afford to pay for it.

Let me point out that in this attitude towards secondary education, the Government of Bombay is exhibiting gross ignorance of the duties of a State as they are understood in other civilised countries in this world. Nowhere is the age of compulsory attendance at school below 14 and vigorous efforts are made everywhere to push it up to 16. Where 16 is not legally recognised as the school-leaving age, a large number of scholarships and free places are reserved in schools to induce children above 14 to continue to receive education in a secondary institution. This may be for us an ideal not attainable in the near future

but it will be suicidal to take such steps as would throw it altogether beyond our reach.

Moreover the word secondary education as applied to the work in the lower classes in secondary schools is a misnomer. Education in India is Vernacular and Anglo-Vernacular and these divisions have been by custom called Primary and Secondary. But a very large part of what passes as secondary education to-day must really be classed as elementary and this part at least cannot be regarded as a luxury to be enjoyed by those who can pay for it. It may not be possible for us at present to make it free and compulsory, it may not be practicable to make it cheaper but it is most essential to take care not to make it more expensive and thus deprive the large number of village children of the benefit of secondary education. Government must now give up the ideal of maintaining a few so-called model institutions, and adopt the new ideal of cheapening and facilitating secondary education if it cannot make it free and compulsory. Cheap and easily accessible secondary education will be a potent instrument to minimise the wastage due to lapse into illiteracy.

KALIDASA

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MEDICAL INSPECTION OF CORPORATION SCHOOLS.

By Mr. K. R. R. SASTRY,
M.A., B.L., F. R. ECON. S. (Lond.)

Advocate, Madras.

MEDICAL Inspection of school children, it is pleasing to record, has been well-recognized in the Corporation of Madras; and the reports digested by the Health Officer on medical inspection in 1928 give valuable hints and suggestions. No doubt medical inspection as known in advanced countries is yet to be fully understood. "Systematic medical examination of children, provision of facilities for treatment of ailing children and organization of clinical centres for treating special defects and surgical cases including ophthalmic defects, establishment of X-Ray centres for the treatment of skin diseases, etc., supply of meals, milk, and cod-liver oil to the undernourished and needy children, isolation of the sick child having infectious diseases and prescribing of exercises in drill and gymnastic classes suitable to the individual children and lastly advising the education authorities on matters of health and on closure of schools during epidemics"—all these progressive items are comprised in "medical inspection."

FINDINGS OF INSPECTION.

Out of 12,319 boys and 5,268 girls examined, 6,833 boys and 3,671 girls were found to require treatment for some defect or other. In other words 55.47% among boys and 69.68% among girls were found defective; and most of these were from *the poorest of the classes*. 2553 boys and 873 girls, i.e., 20.72% among boys and 16.57% among girls were found dirty in person and clothing,

Of those under sub-normal health, 2,006 boys and 548 girls—(16.25% and 10.59%) are included under this heading. As very aptly pointed out, malnutrition "represents a complex stage in ill-health and in its production factors of poverty, faulty up-bringing, and indifferent home circumstances play their part." Adequate amount of cod-liver oil and arrangements for midday meals with an addition of milk or curd to the menu can alone reduce this percentage of malnutrition.

3,108 boys and 1,306 girls (25.23% of boys and 24.79% of girls) are found to have diseases of teeth and mouth. The main defect was found to be "decayed teeth or collection of dirty tartar." 2,804 boys and 510 girls (22.76% of boys and 9.68% of girls) were suffering from nose and throat defects.

Only 3.42% of boys and 4.21% of girls were found to be suffering from diseases of the eye. The co-operation of Child-Welfare Centres "in finding out early cases is solicited in this connection." A very instructive extract from the report of the Ophthalmic Surgeon to the Torquay Local Education Authority runs as follows:—"Very full co-operation between the Maternity and Child-Welfare Centres and the School Medical Department continues to bear good results." Ear-diseases, speech defects, cases of tuberculosis, respiratory diseases, defects in bones and joints, have all been noted and sound remedies suggested in the Report.

Infectious and contagious diseases were found among 6.71% of boys and 8.86% of girls. It is pleasing to read that 168 re-inspections were done in the year. In cases where intensive attention is necessary, these re-inspections are quite essential. There is an undertone of dissatisfaction that the school-staff have not yet co-operated to the required

extent. As modern ideas of cleanliness develop, at each stage the willing and continuous co-operation of the teachers can alone make such experiments a success. Perhaps, the present writer should once again make a plea to encourage the teacher to live amidst *an atmosphere of contentment*.

Parents are found not following up the instruction of the School Doctor and School Teacher. The only way out turns out to be for the "Corporation to equip one or two school clinics or centres (ophthalmic and dental) in charge of a specially qualified medical practitioner."

Again serious and acute defects cannot depend on the annual medical inspection for cure; and it is a good recommendation to have care-takers or nurses, "to deal with cases as they arise, notify to the school doctor, seek relief either at the Corporation Dispensary or at any other hospital as advised."

UNSATISFACTORY SCHOOL SANITATION.

Indeed "proper sanitary environment is the first essential towards proper bringing-up of the children and its education." "Lack of sufficient and clean sanitary accommodation and equipment, insufficiency of fresh

air, over-heating of class-rooms, especially during summer, due to defective construction, insufficiency of lighting and dearth of satisfactory play-ground accommodation"—these were some of the defects pointed out by the School Medical officers for rectification. As pointed out by the vigilant Commissioner of the Corporation, 87 out of 132 boys' and girls' schools are in rented buildings; and these are "generally unsuitable for school-purposes." What with small and insufficient latrines in rented school-buildings, the drinking of unfiltered water from the taps by boys and girls and the apathy of the average parent, there is very much to be done to produce satisfactory conditions under which alone hopes about the future *manhood* of India can be raised. Bathing facilities, frequent excursions and the essential restitution of mid-day meals with the addition of cod-liver oil and milk to children "recommended by the doctor" are suggested. Undoubtedly there is a slight improvement "in the incidence of defects over 1927." This well-written report puts the problem in a nutshell when it concludes that "*the lack of effective teaching and practice of hygiene in schools is the weakest link in the whole chain of child-welfare.*"

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Messrs. D. B. Taraporevala Sons & Co. (Bombay) have been appointed Sole Agents in India for the sale of "Indian Princes Under British Protection" (a Study of their Personal Rule, their Constitutional Position and their Future) by P. L. Chudgar of the Middle Temple, Barrister-at-Law, Member of the Indian States Peoples' Delegation to England. It contains a preface by Col. Wedgwood, M.P. It is a book in which the revelations of life in the Indian Native States are as startling as those in "Mother India," but a book written by an Indian passionately desirous of his country's welfare. The note of sincerity and single-mindedness runs throughout and disarms the hostility which so terrible an indictment might arouse, while the responsible public position of the author is a guarantee of the truth of his statements.

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THE WORK OF A DISTRICT GUILD OF TEACHERS.*

WE of the Department have no interests apart from, not to say antagonistic to yours. Whatever our theories, whatever our ideas, you are the means of working them out and these theories and these ideas, we derive, as much from our reading for which we have ample scope, as from our observation of your work, in the various parts of the District. The spectators see more of the game than the participants therein, and we of the Department as intelligent spectators, see more of the game than you, who are engaged in it. We give you the right direction and timely encouragement, and the ship of Education steers a straight and safe course. You cannot afford to scrap the helmsman. You will flounder helplessly if you did, and amid the shoals and sunken rocks of this world make a frightful ship-wreck.

Your efforts in the past, I must say, and be pardoned for saying it, though not exactly leading to a ship-wreck, have been in the nature of an aimless circuitous wandering. You have asked for better salaries, for safer and more secure tenure and for a wider recognition of the value of your services. The Lawyers do not ask for these nor do the Doctors. They fight their way and win for themselves a position, proportionate to their usefulness. Fancy Lawyers or Doctors asking by resolutions of their Guild for fees, for clients and for wider recognition of their services! It strikes only teachers, to do so. Your attempts in the past have failed, and rightly failed. For proclamation of helplessness and cry for help are not

* Opening Address delivered by, Mr. T. B. Krishnaswamy Mudaliar, District Educational Officer, before the Conference of the Ramnad District Teachers' Guild.

the way to get help and never by resolutions resolved even by hundreds and thousands, but by strenuous efforts at self-improvement, will you ever achieve what you want. My sincere advice to you to-day is, Cease to ask for these: Begin to work for these.

And in your work, take into your confidence the members of my Department and if you can, the parents of pupils in Local Parents' Associations. There are things which you cannot see for yourselves; for familiarity draws a veil over the face of things and you need to pray for that gift of seeing yourselves as others see you. Ask us and ask them frankly, wherein you fall short and profiting by self-criticism and the helpful criticism of others, set your house in order and start forth on the wheels of self-help, to conquer for yourself a distinguished place in society and above all, deserve it by your services and sacrifices.

The way in which the parents can help you and in which you can help them is this: Make them realise that you are as much shapers and moulders of the character of the boys, as imparters of knowledge. Make them feel that you are interested in the future of each boy, as much as the parent himself. Get the parents to co-operate with you in bringing the boy under proper discipline and correcting his ways when he goes wrong. Study his aptitudes carefully and set him on his way, enriched, by all your learning and by all your experience. Teach him inside the school and watch him outside, and whenever you can help the boy forward—say to a scholarship or to a situation in life—do so ungrudgingly and the bread you cast upon the waters, will some day come back to you. The student will not forget you; nor his

parent; and what a blessing such spontaneous, unsophisticated affection is, those only know who have enjoyed the privilege.

So far as the Department is concerned, view the Inspector as a friend, have a free exchange of ideas with him, and even if you gain nothing from him, which is very seldom, you will have got him into sympathy with your difficulties, and this paves the way for a better understanding, for a better appreciation of each other. Gibbon and Burke believed in conversing with all and sundry to improve their knowledge. Coming into contact with men who belong to the service which claimed Myers and Matthew Arnold cannot be without its value. There is no longer the old fear engendered by extensive authority and European descent. You have no longer to bow humbly down and say "Your honour" at every step. You have men who move in social circles much your own, who realise your difficulties and sympathise with you and try to help you. In that spirit of realising your difficulties, sympathising with you and trying to help you, I venture to offer for your consideration, a few suggestions for the betterment of the Teaching Profession. Though I have never taught in High Schools one need not be a shoe-maker to appreciate the value of a shoe—I have been on the staff of the three greatest Colleges of the metropolis, in very responsible positions and you may take it that my love for the profession is most genuine. In this spirit, I offer my remarks and if I speak frankly and do not flatter you, set it down as much to my inherent straightforwardness of speech as to my genuine interest in you, which is best served only by down-right plain-speaking. The things I speak to you about, have to be said some time and by somebody; perhaps better now and by me.

In spite of the difficulties you have all deplored from the remotest of times, the fact remains that no profession is more popular, attracts more crowds; and maintains them too. So much so, that the cry of the teachers goes unheeded. The popular notion is that the teacher's job is as easy and as lazy as that of a cow-boy. The cattle are driven out to graze early in the morning and brought back home late in the afternoon. They pick up what feeding they can and while the cow-boy keeps playing on a bamboo-pipe, the lowing cattle crunch and move on, lie down and get up again and so do the boys.

Parents' Associations will serve to dissipate this fantastic notion of the people, but only to some extent. The reform must be more radical and begin at home.

Would it surprise you to know that a large majority of teachers are a misfit? That whatever their genius or undoubted abilities, many of them would fare much better in other walks of life than in teaching? Many teachers who are unable even to pronounce English words accurately would perhaps do better in commercial firms and in co-operative concerns, not because of their want of English, but because of other virtues which they have in abundance and for which there is no need or scope in a school. Many men who would take a bath in a well and lecture at the same time on English History could shine perhaps as Madathipathis, but their talents are wholly wasted in the sphere of Education. That great original mind that could make brushes out of asses' hair, could make also silk purses out of sow's ears, and enrich the world with large stocks of both commodities, but can hardly add to the reputation of the Teaching Profession. A teacher who pours methylated spirit on the

laboratory table and sets fire to it and burns the faces of boys, may be capable of setting the Thames on fire, but will not do for the humbler and more prudent task of a school-master.

I refrain from giving further instances, but it must be patent to all of you, that such men are a drag on the profession and a healthy purgation must purify your constitution, of these diseased elements. Poets in our land used to cut off the heads or the ears of vile versifiers and unless the Guild adopts some method, not so barbarous but none the less drastic, to purify the profession, no good can be achieved.

Then again there are those who undercut each other and serve for salaries not much worth while, as a teacher who was once entertained on seven and a half rupees per month. There are again those who will sign for salaries much higher than they receive. If we regard even Dr. Faustus's Mephistophelian contract as a sublime error, selling the soul to earn all knowledge and all power, what shall we say and how shall we characterise this sordid selling of one's own soul every month to a false record that does not help after all anybody to anything. These are the true enemies of your profession. Hunt them out till they become extinct.

Turn the Teachers' Guild into an Employment Bureau. Choose the best men and keep their names on your registers. Insist on a minimum salary high enough to maintain their self-respect, follow their career, and so long as they are true to the Guild and to the profession, fight their battles if there is any foul play anywhere. Boycott schools which treat you shabbily and let only the scum of the profession go in and help to bring down

the reputation and take out the recognition of such schools. So will you have earned for yourself some self-respect, not from resolutions but from resolute action, self-disciplined, self-controlled and wisely directed to make men of you. The Guild as a whole will become a power in the land, preserving the reputation of the profession inviolate and inviolable. That is the real function of a Guild and may you sink all differences and stand together shoulder to shoulder to keep the tone of the profession pure and high!

If you feel yourself diffident or unable to assail the strongholds of capitalists, my next suggestion is *own your schools*, become Teacher-managers. You have the example of Rao Bahadur Appu Sastrigal of Kumbakonam and of Kulapathi Parameswarier of Palghat to inspire you in this noble venture; but instead of making it the one man's concern that these probably are, make it a matter of a syndicate, buy up a school and manage it. If all the teachers in the Presidency subscribe a rupee a year, you would be able to buy two High Schools annually and if your partners are wisely chosen and you work earnestly at the school, you will have ample opportunities of coming into vitalising touch with the life around you and be saved for ever from the fear of an insecure tenure. The fault of most teachers is, they choose a soft job with a decent start, but they forget that the ladder like the one David Balfour was asked to climb, lacks a few of the top-rounds and will precipitate the unwary treader into a dangerous well beneath. The older and more experienced one becomes the more expensive to a speculative management and the greater the risk of being supplanted by another younger and cheaper.

With the dread of such insecurity, people become unscrupulous and ungrateful. Avoid this pit-fall by owning your schools and learn for the first time, the privilege of being independent.

Likewise also abolish that other middleman, the publisher. Your brains go to make up a book, but you get only a starvation wage and another man grows fat on your labour. Your intrinsic worth does not get its market value and it is up to you jointly and severally to secure it. Turn the Teachers' Guild into a Modern Madura Academy and let all the books written by teachers be subjected to the criticism of the Academy before they get its imprimatur and get prescribed as text-books in the whole district if not also in a wider area. The hanging on to a bookseller for shelter and provender is about the most degrading thing to a self-respecting author and the more you realise your value, the less will you be satisfied with the crumbs that fall from a publisher's table. You have a legitimate right to the profits of your publication and this is nobler and better than fudging records for a faithless manager.

To be able to write these books and to enlarge the scope of your own reading and knowledge, you require a library fuller and vaster than the one a High School ordinarily affords. Incorporate yourself therefore into a Teachers' Association in each important centre, register yourselves under the Societies' Act and having collected some funds, apply for a library grant. No one would rejoice more to help you in this than myself. I want people to love books and get all the benefit they can from the accumulated wisdom of ages. It has been observed that "Book-love is a passport to the greatest, the purest, and

the most perfect pleasures that God has prepared for His creatures. It lasts when all other pleasures fade. It will support you when all other recreations are gone. It will last you until your death. It will make your hours pleasant to you as long as you live."

I want books to beget books and readers to turn into authors and enrich the world with their knowledge and experience; for books we know "are a substantial world, both pure and good." Healthy and helpful discussions will go far to clarify thought, raise the intellectual tone and widen the moral outlook of teachers, for want of which they suffer now, from all the ills to which the profession is heir.

Not only do you help yourself by such study, but the natural desire of every truly learned man will seize hold of you, that of making others sharers in your innocent delight, participators in your pleasures of the mind. Knowledge will filtrate to the masses and while you rise in the esteem of your fellow-men, you can have also the satisfaction of rendering social service to the extent possible in the sphere of life, to which you have been called. You will also be creating the cultural atmosphere in which your service will have its proper appreciation and which alone will make a teacher's life respected and enduring. For only a cultured neighbourhood will set the right value on things; will not be carried away by the dazzle of accumulated wealth; will honour and respect poverty with plenty of the riches of the mind.

Deem not this a small matter, the love and respect of intelligent neighbours and of an understanding public. It was on this, the great saints and sanyasis of old built up their power and prestige, even though they were

clad only in sacred ashes. Go forth likewise as apostles of culture, missionaries of learning, and you will have fulfilled your duties most satisfactorily and laid up incorruptible treasures in heaven.

As a help to this common participation in the exceptional intelligence of others, annual exhibitions are essential. Not only the ingenious devices of man's manual labour, but the subtler and more ingenious devices in the shape of improved appliances for teaching should be exhibited, the geographical charts prepared by the Headmasters of Abiramam and Devakottai; the Historical charts prepared by the late Headmaster of the C.M.S. High School, Srivilliputtur; the gallery of Historical pictures collected by Mr. Victor of Schwartz High School, Ramnad; the British Empire Banyan tree, a speciality of the Virudhunagar High School; the arithmetical tables of the Board School, Tiruvadanai; leaf-impressions for nature-study prepared at Watrap and at Karaikudi; these might be set forth by the side of palmyrah-leaf basket-work of Pallatur; the shell-collections and scout exhibitions of Tiruchuli; the seed and cereal collections of Balasubramania Vidyasala of Palayampatti; the pictorial wealth and art collections of Mr. Manickam Ayyer at Piranmalai; the artificial brinjals of Nannakudi; the candle-works of Paganeri; the Aquarium at Seithur, and the chalk-work of O. V. C. Elementary School, Manamadura. They not only excite curiosity but enable good things to be in widest commonalty spread and that is precisely what I should like to see done throughout this vast district; that there should be a co-operation of educational effort, and by exchange of exhibits, an exploiting of educational resources.

I would like to notice in passing just one matter of purely monetary interest affecting a teacher's life. One of my Physical Training Instructors at a Government Training School suddenly died a year ago and a subscription had to be levied to get his corpse cremated. During the day of my visit to Kilakarai nearly three years ago a teacher suddenly died and his widow would have welcomed some help in that awful situation in which she found herself. There is an arrangement called a Death-Call Fund and I want you all, rich and poor, young and old, to join it, or better start one for the district whereby a subscription of a Rupee per annum will meet about three death-calls in a year among Secondary School teachers, at the rate of Rs. 100 for each call, and a similar figure may be worked out for Elementary School teachers. There is no greater service that can be rendered to any teacher than to give him a decent burial at the time of his death, and let each man secure that and go about confidently in life, that however miserable he might be when alive, he will be decently cremated or buried after death. Of a similar character is the Provident Fund which fortunately for teachers, Government has made compulsory and which is sure to make the evening of your life peaceful and free from care. I suppose also many of you have insured your lives. It is very essential you should show yourselves prudent, for mere learning is nothing, if you have not earned for yourself a decent competence in life.

"Let age approve of youth and death complete the same"

May you live your youth in such a manner that when you grow older and wiser, you may not have to regret anything done

in your youth and let your age be of a piece and in harmony with the righteous course of life, that when death comes, it may come upon a life which has come full circle, a life of happy and harmonious development, victorious over the ills of life and worthy of all the opportunities that God has given to you in the course of this Pilgrimage, called Life.

There are many problems affecting the educational outlook of this District, which it may be interesting, if not also useful, to discuss with you. Questions regarding the establishment of a College of Agriculture at Rajapalayam; a College of Commerce at Virudhunagar or Sivakasi; a College of Medicine at Pallatur; and a College of Technology at Ramnad. Questions of a recasting of the entire Secondary School-Leaving Certificate Scheme with a distinctly scientific, agricultural and industrial bias, making History for instance, "that vast Mississippi of falsehood" subordinate to Geography and leaving out much of the purely academic portions of Mathematics like Algebra and Geometry, to be taken up later, to make way now for Zoology and Botany, Physics and Chemistry. Questions also regarding vernacularisation of the courses of study: of encouraging the study of Tamil and Sanskrit in a perfectly sincere and no half-hearted manner and so forth and so on. But these shall be matter for another day. It is too late to be ambitious. I have therefore confined myself to a few remarks affecting the profession as such: its immediate problems and prospects.

Even so, I have spoken to you of many things; but throughout, my one aim has been to suggest ways and means of making you

efficient, self-respecting men, who will scorn to tell a lie, who will disdain selling their soul and who will with body and soul erect, stand up for what is true and good and beautiful. I have also tried to show how small a part of the ills that teachers endure, Governments and Inspectors can cause or cure; how the salvation is in your hands. "The helps to noble life are all within." Purify your profession—it is a garden that has run to seed; own your schools and publish your own books; read widely and extensively and add to your sum of knowledge; share it freely with others and organise exhibitions therefor; join in the Death-Call Fund, insure your life, subscribe to the Provident Fund; earn by every legitimate means and save in every sensible manner.

The teaching profession is no mean inheritance. You have learnt how the foundations thereof were laid by the saints and sages of our land. Their good work resisting the tooth of time, has come down the tide of centuries, to hearten and impel, to inspire and cheer you forward in the glorious task, on which you have entered as your life-work. It is only by courage, wisdom and unselfishness that the dignity of the profession can long endure. Its present welfare and future prospects are, under the Providence of God, in your hands. Everyone of you counts; "therefore get knowledge, be brave, honourable and kind; thinking of others before yourselves and always play the game." So will you fit yourselves to hand down to remotest posterity this great profession, untarnished in its splendour and rendered into a great instrument for justice, peace and goodwill, which will deserve the esteem and regard of mankind.

THE STUDENTS' STRIKE ENQUIRY COMMITTEE. SOME REMARKS.

By Mr. S. SITARAMAIVA,
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TEACHERS AND POLITICS.

IN para. 11 of their report the Committee rightly point out that the generous impulses of youth are often exploited by a certain type of politicians and journals. The causes ascribed for this are the weakening of the salutary influence and control of the home and the inability of the school to supply its omissions in this respect. As an explanation for the latter they go on to describe various defects in the educational system such as lack of personal contact between the teachers and the students, lack of personality in the teachers, etc. One important cause, however, they have overlooked. That is the feeling among students that teachers, especially in Government institutions, have no freedom to discuss freely with boys and to express their sincere opinions on political questions. The result of this is that even teachers who ordinarily command respect and exercise great influence on boys are taken at a discount when they express any views on matters political. There is a suspicion among boys, a suspicion not quite groundless, that their teachers, being Government servants, cannot give expression to any opinion on questions of present day political importance which may be even remotely critical of the existing political order.

Now, no subjects so much engage the interest of the higher students of India at the present day as political subjects. But since they think that their teachers are not at liberty to discuss those subjects with them, they are easily led away by demagogues.

In view of the above-mentioned facts it is a wholesome recommendation that the Committee have made that students should have liberty to discuss political and social subjects in their debating societies and that teachers should take part in such discussions—it being at the same time impressed on the boys that theirs is a stage of preparation and that any political *activity* on their part should be avoided.

In addition, to allow teachers to bring their influence to bear on boys in the formation of their political opinions, the present restrictions and prohibitions placed on Government servants (according to the Government Servants' Conduct Rules) in regard to their attendance at political meetings, etc., should be relaxed in the case of teachers. A teacher should have perfect liberty, without coming under the least suspicion of the Government, to be present at all meetings of whatever sort which his students are likely to attend. His presence at a political meeting (*e.g.*, State Congress or Youth Conference) does not necessarily imply that he is in sympathy with all or any of the objects of such a meeting no more than the presence of a Police officer at a political meeting means that he is there as a sympathiser. The presence of the teacher will enable the boys to have free talks with him after such meetings and the influence of the teacher will be brought to bear on the boys in the formation of their opinions.

A further advantage resulting from the presence of teachers in the midst of their boys is that they will be able to control to a large extent any noisy demonstrations or acts of rowdyism that the boys may be prone to in the excitement of the moment.

In illustration, reference may be made to the recent general strike over the "Ganapathi

affair" on the 30th July last. The boys of the various schools left their work and went out. The teachers, having nothing to do in the school, would readily have followed them in their movements were they not under the dread that their leaving the school premises on a working day might be taken serious notice of and their presence among the boys when they assembled near the public offices and elsewhere might be misunderstood by the authorities. If, however, teachers had felt free to go about among the boys on that day, many of the excesses of the boys might never have been committed.

Perfect freedom to the teacher in matters of this sort enables him to exercise over the boys all the influence he is capable of and creates in the boys greater confidence in the teacher.

If the recommendation of the Committee in the matter of the careful selection of teachers (para. 21) and in keeping them in material contentment (para. 22) are given effect to, there will be no room for any apprehension that the teachers might abuse their liberty. "Trust a teacher or dismiss him" is a wise principle that should be adopted in regard to them.

MISSION SCHOOLS AND GOVERNMENT SCHOOLS.

In para. 16, the Committee observe: "It is but natural that in Mission schools and other institutions in which the staff have taken up their work in a spirit of service and sacrifice, there should be a closer and more intimate touch between them and the students (than in Government institutions)."

This is an observation unfair to teachers in Government schools. It is not true to say that in Mission schools and other aided institutions the staff have taken up their work "in

a spirit of service and sacrifice" in contrast to the staff in Government schools. The teachers in those schools have taken up their work for a living as much as their confreres in Government schools, as may be seen by the readiness, nay anxiety, of most of those teachers to change their allegiance to the Department if attractive terms are to be obtained. Teachers who have entered the service of Mission schools have done so either because they could not get places under the Department or because of the better pay they are started on in Mission schools. Even the heads of Mission institutions have their cash nexus with their Mission authorities.

The fact, however, that nearly all persons who take up the profession of teaching whether in Government or in Mission schools do so primarily for a living does not imply that they cannot be good and conscientious teachers endowed with a spirit of service. If a teacher looks after his own personal interests, it does not mean that he is incapable of realising his responsibilities towards his students and of taking a noble view of his calling as a teacher. An economic bond between a teacher and the management (whether a Mission or a Government Department) does not exclude a moral, a spiritual union between a teacher and his pupils.

The Committee also seem to assume that there is better discipline in Mission schools than in Government schools due to more intimate personal contact between teachers and students. Is it so, as a matter of fact? Do statistics of punctuality and regularity of attendance reveal it? During any of the recent strikes did the boys of the Missionary institutions keep aloof? Rather, have there not been more instances of conflict between

the students and the management in Mission schools than in Government schools?

There are, however, two respects in which Mission schools have an advantage over Government schools. One is the large powers enjoyed by the heads of Mission and other aided schools in matters of organization and discipline. The other is that the staff in Mission schools is free from the curse of transfers.

SELECTION OF TEACHERS.

In the opinion of the Committee *personality* is the first requisite of a teacher. "Sympathy with the difficulties and the point of view of the students, sincerity, moral enthusiasm, tact, good-will, faith and a sense of vocation are essential for every teacher." To secure such teachers they recommend (para. 21) that "the appointment of teachers should ordinarily be made on probation in the first instance, and that in assessing their work for purposes of confirmation and subsequent promotion, not merely intellectual ability but also the other qualities mentioned above should be taken into due consideration."

To secure the services of teachers endowed with personality and the other qualities enumerated, the terms offered must be sufficiently attractive and selection should be made not on communal or other considerations but entirely on considerations of merit.

Despite all precautions in selection, it might happen that persons may be entertained as teachers who are not quite fit for the profession. If a person is once entertained as a teacher, even though on probation, and if he is found not competent enough, the inspecting officers will find it delicate to damn him so completely as to bring about the cessation of his appointment unless he is

found grossly negligent or hopelessly incapable. Therefore a good many persons may continue as teachers although they are not good enough for the profession because they are not bad enough to deserve dismissal. In such cases where a teacher does not prove quite a success due to lack of personality, or "qualities of the heart" or bent for the profession, he should be removed from the teaching line (his pay and prospects not being much affected) by transferring him to those posts in the department where personality does not count for much (*e.g.*, as clerks, office assistants and even as inspectors) or by drafting him to some other department of Government altogether. This may be done not after the first year but after the second or even third year of his appointment so that he might have had sufficient opportunity to adjust himself to the environment and to show his capacity.

Such a transfer will generally not be any cruelty to a teacher who cannot manage his classes or impress his boys because he would readily welcome a change from a situation where he does not command respect.

Inter-departmental transfers may create some administrative difficulties but they cannot be insuperable.

THE OVER-WORKED TEACHER.

The Committee refer to the opinion of some witnesses (para. 22) that the amount of class-room work that the teachers have to do is too heavy to leave them energy and inclination to take part in the social, physical and recreational activities of the pupils. They make, however, no recommendation in the matter but leave this very important question to be considered by the department. It is to be regretted that the Committee did

not consider the question important enough to go into it themselves. An authoritative expression of opinion and a suitable recommendation by the Committee would have carried great weight with the Government as well as the public.

What seems to kill in the teacher all enthusiasm, liveliness and sympathetic interest in the progress of the pupils and indeed even in his own, is not so much his poor pay and poorer prospects but the fact that he is over-worked. In the Elementary and Middle schools the teachers teach without rest (except during the lunch interval) from the commencement of the school work till its close. Only those who have any experience in teaching can understand the tremendous strain this involves. A lower school teacher has usually to teach about half a dozen subjects to boys of different grades and if he is a fairly conscientious man he keeps standing all the time and his legs and lungs, brains and nerves are simultaneously under terrible strain. In addition he corrects a large number of pupils' exercises which, whether they benefit the pupils themselves or not, he has to do to satisfy the inspecting officers. Added to this, especially in smaller schools, the teacher is burdened with a not inconsiderable amount of clerical work.

In High Schools the teacher does not teach all the six periods of the working day but will have relief on some days for one period and on some for two unless he happens to be put down for extra work on account of the absence of some other teacher. But this does not mean any great improvement in his position when it is considered that his work is of a higher nature involving a good deal of preparation both in regard to matter and

This heavy work is the chief reason why teachers find it difficult to participate in the social and recreational activities of the pupils. Other contributory causes are their domestic worries (which can be mitigated by better pay and prospects) and the fact that they usually live far off from school and play-field which suggests the desirability of building cheap quarters for the staff not far from the school grounds.

Lack of leisure is also one of the reasons why the majority of teachers in schools become intellectually fossilised. As teachers they naturally feel a desire to keep themselves informed about the recent advances in knowledge but their school work leaves them little time for such intellectual pursuits. Another reason is that in the mofussil teachers cannot have access to up-to-date books or journals.

EMPLOYMENT OF WOMEN TEACHERS.

In para. 26 the Committee strongly recommend the employment of women teachers at least in primary schools.

At present the number of women available as teachers is so small that it has not been possible to staff even girls' schools completely with them and generally speaking the efficiency of women teachers leaves much to be desired. If on the strength of the Committee's recommendation a hasty attempt is made to employ women teachers in primary boys' schools, it is likely that women with insufficient qualifications will be entertained with the result that the standard of efficiency in primary schools would be considerably lowered. Further, the notion of a woman entering public service for a livelihood is still so repugnant to public sentiment that it is not possible to secure the services of the best class of women as teachers.

Again the employment of women teachers will make it more difficult than at present to secure that co-operation between the efforts of the school and the home by means of frequent contact between teachers and parents on which the Committee rightly lay great stress. Indian women teachers would naturally fight shy to talking freely with the fathers of the boys and as for their mothers they are generally ignorant and uneducated that they are incapable of taking any intelligent interest in the educational activities of the boys.

Similarly Indian women teachers cannot be expected to take any part in organising sports, excursions, scouting and other such activities of the boys.

DEVELOPMENT OF CORPORATE ACTIVITIES IN SCHOOLS.

In para. 27 the Committee lay stress on the need for developing corporate activities like games, debating societies and excursions, etc. It may be easily assumed that the Education Department and the Government realise the importance of such activities but it is unfortunate that very little has been done in this direction.

A large majority of the schools in the State have not got adequate play-grounds and most of them (particularly the smaller schools) find that the money raised from the students by way of sports fees is insufficient to make adequate provision for games to all the boys in the school.

Again the provision that the Department has made for the encouragement of school excursions (paying 1/3rd of the actual travelling expense) is so inadequate that few schools have taken advantage of the grant.

Encouragement of scouting and the introduction of military training are also as

desirable as they are sure to involve expenditure.

In the matter of finance two suggestions may be put forward for the kind consideration of the Government.

(1) They should regard the creation of a healthy system of education as a first charge on their revenues.

(2) They must give up the practice of paying greater attention to *quantitative* results than to *qualitative*. The available resources must be devoted to the consolidation and improvement of the existing educational institutions instead of bringing ill-equipped and unsatisfactory ones newly into existence. In recent years the Government have shown considerable activity in adding to the number of schools while the existing ones have been lacking in the most important requisites of school life.

PUNISHMENT OF STRIKERS.

The Committee recommend (para. 36 and summary) that in cases of strikes "the leaders should be dealt with more severely than the followers."

With regard to this it must be noticed that those who stand forth as leaders of the students are usually the best spirits among them who act under the belief that they are fighting for a great cause and who show a noble disregard of consequences. Generally there will be a second line of sneakers who are the real mischief-mongers but it is extremely difficult to pitch upon them. To pick out for exemplary punishment those bold leaders whose courage of conviction and spirit of sacrifice often extort admiration would be invidious and morally injurious to school life.

REFORM OF SECONDARY EDUCATION.

By

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IT is now some three years since the Government have appointed a Special Officer and entrusted to him certain functions, one of which is the re-organisation of Secondary Education. The public have long eagerly expected to see the revised regulations, but in vain. Of course, a few months back, the revised S. S. L. C. Scheme has been ushered in, retaining the objectionable features of the original scheme, its ill-assorted grouping, especially the negligible 'B,' the purposeless 'C,' the fastidious Elementary Mathematics, the over-ambitious and shallow Elementary Science, the wasteful drudgery of school records, etc., but with a slight shuffling of subjects among the groups so as to make it appear like the Matriculation of former times. This scheme, like its predecessor, relates to the High School stage alone and cannot be regarded as re-organisation of Secondary Education. So, it must be presumed that the re-organisation is still in the making and is likely to see the light of day shortly.

THE NEW METHOD.

In this connection, I should like to point out that the re-organisation is already belated since the present system has been in operation for nearly a quarter of a century. For the first time in 1880, the Department issued the Standing Orders to regulate the activities of the educational system in the Province. When these had worked for a decade they were replaced by the Educational Rules in 1891 and these continued to be in force till 1905, *i.e.* for 15 years. These two sets of

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regulations followed the policy of gradual reform in inaugurating changes with sufficient caution in the light of the altered conditions of the times. But in 1906 was introduced a sweeping change which created new conditions, all imagined to improve education to a remarkable extent. All these were incorporated in the Educational Rules of 1906, 5th Edition, and more especially in the Hints and Suggestions issued in the same year. The S. S. L. C. Scheme which replaced the Matriculation of old days is another great achievement accomplished at about the same time. The evils of this scheme had become too glaring and odious; and the cry for its repeal was no less vehement. But it has had its innings for about a quarter of a century though several of its features were abandoned long ago. The present scheme is the outcome of the general discontent and disgust with it; and how far this Revised Scheme would tend to any good remains to be seen. Apart from the conditions brought about by the School Final System, both old and new, there is really a large portion in the Regulations inaugurated in 1906 and still in force, which affect the whole of Secondary Education, that of the High School stage included.

THE DISCONTENT.

As matters now stand, inefficiency is a chronic epidemic in the system. Generally we find about 90% of students to be far below the mark in every subject. In their mother-tongue at which they spend eleven years they can neither write a sentence correctly nor read intelligently ordinary prose or poetry. In arithmetic they are equally poor. In English, which they study for no less than eight years under specially-trained and qualified teachers, they are awfully weak; so much so that they fare miserably both in the college and in the

offices in which they happen to be appointed. In general attainments, the deterioration is quite an established fact. All these and many other defects are too well-known; we cannot honestly deny them, though we may be inclined to suppress them. All things taken, the schools have come to be no better than lottery houses where thousands pay and hundreds profit. Is there a dearth of educationists in the land to think of these matters seriously? A pious hope may still lurk in the heart of an educationist that at the contemplated reorganisation, a sincere attempt be made to rectify and improve matters; so that the schools may be able to do the maximum good to the maximum number under conditions conducive to the attainment of such an ideal.

NEW CONDITIONS.

Having been a teacher for over four decades and studied with some care the progress of education in most of its details, I am led to the conviction that with the revolutionary changes of 1906 was created a new situation, which is more or less responsible for the ills of the present day and that it is actually eating into the vitals of the true system. In order to disillusion the public of all false notions, I feel bound to give some details by way of illustrating the drastic changes made between the years 1906 and 1911, the former year having witnessed the publication of the Hints and Suggestions and the latter, the first S.S.L.C. Examination. To give a short list of the changes introduced at the time, I may mention the following:—The anti-examination tendencies which led to the abolition of the Lower Secondary Examination; the new methods of teaching, especially English, which occupy the foremost place in the curricula of schools; the

arrangement of classes; the hollow rectangular arrangement being replaced by the parallel row system; teaching by syllabuses as opposed to the systematic use of text-books; the combined bench; the marks system; the anti-home-work regulations; the abolition of factors tending to sustain the efforts and emulation of students, etc. These may seem to be innocent in themselves; but many teachers and educationists know practically what they mean. A searching examination of all these factors will reveal that each of them forms a potent factor in accelerating the downward march of education; and the combined effect of them all must be responsible for the chronic inefficiency which is nothing short of a national misery in the land.

THEIR FAILURE

When these changes were introduced under State authority, many respectable educationists looked upon them with consternation and dismay; and they even resented them but were powerless to do anything. The generation of such educationists are now mostly out of service; and though there may be a few left here or there, they must be too worn out to move; and are also perhaps awfully afraid to say anything and they keep mum. From 1906 onwards the Press teemed with denunciations of the new system of things; and these reached the culminating point when the Rev. Dr. Miller of happy memory, after watching the state of things for about a decade, sent from his distant home in 1917 his message to the Christian College Day Association, extracts from which run as follow:—

"Whatever transformations of the organised national life of India are desirable, they ought to spring from and be step by step

modifications of arrangements already in existence.

"Nothing is more fatal to the development of masses of men into healthy nationhood than violent breaches of continuity.

"The new national life must spring out of and be based upon the old. Abuses are to be corrected. A new spirit tending towards expansion of many kinds was to be infused. But there was to be no overthrow of the long-established general fabric.

"In Southern India itself, there is proof enough of the sorrowful consequences of abrupt breach of continuity.

"The authorities concerned chose to enter on the path not of reform but of sudden revolution... Revolution was preferred to reform... Chaos is the result.

"The University and all connected with it will suffer much and long because the new was not allowed to grow by graded development from the old, because the changes introduced were based not on hard-won experience but upon undigested theory.

"I think you can hardly help pleading guilty to the charge that there is a good deal of this instability among you of which your own calmer judgment would entirely disapprove.

"The danger is that in some such way as this, you may find yourselves committed almost unawares to causes and positions from which it is difficult and perhaps hardly possible to draw back."

THE NEW TASK.

These statements would suffice to indicate not only the nature and magnitude of the changes inaugurated but also the practical difficulty of finding a way out of the

entangled situation in which the drastic changes have left us. The task before the reorganisers must be an extremely hard one; they cannot afford to trifle with it. They require to take into their confidence men competent to help them by virtue of their close touch with the old and new schools and of their special study of educational questions all through. Otherwise the result would be just like the revised S.S.L.C. Scheme effecting some superficial alterations and leaving the material under-currents untouched. When the prophecies of the Rev. Miller have been fulfilled to the letter, is it not incumbent on the Department to bestir themselves and realise the present day conditions and try to modify them so as to eschew all undesirable elements and introduce more salutary changes tending to raise the level of efficiency? Let me remind my younger brethren in the field that as long as the time-honoured conditions prevail the uplift of education must be impossible. The revised S.S.L.C. Scheme or anything like it can do nothing so long as the under-currents of educational activity remain as they are. The things done in feverish haste have remained too long and have done enough havoc. Let them all come to an end giving place to new conditions better conducive to the progress of Secondary Education on right, rational, strictly scientific and thoroughly practical lines.

CONCLUSION.

Let everyone interested in and responsible for the future of Secondary Education, especially the Committee appointed for the purpose, gird up his loins and take up the matter more seriously. To conclude, I am anxious to know through these pages at what stage the reorganisation is and on what line it is being conducted.

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Reviews and Notices.

THE UNIFYING OF CIVILISATION BY G. DAVIES WATKINS, PROFESSOR, MADRAS CHRISTIAN COLLEGE. PUBLISHED BY THE CHRISTIAN LITERATURE SOCIETY FOR INDIA—1929. Pp. 166. Price Rs. 1.

The book embodies the substance of a course of lectures delivered by the author under the auspices of the Madras University, on the subject of the League of Nations and its connected institutions. It traces the development of the League's activities and of recent happenings in international affairs till almost the signing of the Kellogg Peace Pact in August last and includes within its scope an account of the International Labour Organisation, of the Mandatory System, of the Permanent International Court of Justice and of Disarmament and finally of India's place in and contribution, in the larger sense, to the League. The first chapter traces the efforts made towards a strong internationalism in the past, both in theory and in real political life and the development of International Law from the time of Hugo Grotius. We are also told how both Capital and Labour had their international organisations functioning strongly at the time of the Great War, while culture has always been international. The next chapter describes the birth of the League in Woodrow Wilson's Fourteen Points and the growth into shape of the fabric of the Covenant drawn up by the League Commission, as well as the relationship between the League and the Treaty of Versailles. The third chapter treats of the constitution of the League and explains clearly how it is not a super-State having a separate political existence; it also tries to combat the impression that the League is simply a weapon of the great powers and will unconsciously tend to stereotype the *status quo*. The defence of the League really resting on the countenance of the great Powers is rather weak, particularly when it proceeds to justify the predominant position assigned to the great powers in the Council of the League.

We have next an account of the International Labour Organisation in its origin and work. Its General Conference is composed of composite delegations from each member State representing government, employers and workers and functions through Draft Conventions, Recommendations and Resolutions. Particularly to India is international labour legislation valuable. The Mandates which have created a new status in International Law and are divided into different classes have been applied to vast territories containing approximately 20 million people; and the writer holds that five years' working of the system has "convincingly demonstrated that it is an effective reality and no pretence." The Hague Court of International Justice was created by the League in 1922 and applies the various rules and understandings of International Law, but may not create new law. The idea of disarmament has been gaining ground; and the Kellogg Pact is a great step forward in that direction. The last chapter explains why India should support the League with all her power and influence and estimates her gains from co-operation with the League in the realms of labour, military expenditure, etc., and above all, intellectual fields. The book is a very useful compendium on the League and is essential for all students of History.

FIRST COURSE OF ENGLISH HISTORY BY J. H. GENE, S. J. (MACMILLAN & Co. 1929.) Pp. viii & 182 Rs. 1.

This small book is full of details from which the teacher is expected to make his own selection; and each chapter has a general plan prefixed to it as well as a few questions printed at its end. The illustrations are well chosen and some symbolic and descriptive pictures enable the clear grasp of successive events, reigns and epochs. Others are ingeniously contrived, like the diagrams illustrating the meaning of the oath of Salisbury, the rose illustrating the fortunes of the Yorkists and the shield of the Stuart period. The treatment is somewhat thin towards the end, but on the whole

the book is a suggestive and useful guide and is recommended to all teachers of English History.

THE STORY OF INDIA—BOOK III—BRITISH IN INDIA BY RAI SAHIB SOHAN LAL AND VI LEE BERRY. (MACMILLAN & Co. 1929) Pp. vi & 242. Rs. 1-8.

The authors of this manual have as their object the encouragement of individual thought and activity on the part of the student who should be something more than a passive recipient of facts and are consequently given at the end of each lesson questions to answer and exercises to write. The method of treatment is also in some respects fresh and the story of British Dominion is traced back from the small factory first planted by the Company at Surat down to the building of the new Parliament House at Delhi which "the British are offering to share in brotherly love with the sons of the Empire she has restored."

The boy is treated first to an idea of English life in the Surat factory and of the troubles that the factors had to encounter. Next we are taken on through the early days of the Presidency towns to the Anglo-French struggles in the Carnatic and elsewhere and the firm planting of British dominion in Bengal; then follows an account of the general condition of India at the time. The work of Hastings and Wellesley, the wars with the Indian powers the growth of the British Indian Administration, the frontier wars and the Mutiny are all sketched with a view to bring out prominently the human and personal aspect of the narrative. The expansion of the administrative fields of activity in the Crown Period is given fairly fully while the moral and material progress of the people has been touched on in the course of the treatment. Several good illustrations and maps accompany the book whose main purpose is to instil into the boy's mind a sense of the essential honesty and integrity of the British rule and rulers in spite of occasional deviations from the right path.

INDIA, WORLD AND EMPIRE BY HERBERT PICKLES, B.A., B.Sc. PUBLISHED BY THE OXFORD UNIVERSITY PRESS 1929—Pp. 398 AND OVER 200 ILLUSTRATIONS AND DIAGRAMS. Rs. 2 12

This book purports to provide a suitable textbook for the candidates who are preparing for the Indian School Leaving Certificate and Matriculation Examinations. The first section which covers more than 120 pages deals with the general principles of geography, with the physical and mathematical portions of the subject and with the climatic factors, vegetation, animal life and people of the world. Students are shown how it is impossible to map a round world on a flat sheet without error of some kind and how Mercator's Projection, Mollweide's Equal Area Projection and modified Conical Projections are made. They are also told clearly about the work, done in a weather office or meteorological station and about the different kinds of air currents and rains, oceans and their tides and currents. The instructions given on map reading, particularly on the symbols used in survey maps, should be very useful.

The second section of the book is taken up with a survey of the different continents, each being described with reference to its physical features first and to its States and peoples next, while detailed attention is bestowed on the parts of the British Empire. Thus Britain and India receive prominent attention. The account of the Indian climate and of its control by the monsoon winds is particularly interesting and its value is illustrated by being supplemented with a survey of irrigation facilities which make good nature's deficiencies. The survey of Indian provinces and States is done according to their natural groupings. The survey of products, industries and transports is suggestive in many respects; at the end of the book there is a summary table showing the different parts of the British Empire, their chief towns and exports. There are exercises given at the end of each chapter; while at the end is given a list of miscellaneous, but suggestive, questions. There are not many general maps of

countries, as students are expected to use an atlas of good physical maps, such as the Indian School Atlas; but a number of sketch-maps are given; and the index is designed to facilitate reference to the chief geographical terms, the principal human activities and the important towns of different countries.

CAMBRIDGE INTERMEDIATE MATHEMATICS: ALGEBRA
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B.Sc. CAMBRIDGE UNIVERSITY PRESS. 2s. 9d.

This book is designed to meet the needs of pupils in the modern Schools and Evening Institutes in England. The aim of these schools is to fit the pupils to take their places in the industrial and commercial rather than in the professional walks of life; and the mathematical work for them must have a practical bias, since they should be able to apply principles rather than to derive them. Hence in this book theoretical explanations have been reduced to a minimum while the applications have been emphasised. After dealing with 'Factors,' 'Fractions' and 'Equations' cursorily, this book deals mainly with 'Ratio, Proportion and Variation' 'Indices and Surds,' 'The Progressions,' 'The Binomial Theorem' and 'Easy Differential Calculus.'

Throughout the book, real applied problems are given and emphasis is placed on applications. The book is eminently suited to the class of students to whom it is intended.

GROUND WORK OF CALCULUS BY WILLIAM HUNTER,
M.A. (CAMB.), B.Sc. (LOND.) UNIVERSITY TUTORIAL
PRESS, LONDON, 1929. 5s. 6d.

This is a First course, intended to meet the requirements, in Calculus, of the London Matriculation and Intermediate and allied Examination. The differentiation and integration of powers of x and the applications of these to Mechanics and Physics are the main theme of the book. There are short chapters on the Trigonometric, Exponential and Logarithmic functions. A few sections on Inverse Trigonometric Functions and a chapter on Methods of Integrations might usefully have been added. The chief features of the book are the considerable space given to graphical treatment and the stress laid on the usefulness of the Calculus.

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The Educational Review.

Mahamahopadaya Dr. Ganganatha Jha, D.Litt., protested in the course of his recent Convocation Address at the Agra University against the common practice in India of attaching a fictitious value to foreign degrees. It will not of course be denied that there are subjects in which better facilities are available for higher education in England than in India. But to assume blindly that the worst foreign degree is superior to the best in India is a position which is as foolish as it is injurious to the highest educational interests of this country. Indian Universities have not the chance of rising to their full stature, if their best products are treated like this. Time was when the European in India found it convenient to set up this theory of foreign superiority, as it helped him to secure his own position in this country, but it is surprising that Indians themselves should believe in such a superstition. It may be said to be only another instance of the "slave-mentality" consequent on foreign rule. It is a mesmeric influence to which the best of Indians succumb and it is not surprising that the theory continues to be acted upon even in circles in which Government has not much influence, though it usually casts its shadow even on institutions which it has no right to control. We are glad that such a distinguished scholar as Dr. Jha has protested against this and when it is remembered that he is an educationist of wide experience and

he has been elected Vice-Chancellor of what is perhaps the best University in North India for the third time in succession, it will be granted that his views should receive special consideration.

We are not sure if the Government of the United Provinces have not been guilty of a retrograde measure

Rural and Urban Readers. in their recent orders asking for separate sets of rural and urban Readers for use in elementary schools. It is only reasonable that in a country like India there should be a strong rural bias in the Readers employed in elementary schools, but there does not seem to be much statesmanship in dividing rural and urban children into two separate water-tight compartments, as if the village boy should always be ignorant of the town and the town boy should have no knowledge of the village. Many a village school-boy dreams of going to the city some day to become a man of importance in one of the learned professions. Again if the average urban boy is ignorant of the conditions of village life, is it not desirable on the other hand, that he should be made to take some interest in the subject? The suggestion is made that the lessons in the rural readers should deal largely with the topics of village life and subjects like the locomotive engine and the law of gravitation should be avoided. The essence of learning is the extension of one's intellectual horizon and we may well ask how this is to happen, if the unfortunate village boy should not be allowed to

know anything outside the pale of his own rural surroundings. The direction is also given that the rural reader should contain lessons on such topics as the duties of the village officer, the papers of the village accountant and so on. If the reader is taken up by topics of this kind, there will be precious little room left, we may point out, for the literary and artistic elements which must always be found in a reader. We have no doubt that the Department of Education in the United Provinces has not been well advised in issuing a circular of this kind and we hope steps will be taken to withdraw it at an early date.

It was a very successful meeting they had the other day at the inauguration of the Madras Secondary Teachers' Association. The Hon. Dr. P. Subbarayan, the Chief Minister, who opened the proceedings, admitted that the pay and prospects of the teacher stood very much in need of improvement and regretted particularly the fact that their tenure of service was not always sufficiently safe. He referred to some new rules which had been framed in accordance with which an appeal would lie to the Director of Public Instruction in cases in which a teacher had a grievance against his own Managing Committee, though the rules do not seem to have received the publicity which they deserve. This is of course not an arrangement which is quite as satisfactory as the provision which has been made in Bengal of Arbitration Boards on which the Department, the University,

the Management and the aggrieved teacher are represented, but we must feel thankful even for such small mercies. "The lot of the teacher should be improved," he said, "and adequate provision should be made to make the profession attractive to the right kind of men. It was wrong to think that any kind of man could be a teacher." Sir C. P. Ramasawmi Iyer who gave the inaugural address dwelt on some educational questions and spoke of the difficulties of those entrusted with the teaching of children. He rightly observed: "To teach the very young the teacher should have greater capacity, more live sympathy and a greater knowledge of human nature than he needed for leading students into the paths of higher research." He also complained, though he does not belong to the teaching profession himself, that "the elementary grade teacher had been the Cinderella, not only of the Government but also of the public." The Hon. Mr. Justice Jackson who presided on the occasion made a very sympathetic speech in the course of which he said: "A teachers' association should enable the members to look after one another's interests, because unless a schoolmaster enjoyed material comforts and was free from economic worries, he could not be expected to set a cheerful example to the boys. His message to the teachers was to ask them to go about their work in good cheer and not worry very much whether they had or had not adopted the right method. They should be confident that so long as they showed a good

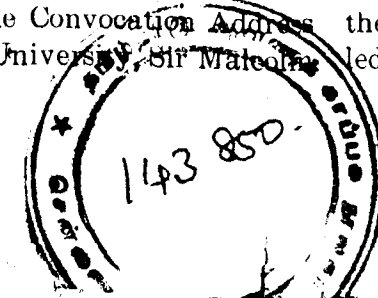
example to the boys, they would be performing a most useful and essential work for their country."

Considerable usefulness would result from a careful study of the numerous Convocation Addresses during this season. Reference has already been made to the address delivered by Dr. Ganganatha Jha at the University of Agra. Speaking to the Lucknow University, Sir Philip Hartog drew attention to two points, the need for inculcating ideas of social service among the students of Universities and eliminating the spirit of what he called 'group-hatreds.' It is unfortunate that the taint of communalism has sometimes affected even our educational institutions and it is time that something was done to prevent its further growth. Speaking at the Andhra University, the Rev. Azariah, Bishop of Dornakal, spoke of the greatness of the spiritual life and pleaded for the preservation of the religious spirit in the midst of the sordid pursuits of modern life. Pleading also for financial support from the public, he hoped that the Andhra University will make its own effective contribution to the progress of modern culture. Parochial patriotism, as he complained, had already paralysed the activities of the University sufficiently and it is hoped there will be an appreciation, now at least, of the larger interests of the Andhra country and the University will be enabled to do some real work. At the Convocation Address of the Allahabad University, Sir Malcolm

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Hailey invited the students to consider some of the more serious problems of Eastern and Western civilisation and the trend of India's future.

One of the usual criticisms heard from men of the older generation is that standards of education have deteriorated to-day and the modern graduate is not quite as good as even the Matriculate of the olden time. We are told in all seriousness that the Matriculates of their time made better clerks and teachers than the corresponding people of to-day! There cannot of course be a greater fallacy than this. With the steady improvement in educational facilities which has gone on now for years the results should obviously be better as human nature could not have changed in the interval. More trained teachers, better libraries and laboratories and better conditions generally in all directions should produce better students. The wrong impression, it may be explained, is often due to the fact, that the fresh Matriculate of to-day is compared not with the fresh Matriculate of an earlier generation (such a comparison is obviously not possible), but with one who has put in several years' service at a school or an office and has therefore had numerous opportunities of improvement. It is curious however to note that the Government of Bihar and Orissa recently appointed a Committee to discover if there had really been any deterioration in the standard of the Matriculates of the Province. The Committee came to the conclusion that the general knowledge of students had improved, but that



the standard of English had actually deteriorated! The Committee has therefore recommended that text-books should be prescribed for the Matriculation examination and the test should not be confined to more general English at present. It is difficult for those who do not belong to the province to judge what truth there is in the findings of the Committee, but it would certainly be interesting to have similar enquiries in other parts of India.

Writing to the *Educational Supplement* of the *London Times*,
The Trend of Modern Education. a student of contemporary educational problems draws attention to the following features as the essence of modern developments in education:—

(1) Necessity for emphasizing the fundamental spiritual and humanistic objectives of education as opposed to materialistic interpretations and tendencies to premature vocational specialization.

(2) Widening of educational aims, combined with the maximum liberation from examinational bondage, so as to envisage the development of the pupil's full humanity (spiritual, intellectual, and physical).

(3) Promotion of international sympathy and good-will by means of international knowledge based on adequately liberal interpretation of the social sciences

(4) Necessity of junior secondary education on differentiated lines for all pupils, not only in view of the increasing demands of a complex civilization but also for the enrichment of personality.

This inference is drawn from an observation of recent Educational Conferences in various parts of the world. It would be useful to examine to what extent these tendencies can be observed in Indian education. The civilisation of India is particularly strong in its

humanistic and spiritual aims and it should really be in a position to make an effective contribution in the line to the civilization of to-day. Very little has been done in the direction of "the widening of educational aims, combined with the maximum liberation from examinational bondage, so as to envisage the development of the pupil's full humanity". The red-tape of officialdom; the control of affairs by foreign people who cannot enter into a sympathetic understanding of the Indian mind; the extensive nature of the country which prevents direct and immediate application of new educational ideas, all have combined to make the Indian educational system more rigid and artificial than that of any other civilised country and one ought to welcome any liberalising influence. The third aim that of "the promotion of international sympathy and good-will by means of international knowledge based on an adequately liberal interpretation of the social sciences" has yet to dawn upon this country. India is passing through such a phase of strenuous nationalism to-day that internationalism is rather at a discount and it is only when the present political trouble is ended and India acquires Dominion Status that there should be better chances of the realisation of this aim. The idea of the differentiation of junior courses, to prepare people for the varied demands of modern civilisation and also to give sufficient opportunity for the development of human personality is another subject which must also be worked up in the coming years, if Indian education is to keep abreast of modern developments.

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Books which deal with the problems of educational psychology from the Indian point of view are too few and we, therefore, welcome most cordially one which makes such a study and makes it well. Miss Gordon's contribution to this field is one which ought to be read carefully and digested thoroughly by all those who have to do with the education of children, whether teachers or parents.

The value of Child Study is first twofold, from the point of view of theoretical psychology, and second of education. Education along with psychology has much to learn from the science of biology which suggests to both of these sciences the unit for study, viz., a reaction which is a response to a stimulus. The mental life ought to be viewed as is the physical from this point of view. Further, biological science is showing the usefulness both as to method and content of the observation of development. The study of child-nature is in accord with the genetic method which characterises all the biological sciences. Educationally we have more to do with children than with adults in our schools and so from the practical point of view also the more that we can learn about the natures of educands the better for our work. Miss Gordon's book is thus a real contribution to our literature, for it considers these questions with special reference to conditions in South India.

One of the most important of modern developments in this science is that made through the observation of individual differences. Although education is a social process and children are social in nature, yet we cannot deal with them too much in groups without doing great injustice to matters in which they are unlike. Studies made in Europe and America have their value for Indian teachers, but observations made in India, as Miss Gordon's have been, are of great value in enabling us to ascertain the similarities and differences with children of other countries, and the differences among groups and individuals here. Miss Gordon has not only given the result of her own observations but—what is even more important—she has shown teachers and others how they may observe for themselves.

The book surveys the more important problems connected with the study of child-nature. It deals with the stage of child development, with the processes of sense-perception, with play, hand-work, and fatigue, with exceptional children, both sub-normal and supra-normal, with measurements of intelligence, and with the application of the Kindergarten system to the Indian system. It is one of the books which the Academic Council on the recommendation of the Board of Studies in Teaching has declared as suitable for candidates for the L. T. degree. We hope that it may have a wide circulation as its influence is sure to be for good.

Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual, mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of Intelligence and the Kindergarten system; touching investigation. We would especially commend to our readers the beautiful and inspiring chapter on the Kindergarten system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the indianisation of Indian education. We are sure that this

little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

The Madras Christian College Magazine, January 1925.

The study of child-nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child-nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child-nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many students of other things as well as of child-nature is the evident desire to be spoon-fed. They desire to get their information at second-hand rather than take the trouble to study for themselves. In many instances teachers have not the technique necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old fashioned idea that play is a superfluous activity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to 'The Services of the Hand in Mental Development.' Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is surely competent to speak. 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

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