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FRIENDSHIP.

By DR. ERNEST J. STEVENS, A.M., M.Sc., PH.D., D.D., N.D.,
San Francisco, America.

FRIENDSHIP is not only the *prana* breath of the angels, but is the great healer, nourisher and balancer, as well as the gentle, continuous thriller of the human soul.

In youth, every smiling acquaintance is too oft hailed as a friend; then, as one grows and the real nature of friendship is understood, fewer and fewer of the smiling creatures wear the golden appellation of Friend, "My Friend."

If man and woman, after reaching the one-quarter to one-half of their eighty-five to one hundred years of schooling on this earth, have several truly tested and loyal friends, they are indeed fortunate and with even one of these most devoted precious pearls of great worth they may count themselves rich beyond expression.

There is no passion or treasure, more sacred, holy and sweetly bountiful and more ennobling, not even love devoid of devotion and loyalty, than friendship. Friendship exchanges a friendly spirit

to kindred souls and a radiance to all animate things.

Do not try and "make a friend;" this is utterly impossible and a foolish loss of time. Friendship is discovered and it then may be brought forth from the own gold mine of the spiritual mountain, within-where the Friend lives. Friendship may, through sympathy and practical understanding, be cultivated and strengthened as we progress in this and future incarnations. We may thus be both visibly and invisibly, audibly and silently and substantially benefited by this divine human plant that brings forth the fragrant flower of sentiment and the fruit of spiritual joy, peace and contentment.

How lovely those words sound—"my friend, my pal, my other self."

Friendship becomes a part of your soul and the Friend belongs to your spirit. In fact, is by a blending process,—you and yours, always impressing and expressing that living, loving and lasting

spiritual-like self of you. Even when the body or temple of your Friend is far away or in the air, or water, or "asleep," so to speak, in the ground, the Friend and Friendship is nearer than one's own flesh to its counter-part.

Friendship of the spirit cannot die. No man or angel can cut it asunder, and God would not, for God is our universal Friend and Protector. Praise His friendship for ever and ever !

The years will come and the years will go, but the Friendship lasts for ever. Birthdays may come and birthdays will go, but the spirit lasts for ever. Friendship, like your real self, needs no birthday reminders, for they are birthless, deathless and fathomless.

Friendship is a fragrant blossom of the Soul. Its roots lie deep and, like the Rose, the Lily and the Lotus, it is surcharged with sentiment and delicate with fragrance. Absence and tenderness are the dews that water its Memory and silence cherishes it as the balmy breezes of the southland. Its companions are colour, tones, music, children and flowers. How sad is the soul, when it is sad from lack of soul friendship ! It is the spiritual life-blood of true happiness. Is it not a compound of sentiment, ideals, ideas and thought stuff, and does it not include inspiration, feeling and aspiration ?

Friendship is the polarisation and salutation of soul to soul. It is the God-like and God-life within us.

Friendship's keynote is a twin keynote of love and service—and remember always that service is the rent we owe nature for the space we occupy to live, love and last. Therefore, if you are looking for friends, love to serve and serve to love.

Be a friend and you will find a friend, and while looking, reach up and look high as high as heaven itself, and you will find on ariel wings of love—angelic friends and look in the fine and deep natures a heaven and a God within.

There are grand ships of state and of nation,
There are winged ships that trail the blue sea ;
But the grandest of ships in creation,
Is the Friendship within you and me.
There are great ships that flow through the ocean,

There are great ships that fly through the air ;
But the greatest of ships, to my notion,
Is the Friendship of a true loving pair.
There are kinships of blood and of mating,
There are kin that seem strangers to me ;
But the dearest of kinships and rating,
Is the God-life of souls pure and free.
There are strong ships of freight, now in motion

There are soul-ships on lake, sea and bay ;
But the mightiest ship in Life's ocean—
Heaven's Friendship to pilot the way.

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ROERICH'S PAINTINGS IN INDIA.

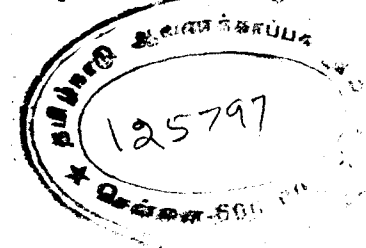
BY MR. VINCENT WHITE.

THE great Art of Nicholas Roerich, so famed and admired in all countries of the West, has now also become well-known all over India. In the Bharat Kala Bhawan in Benares and in the Municipal Museum of Allahabad special halls have been dedicated to the Master. Besides this, Roerich's paintings are in the Bose Institute in Calcutta, in the Adyar Museum in Madras, in the collection of Rabindranath Tagore in Shantiniketan, in the Urusvati Himalayan Research Institute in Naggar and also in private collections in Darjeeling, Colombo and other cities.

The Benares group contains the following significant paintings, so typical for the creativeness of Roerich : "Star of the Hero," "Buddha—the Giver," "Kalki Avatar," "Bhagawan Sri Ramakrishna," "Charaka — the Ayurvedic Healer." The Allahabad group includes : "Arhat," "Guga-Chohan," "Maitreya," "She who leads," "Holy Shepherd," "The Message of Shambhala," "Light conquers darkness," and paintings of the Himalayas, where the Master lives on his estate and works untiringly. The Bose Institute is adorned by the painting "Santana — the Source of Life," in Madras is "The Messenger," in the Tagore collection "The Ruler," and in the Himalayan Research Institute are "Fiat Rex," "Heavenly Mountains"....

Rabindranath Tagore wrote of the Art of Roerich that "it is jealous of its independence, because it is great." Alexander Benois, in his articles, pointed out that Roerich appears as a representative of an entirely new school of art. The Lithuanian poet, Baltrushaitis, the American critic, Dr. Brinton, Serge Ernst and many others wrote similarly in different countries. Leonid Andreev in his last article, beautifully expressed the same thought speaking of a whole unique "realm of Roerich." Maxim Gorki called Roerich the "greatest intuitivist." In the last books of the ultra modernist Burluik, in the book of Jean Duvernois and in articles of the Belgian critic, E. Van Loo, again, the same idea is affirmed that Roerich is the founder of a new school of Art. More than once this school was named "cosmic synthesis," "synthesis of wisdom"....Serge Ernst concluded his book on Roerich, saying : "Such searching more than anything else corresponds to the spiritual path of the Master, so beautiful in its purity and power."

Every student of the manifold creativeness of Roerich will indeed note, both in colour and form, the highly unusual expression of the mighty individuality of the Master. During an exhibition of post-impressionists in London, Roerich was classed in this group. In the Encyclopaedia Britannica, Roerich is in-



cluded in the group of such extreme modernists as Kandinsky, Gontcharova, Larionov...Dr. Hagberg Wright, Director of the London Library, justly pointed out the repeated comparisons between Roerich and Gauguin and Vrubel. In French literature one can find the name of Roerich in line with that of Moreau; and William Ritter, in Germany, calls Roerich's Art the best expression of Wagner. The Italian articles, when mentioning Roerich, place him with Benozzo Gozzoli and Duccio. And at the same time all countries definitely underline that originality and independence of the Art of Roerich, which was so clearly defined by Rabindranath Tagore.

What do all these unexpected and apparently differing comparisons mean? They but affirm that in the Art of Roerich we have some extraordinary unrepeatable style of his own. Of course Roerich is a modernist. But why then does he remind some people of Benozzo Gozzoli or Moreau? Of course, Roerich is a powerful colourist; but, if so, why is he included by some in the group mentioned by the Encyclopaedia Britannica? The heroes of Wagner and Maeterlinck are beautifully expressed by Roerich—and this again is something entirely different to the group of mentioned modernists. Precisely, not by suppositions, but through the numerous series of comparisons and opinions of different critics, has the Art of Roerich been defined as a special school. About such independence and unrepeatable originality Claude Bragdon writes in the following

words: "In the history of the fine arts, certain individuals have appeared from time to time, whose work has a unique and profound quality which differentiates them from their contemporaries, making it impossible to classify them in any known category and to ally them with any school, because they resemble themselves only—and one another, like some spaceless and timeless order of initiates. Such were Leonardo, Rembrandt, Durer, Blake and in other fields Beethoven, Balzac, Rodin...Roerich, in his life, in his character and in his art reveals himself as a member of this fraternity."

In these words is defined what the very facts compel to say: in Roerich we have an entire special school of Art. Of course, those who called it a cosmic synthesis, were not far from truth. Roerich's creativeness cannot limit itself to the boundaries of existing schools. He finds his allies in creation under most unexpected circumstances. No doubt, those who mentioned Roerich with Gauguin, had reason, remembering the same intensity of colour symphonies. Those who compared Roerich with the phantastic searcher, Vrubel, or with William Blake, also had reason, admiring the widely phantastic scope of Roerich's conceptions. Even those to whom Roerich resounded like Peter Brughel the Elder and other Netherland Masters, who so romantically depicted the castles and towers of Northern countries, even they were right, because they remembered the wonderful series of Roerich dedicated to "Princess Maleine," "Sister



"THE ARHAT "

By NICHOLAS ROERICH.

Roerich Hall of the Allahabad Museum.



"KALKI-AVATAR "

By NICHOLAS ROERICH.

Roerich Room of Museum of Indian Art, Benares.

Beatrice " or his last " Great Mother of Peace. " Like Wagner, Roerich loves powerful symphonic series, which like mosaic form sonorous pearls. One has but to remember the " Heroice Series " or the " Sancta Series "—in the New York Museum, and his latest series of the " Sacred Himalayas. "

The French critic Denis Roche, devoting a fundamental article in the " Gazette des Beaux Arts, " says that the character of Roerich's Art is formed with unusual logic. The critic thus underlines the persuasive directness of the Art of Roerich which is the main attractive magnet of the paintings of Roerich. They are not only beautiful in colour, but are in their essence most convincing.

This quality of convincingness is a very rare one. One cannot learn it. Either it already exists having been accumulated in the depth of the chalice of the heart, or it is altogether absent, and then no amount of teaching nor handicraft can replace this expression of the heart.

It would be strange, after forty years, to discover again Roerich. But upon acquainting oneself with his latest paintings, one wishes once more to underline the just deduction, which has been made by many authorities in different countries that, Roerich laid the foundation of an entire new school of Art.

For this reason, Roerich's creations have great friends and distinct enemies. People cannot pass his powerful paintings

unmoved, and will reverberate to everyone in one way or another. Such definite and powerful creativeness unavoidably awakens extreme feeling. This circumstance proves that we have before us a clearly expressed school of Art, as Benois has stated.

In different countries many publications have been dedicated to Roerich, from large monographs to biographical essays, in which all writers, however multifarious their points of view, unanimously acknowledge the grandeur of his style, the unforgettability of his creations and the convincingness of his great colour symphonies. How often one hears : " Roerich's Clouds, " " Roerich's country, " " Realm of Roerich, " " Eagles of Roerich, " " a Roerich blue, " " Summits of Roerich "...

Like Balzac, like Wagner, like Leonardo, Roerich loves to work and, by his untiring creativeness, inspires and urges towards work all those who are near him. This also is a definite sign of an entire school. Indeed, in this constant achieving, Roerich manifests such a genuine originality that it cannot be called otherwise than his own style.

Whether Roerich outlines the profile of snowy mountains, or eternalizes the image of rishis and saints, or whether he defines warriors and heroes, in every thing we find his same convincingness and originality of containment and synthesis. Roerich's spirit has long ago mastered this synthesis. Not casual are his searching and wanderings ; but a

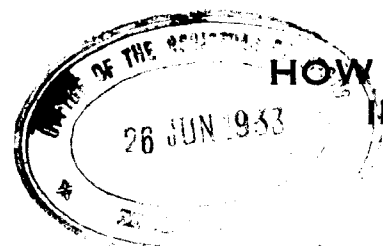
certain firm path, known only to him, unifies all his multiform creations.

In Hindu literature Roerich's name is often preceded by the epithet Rishi, Sri or Guru. These three significant definitions explain much what is perceived by the refined spirit of the sons of the Vedas and the Mahabharata. A deep striving towards everything heroical, to the Great Service, is expressed in all attainments of the Master and has been underlined by many authors as a special quality. They state that the very names

of his paintings already read like a heroic poem. And the combinations of colours of Roerich's paintings resound like a magnificent symphony.

When one looks at the last paintings of Roerich, in which thunders the majestic message of Shambhala, the sword of Ghessar Khan and the imperative Command of Rigden Jyalpo, one sees all this in Roerich's beautiful blue and purple, and becomes once more aware that there exists a special world—the Realm of Roerich!

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HOW NEWSPAPERS ARE USED IN GERMAN SCHOOLS.

BY DR. OTTO HERBORN,
Frankfurt-Main, Germany.

AT this moment when Germany's internal political conflicts are attracting the attention of the outside world, it is interesting to examine what steps German educationalists are taking in order to train the youth of the country to adopt a more wise and dispassionate attitude towards political events than many of their elders are doing. It is an indisputable fact that there has been a marked increase in political party spirit in Germany since the war. The number of political parties in the country—about thirty at least four times as many as before the war—clearly indicates the general tendency, and it is obvious that the German schools must do something to stem this development. The German

Ministry of Education took a decisive step when it forbade the pupils of schools to enrol themselves as members of political parties. But it cannot prevent them from joining youth groups, and these are, in many cases, closely linked up with political organizations. Hence it is all the more important that the schools should make every effort to counteract exaggerated political feeling by every means which modern educational methods can devise.

Amongst these the systematic reading of political newspapers has proved very effective in checking the spread of fanatical political opinions. Many schools have adopted the plan of making the papers of all the leading political parties

accessible to the pupils of their upper classes. The Nazi and Communist papers are not excluded from the selected list, as the boys would get hold of them in any case and as one of the main aims of this newspaper reading is to train the boys to view the developments in the extreme parties sensibly and intelligently. Foreign papers are, whenever possible, included in the selection, as they enable the pupils to form a clearer estimate of the opinion current abroad on German politics and German life. Such foreign papers as have an authoritative voice are naturally given the preference, but if any amongst these are out of sympathy with the German point of view they are not banned, for, in all probability, they will contain opinions which the German press does not emphasize. Newspaper publishers, both in Germany and abroad, have shown great interest in this scheme and have frequently supplied the schools with old copies of papers at much reduced rates.

Various systems have been devised to make this newspaper reading as profitable as possible. If a school is able to take in copies of twelve different papers for a period of, say, three months, each boy can then read one paper for one week, another for another, and so on. He will thus rapidly become acquainted with opinions of the most varied type. On special occasions, such as a parliamentary election or a meeting of the League of Nations, the boys can then report on what they have read, views can be compared and deductions made. If the state

of the school funds makes it impossible to take in so many papers regularly, copies of newspapers can be specially ordered for the boys when some event of particular importance has occurred. In this case, of course, the amount of political insight gained by the boys from the study of one copy of the paper will be less, and more will have to be left to the guidance of the master. A third method of study is to let groups of boys read up subjects which particularly interest them in the various papers and report at intervals on the results of their reading. The boys must be encouraged to read all the papers they can get hold of, not only those with whose political standpoint they are in sympathy. For reading of this type, it has often been found possible to procure copies of papers from public reading rooms.

Newspaper reading can be incorporated in lessons of the most varied type. For the history and geography lessons the newspapers can provide much interesting information, their criticisms of plays and of recent publications can form a part of the literature lessons, whilst the modern language master will find endless uses for the foreign papers in his classes. There is, in fact, hardly a school in Germany in which foreign papers are not read for linguistic reasons.

Certain conditions must naturally be fulfilled if the reading of the newspapers is to prove really profitable. The master must not be a fanatical party politician; he must possess sufficient mental adaptability to be able to understand a point of view which is diametrically opposed to

his own. On the other hand he must see to it, that certain of his boys do not adopt a negative attitude towards all political thought when they discover how hard it is to find a newspaper which is politically unbiassed. There is certainly a danger that too much political newspaper reading may incline some boys to become apathetic about politics. At the moment, however, this type of boy is very rare in Germany, where the youth of the nation is frankly and unashamedly interested in politics.

The results of the use of newspapers in German schools have been very encouraging. Boys, both while they are still at school and after they have left, have spoken appreciatively of their newspaper lessons, and their parents too have expressed themselves well satisfied with the training in common sense and impartiality, which these lessons have supplied. There seems every probability that the newspaper has now become an established factor in German education.

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DIFFERENTIATION OF CURRICULA BETWEEN THE SEXES IN THE SECONDARY SCHOOLS.

By MISS S. PONNAIYA, M. A.,
Bangalore.

(Continued from p. 253.)

IS DIFFERENTIATION OF CURRICULA BETWEEN THE SEXES NECESSARY?

THE curriculum of any school, we are told, should "be a reflection of life-purpose," and what is more, it should meet the "life-needs in the best way." The schools of to-day mould the youths and citizens—in short, the society—of to-morrow. As the society is trained, so it grows up, and hence, it is necessary to examine its educational aims and methods carefully. "A wearisome old-fashioned education *ad hoc* has always left many a noble power of man's nature undeveloped," remarked Froebel, and it is true even to-day. The youths of India are quite uncertain as to what they are fit for and there is a general feeling of "a weakness in the knees" among them.

Well may we ask the reason for such a state of affairs. The thwarting of ambitions and warping of individualities tend to make "milksons" of our youths, who, at every stage of their life, depend on one or the other. The schools should fit them for life and the world, not fit them for the grocer's shop or the nearest office. "Its aim is," says Dr. F. Holmes Dudden, Vice-Chancellor of the Oxford University, "not so much to put knowledge into boys and girls as to put boys and girls in the way of gaining and utilising knowledge,—to teach them to learn and to go on learning, to teach them to think and to go on thinking, to teach them to read and to go on reading—in short, to develop the power of

the mind, which can thereafter apply its ability to an endless variety of subjects." Life is something more than vocation or trade, more important than the checking of bills and the squaring up of accounts. Education must then be directed to inculcate such habits of living as would raise the individual above the level of a mere money-making machine.

Parker, referring to the selection of subject-matter, says that organization should be "in terms of the *learner* instead of in terms of the subject itself." Education is an unfolding process of individual powers, hence inflexibility of curricula is to be studiously avoided. "If we start from the stand-point of the active powers of the children concerned," says John Dewey, "we shall measure the utility of the new subject-matter and new modes of skill by the way in which they promote the growth of these powers. We shall not insist upon tangible material products, nor upon what is learned being put to further use at once in some visible way, nor even demand evidence that the children have become morally improved in some respect: save as the growth of powers is itself a moral gain."

In the recent World Conference held at Nice, educationists have come to some agreement about the desirable kinds of education to be given to the children all over the world. "A real education," they say, "consists of the actual life of the whole community." Education then cannot be "conceived as a five-hour

a day, five-day a week, forty weeks a year, eight-to-twelve years 'school'." It should embrace every phase of life, and all the agencies of community life.

The Conference has also laid emphasis on the fact "that education should take place through the purposeful activity of children, be creative rather than merely absorptive, and should assemble materials and activities in terms of learning needs and real life situations."

These "new educators" have set out to rebuild education: they have made us see that through new materials of instruction, both the teacher and the taught can be informed of the contemporary society; that only through these new materials their attitude could be moulded and also that the re-organization of the curriculum could be most effectively brought about. In short, from the stand-point of social reconstruction, it gives a new description of society.

But we are extremists always and either view education with "the new narrow spirit of parochialism or false nationalism," which threatens to engulf us in a sea of uncertainty and chaos. Our youths are carried away by the warmth and enthusiasm of the hour, for like the brave Six Hundred,

"Theirs not to reason why,
Theirs but to do and die."

Above all, "we must ask ourselves," says Graham Wallace, "whether we desire that our educational system should be based on, and should itself create, a general idea of our nation as consisting of identical human beings, or of different human beings. Our answer to that question will affect not only the degree of specialization which we shall deem it wise to introduce into the schools,

but much in our general pedagogic methods... We ought to decide for an education based on the conscious idea of difference and should direct our pedagogic methods by that decision." It is perhaps wiser to take the safer course; for education cannot be purely a liberal and cultural one. Nor can it cater only to "the drawers of water and hewers of wood." Let us then steer between these two extremes.

THE PROBLEM CONSIDERED FROM THE WOMAN'S POINT OF VIEW.

Indian women, as we have seen, had lost a great deal of their status in social life. But with the coming of the British culture, their education was sadly neglected. "The sex which was marked out by nature to be a domestic ornament in England might safely be left to the same function in India," seems to have been their attitude.

But the last decade has seen our women rising up once more on the social scale, though their emancipation is not yet complete. The few available women graduates are fighting tooth and nail with the men-folk for a place in schools, hospitals and the bench. The feeling of rivalry between the sexes has been the natural outcome of this emancipation, and there is keen competition for the same posts. Unlike in the western countries, the elementary schools are manned by men and even in the girls' schools, men are employed. One of the reasons given for this state of affairs is that women are costly, as they have to be paid higher wages than men; but just at present there is practically no difference in the scale of pay between the men and women employees; in some places, we find that women have been permanently fixed on a rigid scale, with no prospects at all,

The Hartog Committee Report gives us 1.5% as the percentage of girls under instruction in British India, while that of boys as 7% and the Report on Public Instruction in Mysore for the year 1930-31 says: "The percentage of boys and girls at school to the population of school-going age, calculated at 15% of the total population according to the census of 1931, was 36.75, that of boys only to the male population of school-going age, 58.05, and that of girls only to the similar female population 14.62. The respective figures for the previous year were 38.39, 61.95 and 14.83." Girls' education is undoubtedly advancing, but we find that, according to the figures given in the Report on Public Instruction in Mysore, only one-fourth of the girls from High schools take up the University course or go in for higher education. In this connection it is interesting to note what the annual report of the Mysore University for 1931-32 has to say: "The number of women students in the University was 137 as against 131 in 1930-31." There is nothing much to be proud of in these figures, for many of the modern educators agree with Mr. Rabindra Mohan Dutta when he says, "We do not want that women in India should continue to labour under the darkness of ignorance and superstition, or cling unreasonably to fossilized remains of the past, out of which every semblance of life has vanished, and thus be always in continual conflict and disagreement with their educated husbands, brothers and sisters."

But the present-day curriculum has patterned boys and girls alike; they are all of the same mould, and fit for the same things. One is like the other, with no variation, except perhaps in face, figure, complexion and in the degree of intelligence. The special aptitudes,

likes and dislikes of boys and girls have not been taken into consideration; nor have our educationists considered the suitability of the urban curriculum to the rural schools. The result is boys and girls are ill-equipped when they leave school for any walk of life. Most often they are misfits—a case of the square man in a round hole! As for girls, they are quite unable to look after their homes; while boys are not able to earn a living on which a family could subsist with ease. In addition the wrong idea that anything that means labour is beneath a man's dignity has been instilled in the breasts of the rising generation; he refuses to be seen watering his garden, or even carrying his food, while the woman refuses to be seen doing the everyday "drudgery" of the home! This false sense of dignity has led to an enormous amount of waste of money, time and energy.

In spite of the western outlook on life many Indian men agree with Livy when he says, "If we allow women to be our equals, they will at once be our superiors." They think that the woman should stick to her sphere of life:

"Man for the field and woman for the hearth;
Man for the sword and for the needle she;
Man with the head and woman with the heart;
Man to command and woman to obey."

—TENNYSON.

They cannot bear to think that the "woman was certainly not meant to be the attendant shadow of her love, serving him with a thoughtless and servile obedience." (RUSKIN).

This attitude of man has driven the modern woman to the other extreme, and the suffragette movement is the result. It has put forth its tentacles and like a polyheaded hydra grabs all that it can lay hold on. The twentieth century flapper is an

extreme case; she dares do all that a man can do; she is the contrast to the Victorian girl, who sat beside her granny, crossing her feet, meekly listening to the whispered advice, a veritable model of propriety, she is not the "weak-kneed" creature of the older days, waited upon by gallant knights; she is bold and hardy, free in her movements and ready to lend a helping hand, fit to stand on her own legs, she defies man "the two-legged animal," as she disdainfully calls him, and dares him do all that she can.

This "unsexing" of the "gentler sex" had driven many a man crazy. He likes to be "the lord of all creation," and hates to yield to a creature so puny as a woman, who dares defy his lordship! He abhors the very idea that he has to fight with a woman, but is forced to do so to save his fair name from being trampled upon in the dust by a "mere woman." Hence this unhealthy rivalry goes on and has been the cause of many a "broken home" even in conservative India. The woman defies the man and refuses to be considered part of the "chattel;" she leaves the home to look after itself, or by her husband if he is of the type which is "led by the nose," and enjoys her newly found freedom in the clubs and cinemas; she refuses to be tied down to the home by the 'puling infants' for has she not other and weightier matters on hand? The babies are left to the tender mercies of the ayahs, and is it any wonder that infant mortality has gone up?

If this be the state of affairs with the educated ladies, our uneducated woman is much worse. She does not know the simple art of keeping a home or looking after a baby. Sanitation and civics are beyond her

ken. If one causes havoc by her indifference and neglect, the other causes the same by her ignorance. Both have to be guided in the right way. For the education of women has the most profound influence upon national life and thought. There should not be that feeling that women are inferior to men.

"For woman is not undeveloped man,
But diverse."

Though she was considered "the lesser man," still they both are

"Distinct in individualities,
But like each other."

"The education of the girl is the education of the mother, and through her of her children" is the verdict of the Hartog Committee. All these years, the women's education has been neglected and now they are invited "to come in as a supplementary feature, decorative and desirable, but not essential." Is it any wonder that the woman resents this and that she has given an opportunity for people to say that "female education is carried on in response to a demand that does not exist?" This has had an indirect effect on man; he has been forced to lead a double life—the educated man of business, and the Hindu who is never so much a Hindu as when he is at home. For "that Islamic device, the *pardah*, signifies the reverence attached to women and the wish to concentrate their influence on the home far more than the Victorian idea of female inferiority." The women of India form the "home" and the solidarity of the Hindu family depends largely on them. Is it any wonder that we find the inevitable *she* "remote from the unreal world of school and profession" who "continues to animate and inform the real world of home?"

Thus we see that there should be differentiation of curricula between the sexes, and education should be given so as to enable our boys and girls to meet the shade and sunshine of life, and to make them the spontaneous expression of Life itself, for

"We want women, strong of soul, yet lowly,
With that rare meekness, born of gentleness,
Women whose lives are pure and clean and holy,
The women whom all little children bless.
Brave earnest women, helpful to each other,
With finest scorn for all things low and mean;
Women who hold the names of wife and mother,
Far nobler than the title of a queen."

—ELLA WHEELER WILCOX.

The theory of the emancipation of women seems to work out on a theory of imitation. Many an educationist has been afraid that if boys and girls are not trained alike, their tastes will differ so that in after-life they may not be able to understand and be interested in the same things. This conception is false as we have seen, and has resulted in "the rapid growth of an academic tradition in girls' education, which is apt to ignore the needs of the large number of pupils who are likely to marry and found homes at an early age."

The Schools Inquiry Commission has said that "the state of society and the need for some peculiar culture in their case, may necessitate modifications, and there may of course be important differences in degree if not in kind." We find that the old conception that music, art and needle-work should form part of the girls' curriculum has survived in "an attenuated form." It is best to emphasise this part of the study for girls, and thus give a much lighter course of study. For girls have to work at home and help their parents with the household duties. They are seriously over-worked physically

and mentally and have very little time to develop their own individual interests. Moreover, most of the girls have no ambition, for they expect to get married and settle down comfortably, and thus they tend to take less interest in such school subjects as are not obviously of some use in ordinary every-day life.

Some have put forward the theory that man is superior to woman in intellect. That this is not the case is clearly illustrated almost every day of our life, for the woman has, with all the limitations imposed on her, "come on top" and has held her own.

Thus we find that the curriculum should be flexible and should allow girls and boys to choose their own subjects. Particularly in the case of girls, greater flexibility is required, for we have to take into consideration the many who will be living at home after leaving school. "You cannot hammer a girl into anything," says Ruskin. "She grows as a flower does,—she will wither without the sun; she will decay in her sheath, as narcissus will, if you do not give her air enough. You cannot fetter her; she must take her own fair form and way, if she takes any, and in mind and body must have always

"Her household motions light and free
And slips of virgin liberty!"

No matter what the curriculum may be, the aim must be to develop the fullest and best balanced mind, body and spirit. We should have some definite end in view—

(i) to give them a training which would enable them to earn their own living;

(ii) to be useful citizens; and, in the case of girls,

(iii) to be makers of homes.

CURRICULA—SUGGESTED COURSES OF STUDY—
TYPES OF HIGH SCHOOLS—THE PLACE OF
EXAMINATIONS—CONCLUSION.

As has already been pointed out, the existing system of education should be thoroughly overhauled and renovated in parts, if we have the following definite ends in view :

- (i) to train our children to earn their own living ; and
- (ii) to be useful citizens.

If we wish to train our youths to earn their own living, we should give more scope for individual divergence of interest and ability. Modern psychologists have standardised tests of achievements, skills and ability. These could easily be administered to find the individual's natural bent, and thus save time, energy and money by training the individual in that particular walk of life to which he is best fitted.

Thus the boy from the village may have a natural bent towards agriculture, and he could be taught, in addition to the Three R's, agriculture and its allied subjects such as carpentry, smithy, weaving, poultry-farming, horticulture, gardening, orchard-culture, bee-keeping, etc. The dignity of labour should be impressed upon the students, and the worth of having more than one side-hobby should be pointed out.

Such a course in the High School would necessarily mean a practical training in farming. Schools should be provided with large tracts of land, both wet and dry, garden and field. Experiments should be conducted to raise hybrid grain which is more profitable, to produce fruits of better quality and to raise flowers of good variety.

The course should also include instruction in fruit-preserving, jam-making, fruit-marketing, and the latest and improved methods of cold storage of fruits like the mango and the plantain ; the best method of farming, soil chemistry, the most economic and productive kind of manure, improved methods of ploughing, sowing and harvesting ; and the diseases common to the farm, their cure and prevention. There should also be regular courses in poultry-farming and dairy-farming, the breeding of better kinds of fowls and cattle ; side by side should be taught the diseases common to poultry and cattle and their prevention and cure. Enough carpentry and smithy should be taught, so as to enable the boys to build and repair their homes and instruments. Such a scheme pre-supposes that the school should be a rural school. Undoubtedly it is so, but even in the city schools, the love of plant-life could be fostered by giving plots of land for gardening. After all, gardening is a pleasurable pastime that can be easily imparted to the juvenile minds. It is a commendable enterprise to make an Indian handle a spade as easily as he can the pen, and worthy of an agricultural nation like India. Well has Mr. H. G. Wells said that we ought to "make the whole globe our garden and play-ground." I believe that in some schools of our State gardening has been tried, and the results have been promising. Even girls have, it seems, taken a keen delight in tilling the ground and watering the plants. An anonymous writer has said :

"Gardening, man's primeval work,
Is a most blessed toil ;
It cheers a man,
Makes him kind-hearted, social, genial,
Forms a serene parenthesis from care
And his whole nature raises and improves."

We should try and make planting a national hobby as in China. John Chinaman is a good gardener and knows its worth. Even the American has his "Arbour Day." Why not we have an "Arbour Day" too? Schools could be taken out for excursions during the monsoon time for a week or two, and asked to plant seeds and seedlings in the waste lands. Girl Guides and Boy Scouts could easily be asked to prune and plant trees, to form wind belts in the Malnad and the moffusil places, where the monsoon winds cause so much havoc.

Side by side with this, the schools should teach the value of co-operative movements. A Bureau of Information for farmers on a small scale should be instituted in the school and the boys made to realise its purpose and to add their own experience. Research work of all kinds should be encouraged and the results should be recorded carefully by the students themselves for future reference. Pests could be studied and the best way to mitigate them found out.

In these agricultural schools, holidays and working hours should be made to conform to the needs of the locality. Such experiments have been tried on a small scale in Dornakal, Madura, and many other places, and it has been found successful both with regard to boys and girls. The girls may not be able to do all the hard work of the field, but they could be taught to weed, and to help the men in their work on the field. Special training could be given to them in the art of preserving fruits, in marketing the produce of the fields, in poultry-farming, dairy-farming, butter and cheese-making, basket-weaving, household arts like laundry,

cooking, needle-work, embroidery, lace-making, etc. Above all else the art of spending their leisure hour in some useful way should be taught for both boys and girls. These correlated subjects of farming could also be made special subjects, if any individual wants to take them up. In that case, the individual should be made to study the subjects for a year or two after the High School course.

In the case of commercial or industrial centres, the schools should give an education which would meet the demands of the locality. Thus accountancy, typing, banking, economics, co-operation and industries like tanning, tailoring, shoe-making, weaving, lace-making, brass and copper industry, wood-work, etc., could be made part of the curriculum. The object should be to connect training craftsmanship with the educational system of the country on the one hand, and with its economic needs and conditions on the other. "To get a skilled craftsman you must educate him as well as train him in craftsmanship." Hence specialisation should be allowed for those who wish to do so.

But we should not forget the fine arts in our clamour for a vocational bias in the curricula of studies in secondary schools. Herbert Spencer assigned the last place to this subject in his famous Essay on Education. Beauty is not a luxury, but a necessity of worthy existence. The Japanese say : "If you have only two loaves of bread, eat one, and with the other buy a rose." How much of the misery would be eliminated from the face of the earth, if we made the world beautiful ! Hence it is necessary that we teach drawing, painting, music, needle-work, embroidery, crochet, etc.—all those arts, which go to make

fine arts. Music makes you soar above the realms of sordid reality and gives you that ineffable peace and joy which the world cannot give. Indians are, as a rule, very musical, and music is part of their daily life. Vocal and instrumental music can be taught, and, as in Madras, it should be made a subject for special study. The other fine arts should be taught, so that the individual may take refuge in them in times of storm and stress.

There should also be a parallel course in medicine both for boys and girls and the commonest diseases, their causes, prevention and cure should be taught. Compounding and midwifery should be a side-line of the course, while first-aid, ambulance, home- and sick-nursing should form an integral part of the course. Doctors are needed everywhere, and it is best that some of the youths of India are trained up in that line as early as the High School stage.

As has been pointed out before, such a curriculum to train our youths to earn their living, necessitates different types of schools. In the rural areas, agricultural schools with special courses in carpentry, smithy, poultry-farming, dairy-farming, basket-weaving, etc., are required, while in commercial and industrial centres, schools of commerce, accountancy, banking and industry with special courses in book-keeping, typing, lace-making, brass industry, tanning, tailoring, etc., are required. In addition, schools of medicine are necessary, not to mention training schools where teachers could be trained for elementary grades.

In the city schools, parallel courses could be offered as in America. For those girls and boys who have a tendency for the literary education, the present system of

education should be given, so that after the S. S. L. C. they could go up for higher education in the University. But the development of good citizenship, of a sense of civic responsibility, is of the utmost importance. In this connection the Girl Guide and Boy Scout movement should be encouraged, and the love of the motherland fostered. Instil in the children's heart that sense of selflessness and that feeling of fellowship, which makes life so pleasant. Civics, sanitation, health, first-aid, hygiene and physiology should be taught to enable them to live a clean and healthy life. In the case of girls, a little specialisation is necessary as they are the future mothers of the rising generation. Thus child-nursing, household arts—laundry, cooking, etc.—diseases and their prevention and cure, first-aid and sick-nursing should form a compulsory part of their curriculum. This study is absolutely necessary as is seen in the following extract from Dr. Cyril Norwood's speech: "I am in no way a heretic, but I have my doubts about the use and value of algebra and physics and chemistry for a boy in the modern business world. Pupils are leaving school and generally they know nothing of biology, hygiene, the care of their bodies, the laws of growth, and the elements of trade and finance, the structure of this country to-day." It is interesting to note that Domestic Science or Home Economics has found a place in one of the schools in the Mysore State. The training in civics and citizenship should be as practical as possible. Pupils should be taught to keep their homes clean and tidy and the surrounding locality should be carefully guarded from dirt and disease. Such pests as the Mesopotamian thorn and Argemone mexicana, which

infest our roads and lanes, could be easily rooted out by the children themselves. They could advise their neighbours not to throw the dirt and ashes on the street but into the dust-bin provided for that purpose. Altogether, the school-children's services could be indented upon by the local authorities and health officers in such propaganda work.

Vocational schools are "the rage" of modern days, and we find them being worked out on a larger or smaller scale all over India. Thus Manmad, Moga and Ushagram have been successful, and other schools such as the one at Sangli have developed the literary side too, side by side with the vocations. It is wise to have this education given in the vernaculars, for the time used to study English according to the present-day curriculum is one-fourth of the school hours. It would therefore save much time and energy if the new type of education is given in the vernaculars, and English taught as a special subject. As for those who would like to have a literary education, the present system of High Schools should be kept on, but civics and sanitation must be given a place. In all these schools physical exercise should be made compulsory, and proper equipment should be made.

Life is varied and our schools must reflect life in all its richness and variety. We require, as we have seen, not only "different types of schools, but also a *variety of studies* within these schools." The job analysis of the psychologist helps us to sort the children into different groups; the difference between these groups is "not merely differences in skill or in knowledge or in power of reasoning, not merely differences in the integration of the feelings and emotions into sentiments." As in the physical world we select first the

material suited to our purpose, so in the world of human action we must select the right man, educate him and fit him for the exact task. One "cannot jazz through education any more than one can jazz through life."

Education should be general and fitting to the locality of the school as far as possible. In this connection it is advisable to have as much flexibility as possible in the curriculum. Education should be planned and organised to give a preliminary preparation for one or the other, but without teaching a particular calling. But if students desire to take the specialised courses, then they should be allowed to do so after the High School course, for a year or more.

The secondary school cannot give a complete preparation for livelihood, but it can and "should develop the abilities and capacities of the pupils and help them to sort themselves out into the different grooves to which they are best fitted." That is why there is in India the need for different types of secondary schools. We have too long emphasised on the cultural value of education, and have sadly neglected the practicalities of life. It is time we began to teach the rising generation "how to live happily by the fullest and finest use of her cultural genius and traditions, and by their adaptation to the service of the world." Let us remember the advice of the League of Nations to China, and rebuild our own educational system according to the needs of our motherland.

In all these schools, examinations should not be allowed to play so important a part as in the present system of education. The numerous E. P. S.'s who fail to secure a footing

in the college because they happen to fail in a subject by one or two marks give us an idea how much these examinations are valued! The candidate's attitude towards life rather than the extent of his information should be the primary object of investigation. Questions should be so framed as to test the capacity of students in the practical application of their knowledge and unsuccessful candidates should be carefully studied and the reason for their failure found out and proper remedy should be suggested. But above all, the course should not be a "dull impersonal unreality."

We need very badly the spirit of Hampton and Tuskegee in organising the new type of High Schools in India, which would fit every man in the proper groove, eliminate the unfit

from the field of literature, and give a chance to the backward to find his place in the great drama of life. Compulsory education should be enforced, and illiteracy should be obliterated. The girl's education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles and create a happy home—in short, she should be a "helpmeet" to man, so that

"Each fulfils

Defect in each, and always thought in thought,
Purpose in purpose, will in will, they grow,
The single pure and perfect animal,
The two-cell'd heart beating, with one full
stroke,
Life."

—TENNYSON.

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COMPULSION IN ELEMENTARY EDUCATION.

By MR. V. K. SOURIRAJAN, M.A., L.T., DIP. ECON.

Triplicane, Madras.

NECESSITY FOR COMPULSION IN ELEMENTARY EDUCATION.

"IN any country the government of which is based on a democratic constitution, the first essential is to break down the illiteracy of the masses. An illiterate democracy is a danger not only to itself but to the world; the higher the degree of literacy that is attained by the people the greater is the possibility of government by the people being conducted on foundations of right justice and truth."* The above extract states only a partial truth of the advantages of literacy—i.e., from the point of view of Government. Viewed from other aspects of life literate people can live a richer and fuller life getting most benefit out of life. The spread of education must not be confined to one sect or sex alone. As the Hartog Committee point out on page 171 of their Report, "The spread of literacy among men only will do little to secure the atmosphere of an educated and enlightened home and the existing disparity between the social outlook of man and woman will only be increased. So national and social reasons point to the necessity for adopting the same policy for boys and girls. It must, however, be recognized that owing to social and economic causes, compulsion of education among girls must be of slower growth than for boys." So, the need for progress, which is great and calls for immediate attention to the removal of defects must be attended to tactfully. If education is to bring in its train an enlightened interest in literature and culture,

* Ninth Quinquennial Review of Education in India, page 177.

in social reform, better sanitation and improved public health and economic resources, it will achieve the result quickly, only with the help of the future generation of women and mothers. Improved conditions of life and thought must begin in the home and permeate the village or urban life. In order to do this effectively the kind of instruction offered in schools must suit the objective needed by means of the curriculum, the hours of instruction and such other special considerations.

NECESSARY PRELIMINARIES TO COMPULSION.

Compulsion in elementary education is admitted to be desirable on all hands, but the introduction of compulsion must be preceded by certain necessary preliminaries in our presidency. If compulsion is to be effective and shed the benefits that can be expected out of a scheme of compulsory education, the first essential is not need of opening new schools in all schoolless areas but the preparation of lists of schools that might be unnecessary or ineffective. From the point of view of public expenditure the former might be closed and the latter made efficient by supplying the necessary teaching staff, buildings and equipment. So "reorganization of the present system of elementary education must precede any wide application of compulsion. An impetuous and ill-considered scheme may result in unprofitable public waste, for it would be expensive to compel children to attend ineffective, ill-equipped and badly staffed

schools."* Even if it is decided that compulsion should be introduced, it should be by steps or stages—it must be partial or local in the first instance and depend on the eagerness of the people to take advantage of the scheme, coupled with the desire to share the cost. This programme will have its critics who would require that compulsion should be simultaneous so that all areas might receive the same share of benefit from the State. It would not be desirable to spend money in areas where existing institutions have not been made efficient or where the people are unwilling to share the increased cost of education on account of the introduction of compulsion.

ECONOMIC RESOURCES FOR EFFECTIVE COMPULSION.

Before any scheme of compulsion in elementary education can be launched upon, a careful estimate would have to be made of the number of children of school going age (6 to 11 in our presidency). Though it has generally been regarded as 15% of the total population, the actual figure cannot be far removed from it. The figures for 1921 census showed 14.1% as children between six and eleven years. According to the Hartog Committee Report (page 269), "In Madras two official estimates have been made in recent years (of the cost of education per pupil in elementary school per annum to Government) one of which estimated the recurring cost to public funds at Rs. 7½ crores and the other at Rs. 6¼ crores taking Rs. 8 as the average cost per male pupil and Rs. 13 per female pupil." Though the cost per capita might become less by increased enrolment, Government should ultimately be prepared for a large increase in expenditure, both recurring and

* Hartog Committee Report, page 87.

non-recurring, on elementary education. Since provincial revenues are generally static and not far expanding nature any scheme of compulsion can be given effect to only after deep consideration of the financial implications of the measure.

According to the census of 1931 the total population of the Madras Presidency is 47,193,602 consisting of 23,301,145 men and 23,892,457 women. If we take into consideration the population of school going age the figures work out as follows:

Age groups.	Total.	Males.	Females.
5-10	6,069,309	3,060,719	3,008,590
10-15	5,474,237	2,804,210	2,670,027

In order to calculate the population of school age we have to take 4/5 of the children of age group 5-10 and 1/5 of the children of age group 10-15, and calculate the total.

HISTORY OF COMPULSION IN ELEMENTARY EDUCATION.

Since Gokhale introduced his Bill for Compulsory Education in the Imperial Legislative Council in 1911, leaders of public opinion have urged the need for it, though some cautious persons have objected to its introduction on the ground of finance. From the introduction of the Montford Reforms to the present day all the major provinces with the exception of Burma and the newly-formed North-West Frontier Provinces have passed legislation for compulsion in elementary education. The age of compulsion varies from 6 to 11 in general with the maximum raised to 14 in the Central Provinces.

Areas under compulsion in Madras.

	Urban	Rural
1927-28	23	5
1928-29	25	7
1929-30	25	13*

* Village centres with 198 feeder villages.

The main difficulties in the way of compulsion have been, in addition to technical flaws in the statutes, lack of experience and interest on the part of the local bodies, inexperience of attendance committees, unwillingness to make use of the power of prosecution, and to delay in the conviction of offenders. Taking the figures available for the whole of India for the quinquennium 21-22 to 26-27 we find the position as follows:

Percentage of male scholars to total male population.*

		In recognized institutions.		In all institutions.	
		1921-22	1926-27	1921-22	1926-27
Burma	...	8.4	4.1	6.5	7.0
Madras	...	6.6	9.2	7.0	9.5
Bombay	...	7.1	8.9	7.6	9.1
United Provinces	...	8.7	4.9	4.0	5.1
Punjab	...	4.8	8.8	4.8	9.8

The figures are not quite up-to-date. Many areas have introduced compulsion latterly and there is likely to be an appreciable advance in the percentage of literates.

THE STATE AND COMPULSION IN MADRAS.

The Elementary Education Act of 1920 provided that compulsion could be introduced in areas on the initiative of local bodies with the sanction of the Government. The Government, however, does not have the initiative in introducing compulsion. Local authorities do not seem to be very keen on introducing compulsion and the District Educational

* Ninth Quinquennial review page 121.

Councils are responsible for the progress of elementary education. Generally there seems to be an absence of programme regarding the expansion of schools. While the original Act of 1920 introduced compulsory and free education, the financial circumstances rendered that the compensation should be granted to aided elementary schools, managements of which were asked not to collect fees. While the aided school managers complained that the compensation granted was inadequate, the Government was faced with such a situation in its finances that even the grant could not be paid with ease. So the Act had to be modified and while provision for compulsion has been retained, elementary education is not free. But, in areas like Madras, the Corporation Schools give free education while aided schools are permitted to collect fees from scholars.

The greatest advance in rural education has been made in the Punjab, in recent years. If we look at the advantages of the Punjab we note that there is a whole time Vernacular Education Officer to attend this work and a definite programme of expansion and consolidation has already been chalked out. Aided agencies have been protected and developed by enhanced grants-in-aid. The co-operation of all departments of Government has been secured in rural community work in the Punjab. If such conditions were to be created in Madras, it would not be very long before a larger number of pupils are enrolled and retained continuously for a longer period of years in Madras elementary schools as well.

URBAN AND RURAL AREAS.

Either for trying voluntary methods of inducing all children of school-going age to attend schools, or for the introduction of

compulsion, municipalities are in a better position than the essentially rural areas. A fairly settled and better educated population, larger and expanding financial resources and comparatively efficient schools are in favour of the municipalities. It is found from statistics that compulsion in rural areas though it meant an increased enrolment led to stagnation of pupils in the same class or the dropping off of pupils before the period of effective literacy could be attained. With the exception of the Punjab, in no other province has compulsion been much of a success.

UNSATISFACTORY WORKING OF THE SCHEME IN A TYPICAL RURAL AREA.

After placing the system of subsidizing local bodies towards the system of payment of an allowance of Rs. 4 to teachers in elementary schools on a permanent basis, compulsion was introduced in the rural areas. Since most of the rural areas which introduced compulsion, were on the coast, the Department wanted to review the progress of elementary education under a system of compulsion in a part of the Saidapet Taluq. "Compulsion was introduced in the Saidapet Taluq in November 1928; but the figures for enrolment and attendance show that it has hardly been effective and that the duration of school-life has not improved when compared with the duration of school life in non-compulsory areas."* Another disquieting feature observed in the working was that the figures for average attendance showed a total many thousands less than the total for enrolment, even in the first standard. So a recommendation was made to the Government to abandon

the further working of the scheme in the present form.

THE PROBLEM OF WASTAGE AN ECONOMIC PROBLEM.

In recent years quantitative expansion has been the main feature in the progress of elementary education. "During the decade ending 1930-31 in the Madras Presidency, recognized elementary schools have increased from 33,624 to 50,121 and their strength from 1,371,779 to 2,229,256. The total direct expenditure has risen from Rs. 106.49 lakhs to 233.02 lakhs, the expenditure from provincial funds alone has increased from 43.99 lakhs to 128.27 lakhs."* "The fact however remains that out of every 150 children admitted into Standard I in 25-26, only 22.7 pupils attending boys' schools and 16.5 pupils attending girls' schools passed through Standard IV in 28-29.† Though some people may contend that such wastage should be regarded as an agriculturist would look on the work of preparing the ground for the seed so that, with a better tilth, in due course, he may reap a better harvest, the problem of immense wastage is clear and imminent. This wastage occurs in one of two ways; the effective duration of school life is not long enough to render a person literate, secondly stagnation from class to class on account of a large number of pupils reading in the same class for a second or a third year. If money spent on education is to be effective the causes of wastage should, at once, be sought to be removed. "Irregular attendance of both pupils and staff, inefficiency of the education imparted, lack of qualified teachers, unsuitability of hours of instruction, absence of compulsion and the insufficiency of staff" are regarded as some of the effective causes of wastage. Apart from the educa-

* Report on Public Instruction, Madras, 30-31, page 21.

† Progress of Education in India, 29-30.

* Report on Public Instruction, Madras, 1930-31, page 19.

tional causes there are certainly social and economic causes. If education is to be effective waste has to be avoided. The means suggested are the remedying of the present defects, "the introduction of compulsion, changing the attitude of parents to one of active support, the efficiency of schools by the qualifications, pay and status of teachers and the introduction of suitable hours of instruction."

MULTIPLICITY OF SCHOOLS UNDER GOVERNMENT MANAGEMENT.

It has already been noted that in 1930-31 the total strength of pupils in elementary schools was 2,295,256. Part of this number is made up by pupils of the fisheries elementary schools maintained and supervised by the Director of Fisheries. The usefulness of his control is easily learnt by the increase in strength in fisheries schools. There were 41 fisheries elementary schools in 1930-31.

Year.	Boys.	Girls.	Total strength.
1924-25	1759	691	2450
25-26	1681	618	2299
26-27	1787	708	2495
27-28	2182	868	3050
28-29	2368	1075	3443
29-30	2578	1004	3582
30-31	2794	1819	4613

A second class of schools is the schools for depressed classes which are now being amalgamated with public schools wherever they exist. The Commissioner of Labour has, among his duties, the provision of special facilities for promoting education among the depressed classes as the chief. This is displayed by organizing schools, granting scholarships to pupils, stipends to teachers under training, maintenance of hostels and granting

of financial aids to private bodies engaged in the uplift of the depressed classes by maintaining schools and boarding houses for them. In 1930-31 the total number of day schools, night schools and combined day and night schools maintained by the Department was 1,784 with a total enrolment of 63,604 pupils consisting of 52,858 boys and 10,746 girls.

PARENTS' SOCIETIES AND ATTENDANCE COMMITTEES.

Whether compulsion is introduced or elementary education is sought to be spread with the help of voluntary activity, two bodies of a local nature can help very much in getting pupils to, and retaining them in schools. In the Ninth Quinquennial Review of Education in India, paragraph 218 states that in the Punjab members of Parents' Associations pledged to leave the children in school for a stated period or to pay a fine in default. Formation of attendance committees of parents and other locally influential and educated people will help in the efficiency of the school for the needs might be attended to from time to time. School hours might be adjusted so that instruction could be given at such a time as to suit the convenience of pupils who, at other times, might be employed in assisting the parents. A modified form of compulsion may first be introduced by fining those that withdraw their children from school even in a non-compulsory area. But the experience in the Punjab and in other areas as well has shown "that the efficient school, with well-trained teachers is much more easily able to attract and retain pupils and to secure their successive promotions than an inefficient and ill-equipped school."

Appendix B on pages 62 and 63 of Sanderson and Parkinson—Rural Education in England and the Punjab (Occasional Reports No. 15) gives an account of the scheme of compulsory elementary education in the Punjab.

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TEACHERS AND THE LEAGUE.

BY MR. N. SESHADRI SHARMA, B.A.,

Kolar.

PART I. THE TEACHER AND THE TASK BEFORE HIM.

1. *Conferences and their lack of value to-day.* Meetings and conferences are arranged that people may meet one another and do some real good work; but how often does this happen in connection with the teachers and their various meetings and conferences of one kind or the other? And, after years of such ceaseless work in India, and lakhs of rupees spent over them, what good have they turned out all this while? To take but one or two questions, what good have either the students or the teachers derived from them so far? Let alone the few individuals that will always get some advantage or other from such so-called team. But, is there, always, a real team-spirit in such gatherings, and, whatever the professed aims and objects, methods and policies might be, are they really arranged and conducted in this spirit which alone counts for success, and which alone is able to bring together all people in bonds of love and freedom, joy and grace, life and vigour, and asks not if the people concerned are rich or poor, learned or ignorant, freemen or slaves? For here is the spirit of God, as in the well-known saying, संदेशक्तिः कलौयुगे.

2. *Yet we should be hopeful and try to improve (them early and well).* This aspect of our gatherings is not a mere passing view of any one or two pessimistic and sour-grained individuals, but is the real state of things all around us, and not merely in the field of education. For, whether you take our

religion, philosophy, science, industry, trade or handicraft, politics or administration, whatever field of culture you take up, much the same spirit of sadness and disappointment greets us everywhere, and there is not much sign of real progress anywhere. But yet as it is not the task of wisdom to see all rottenness and decay everywhere in a world created and sustained by God, who is its cardinal principle, be it for us to look ahead and look a little better around ourselves. This means much cool and calm thinking and an amount of dispassionate self-criticism and constructive idealism or imagination which is not ordinarily found anywhere near and close around us in the every-day world about us. The world is too much with us, and we cannot see God in Heaven; for, we do not see the bird on its wings and the smiling rose on the thorny bush yonder. Reflection, however, if we will, is not impossible; and, at times, if only we are prepared for it, will flood us in its sweet and ineffable way, in its own irresistible and all-entrancing way.

3. *Why the teacher has no respect to day.* I wish, therefore, to place here two of my recent musings in connection with the present status of the teachers, and the work they can do to improve themselves by means of such conferences as that of our Secondary Teachers' League in Mysore. As the questions dealt with are fairly common to the whole educational world, I do not wish to write at length, or to plead for them, or to condone them, or even to arrange and express them in other and more attractive ways, but will present them here, as they came themselves

to me, quite unbiddingly and all with a freshness of their own, which it were useless to put in other and nicer ways, as might be dictated by calm and later thoughts of a judicial and official moment, as becomes all regular members of the profession.

Be it, therefore, no defect in me to ask at the outset, *Why has the teacher little or no respect to-day from other people?* and, to answer it briefly and generally as follows: I will not even arrange the several points and will give them one after another, as any one might give them when asked off-hand; for, it shows the state of things in a brighter and fresher colour than any other set of words might do. The teacher, therefore, gets little or no respect to-day, because (1) he does not teach well; (2) he is not rich; (3) or influential, (4) or has no attractive personality (appearance, dress and manners); (5) does not love and help his students (as fully as he should); (6) or love his subject, study and understand and appreciate it (as fully as he should); (7) he is content to remain where he is, (and is not so anxious or active, as the other people, to improve himself materially; (8) or even spiritually. Many teachers, it must be admitted, however, actively try to improve their material prospects, like many of the clerks, farmers and others; (9) many Teachers themselves fear and even believe that they cannot improve their prospects whether materially or spiritually; (10) they are lazy and leisure-loving unlike most other people; (11) they turn out little or no eloquent work, like that of the police, the judges and advocates, or the revenue officers and the great manufacturers, industrialists and traders; and (12) make no great contribution to society as by real personal sacrifice, except through what is im-

plied in being a teacher; (13) they are mostly professional workers, and no real or effective teachers, in the high sense of the word, like the great teachers of all times and countries, as by teaching religion and philosophy and improving as much as they can, the social, moral and economic life of the community even under the limited possibilities of their time and environment, and have therefore forfeited their claim to all high honour.

Even the big professors and lecturers of the Universities claim little or no real respect because they too are mostly or, often, after wealth, rank, fame or influence.

They learn little and know or really understand very little of their subject. Hence their failure to inspire others with the fire and light of their own (real) knowledge.

Again, these professors and lecturers may have some knowledge (worth speaking of for mere college, or lecturing and newspaper writing purposes), but this again is no real knowledge. For, the latter moves and lives in the heart and soul of everyone, and not in only a few, though they be the teachers and professors of the schools and colleges.

4. *Reasons for this lack of respect (contd.)* (14) Teachers, especially Middle School and High School teachers, are often transferred (and therefore disturbed), to places far from their native district. This is most telling against the influence (for good) of the teachers upon their students; because they will have little or no local status and interest and will become like the University professors and lecturers that come from distant places, and even foreign countries just to get their high pay and so called status or position (*cp.* the author's article on "Modern Education and

Reading Rooms," in the April 1932 issue of this Review); (15) They seek this respect, and, as in the case of happiness, get it not. "Ask, and it shall be given" does not fully apply in the field of education. The spiritual teachers or *Gurus* seek it not and yet get it, because they really and fully deserve it.

(16) They have little or no freedom in the sphere of their work, and are often mere mechanical creatures, unlike the other people in various other walks of life, whether you take the Police, the Judiciary or Medicine, Trade, Industry, Agriculture, or Banking. Their methods of teaching, the curricula or the courses of study and most other things connected with them are fixed; because they are a mere nail (or part) in the huge system (organisation) or department of education. Other systems and departments, too, have little or not much freedom of their own, but this applies very badly to education; for real success here largely depends upon such freedom, love and confidence bestowed upon the teachers, and to some extent upon the pupils also.

(17) The *Gurus* of the ancient Gurukulas, like, the single teacher schools of to-morrow, had greater freedom, and could therefore do more effective and useful work. They were like the musician and the artisan (of handicrafts like toys) free to do as they liked, though this freedom was bound up within the limits set by their particular subject (or work).

(18) The teachers pretend to do more good than they actually do at present, and yet often expect to get the respect of their predecessors who did better work and therefore got more respect..... Here, the critic may object saying that the times have

changed, that the teachers do as much good work as in the past, and yet the people outside (including the Government) do not appreciate and duly respect them. Yet wisdom tells us that it is always well to set ourselves right and improve ourselves more and more before expecting anything better from others.

(19) High work and qualifications are expected of the teachers; but yet little or no equally worthy emolument and respect are accorded to them; and this is the actual fact, in spite of the repeated protestations of the big officers and other dignitaries, who do or perhaps can do little or nothing to make good their tall talk.

(20) Teachers themselves, because of the unemployment problem and fear of competition, accept low pay and willingly stoop to do things unbecoming themselves, even for getting small favours like leave, increment, transfer or examinership.

(21) There is no real *esprit de corps* in the profession, and this is because of the caste and communal element, which, more than anywhere else, here divides man from man, deeply and badly; and in the present circumstances it cannot much improve. This is especially seen in the lack of mutual goodwill and appreciation in the different members of the profession itself. This is an age-long defect, known as *पण्डितमात्सर्यः*; and is especially loathable when we see how much better all scientists, historians, politicians and judges, poets, philosophers and religious leaders behave towards each other in their own different fields of work. They do not

merely criticise and deprecate the faults, but they also quote and appreciate the good points of other writers and co-workers in their own separate fields of work. But where do we find this in modern India and especially in Mysore? Foreign scholars like Sir John Adams (*cp. his Modern Developments in Educational Practice*) may appreciate the good points of other co-workers in the field of education, and our brethren (in India) may go to foreign countries to get a degree or diploma (from there); but that does not mean that we have yet outgrown our national and age-long defect. When, therefore, we have no respect for ourselves and our own brethren, how can we expect other people to respect us better than we respect ourselves? No wonder that the department too cares very little for us, especially when, in its ignorance and omniscience it fears that such better treatment of its subordinates will go against its own interest.

(22) Educational magazines, lectures, books and experiments make success seem too easy and mechanical to make it worthwhile striving for by people who see and try to realise anything better than this, which is mostly of a low and worldly type, and not anything of the higher, spiritual and divine type.

5. *The department and the inspection and how to improve them.* (23) Lastly, and we may speak a little more of it, the department itself adds insult to injury, by making itself unworthy of its true aims and ideals, duties and high responsibilities by interfering with the teacher in ways which are not always conducive to his respect, not to speak of his self-respect, if they do not positively add to his indignity. For, in these days of so-called developed and enlightened education, the

teacher of the lower schools and of lower status has become the special objects of official, nay, officious inquisitions in thousand and one ways. His method of teaching and his notes of lessons, his preparation notebooks and the exercises corrected by him, the extra class-work he does in and for the school, all these may well be seen and even inspected, nay at times, as when beginners have to be trained in their work, they must even be looked into, and necessary kindly advice and direction given to improve them. But the question is, who should do it? Is it the bird-of-passage-like inspector (and inspectress) or the headmaster (and headmistress) of each institution concerned? Besides, what do they know of the actual or real man or woman before them, whom they pretend to inspect or examine? In speaking here of men-teachers and inspectors, I include the necessary reference to the women-teachers and their inspectresses and headmistresses also, and need not therefore refer to them again and again.

Further, does even the medical inspection tell all the truth about us and do the doctors concerned attend to it as fully as they should? And yet how many thousands and millions of lives are not insured upon such haphazard statement or so called inspection report? Does the school and college examination itself give an adequate idea of the studies and progress of its own students, whom it pretends to know so well? We need but be honest to ourselves, and not be led away by the silly talks and reports of big men viewing things from their narrow or technical and merely professional and departmental point of view? How does it weigh on life? Why does the mere want of term or of a few marks (in the examination) count so hard against a

student as to damn him for life, when the rest of mankind can see nothing harmful or failure-like in him and his daily life and work? Or does the lawyer or even the judge do his work as well as he should, and does the present state of his own law permit him to do so? Is law so perfect that it does not fail us time and again and why do they themselves admit the words of Christ and plead "Judge not"? for you too may be judged and made to suffer similarly.

So, too, neither the headmasters nor the inspectors give us any positive and really useful help; and it is worse with them than with the physicians who are at times, told "Physician, heal thyself first." For, the latter often do help some sorely suffering patient or other, while even this much of service cannot be said of their counterparts in the educational world. For, all is show, and all for "Adab" (as they say in Urdu in Mysore), and nothing is real or useful. Whatever the matter might be in other countries and in other parts of India, no true Mysorean can say that barring a few noble exceptions here and there, the above statement is in the least untrue or unfair in any point. We are afraid to speak, and we are advised by our well-wishers not to speak; for nothing will mend matters, and not all can be world-renovators like Gandhi, Lenin or Mussolini. We need not be heroes on the world-scale; but why should we not try to set right our own houses, and if we do not do it, who else will do it? "Let him do it, let them do it." It is for them to do it. They can do it better, and they are cut out for it. You may do it, if you like" and the like are the usual words of evasion by which people mark off their own duties from those of others, or those of society and hug themselves snugly to their

own warm visions of earthly joy and heavenly bliss. And they will charge all renovators as being enthusiastic and full of steam. "I am glad you work yourself up to that pitch. Keep it up. Something new in him to-day, is it not? Let him go on. How long will he do so?" and the like are again the sort of words that greet such workers everywhere around us; and these are the sort of people that are getting on quite famously, and know how to get on, perhaps because this is all they know and ever wish to know, or because they know how to keep their heads cool and clear from the pain and labour of keen and clear thoughts, bent upon a real improvement of the state of things around them everywhere and crying daily to improve them. Such being the case, how many headmasters really and personally go round the classes and visit the several teachers under them, during their actual lesson? How many have got the moral and intellectual courage necessary to do so? Mere service and degree are not everything, though the department generally chooses them for this and equips them with its enormous powers for doing incalculable harm. A few people may be conscious of their own abilities and opportunities to help or mar the fortunes of other people placed under them and may try to acquit themselves better in the eyes of God; or may lead an easy life, without doing much of positive good or evil to any one, and may so far be better than others, who earn a name for this very thing, and are dreaded like poison, or are loved and adored as gods and saints in mortal form. A few, however, may pretend, and even make it a point to go to the classes, and give suggestions to the teachers concerned. They may be critical and well-informed, or they may not

be ; but even then not everything depends upon what is said and done but upon *how it is said and done*. For, here is the real human element that makes or mars men, and here is the strength or weakness of the department as a whole. For it is not mere rules and inspections, tours and administration that make the life and soul of the education, as of everything else ; but it is the actual life and work of the people concerned in the doing of these things, as to how they do it and why they do it. Clear and regular statistics cannot be taken of these intangible things, that live and move and have their being in the inmost souls of the people concerned, and not in their outward actions and behaviour, their customs, habits and manners ; and yet, it is by these things that like all men and institutions, we too are judged and valued at our real worth ; and it is no good either fighting against it or ignoring it and trying to do something else, which does not in the least improve matters and bring us nearer the goal we have to reach, namely, the heart of man, nay, our own heart ; for in the end, all education is self-education and self-realisation, by which only can we have the joy and peace that passeth all understanding, the शांति, सौख्य and परमपदम् of the East.

Inspections, similarly, should be more educative, fraternal and useful, and not merely educational, administrative (or dictatorial) and self-complacent. The whole out-look and tone of the educational world should be changed, and both the teachers, the students and the public or society, and not merely the Government or the department made the heart and navel of the entire system. Inspections should no longer be dry and mechanical, hurried and dictatorial, and merely or mostly inquisitive and impressionistic as of old, but

should be calm and loving, kindly and helpful, practical and useful, genial and healthy to one and all the people concerned, and these should be the chief features of all real strength and efficiency, progress and value for every department concerned. Even the clerks should feel this change for the better ; for, who has yet really felt for them, and tried his best to help and improve them by actual help rendered, and not mere talk and politics, or showy manners and airy paternal-like behaviour.

The Government and the department should, therefore, along with the public, examine and restate its aims and ideals,¹ methods and policies, the extent and details of this work, as far as it is necessary ; and this they should do with the help of real, active workers, who have enough ability and ex-

Education and Life.

¹ As education is closely connected with life, and is itself for life and not life for education, the chief aims and ideals of the latter will have to conform themselves to those of life. But, as different people hold different philosophies, it may not be easy to define these aims and ideals at once. But, if we follow the ancient and yet, unquestioned four cardinal ends of life, as धर्म (goodness), अर्थ (utility or wealth), काम (beauty and pleasure) and मोक्ष (salvation, truth, or oneness with God), it will not be difficult to come to some common understanding about them for purposes of practical life. For, while yet each school may differ over its own meaning and value for each of these ends, and particularly for मोक्ष as the realisation of life and release from the bond of the world, because of the different views of knowledge, self and reality, held by each, still for common purposes of practical life, as in carrying on the family life, consisting of different members, with their own different aims and ideals, it is not impossible to agree on some useful and necessary minimum kind of view ; and it is only from this common platform, whether expressly made or as only implied, that all future progress, worth the name, can ever be achieved. Let us hope it will not be long in coming to its own.

perience, and interest and leisure or time to attend to it, and not merely with the help of those, who, merely because they are in the public, departmental or Government's eye, should, therefore, and at all costs be chosen for one and all such purposes, irrespective of the fact, whether they have enough leisure for it, or have a bold and honest mind for it or not ; for, we must go wherever the truth leads us, and not drag it wherever we like, or where we will. Then they should stick to these, their new programme and ideals and work upon them, as far as possible, till other and better changes become necessary and then they must attend to these as before. Then only will they be able to tackle or settle all such questions as the training course for the teachers and the celebration of the School Day (like those of to-day).

6. School Days and how to improve them.

For the present, without digressing much upon them, we may only say a word or two about them, in so far as they are connected with our main subject to-day, *the teacher and his place to day in society*. School Days have become a nuisance to one and all, except perhaps for a few leading spirits, who have no other or better work to do, and want to express themselves through such busy, crowded and showy programmes. All school work is spoilt, and whether they like it or not, the teachers too of even high schools must, along with the department, abet it, on pain and fear of being misunderstood and misrepresented even as in the village schools. All discipline is gone and singing, dancing and show become the order of the day. The public of the town concerned cares little for such shows, for they come mechanically and almost inevitably year after year ; and when these things affect their pockets, positively refuse to have anything to

do with much shows and ceremonies, even though they are meant for their own children. The teachers, however, must coax and collect subscriptions from their students, and do their best to get applause from the undiscerning world, which cares more for lunch and drama than for anything else. Then, who wants all the speech-making and thanksgivings, praises, and prayers for this or that sundry thing, which usually fall to the lot of the headmaster and his assistants, the President and Secretaries of such showy concerns ?

Only, it is well to note that there is another side to this picture, and that the School Days appeal to the present students, especially by their competitions in sports, recitations and elocutions. But these can be attended to and are being so attended to in certain schools where there are no School Days in the normal course of the school-work itself. There they will have Class Days, and each section, if it is a pretty big and rich one, may have its own Class Day ; and as this is comparatively a smaller and less harmful show, it may well be tolerated in the present state of affairs, and especially in preference to the monster show, hubbub and untold harm of such School Days.

Colleges may have their own College Day, and, as in the case of the annual Convocations and their addresses, may have their own use and justification. But even these will look much better and acquire a greater value, if they are celebrated at greater or longer intervals ; and the same applies with greater force to the smaller schools. The mofussil places may, however, give their own justification for all such shows, as necessary and educative to some extent, and adding to

their zest of life; but like the wearers of the shoe, the actual teachers concerned know what they all come to in the end, and how they should all be dealt with, if only they had the power to set right things.

7. *Teachers and how best to train them.* So too, the B. T. and other courses of teachers' training have their own value; but, talking from the daily life around us, we must not blindly echo the words of interested parties like the writers and speakers, professors and lecturers and administrators of education. Thousands of rupees are, year after year, spent upon such training; but, compared with a good and able teacher, how far does all this training count? Can it give real love and earnestness to teach, ability to understand a subject and teach or impart instruction in it, to people who have not the grit and character necessary for it, and yet come to the profession for one reason or the other, and some one says they can do their work well, or, at the worst, learn it in a short time, by a little practice and courage or endurance? Without discussing such big questions, at length, let us only say that the money spent upon such training can be better spent (1) on giving the teachers concerned greater proficiency in their own subject; for who trained the progressors themselves? (2) and enabling them to learn for themselves the art of teaching, by first teaching in smaller and lower classes as best suits them in each case; and (3) in enabling them to go out individually or in parties

1 It is easy to see the value of the difference between the *Science and the Art of Teaching*, as in the case of Poetry and Logic, but yet, while recognising the value of the science as such, people need not grant all the value that is claimed for the Art of Teaching as it is so largely taught and practised to-day.

(if necessary with an able and inspiring professor) to places and institutions where able teachers are known to be living and working in their own way, and different systems or better systems under better opportunities and circumstances are prevailing. For, as in sports and music, dancing and acting, cooking or cycling, swimming or shaving, or even arguing in courts and writing for books and journals, it is only by seeing other and abler people do the things we want to do, or have to do, and trying to do like them and benefiting by our own experience that we can really improve ourselves, and not by any amount of mere inquisitive and impertinent prying, miscalled supervision and inspection. *Seeing, hearing and doing like others*, (or at least to satisfy them and win their approval and appreciation) especially, when they are our superiors, this may be said to be the formula (or briefest expression) of the shortest process of learning to improve oneself. At the same time, there is one other thing which every school and teacher can try without the least trouble or expense, and which is at the same time the best method for the purpose in view. (4) The other teachers of the school, may, during their leisure, periods*, and with the previous requests or permission of the teacher concerned, either

Leisure and how to provide for it in all schools.

* This condition of "leisure period" may seem too unnecessary for some people, while others are even now pleading hard for having more of it; and others may think that it effectively leaves out teachers and schools where there is no leisure at all, during the whole of the school day or the working hours. But, why should it be so? Are teachers alone, of all workers in the world, precluded from enjoying the least real leisure during their hours of work? Are they worse than all the other clerks and servants, though in fact as Education stands at present they are hardly anything but educational clerks and servants, who, from the eyes of ignorant and unenlightened bureaucratic, administration, can, and are, at times

singly or collectively, as best suits the case, each time required, visit or attend the class of their brother-teacher, quietly observe the whole lesson and, without the least aspersion, kindly give their constructive suggestions to improve it; and they may do this as often as the particular teacher concerned requires such help. One of the best advantages of such a system is that as all the teachers of the same school or institution come to know and love each other, and there arises a

as when they commit faults, or their senior officers or the department are for one reason or the other, angry or put out with them, at such times, called educational delinquents, like other delinquents, though from the nature of the case, such a thing is quite contradictory and meaningless in itself. For, how can a teacher, a true teacher, be ever delinquent? As well might salt be not salty, or milk not milky, or a barren woman the mother of many sons and daughters. No, no true teacher can ever be a delinquent or a mere clerk and servant, with no soul and freedom, or joy and initiative of his own worth mentioning. For the rest, the high dignity and real worth or nature of the true and great teachers are clearly and unmistakably expressed and emphasised by all discerning writers and thinkers. Even the Primary Schools and their teachers can really get at least two or three periods' leisure per week, if only the time table is well arranged, and there are enough teachers and classes or sections in each school and locality concerned. The total amount of the whole school work may be so arranged that each teacher will have a few periods' leisure here too, as elsewhere, and merely because of this the necessity and value of having the same teacher for one and the same class for almost all the day need not be entirely lost. It is affected for only a few periods a week, and as for children attending and studying in a big school, the having of different teachers *at times* is quite a necessary, good and useful experience, the required change may well be effected without bringing in needless difficulties against it.

The only place, however where it does not seem to prevail is the single-teacher school of certain small villages and rural parts, but, then, in such places we have no other teachers to think of or get help from and the problem reduces itself to equipping all such schools and localities with teachers who are well-

spirit of good-will, confidence and *esprit de corps*, no one will fail to get the best suggestions, if only the other teachers are rightly approached and in time. Most problems of school and class discipline will soon disappear when the students, the public and the department come to see and appreciate how much love and ability is seen to be flourishing in such institutions, which have now, at last, become the real centres of education, that they long should have been, because they have now, at last, awakened to their own duties and responsibilities, and are trying to improve

trained. But that does not mean that these teachers should have got their training from only the modern western type of teachers' training; for, they may have equally got it with the help of their colleagues in other and better provided schools of other places. So, here, as everywhere else, the question of all progress and realisation is one of determined will, and real or sincere and earnest heart to improve and realise oneself and one's country. Politics and administration, rules and regulations, want of funds and of people, and things like these, none of these will, in the end ever truly count, and as surely as in the case of all real and earnest determined effort and single-pointed effort, if only you *will* and will it truly and fully enough, nothing will ever be able to prevent us from our goal, and you may look out for it in the leaders of all times and countries, whether you take a Joan of Arc, a Gandhi, a Christ or a Socrates, a Pallas, a Vittorina de Feltre, a Vivekananda or a Dayananda Sarasvati. Try it and you will have it here as surely as everywhere else.

Next, as the larger and deeper treatment of leisure is not our main problem to-day, we need not at this point, raise the question of its necessity and value and such other questions connected with it. Modern society is full of it, and we need not trouble ourselves too much with it. Suffice it that even in this little note, we have tried to give some useful and practical suggestions for getting it and realising it as soon as we want it and will only work for it with a real and determined or sincere and earnest one-pointed will, thinking not of anything else that might come in the way of our realising the goal, and thinking always of how best we may realise it early and fully,

themselves as they should, by first examining themselves and trying to help and improve themselves. The department is saved all needless expense and trouble of touring and inspecting and, at the worst, may reduce them to a necessary minimum; and the schools learn to be self-contained and self-managed like most of the private schools, but now, without their old defects; for, now, they have all become enlightened and are earnestly treading the real path of progress, which is nothing less than, or different from, self-realisation, which is the one and ultimate goal of all mankind and beyond which there is nothing else. May, therefore, the all-merciful God help us to improve ourselves and the society around us in all necessary, good and useful ways, and by those pointed out herein in so far as they are good and sound, necessary, practical and useful!

PART II. THE LEAGUE AND THE WORK BEFORE IT.

8. *How to improve modern education.* We know both the truth and the hollowness of such views held by ourselves and often passed by other people upon ourselves, and it were futile to argue them all, here and now. I will, therefore, leave them alone as it were, for a while, and turn to ask how best we can improve ourselves in, and through, private professional organizations of our own. Different provinces and localities, and the particular people and institutions concerned may have their own and separate problems; but as an illustration of how we might try and set right things, we might take up the case of Mysore and present some ideas on the subject in the form of propositions that one might wish to move at the forthcoming session of the League. People might agree with them and pass them as necessary, good and useful ones,

or they may not. But yet one and all can see thereby how much still remains to be done and in what way it might perhaps be done, according to people, whether many or few, who feel like this and are, for one reason or another, interested in them.

At the outset, however, I will say that I have no axe to grind, and that I believe that there is nothing offensive or provocative in any of them; and that they will not be kept back for that well-known and ridiculous reason, want of funds, or people, or opportunity to attend to them and improve them, as pointed out herein. We may, therefore, leave such views aside, and present the propositions as follows, in the order and way they might come to any casual thinker (of a literary and critical turn of mind) looking at the subject, and not be scrupulous about the wording of the same and other niceties connected with them; for, what we want at present is the subject-matter, and the manner of presentation may be left to itself, for another occasion, if necessary or feasible. To

How we think and act.

¹Our purpose in holding and bringing forward such propositions is clear enough to everyone of us, and our nearest friends and companions. The farther the other people are the less clear they become. Then they appear differently to different people, according as they are placed differently from us, and why and how far it is the case with each of them. To provide for all such individual variations in the comprehension and application of general ideas or principles, different studies like General Science and Law, Administration and Public Finance are quite necessary, and in special cases expert opinion of each case concerned may also become very necessary. These things have their own say in the case of every one of such resolutions; but one need not be concerned with them always. Difficult, special, local and individual questions may be dealt with on their own merits; but yet ideas on the subject concerned may be put forward and have to be put forward by everyone even to make them clear and significant to oneself, in one's own way, and there is not the least

begin with, therefore, the *resolutions proposed* by the writer for the S. T. League, Mysore March 1933, to be held at Kolar.

I. LITERARY.

(1) (a) Libraries and Reading Rooms should be better organised and conducted than at present, as pointed out by the writer in the *Educational Review* (Madras) for April 1932.

(b) Librarians and peons specially set apart for this purpose should be appointed in each High School from at least 1st July 1934.

(2) Teachers who are carrying on any literary or research work should not be transferred at a time when such a change

harm if, at such a time, there is more than one side to such questions. This is the case in all legislation, and especially social and professional legislation, whether we take the University Reform measures, the Marriage Reforms, Women's Rights or those of Temple Entry and the Removal of Untouchability; and the reason for it is clear enough from the outset. For, at first, very few people think of them and care for them; then, slowly and steadily, in one way or the other, public opinion will have to be educated and formed and strengthened in the matter till it becomes, or, as they say, crystallises itself into law, clear, definite, useful and practical, so that everyone can easily understand it for himself, and thinks and feels he sees its utter necessity and value. No wonder that during all this passage, many changes and alterations (and these may, at times, be considerable ones) may and will come upon the original proposition or idea itself. But yet, the clear, calm and judicial thinker can easily see how, through all this transformation, the inevitable course or process of history, the original idea or motive idea, is never lost sight of, and is realising itself in one way or the other, and in each case as best as possible under the circumstances of the time and place concerned. The evolution of things is thus in almost all cases its own explanation or logic and justification, and history is philosophy, and Croce is justified once again, even from the stand-point of progress in law and education. But that is not our point here to-day; and when we begin to be educative, it does not matter if, at times,

would affect their studies and literary work to a greater extent.

(3) The Education Department and the Mysore University should be requested to give them all the literary encouragement they can by way of supplying Library Books, Journals, Bulletins and Government publications and getting them back at Government's own cost, and send to all the High Schools and research teachers (in other schools) the latest catalogues of the Libraries and the lists of the latest additions made to them from time to time, and no hard conditions be placed upon these teachers for this help and facility rendered to them, beyond that of acknowledging such help in their writings.

(4) The League and the Department should be requested to publish, twice a year at least, a list of all the books and articles published

a few people misunderstand and misinterpret each other. For, it is not confined to any single individual, locality or special field of work, but is a thing common to all human nature, and therefore may well be left to itself for the present.

For purposes, next, of educational and pedagogic activity, suffice it to say that teachers, schools and organizations like the Teachers' Associations and the League are no exception to the principles enunciated above, and if executive officers, whether headmasters, inspectors, or office assistants and clerks and even the particular teachers concerned hold a different view of things from those of ordinary teachers, it is because their experience, thoughts and feelings, desires and difficulties, hopes and fears are generally different from those of the latter. They differ according to their different *Vasanas* or *Samskara* and they feel and act differently from their brethren. These differences, therefore, need not be treated as anything special or exceptional, and they are just like other things, but only they have to be explained and understood in more detail, or as due to the working of other necessary principles concerned with the chief ones already pointed out, and they are generally clear to one and all who are keen and interested in such questions of the progress and better welfare of themselves and their brethren around them.

so far by the different teachers of the various High Schools.

(5) All such scholars (as are referred to in numbers 2 and 3) should be better helped and encouraged (both by the Department and the University) than at present.

(6) The Department should be requested to make necessary arrangements with the Mysore University for getting an exchange of teachers, professors and lecturers from the Schools to the University and *vice versa*, from time to time.

II. CRITICAL AND HISTORICAL.

(7) History should be taught not merely with special reference to Civics and Social Science and the League of Nations, but also with special reference to the real and spiritual life of Man, as pointed out by Benedetto Croce of Italy [*Cp.* the articles on "What is History"? (*Educational Review*, Madras, January and February 1933), on "Akbar's Religion," on 'Vararuchi, the great Minister' (*Jayakarnataka*, 1928-29) and the work on the same, by the present writer].

III. SOCIAL AND POLITICAL.

(8) The Mysore University should be requested to grant two seats in the Senate for members chosen from the League (and one of them should be a headmaster or inspector, the other being an assistant master).

(9) The Mysore Representative Assembly also should contain two members (like the above, but not the same two members) elected by the League, and the Government of Mysore be requested to grant this privilege to the League.

(10) The Education Department should be requested to consult the League in the matter of sending out teachers for studies in

foreign countries, at the cost of the Mysore Government.

IV. CULTURAL AND ECONOMIC.

(11) A survey of the economic, psychological, cultural and social conditions under which the teachers of the High Schools in the State are now working should, with a view to improve them, be undertaken by the League with the help of the Department (as pointed out by the writer in his articles on "Progress and the Unfit" and "Interest and Individuality" and his work on "Bharata-Dharma.") The last part is for the information of members only, and does not form part of the resolution which may be worded differently, if necessary.

NOTE. This rule applies, in the same way as in this case to all the complementary parts of the other resolutions proposed as here.

(12) The teachers of the various High Schools in the State should, in consultation with the Department, be requested and appointed to write the text-books required for the various classes and subjects of the High School; and the Department requested to prescribe the same, and the League make necessary arrangements for publishing the same.

(13) All the subjects of the High School except English and the other Languages should be taught in Kannada, the vernacular of the State, and the teachers of the League requested to prepare necessary text-books connected with the same.

(14) The Government should be requested to remove the cut in salaries, weighing so hard upon the teachers, from the 1st July 1933 or (March) as already promised, or even earlier.

(15) A five years' plan for education in Mysore should be adopted by the League from now alone (to make it efficient and useful to all the people of the State); and every unit, whether Circle, District, Taluk or School requested to furnish this kind of programme of its own early future development, and all necessary co-operation and help rendered to it by both the Department, the Government, and the public including the different leading organisations like the District and Municipal Boards, the Representative Assembly and the Legislative Council.

(16) The Department and the Government should be requested to make suitable arrangements to develop better coordination and organisation of its many and various schemes of development.

9. The work before the League.

V. THE LEAGUE'S OWN.

(17) The League and the Department should make suitable arrangements to develop individual and indigenous initiative in its various schools and teachers, and not merely depend upon or continue to imitate and adopt the various schemes attempted so far in other countries.

(18) A Vigilance Committee of the League of not less than four members, one from the teachers or assistant masters, one from the headmasters, one from the inspectors, and one from the D. D. P. I.'s should be formed for each year to examine and report upon the action taken by the League and the Department in connection with the various resolutions proposed and passed by the League at its different annual sessions, and this committee should meet at least once in a year before the next session of the League.

(19) The teachers and inspectors of the various schools and circles should be requested to contribute to the five years' plan (proposed in No. 15) by first helping to realise the vernacularisation of all education (proposed in No. 13), as in recent Turkey; and that without detriment to the interests of other deserving members, the teachers and inspectors, who have rendered greater assistance in this direction, should be given greater preference than the rest in matters of promotion, increment, facilities and conveniences connected with them.

(20) The League should publish its magazine once a month, and make it really efficient and useful by taking in articles from all its members (and not make it an affair of any pet clique as it were), and that for purposes of self-respect, efficiency and usefulness it need not be dependent upon only or mostly the University professors and lecturers of either our own or other Universities and other high placed officers or wealthy people, to conduct or manage its own affairs.

(21) The League should make necessary arrangements from time to time, for an early publication in the form of cheap and attractive books and magazines of the efficient and useful work done towards the cause of education by the various teachers (both private and departmental), inspectors, other officers and the members of the public in our State known to it so far, in recent and modern times.

(22) The Department should be requested to make its inspection and administration more constructive and useful both to the teachers and the students (than at present), and not to lose itself in mere tours and

remarks which are not always conducive to efficiency harmony, co-operation and constructive development of the Department itself.

(23) The President and conductors of the League should, as far as possible, be (in future) non-departmental officers, and only one of the D. D. P. I.'s attend the annual Conference by rotation, and the Director himself attend once in 3-4 years, (to have a more personal knowledge of its working and to move closer with the members of the League.

(24) The election of the Secretary and the Joint Assistant Secretary should not be so much open to the same members as to continue for years together without a change in the personnel; and it should be obligatory and a point of honour that they cease to be the same office-bearers after a second time; and in order to develop greater efficiency, initiative and confidence in the League itself, this honour should be accorded to other members, who are free and willing to undertake it, and this should come into force from this year alone.

(25) A balance sheet of the financial receipts and expenditure made by the present office-bearers, up to now, since the inception of the League should be furnished in detail before the 1st May 1933 (so as to create better confidence and public opinion in the matter), and provision should be made from now at least to keep the financial affair as sound as it is necessary by taking in departmental help wherever necessary, feasible and necessary.

VI. CONSULTATIVE OR FOR REFERENCE.

(26) The Department should be requested to publish before the end of this year (1933), and make available to all teachers that re-

quire it, a *descriptive and classified list or catalogue* of all the books (text-books and others), magazines, reports and bulletins published by it so far from its beginning in modern times, with details of their writers, the editions into which they have run, the payment made or encouragement shown to their authors (for writing the same), the date of their first edition, and the number of copies published so far of them; the number of pages, and the place of publication; and of any editions of standard books published or encouraged by it so far, by whom, when and with other details as above, and as to what schools and places the different authors belonged at the time of writing and publishing them; as to what pay they drew, and in what Department they were working (if outside our Department); or if they were non-departmental writers and what their qualifications were. This is asked with a view to encourage new writers and to inform the public as to how much literary encouragement (and in what detailed manner) has been accorded by it so far.

NOTE. The Mysore University and other educational organizations both in India and elsewhere can make a good use of such propositions as far as they are applicable to them and to their own peculiar, different and common conditions along with those of modern Mysore. Hence it is they are here presented before the public.

10. *How best to improve and realise ourselves.* The propositions given above are, I think, sufficiently clear in themselves, and I need not, therefore, add any explanation or comment upon them here. The first part of this article on the teachers and their respect, has, I believe, awakened us to a keen sense of our own duties and responsibilities, and the strength and prestige we are sure to gain, if only we will live up to them. But there is

one defect or difficulty which I did not wish to mention quite explicitly so far, and I hope I will not be tasked for stating it even here. For, are we really true to ourselves, and do we really live as we should do in every one of our moments? Whatever the case might be with the rest of the world, does it not behove us as teachers to do our own work well, and thereby at least, if we cannot do anything more, set a better example to others, whom we pretend to teach and improve? It is an old charge flung at us in season and out of season, and many of us know how to answer it (It is nothing special or common to us alone and we are not sitting quiet, without a real and earnest attempt to improve ourselves as best as possible, under the circumstances of the time and place concerned in each case). It is not to this general aspect of the question on hand that I wish to refer here, but to a special feature of it, of which we can never be truly ashamed. How we laugh at each other, and feel triumph over them when they fall, or we think we see them fall, and even with their fall? And how all our talk and social life is vitiated with such painful and wretched thoughts upon the foibles of other people, and especially of our own superiors, whether domestic, official or others? I am not preaching a Puritan's sermon, but wish to emphasise the fact that so long as such deadly poison corrodes and infects all our life and movement, we can never do anything really good and useful or great, either in the school, the Teachers' Association, the League, or even at home and to the rest of the society around us. We have no true love and respect for ourselves, and we do not wish well to others. How, then, can we improve others or even ourselves?

I wish, therefore, that we will be more honest with ourselves, our deeper and glorious selves, and not be led away by the outer self which is made up of चित्त, बुद्धि, मनस्, अहंकार while the real self is above all the senses and the physical body. The Department, the Government and the public will give us all the respect, power and privilege we need, if only we are true to ourselves, and never betray the interest and individuality which is truly our own. We may be poor and unfit, but yet if we will and only will aright, what progress and realisation are ever impossible to us? There are dangers and difficulties ahead and many there are, both within and without the camp¹. But yet let us never be

Theory and practice in modern education.

¹ The Teachers' Association of our school unanimously passed all the above resolutions, except No. 22 and a few others which were asked to be reworded here and there to be sent to the League for its Conference this year at Kolar itself. In the course of the discussion that rose up in connection with them, it was painful to find that Mysore was Mysore and the rest of India and the world practically a different thing. For, our friends here felt, in common with their brethren in the other parts of Mysore, that we must have Teachers' Associations, the League, and its Conference in the way we have them at present, because we must have them and must run them in the way they are done at present; because we teachers have at present practically little or no voice in the matter, and must submit tamely or quietly to this state of things here as badly as in the curricula of studies and other major problems of modern India. One simply feels sorry for such a state of things, and does not like to think more of it. For, the less said and talked about such things the better it is, especially because they cannot be much improved by a mere change of personnel, and are rooted deep down in the centre of things; and we cannot all at once hope to remove or eradicate all such defects at once or at any time in the near future, unless a thorough change or conversion of heart and head will have taken place within each and everyone of us, or at

cast down or yield to pessimism, and let us march bravely on with love as our cardinal principle, order our basis, and progress our motto. English words and thoughts clothed in them may look like the echoes of a foreign culture and administration, but be we true to ourselves, and work on ahead,

least a considerable number of us. But yet those who hear the voice of the inward monitor cannot help racking their heads and hands with such problems, and it is specially for such people that questions like those proposed above are meant, and not to others who do not see any value or real and practical good from them in the near future.

then shall we know that there is nothing outside us or impossible to us, either on earth or in heaven, if only we will and strive aright as already said. For, what are we at bottom but the heart and navel of the world, the Paramātmā, or Parabrahman Himself who is well-known as सच्चिदानन्दस्वरूपी and as being अद्वैत, अनन्त, शान्त and शिवम्! May, then, His choicest blessings descend upon us all, and make our deliberations the true and great success that they should be! औत्तुसत्.

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THE HUMAN FACTOR IN EDUCATIONAL INSTITUTIONS.

WORKING OF PRIMARY IMPULSES.

BY MR. M. SUBRAMANIAN,
Rangoon.

STUDENTS and teachers are workers together in a common cause and the chief problem in the school-room is a human problem, a problem in the art of getting on with one another to the best advantage of all concerned. This being so, it is imperative that more attention should be paid to the motive forces working among the school folk—the young people forming the student population and the teachers who are supposed to be their friends and guides. In this article let us consider a few of the urges and impulses at work in the teacher.

One of the most natural tendencies in teachers, as in all men, is the desire to show off their knowledge and importance. The present-day schoolmaster just like Goldsmith's village schoolmaster is very eager to strike the imagination of his audience by his learning, skill and authority. The least opposition from any quarter is bound to make him very angry and eager to make such people pay for their impudence. It may not be gratifying to the schoolmaster to know, but it is none the less true, that his regard for discipline may not be due to any great desire to see the boys under his charge grow up into perfect manhood, but to a natural impulse to show off his own importance. The attitude of most disciplinarians can be summed up in the following words: "I have said it and it must be obeyed. Yours is not to reason why." Some good results do accrue to society from the attitude of sensible disciplinarians, but

there is no gainsaying the fact that such an attitude arises from a natural desire to assert themselves.

Sometimes a person is a failure as a teacher. This may not be due to any great fault on his part after all. Circumstances may be unsuitable or his ambition too high for his abilities or again he is professionally a round peg in a square hole. Whatever it be, when the teacher is unable to give expression to his natural impulse, namely, to show himself off, he has two courses open to him. Either he may fight against the forces ranged against him or he may slip away quietly from the awkward situation. In most cases the teacher is able to do neither. So the school is the breeding ground for discontented and disgruntled people who seize upon every opportunity to speak ill of their colleagues and superiors and find sinister motives in everything that they do. In short, such people spread an atmosphere of suspicion and ill-will.

Sex appeal is very seldom absent from an institution. Neither the prison-like walls of a girls' school nor the refusal to admit any girl student in a boys' school will be of any use in keeping this feeling away. There are several kinds of sex-feeling, from the most palpable to the most subtle varieties. The tendency of some teachers to be brutally frank about sex references met with in textbooks and of others who consider that all

such references must be scrupulously passed over in a class consisting of boys and girls may be due to the working of some abnormal interest in sex in the mind of the teacher. Perhaps the undue insistence on moral rectitude and propriety in little matters on the part of some good people may be the visible expression of a keen fight they are putting up consciously or otherwise against unwelcome sex-feelings in their own hearts. Whenever any natural impulse is repressed there is bound to be a conflict first in the conscious realms of our minds and later on mostly in the unconscious. This conflict is not successfully solved by many people with the result that they carry traces of such unequal fight wherever they go. Sometimes they let their forces on some outside enemy in order to escape from the unwelcome fight within. Some of the worst punishments one has heard of in educational institutions have been inflicted upon helpless students by unmarried teachers who thus projected their misfortunes on their helpless victims, their own students.

The next important urge in every teacher is the desire to lay by something for a rainy

day. This impulse is common to all mankind and the teachers are as much wage-earners as people in other walks of life. Under present-day conditions most of the teachers are unable to give expression to this natural impulse in them, as a result of which they are listless and cheerless. A man's property is rightly regarded as an extension of his own self and the poor teacher, who is denied the privilege of feeling that he is worth something, feels very small in his own estimation and appears as one of no consequence in the eyes of others. During these days of retrenchment employees are at a disadvantage and this is all the more true in the cause of the unorganised, and therefore voiceless, body of teachers. It is seldom realised what disastrous results may follow as a result of this state of affairs.

Some people form a hasty notion that the expression of primary impulses denotes an evil state of affairs. The fact is just the contrary. He is the wise man who tries not to suppress these impulses and instincts but to harness them and make them his servants in the realisation of the true manhood that is in him.

ALL-INDIA EDUCATIONAL CONFERENCE.

Lahore Sessions, April 1933.

WELCOME ADDRESS

BY RAJA NARENDRA NATH, M. L. C.

I AM very grateful to the organisers of the Conference for having selected me as the President of the Reception Committee. It would have been more in conformity with the work which lies before the Conference if an educationist had been selected for the honour. But presumably the choice is justified on the ground that I am one of the oldest residents of Lahore. Born and brought up here, I have been considered a suitable person to offer welcome to the personages assembled here and interested in the work. I offer a hearty welcome, Lahore with its various colleges and educational institutions is the centre of all educational activity in the province. Though our city does not boast of the proud name of a Presidency town, it does not, I am glad to say, lag behind the Presidency towns properly so-called in educational activities.

I have no experience of the practical work of teaching nor have I come in direct contact with teachers and professors since I left the college. I am, however, interested in educational problems in a general way. No one who thinks over the problem of the amelioration of future generations and the advancement of the country can assume indifference to educational problems. I wish to utilize this opportunity of laying before you certain points of view to which I attach importance.

The aim and object of education is harmonious development or equipment

of the coming generation for "complete living," improvement of the race in the three-fold aspects of intellectual, emotional and active life and to secure in the last case a better conformity with principles of right conduct. I may assert as a general proposition that co-existence implies inter-dependence, though a classification may be possible. The intellectual phase of our life affects our emotions and the two together affect our actions even in their moral aspects. It will, however, be readily admitted that intellect occupies the controlling position. Our life is becoming more and more rational according as our knowledge of the world advances. Our emotions change and we are gradually becoming accustomed to regulating all our conduct by reason. Our emotions are being slowly subordinated and subjected to reason. Education is, therefore, mainly concerned with the improvement of the intellect.

It is necessary to compare the system of education in vogue at present with that which prevailed in the past in India and in other countries. Before India came under western influences and before the discovery of the experimental method in Europe, the immediate if not the ulterior object of education was different from what it is now. In India, as well as in Europe, in what are called the mediaeval times, education was mainly literary. Our forefathers were not ignorant of physical sciences, though

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very rapid and material advance has been made in them by European nations since the discovery of the experimental method. We had a philosophy, but arithmetic, geography, history or physical sciences did not form a part of the curriculum of Pathshalas and Mak-tabs. Philosophy was studied by a few who carried their studies to a much higher standard than the average educated man.

There was plenty of what is called the wisdom of the life or wisdom of the world in our literature. In fact it has been held by philosophers of the rank of John Stuart Mill that in the wisdom of life and in the maxims of good sense applied to public and private life, the ancients were nearly on the same level as the moderns. A similarity of the observation on life is to be found in the literature of different nations and it is so striking that the reader is apt to infer translation or imitation of one nation by the other. There are several instances of such a similarity but I lay before you one, which you will not find without interest. Aurangzeb writing to his son, whilst advising him to shun bad company, quoted the following verse:—

“Contact with the vicious harms you like contact with coal, blackening your clothes when cold, and burning your skin when hot.”

Compare the following Shlok from the *Panch Tantra*:—

दुर्जेनेन समं सख्यां प्रीतिं चापि न कार्येत ।
उष्णो दहति चांगारः शीतः कुण्ठायते करं ॥

“Do not make friends with the vicious, like the coal they burn your skin when hot, and blacken your hands when cold.”

I do not know the exact date of the composition of *Panch Tantra*; but surely many centuries elapsed between the writing of *Panch Tantra* and of the letter which Aurangzeb wrote to his son, but the evils of bad company were as well-known to the writers of *Panch Tantra* as to Aurangzeb and both adopted the same simile to give expression to the idea.

Excuse a slight digression into politics which is an obsession with me. The *Chatur Upai* or the four-fold methods of administration, prescribed in our *Niti Shastras*, hold good upto the present-day. *Manu* says:—

साम्रा दानेन भेदेन समस्तै रत्तवा पृथक् ।
विजेतुं प्रयत्नेतारीन् न युद्धे न कदाचन ॥

“Conciliation, patronage and gift, and sowing discord, these expedients should be employed separately or collectively for overcoming an adversary.”

The later *Nitikaras*, especially *Kotalya*, have added दंड (penal measures) to the three enumerated by *Manu*.

Please mark the words समस्तै रत्तवा पृथक्; discord may be between individuals or classes. Statesmen in the twentieth century have not been able to improve on the edicts of *Manu*. I need not refer to particular instances.

General education in ancient times meant a mastery over the language coupled with what may aptly be de-

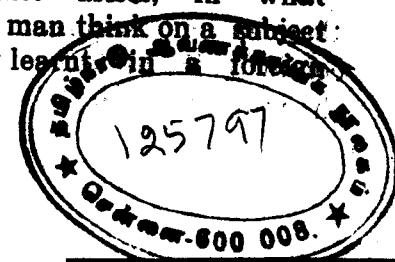
scribed to be the experience of men and manners gained from daily commerce of the world. The stock of human knowledge has immensely increased since, and education means the acquisition of knowledge in various departments. We have also made great improvements in the method and system of reasoning. In most sciences our knowledge has advanced from a purely qualitative to a quantitative character. There is improvement in what may be called the intellectual discipline. I have referred to the ancient system of education, for though the modern system is much improved, the ancient system has left a legacy and tradition which subsists with a particular force in India. Command over the English language is generally the test we employ, when we examine a person's claims to high education.

There are two aspects in which the problem of intellectual equipment can be faced: (1) acquisition of knowledge and (2) mode or system of reasoning with the object of discovering new truths or amplifying those already known to us. Intellectual discipline, which implies mode of reasoning is now different from what it used to be in mediaeval or ancient times. Verifiability enters largely in the modern system of reasoning. This is also due to the turn given to intellectual discipline by the discovery of the experimental method. Our lawyers know how different are the modern methods of determining the guilt or innocence of the accused from those employed in ancient or mediaeval times.

We aspire to and claim equality with the advanced nations of modern times. I wish to say a few words as to whether we have those facilities for intellectual equipment which advanced nations of the present age have. India shares with other Asiatic nations the handicap under which they suffer. The vast store of knowledge which have been accumulated within the last two centuries are to be found in languages, which have nothing in common with the languages spoken in India. An Indian student has first to acquire efficiency in a foreign language and then to acquire such knowledge as may be worth its name. The result is that the pace with which acquisition of knowledge proceeds is affected; and secondly a tendency develops in students and continues even afterwards, of sacrificing thought to words; clarity of thought and reasoning is undervalued and literary flourish over-valued. Herein the tradition of attaching great importance to a purely literary education comes in and has its effect. For generations past education has meant command over a language not spoken by the people.

Clear thinking is embarrassed, if one has to do it in a language with which one is not quite familiar. The problem is how to overcome the difficulty, which the necessity of acquiring and communicating knowledge through the medium of a foreign language presents. The question also arises, in what language does a man think on a subject which he has learnt in a foreign language.

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The question of using vernacular as the medium of instruction has been lately discussed at great length. But in this discussion there are some important factors which have been overlooked and I draw your attention to them. I may here state that in the Punjab no one has yet proposed that vernacular should be the medium of instruction in courses beyond the Matriculation.

This is mainly an assembly of teachers and professors. I ask you whether it is your experience that a good mathematician or scientist may not be a good debator or a distinguished member of the Union. I have known men, who have turned out to be lawyers, public speakers and politicians of the first rank, but who were poor students of mathematics and science. Would it not be right then to divide departments of knowledge under three heads: 1. those in which reasoning is carried on with symbols, 2. those in which the same process is applied to objects, 3. those in which we reason with ideas. Language is employed in all, but it plays a subordinate part in the first two. In the exposition of the third group it plays a much more important part. This group covers a large field. In it I include logic, psychology, metaphysics, political science, jurisprudence, ethics, and history, which deals with something more than mere facts of the succession of kings and wars.

If these subjects are taught through the medium of vernacular, there will be considerable difficulty afterwards in changing the medium of expression.

Indian judges, who are scholars of Urdu and Hindi find it extremely difficult to write their judgments in Urdu or Hindi, for the simple reason that they have learnt law in English. Similarly lawyers practising in higher courts who have acquired their knowledge of law through English, will find it extremely difficult to argue their cases in their mother-tongue. Students who have learnt law in the vernacular, will find it extremely difficult to conduct a debate in English even if they have studied English literature. The case is different with mathematics and with many of the physical sciences. One may learn mathematics in vernacular, French or German, but if he knows English, he can, with comparative ease, lecture in English on mathematics or chemistry. But in the case of the sciences of the third group it is necessary to change the whole mental furniture, if one learns them in one language and wishes to discuss them in another. I have come across men who have studied a subject in English, but can discuss it in Urdu or Hindi after a slight preparation in acquiring the knowledge of the Persian or Sanskrit equivalents of the technical terms. The reason is obvious. Urdu or Hindi is the mother-tongue of these gentlemen with which they are most familiar. The opposite process is much more difficult. To learn a subject in vernacular and to discuss it in English requires a wide acquaintance with the vocabulary used in those subjects.

Besides the sciences, in the exposition of which language plays an important

part, there is a wide range of subjects, which stand on the same level with them. I allude to the subjects discussed in newspapers, magazines or reviews. Many of these subjects require previous study of the literature relating to them, *e.g.*, Ottawa Agreement, the present financial depression, the safeguards which have been discussed at the Round Table Conference. In some of these subjects the requisite literature exists both in vernacular and English. There are men who have studied them in both languages and can write on them in both. But those who have studied the subject in one language cannot speak or write on the subject in the other language.

According to the latest census returns there are 225 languages in India, of which the following are important, each one having a different script: Urdu, Hindi, Bengali, Tamil, Telugu, Malayalam, Marathi, Gujrati, Kanari, if we ignore for a time Punjabi and Kashmiri which have scripts of their own. The handicaps under which Indians suffer are greater than those of other Asiatic countries such as Japan, Arabia, Persia, China and Turkey. These countries do not need a lingua franca as we do and what language other than English can be the lingua franca of India? Provincialism must be kept in check and the unifying influences in India of the English language must not be undervalued.

The Osmania and Karve Universities are very useful institutions. I have visited both. They are doing good work,

Enrichment of vernacular is highly desirable; but though Urdu and Hindi are understood by a very large section of people in Northern India, they are still sectional languages. It must not be forgotten that Persian, which is the background of Urdu, is not studied by the Hindus with the same zeal as before. The number of Sanskrit scholars amongst Muslims in India can be counted on the fingers of one hand. For Hindi some knowledge of Sanskrit is necessary.

The establishment of a Federal Assembly in India in the near future should not be forgotten. Provincial politics will have very soon a larger scope than at present and although provinces will have a degree of independence, the bearings of Federal politics on provincial politics will not be insignificant. People of the provinces will be affected in many ways, by what the Federal Assembly does and they cannot afford to lose interest in Federal politics. The language used by speakers in the Federal Assembly will naturally be English. Supreme and Federal Courts will be institutions which the new constitution will inaugurate. They will be All-India institutions. Even provincial High Courts will have a broader outlook than their association with the name of province indicates. Men educated in Osmania or Karve or other Universities which may be founded on the same lines, can never be expected to occupy the first rank in the public life of the country. I am, therefore, irresistibly led to the conclusion that English should not be relegated to the position of a second language in our Universities.

Allow me now to invite your attention to the problem before us. It is to increase the pace with which students acquire knowledge, secondly to lessen the embarrassment which thinking in a language with which you are not familiar, involves. I want you to discuss the following three methods of solving the difficulty :—

First to begin the teaching of English early in life in order that students may acquire so complete a familiarity with the language as to have nearly the same facility of expressing themselves in English as they have in their mother-tongue. Some Indians send their boys to European schools in India, others employ English tutors or governesses or send their boys to public schools in England. Some of the staunchest supporters of the vernacular languages, Urdu or Hindi, have resorted to one or the other of these methods, which, however, is open to a very select class. The experiment is in its initial stages. Of the two-fold objects mentioned at the outset, there is no doubt that these boys when they grow up, will have comparatively speaking, greater facility of expressing themselves in English than other boys, who have not been so educated. They will be less embarrassed in thinking on subjects in which their knowledge has been acquired through the medium of English. But whether the pace of acquisition of knowledge will be accelerated remains to be seen. I am not quite sure whether, other things being equal, a boy educated in a European school will know more of

what is called "Everyday Science" than a boy educated in a Government School.

The second method is to allow the use of a hybrid language, however repugnant it may be to our literary taste. I do not know whether all of you are aware how an educated Punjabi speaks to another Punjabi in the daily course of life. He frequently uses English words in his conversation, and sometimes interpolates English sentences. The use of such a language may be permitted in course of lectures and even in books. The question of script may be avoided. I do not see, for instance, why we should insist that केशकर्षण should be used in place of "capillary attraction" or द्रवतन्त्र for "White Paper." All the terms are equally unfamiliar to the students. If this method were employed, writers in Punjabi using Gurmukhi script may use English words instead of borrowing classical terms from Sanskrit or Persian to express abstract ideas. This method implies the use of English words without restriction and if approved it may be possible to make vernacular the medium of instruction in some subjects, even beyond Matriculation.

The third method is the best from a scientific or a purely utilitarian point of view. But it is one from which our sentiment at present would rebel. That method is to engraft our vernacular on a European language, and as India is closely connected with England that European language for Indian purposes would be English. I explain what I

mean. Urdu is written in Persian or Arabic characters, and is, therefore, in vocabulary engrafted on Persian or Arabic. Hindi written in Dev Nagri characters is engrafted on Sanskrit. Bengali, Marathi, Gujrati are modifications of Dev Nagri script. The script used paves the way for the source from which words expressing abstract ideas are borrowed, or from which new words in place of technical terms are coined. Script is, therefore, a great help in the acquisition of the knowledge of the language of which that script is the background and from which it has been borrowed. Students of Urdu or Hindi find it very easy to learn Persian or Sanskrit respectively. In the same way if our vernaculars are written in Roman script the learning of English will be very much facilitated. About twenty-one years ago, when I was in service, the idea of adopting Roman characters as the script in which the evidence in courts may be recorded, was proposed in government circles. I supported it but it was opposed by European officers. Two or three years ago an Indian civilian (a Muslim gentleman) wrote a pamphlet advocating the change. I say now what I said to him then, that though the change proposed was highly desirable, it was not practicable to adopt it at present. The idea may, therefore, be ruled out as not being within the pale of practical politics. We are in a transitional stage. We are aspiring to become a nation, but we are approaching nationalism at present through separate channels. Each class is permeated with the idea of self-

determination or self-evolution. A change which reduces to a minimum, if it does not actually annihilate all class characteristics, is premature and is likely to be unacceptable. A time may come when the necessity of merger into a nation in which the different classes are more closely united may be more keenly felt. I have come to know that modern Turkey has adopted Roman script. There is at present a political struggle between India and England. People may turn away with disgust from an idea which links our language with English. But a time may come when dispassionate consideration of the subject may be possible. If and when India adopts Roman script and takes up English as the source from which its own language is to be enriched, India will be united to England by a closer tie than any other which it is possible now to invent. Safeguards which ingenious statesmen may now devise, will not then be needed.

I can clearly foresee the objection that we will have to bid farewell to all the beautiful poetry and literature which exist in our vernacular languages, Urdu, Hindi, Bengali, etc. But either we should be content with the obstacles which bilingualism imposes or make the necessary sacrifice. When Urdu literature came into vogue, we had to forget and forego the beautiful poetry of Hindi literature and we may in future have to sacrifice both for the struggle in the prosaic life which awaits us.

I now briefly allude to another very grave defect in our system of education.

It needs a remedy, though I lack the requisite knowledge to suggest it. I am referring to the aimless character of our education. In the year 1932 about 12,000 students passed the Matriculation Examination of the Punjab University and about 1,200 passed the different Degree examinations. What are they going to do? There is very little field left for service in the State. Professions are also hopelessly congested, the legal more than the medical profession. In this connection I have, therefore, to make two suggestions:—

First, fathers who are educated enough to undertake the duty, should decide what the boy is going to do after finishing his education. When the father is unable to do so, owing to lack of education, an advisory agency which should be created for the purpose may be resorted to. Our knowledge of psychology is sufficiently advanced to enable us to measure a boy's general intelligence. I do not think we are yet in a position to determine in every case the occupation for which a boy is fitted. Some bureaus for this purpose exist in America, but I am not fully acquainted with their mode of working and whether they are able to chalk out definite courses for young men. An advisory agency of some kind will prove useful and in that agency the teachers of the boys should be assigned an important part.

Technical institutes must be established for vocational training. Such institutions as exist must be availed of and the curriculum in them should be framed so as

to coordinate with institutions in which general education is given. Each student must determine for himself at what stage he has to switch off from general to vocational education. I am not sure, whether it will be possible for the University to start technical institutes for technical education. I think that the technical or vocational education in certain departments should be kept separate from Universities, the main function of which is to give general education. The controlling bodies must be separate, as the personnel in each case would be of different qualifications. The mixing up of the two will create confusion and would lead to inefficiency in both. I do not know whether anyone in India, Indian or European, knows enough on the subject so as to be able to advise how the scheme of technical education should be established. The matter needs an elaborate enquiry and the Government will be well-advised if it starts such an enquiry and deposes a competent person who after visiting different European countries submits proposals. The problem of unemployment is a very serious one and is fraught with great political danger. Self-government will lead to nothing, if it is unable to tackle the problem of unemployment. Ordinances and Criminal Law Amendment Acts are at the best makeshifts, even if they do not fail in the object they aim at.

I am glad to observe that physical culture and gymnastics are receiving more attention now than was the case when I was a student. But I have some sugges-

tions to offer. I should like a record to be kept in all educational institutions of measurements of the bodies of students, so that it may be possible to find after a lapse of time, whether there is improvement or deterioration, or whether conditions are stationary. It will also be useful to know comparative figures for different classes, enabling those interested in particular classes to ascertain the causes and apply suitable remedies, where possible. Hygiene and physiology should be compulsory subjects as geography and mathematics are. Hygiene should cover a course of lectures on dietetics. A knowledge of hygiene imparted in youth will enable the rising generation to improve their surroundings from a sanitary point of view. Town Improvement Acts have been passed in various provinces, but they have not been put in operation in all provinces; the value of sanitary improvement is not rightly understood. As self-determination is becoming the prominent idea in politics, sanitary improvements cannot be forced on an unwilling people. We should popularize knowledge of the factors which are conducive to good and healthy living. Rural classes have as a rule better physique than urban classes and the difference is due, amongst other things, to the purer air of the villages than of the cities.

The higher courses in biology should be supplemented by the teaching of eugenics, which affords a wide scope for research. No attention has yet been paid in Indian Universities to this

branch of human knowledge. Marriage are contracted on considerations other than that of the improvement of the race. No attempt is made at physiological and physical coordination, one of the parties to the alliance supplying what the other needs or lacks, without uniting in wedlock two irreconcilable opposites.

On the subject of moral teaching in schools I have not much to say beyond this, that I am opposed to the idea of introducing religious instruction in educational institutions maintained solely out of public funds, one reason amongst others being that we should give the fullest scope to reform in religion, which should proceed without interference by the State. The State cannot undertake or force reform. Ideas imbibed early in youth get hold of people's minds in such a way that it is difficult to remove them afterwards. Why should the State help in the position of advantage, which current and prevalent ideas about religion already enjoy. The literature of all nations who have any claim to culture lays sufficient stress on moral conduct, which forms the basis of positive law in all modern countries. There is no controversy as to what moral conduct in this respect is. The only point which gives rise to difference of opinion is, what should be the conception of the altruistic circle to be placed before the rising generations. This aspect of ethics presents special difficulties in India. I do not wish to discuss the subject at length. All that I wish to say is that

the conception of the altruistic circle depends on the social and political atmosphere, which prevails in the country. I have, however, no hesitation in saying that teachers should do their best to create a higher conception and place before young men a wider circle than the surrounding conditions require. Let every young man then determine for himself, when he is thrown into the vortex of the struggle for life, how far he can in actual practice act up to the higher ideal which has been taught to him in youth.

As education must be conducive to the harmonious development of man, in whom emotions play a very important part, you will probably expect me to say a word as to how the sense of the appreciation of beauty should be created, maintained and developed. The earlier generations of India who received English education may be described as so many dull boys, who were not taught how to amuse themselves. I myself belong to that unfortunate group. I realize how true is the saying "All work and no play makes Jack a dull boy." I wish that the rising generations may not labour under this defect. Sense of the appreciation of beauty may be maintained and developed by painting, music and poetry. The art of painting may be cultivated without meeting with

difficulties which on the side of intellectual equipment our contact with western nations creates. I find it difficult to express any opinion on the subject of music, on which I am a perfect ignoramus. I can, however, assert with confidence that there is a good deal in Indian music, which western music lacks. This superiority is something more than merely fanciful. Instrumental music may partake of the merits of both and the future musicians may be able to combine in vocal music also the beauty of European and Indian music. However, a taste both for painting and music may be cultivated without coming into conflict with advancement on western lines. Taste for poetry will as already observed clash with intellectual equipment, if the ideal which I put before you is to be realized, for in that case Urdu and Hindi poetry will have to be entirely replaced by English poetry.

I have stated at the outset that I am not acquainted with the specific problems with which teachers have to grapple. I have only placed before you certain general ideas on educational problems which you may discuss, if you think that they have a bearing on the questions that will come up before you.

PRESIDENTIAL ADDRESS.

BY DR. ZEAUDDIN AHMAD, M.L.A., C.I.E.

There have been great educational upheavals in every country since the War. Old ideals have been modified and altered; new types of educational institutions have been established; the doors of Universities and colleges have been flung wide open to the working classes who, till recently, were unable to secure admission to them; women by determined and continued struggle have secured their legitimate share in education which has hitherto been usurped by men; and above all, the new educational system has overstressed the vocational aspect of education. The War, however, produced no impression on the Government of India; instead of becoming alive to the educational needs of the country and ministering to them, it has shirked its responsibility by transferring education to the Ministers of the Provinces. Responsibility has been transferred, but the Provincial Ministers have not been provided with sufficient resources for discharging that responsibility. They have had no control over funds, and are entirely at the mercy of their all-knowing Civilian Secretaries and the Directors of Public Instruction, whose twenty different duties have been enumerated by the Hartog Committee. These Ministers are selected not for their academic abilities but on account of their willingness to follow submissively the orders of the Executive Government. As a result

no progress is visible in the education of any province. Dissatisfaction is now wide-spread, and if a satisfactory solution is not found in the near future, there will be a general educational revolution all over the country, a revolution more dangerous in character than either the movement of non-co-operation or the movement for non-payment of taxes. People are so dissatisfied with the existing system of education that they readily agree to non-cooperate with it, but are compelled to return on account of the absence of a better system. The Government of India ought to have initiated educational reforms simultaneously with or immediately before the introduction of political reforms in 1921.

The Government alone is not to blame for the neglect of education. Our public men are equally responsible for it. Great agitation is now going on for the introduction of new reforms, but whatever may be the value of these reforms, positive or negative, we shall not be able to produce men competent to take charge of the administrative machinery till our programme of education is overhauled. We should be able to produce men with higher ideals, broader out-look, efficient in state-craft and able to earn their livelihood in other walks than Government service. Reforms in education are overdue, but there is hardly any visible sign of their introduction.

PRIMARY EDUCATION.

It is a very distressing feature of the system of primary education in India

that out of 100 pupils who join the first class only 18 reach class IV. It is universally admitted that lapse into illiteracy cannot be prevented unless a pupil has studied upto class IV, consequently money and labour spent on 82 per cent. of our children in the primary schools is wasted. Mr. Mayhew, the late Director of Public Instruction, Central Provinces, calculated the amount of this wastage and his conclusion, admitted by the Hartog Committee as well, is that India is losing 3.6 crores of rupees every year in stagnation and wastage in primary schools. No serious attempt has ever been made in any province to prevent this wastage and stagnation, or to avoid the financial and intellectual loss to the country which it entails. Both the Royal Agricultural Commission and the Hartog Committee came to the conclusion that the only effective measure against this wastage is the enforcement of compulsory education. The Royal Agricultural Commission has said: "We are convinced that the progressive adoption of the compulsory system is the only means by which may be overcome the unwillingness of parents to send their children to school and to keep them there till literacy is attained."

The question of compulsory education has been before the public since its initiation by the late Mr. Gokhale in 1910. He pleaded for an additional expenditure of 5½ crores of rupees. The estimate was reviewed by the Hartog Committee which came to the conclusion that the cost of introducing compulsory

education among boys would be 6½ crores and among girls 13 crores. We thus require 19½ crores for introducing compulsion both among boys and girls. The estimate of the Hartog Committee is very high, and taking the figures and arguments of the Committee itself, I have come to the conclusion that we require 2 crores of rupees for introducing compulsory education among boys and 11 crores for introducing it among girls. The population of school-going age in British India is estimated at about 34½ millions. It is universally admitted that not more than 80 per cent. of boys of school-going age can be brought under instruction, it means that we have to provide education for 28 million children of whom 14 million may be boys and 14 million girls. The number of boys now receiving instruction is 7½ million and the number of girls is 1.7. It is also admitted by the Hartog Committee that about 2.8 million additional pupils can be taught in the existing schools without additional staff. We have, therefore, to provide instruction for 3½ million boys and 12.6 million girls more. The cost of instruction was taken to be Rs. 8 per pupil, which is obtained by dividing the total expenditure by the total number of pupils now in schools; but in case 2.8 million pupils for whom vacancies exist are admitted in the existing schools without involving any additional expenditure, the cost per head will be reduced, under the scheme of compulsory education, to Rs. 5½; and taking Rs. 5½ per pupil as the basis, we require about two crores for introducing compul-

sory education among boys. Now coming to girls, we have to provide instruction for 12.4 million girls. Assuming that about four million girls will be taught with the boys in mixed schools in villages and the remaining 8.4 million in separate schools where the cost per head is Rs. 11. The total expenditure of enforcing compulsory education for girls comes to 11 crores. This cost can further be reduced if the recommendations of the Literacy Committee of the United Provinces is accepted, viz., that one half of the primary schools may be of the old oriental type, that is, improved makhtabs and pathshalas, where cost of education per pupil is Rs. 4 only.

Legislative Councils in every province have given their blessings to compulsory education, but have at the same time, left its enforcement to local bodies, who do not possess sufficient resources to carry out the instructions of the legislature. The Hartog Committee as well as the Literacy Committee of the United Provinces have recommended that the Government should directly assume the responsibility of introducing compulsory primary education, and the administration should be gradually transferred to local bodies with necessary funds for continuing the work of compulsion.

I have repeatedly advocated in the Legislative Assembly that the Government of India who levy income-tax should bear half the cost of this additional expenditure on primary education.

It has not been definitely decided whether income-tax will or will not be

transferred to the Provinces. In case it is decided that the future Federal Government will retain the revenue from income-tax it is essential that provision should be made for giving grants to Provincial Governments for primary education to the extent of 6½ crores, which is half of the additional cost; the remaining half may be collected by a direct additional tax. The people of India will readily accept the additional tax provided they are convinced that money so collected will not be mis-spent on costly buildings and unnecessary overhead charges. The period of compulsion and the courses of instruction have not been definitely settled. There is weighty opinion in favour of four years' compulsory education 'and the gradual extension of the period as circumstances permit. As regards the courses of instruction, I may be permitted to quote from Hartog's Committee report that in primary schools we should teach "the three rupees and no humbug."

Secondary education is the weakest and the most neglected section of the programme of education in India. There are advocates of higher education and there are advocates of primary education, but the problem of secondary education has neither been ever seriously debated in any council, nor ever satisfactorily reviewed by any Committee or Commission in recent years. Secondary schools are the backbone of education in every country, and by neglecting them we lower the efficiency of both higher and primary institutions. The present

policy of the Government concerning secondary education was first initiated by the Board of Directors in their famous despatch of 1854. It was elaborated by the Hunter's Commission of 1882 and reiterated by the Government of India in the educational policy laid down by them in 1904 and again in 1918. This policy is strictly followed in all the provinces of India. It has never been seriously challenged, although it has been unfavourably reviewed in the reports of the educational authorities. The present policy is that the Government should leave secondary education to private enterprise and maintain efficiency by means of inspection, recognition and the system of grants; it should only maintain a few secondary schools, usually one at the head-quarters of each district, to serve as models for recognised schools. This policy was initiated in pursuance to the system followed in Great Britain in the nineteenth century. The position has, however, changed after the War. In Germany, France and other European countries, the State is entirely responsible for secondary education, and it maintains a sufficient number of secondary schools at its own expense in places where they are needed. The United Kingdom has now changed its old policy and is now establishing State secondary schools under the direct supervision of local authorities.

The policy of the Government of India has not been successful. There are strong arguments against the present policy concerning secondary education, some of which may be briefly stated as follows:—

(a) It is an established fact that in every country private schools are almost always denominational institutions. Denominational institutions have no place in the democracy towards which we are moving. Some persons strongly believe that nationalism in India cannot flourish until separate electorates for political bodies are abolished. The demand for separate electorates is the result, and not the cause, of the tendency towards separation whose germs are sown in denominational institutions. In case the existing policy is not revised, every community in India will be compelled to set up its own organisation for collecting funds and running its own educational machinery. This will lead to the demand for cultural autonomy which some of the Central European States have already granted to the minorities in their country. State responsibility for all forms of education, as in most countries of the west, is the only method of checking this tendency towards separation.

(b) The division of schools into State schools and aided schools and their further denominational sub-division has created several brotherhoods among the teachers of secondary schools. It seriously affects the *esprit de corps* of the teachers and is reflected in the attitude of the pupils towards national problems.

(c) The present policy has led to wasteful distribution of high schools. The high schools are mostly situated in close neighbourhood of each other in big towns; the interests of the rural population are entirely neglected and they

are sure to assert themselves in the near future under the new constitution. Taking the country as a whole, a large number of small high schools, all of the same type, in close vicinity to each other, involve national economic waste. The boys could be more efficiently and more economically taught in a single school with parallel classes.

The present policy has also created some minor problems which seriously affect the efficiency of teaching. Its pernicious effect is not fully appreciated. Foremost among these problems is the question of not altogether happy relations between teachers and managers. The pay and prospects of teachers in aided schools also cause great hardship. In one Province the schools have been turned into business concerns. Teachers are dismissed before the long vacation to avoid payment of their vacation salaries and to enable the proprietors to recruit cheaper staff after the vacation from among the newer graduates. The system of grant-in-aid is also a great source of annoyance.

The courses of instruction and methods of teaching in the high schools need a thorough revision. The courses are framed with the single purpose of preparing the boys for admission to the University. They are too literary. The courses of instruction should include a large number of professional and industrial subjects.

INTERMEDIATE COLLEGES.

The scheme of Intermediate Colleges advocated by the Calcutta University

Commission has been tried by several provinces but without success. The failure has been due not to any inherent defect in the scheme itself, but to the fact that the recommendations of the Calcutta University Commission have been two alternative methods:—

We have to choose one of the two alternative methods:—

1. To raise the standard of the High School Examination to approximately the present Intermediate Standard with three years' course for the B. A. degree and to abolish the Intermediate Examination. This means the transfer of one year from colleges to schools.

2. To keep the present standard of the High School Examination with a four years' course for the B. A. degree. If four years are considered too long a period to be passed over without any public examination, an Intermediate Examination will be necessary. I definitely advocate the former method and this was, in essence, the recommendation of the Calcutta University Commission.

A system of splitting the courses into literary and vocational should also be continued into the Intermediate classes.

The demand for higher education has been steadily increasing in every country, specially after the War. India is not an exception. During the last eight years, the number of students in college classes has increased from 59,595 to 99,166.

In a vast country like India which cannot afford the luxuries of teaching Universities, affiliating Universities cannot altogether be dispensed with. I do not object to the existence of teaching Universities. They are all doing excellent work, but their cost is not commensurate with the result. Though we ought to maintain a number of teaching Universities, yet in a vast country like India, the establishment and maintenance of colleges under affiliating Universities cannot be dispensed with.

I do not wish to discuss the question of autonomy of the Universities. The word is misunderstood and misapplied. The Universities should enjoy great amount of freedom in instruction and in framing their courses, but the appointment and promotions of the staff should always be in the hands of persons who have no personal financial interest.

In the administration of Universities we should not lose sight of the importance of economy. Efficiency is not necessarily secured by spending large sums of money on expensive buildings and costly equipment which involves the waste of national resources. The success of an institution does not depend upon palatial buildings or on costly and inefficient staff but on the earnestness of its workers.

UNEMPLOYMENT.

It is an established fact that the question of unemployment is much more acute among educated classes of our country than among workmen and

artisans. It is easy to find a graduate on a salary on which a good cook or a skilled artisan is not always available. An illiterate skilled workman demands higher wages than an educated young man who has passed the Matriculation Examination. This state of affairs has a very depressing effect on our system of education. One naturally asks what is the cause of the deplorably low market value of the educated man. The reply is simple. The low value is due partly to over-production and partly to the unsuitability of the men to the requirements of the profession they join. The curtailment of the number of students in our schools and colleges is out of the question. In every country, as I have said above, the demand for higher education is increasing and any curtailment of the number of students will be strongly resented and even actively opposed by the people. The only remedy lies in completely overhauling our system of education which is antiquated. Take, for instance, the present course of studies. These courses were devised to produce officers and clerks necessary for the administration of the country. We have now produced such officers and clerks several times over. It is, therefore, essential that the courses of studies in our schools and colleges should be so altered as to fit young men for all professions of life. Every country after the War has had to face a similar situation, though not in such an acute form as we are facing to-day. Germany has made technical education compulsory for every

boy and girl. England, on the other hand, introduced the Sandwich system of teaching technical and cultural subjects.

The development of Indian industry should constitute an essential part of every system of education. The present system of technical education, if it may be called a system at all, is hopelessly deficient. There are few professional schools for the training of artisans. There are also few engineering colleges and schools of technology which profess to train engineers. These colleges aim at producing men who may be able to design machinery, or new buildings, but we have not paid any attention to what may be called the secondary technical education which is far more important. We should aim at producing in large numbers foremen who may fit up and run machinery and may be able to repair it. We should also aim at producing men who may control cottage industries which has a bright future in this country. There exists in every country a great demand for this class of technical men, but we have so far made little or no attempt here to train them. These persons are mostly trained in polytechnics which do not exist in India. The absence of polytechnics is a great gap in our system of education. There are two outstanding features in the British system of education and these are just what we have completely ignored. We initiated the old British system, we borrowed their ideals and we are still adhering to those aspects which Great

Britain herself gave up after unpleasant experience, but we never attempted to imitate the two outstanding features of the British system of education, *i. e.*, public schools and polytechnics. A polytechnic is an institution in which courses in practically everything are provided except the kindergarten and advanced research. It has a school and a college department and it provides instruction in a large number of technical and professional subjects—sometimes as many as seventy different subjects. A student who finds himself unable to proceed with the ordinary school instruction can shift at any stage of his education to the technical side in which instruction is provided in the neighbouring rooms of the same building. A student thus has plenty of opportunities to choose a trade or a profession which suits his natural aptitude.

TRAINING SCHOOLS AND COLLEGES.

No one would subscribe to the view expressed by the Bengal Retrenchment Committee which recommended the abolition of all training schools and colleges. The Committee was of opinion that a teacher's own capacity and education were his chief qualifications and that training made little or no difference. The criticism is due not to any intrinsic defect in the system of training but to the method now being followed in the training colleges in India. The reform of these colleges is a question of very great importance. Training colleges like other professional colleges should be affi-

liated to the Universities so that the teachers and students may acquire a broader vision of their subject, but questions of administration and admission should be left entirely in the hands of the department. In order to attract the better type of students to the teaching profession it is essential that the pay and prospects of teachers should be made attractive, and that they should have security of tenure.

EXAMINATIONS.

Examinations dominate our entire system of education. The need of reforms in examination is more keenly felt in India than in other countries. Success in examinations, as they are now conducted, is more a question of luck than of merit. 'Should examinations be mended or ended' is a problem that has been keenly discussed in recent years. I agree with Sir Michael Sadler's view that examinations have come to stay. We cannot eradicate them, but we can remove some of their evils. The New Education Fellowship at their Fifth Conference held at Elsinore appointed an Examination Enquiry Committee. Enquiries are now being made in every country and it is desirable that we should co-operate with the New Education Fellowship or other similar bodies in their inquiry on the examination system of each country. The Calcutta University Commission did not make a thorough enquiry. It attempted to lubricate the existing machinery. I do not want to enter into details, but I would like to emphasize two points:—

1. We have in this country a very large number of public examinations, (it is very desirable that the number of these examinations should be curtailed). It is a very disquieting feature that we are drifting from the system of individual examination to the system of mass examinations. It is impossible to evaluate individual merit correctly in a system of mass examinations.

2. It is essential that the system of examinations should be so modified that it may be a test of merit and not the test of a student's cramming power or of his luck.

I strongly advocate a thorough investigation into the present system of examinations. It would be impossible to introduce new mode of instruction without modifying simultaneously the system of examination.

WOMEN'S EDUCATION.

The marked disparity in literacy among men and women which is 7.6 and 1.8 respectively, is due to social customs and the 'purdah' system. Recent movements have appreciably removed some of the drawbacks and no one can refuse the demand of women for equal rights. Special efforts are necessary; the level of literacy among women should be raised by opening special schools and by giving liberal grants. Co-education is only possible in the lower primary classes, and in advanced University instruction, where separation is impracticable on account of cost. In all other stages girls' schools should be separated

entirely from boys' schools. This principle of separation is admitted even in an advanced country like France and any attempt at co-education at the present stage in India is foredoomed to failure. The courses of instruction in the girls' schools should not be the same as for boys, but it is essential that the examinations in girls' schools should have the same academic value as the corresponding examinations for boys. The courses of instruction and the conduct of examinations of the girls' schools should be entrusted to a separate Board of women's education, which should have powers of recommending grants to the girls' schools. I am convinced that women's education will not make substantial progress unless they themselves fight their battle in the Councils and on the public platforms. No one gives up usurped rights in good grace.

MEDIUM OF INSTRUCTION.

The question of the medium of instruction is much more complex in India than it is in any other country. We have before us examples of several countries where two languages are used as media of instruction and every child is bilingual, but the problem here is of special complexity on account of three difficulties:—

1. The official language in India is English which is not the mother-tongue of any province.

2. India has a large number of vernaculars. On account of the multiplicity of vernaculars it is difficult to select a

language which may serve as the common medium of instruction.

3. Suitable books in these vernaculars are not available. Books cannot be written in a day; they require time. In this connection I would like to mention the great service which the Osmania University has rendered in initiating the scheme of instruction through Hindustani. The experiment is being carefully watched and its success will help other Universities in adopting the vernacular as a medium of instruction. In any case our ideal should be to have a common language which may serve as the medium of instruction in all stages of education. The ideal may not be achieved in a day, but we should make every effort to reach the goal by successive stages of development. The vernaculars have already been adopted as the media of instruction and examination in most of the provinces of India upto the Matriculation stage. The next stage is the Intermediate and it is hoped that, in the near future, vernaculars will become the media of instruction in the college classes also.

The Hartog Committee recommended the establishment of a Central Board of Education to co-ordinate the educational work of different provinces and to keep each province constantly in touch with the experience and progress of other provinces. It will also be expected to give expert advice to the provincial Governments. I can confidently say that the Assembly and its Finance Committee will sanction the amount of

Rs. 40,000 which, in the opinion of Government, is sufficient to establish the Board.

The work of the Librarian has now become a technical subject. In most Universities in Europe, courses of instruction, both theoretical and practical, have now been framed for the training of librarians. This aspect had been completely neglected in India, but I am glad that the Punjab University have taken the initiative in this matter.

ADULT EDUCATION.

The percentage of literacy of India is very low; even the enforcement of compulsory education will not altogether remove illiteracy within half a century unless active measures are adopted to educate the adult population. The responsibility for adult education cannot altogether be thrown on the State. State organisations should be supplemented by private effort. Unfortunately there are few societies that are interested in adult education. The courses of instruction and the method of teaching the adult population should be altogether different from those prescribed for children. Adult education has now assumed great importance on account of the adult franchise which the country is demanding in political elections. It is essential that adults should be educated so that they may exercise their right with intelligence.

Ladies and gentlemen, I offer my thanks for the patient hearing you have given me and I earnestly hope that this

Conference will soon develop into a powerful organisation similar to those existing in Europe and America. It will help to solve the various problems of education and to co-ordinate the teaching of various grades of institutions in different provinces for which no machinery exists in the country. We are on the eve of an educational revolution and the timely lead of an organisation like this may save us from catastrophe.

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THE LATE MR. J. B. BILDERBECK.

By MR. T. S. KOTHANDARAMA IYER.

WE are indebted to the Rt. Hon'ble Dr. V. S. Srinivasa Sastri for the news of the death of Mr. J. B. Bilderbeck on the 11th February 1933 in England. From the latter conveying the news of the death of her husband which Mrs. Bilderbeck had written to Dr. Sastri it is learnt that Mr. Bilderbeck passed away peacefully and that his death was sudden and unexpected though he was 81 years of age at the time of his demise. A very prominent educationist that belonged to the Educational Department as he was of Madras, Mr. Bilderbeck's career deserves to be recorded in the pages of the "Educational Review." Mr. Bilderbeck was born in May 1851. He was a graduate of the Cambridge University and soon after graduation was sent out to serve in the Madras Educational Department. His first appointment was the Headmastership of the Government High School, Chittoor; but that place, it would appear, he never filled. Ever since he was appointed as Headmaster of the Chittoor High School he was acting only as Professor of History at the Presidency College, Madras, in the place of Dr. John Bradshaw and Rai Bahadur T. Gopala Rau until he was confirmed as Professor of Mathematics *vice* Mr. F. S. Evans in 1882 and given permanently the English Professorship of the College that had been held by Mr. Edmund Thompson in the year 1884. From that year onwards down to 1906, the year of his retirement he was Professor of English, and latterly Principal as well of the Presidency College though occasionally he went out of that college to act as Principal of the Government College, Kumbakonam, once or twice.

Towards the fag end of the year 1885 when he was Professor of English, Presidency College, Mr. Bilderbeck was posted to act as

Principal of the Kumbakonam College for the first time *vice* Mr. G. H. Stuart who had to be transferred to the Presidency College to act as its Principal in the place of Dr. Duncan. He was acting as Principal of the Kumbakonam College down the end of 1887 when he went on furlough. After his return too it is my conjecture that he should have continued to act at Kumbakonam, off and on, until he was appointed to act as Director of Public Instruction on the 24th June 1897 which office he held till March 1899 when he was appointed permanent Principal of the Presidency College. This post he held in addition to the English Professorship of the College till the date of his retirement.

Mr. Bilderbeck belonged to the old graded Educational Service to which many of his contemporaries,—Mr. Thompson, Mr. Evans, Dr. Duncan, Dr. Oppert, Dr. Wilson and the late Rai Bahadurs T. Gopala Rau and P. Ranganada Mudaliyar belonged under the old order of things but he chose to be a member of the Indian Educational Service latterly. He served the Educational Department for a period of 30 years and in that respect he is nearly equalled only by Mr. R. L. Jones that was Professor of Physics in the college.

It will be no exaggeration to say that Mr. Bilderbeck treated his students with parental care. His interest in their welfare knew no bounds. His doors were always open to them. He would teach those portions of English that had been already taught in the college to his failed B.A. students in his bangalow if only they cared to go him.

Mr. Bilderbeck had married the daughter of the late Mr. George Duncan that was Principal, Government Normal School, Madras, known, from the year 1886 as the Teachers' College, Saidapet. Mr. Duncan was well known to the Madras Educational world of by-gone days by his Geographies of which not a few were revised by Mr. J. B. Bilderbeck. To Mrs. Bilderbeck, his widow and the daughter of the late Mr. George Duncan, we offer our sincere condolences in her sad bereavement.

PROVINCIALISATION OF HIGH SCHOOLS.

BY "SOUND EDUCATION."

I UNDERSTAND from a note published in the *Hindu* that two Bills will be introduced to direct control and transfer certain officers of the municipalities and the district boards. As an educationist of some experience and as the Headmaster of a High School managed by a Municipal Council and a District Board and as one who has had long experience and firsthand knowledge of the grievances of teachers in general, I may propose that the powers that be may take into consideration the question of provincialising high schools.

It is a regrettable feature in the organisation of education in this country that the teachers' claims to their status and privileges have been neglected and the profession, it is very often said, does not attract the best talents in the country. The Government, of late, have given up the policy of running High Schools and most of the schools are now managed by local bodies and municipal councils. Roughly speaking, out of 275 schools in the Madras University area, there are 85 Board High Schools and about 28 Municipal High Schools and about 152 private schools (85 mission and 87 non-mission). I do not propose now to describe in detail the hardships and sufferings of teachers serving in these various schools under various managements but suffice it to observe that most of the schools are losing their efficiency and do not function properly because of the innumerable obstacles that lie in the path of true educational progress as a result of conflicts, sometimes expressed and

very often silent, between the managers and the teaching staff. The future of secondary education is entirely dependent upon the number of schools and their efficient management by local bodies and municipalities. They, in fact, being better endowed and likely to be cared more for by the department, can function efficiently and can keep the clock of educational progress moving steadily and swiftly. But the success of these institutions depends upon the untrammelled freedom and the deliberate self-sacrifice of the teaching staff employed in these schools, *i.e.*, the teaching staff should have great security of tenure and an adequate measure of wages and satisfactory leave rules is an essential condition for their efficient working. Very often there has been interference on the part of managements in the very primary duties of headmasters in respect of admission, promotion and classification of pupils. Sometimes some President may be enlightened, sometimes some Chairmen may be enlightened but it is a practical point to be considered that the preponderant element in these local bodies is constituted of a lay power which cannot appreciate the scientific and the skilled workman like the teacher. Sometimes the appointment of staff and the promotions and punishments are based upon canons other than those that contribute to the efficiency. It is a sad commentary of our educational system if one is to expose all that has been going on in various schools under different types of management. I can speak with some authority and can substantiate the statement when I affirm that most of the teachers and especially the

headmasters have not been exposing these to the public merely because they are afraid of losing their job. If all the high schools cannot be provincialised at once and also the teaching staff could not be taken in the provincial cadre, at least the provincialisation of headmasters would go a long way towards the betterment of the condition and the cause of educational progress. If they are placed beyond the sphere of local politics, if they are placed in a position in which they may feel confident that they could carry on their duties unhampered by considerations of local jealousy, local influence and the very undesirable necessity for pleasing men who do not know the rudiments of education, they will be able to discharge their duties satisfactorily and efficiently. The future of high schools in this presidency depends upon the future of the status and the recognition that one is going to give to the headmasters. They are the captains of education. They have to take into consideration the parents, the pupils, the staff and the management. They have to find out various devices for understanding and making a true estimate of the needs of pupils that pass from these schools. This is particularly required in the present state of our country's education because the demand for education is increasing and at the same time the discontent of the educated is proportionately rising because of the question of unemployment. The headmaster is the leader of the school and the pilot of the institution must be given full freedom in conducting educational experiments and finding out the local needs and choosing the syllabuses and the courses of study as far as possible to satisfy the diverse needs of the pupils that pass from the institution. He has to co-ordinate the work

amongst the staff and study the desires of the parents and the pupils and at the same time see that an adequate measure of work, both in quantity and quality, is carried out in the school from year to year. His responsibilities are great and his duties are manifold. This does not mean that the writer is not aware of the equally responsible and arduous task of the teachers in a school. But, what is meant is this: Unless officers of this status, who have to be heads of institutions, are provincialised and taken away directly under the control of the Government, unless they are given a status and a good grade of salary and made free from the trammels of local politics and the petty desire of satisfying those near him in power in regard to appointment of the staff, the discipline over the staff and even the discipline over the pupils, they cannot function efficiently and satisfactorily. While it is the duty of the Government to see that the officers of the other departments are provincialised, I do not see any reason why the headmasters of board and municipal schools may not be provincialised and later on the staff also. I am quite conscious of the fact that this suggestion may evoke criticisms from the teachers themselves who are not headmasters or who do not hope to become headmasters. I would assure them that the headmaster is nothing more than a captain of a band of workmen and he is no more than the representative of the various grades of teachers employed in the school. If the position of the headmaster is strengthened and secured, free from the shocks and jars of local politics and if he is in a position to command the confidence of the department and occupies the status of a provincial officer he will be able to do more for the staff and for the school than what is possible in the existing state of

things. If the provincialisation of headmasters is turning out to be a fact in the near future, adequate guarantee shall be secured for the teaching profession as a whole and the question of provincialising others is only one of time.

I would therefore request all those that are concerned in the matter to think about the question of provincialising high schools under local bodies and, if this is not possible immediately, at least, to start with the provincialisation of heads of institutions. Taking into consideration the question of private institutions as a first measure, headmasters also may be provincialised if the managements come to some satisfactory understanding. When once the principle of provincialisation is accepted and once the dignity and status of the office of headmasters is recognised as fit for provincialisation, practical details will be worked out in due course. I would urge, as a first measure, to think of provincialising headmasters under public bodies such as district boards and municipalities because the Government has got a responsibility towards the public. If one considers the question dispassionately and logically, high schools under the local bodies are managed from public funds which represent the tax-payers' collections. Just as the provincial revenues are realised from the tax-payers, so the local revenues also are the accumulations of the local taxes and therefore represent the tax-payers' wealth. If the expenditure on education has to fulfil its purpose, that is to say, if education itself is to fulfil its purpose and satisfy the demands of the tax-payers and the large expenditure that is going on in local body high schools is to be justified and is to fructify in a very useful measure for the general well-being of society, the Government

cannot ignore the proposition of provincialising headmasters of secondary schools. The teachers and heads of schools are undergoing every three years a violent change in their outlook and they are very anxious about the changing politics of these local bodies. Their outlook is affected and their ideals are to be sacrificed. Their work is not judged according to the standards of true efficiency and they cannot be free from the influences of the local political changes. It is impossible, in the existing state of things, for the teachers and more so for the headmasters to exercise independent judgment and strict discipline and supervision in the schools, because they are conscious of the fact that their recommendations and their suggestions will not be given due weight. They are conscious of the fact that they are only there to keep time and allow things to drift on and most of the schools are getting into a drift. Somehow I attempted to moot this subject through the hospitality of your columns and I am prepared to substantiate my statement and deal with the question more fully in the course of a few days. My prayer is that the authorities in the Local Self Government Department and in the Education Department should put their heads together and find out a method by which the scheme of provincialisation of headmasters and the staff may be carried out at once, so that the schools which are managed from the funds of the tax-payers may function efficiently and usefully to the general satisfaction of all

This question deserves the urgent attention of all those concerned and I appeal to my brothers in the profession to organise themselves and plead for the successful launching of this scheme.

II.

In continuation of my remarks on the need for provincialisation of high schools and especially that of headmasters I crave your indulgence for representing a few more points that may be taken into consideration for the proper solution of this difficult and intricate problem. At the outset, I am tempted, once more, to point out that the ranks of teachers are being consolidated only very recently and as yet the voice of teachers in matters educational has not been properly felt. It is unfortunate that, when the country is on the eve of a great revolution and a surging wave of political consciousness is rousing up the masses, the importance of giving due consideration to a sound organisation of the workers in the educational field is not realised. Any amount of care and thought bestowed on the subject of consolidating the various branches of educational services and creating a solid phalanx of teachers, who will be the leading and the guiding spirits in educational matters, will not be too much. It is also needless for us to point out that, unless the highest officers of schools, *vis.*, headmasters are given the consideration, the respect, the status and the privileges of a well-secured and a carefully thought-out professional status, the teaching profession cannot be said to be on a career of successful national service. I suggest that the headmasters' position may take the first consideration not because we neglect the interests of the hundreds of teachers that are working in the schools, but because, as a first step, if they are given the due and legitimate privileges of a well-organised service cadre, they will be able to help their brother teachers, who are working with them. I would certainly suggest the provincialisation of all teachers. But im-

mediately the argument would be thrown out as a very great and intricate question and therefore the interests of all will be sacrificed. Therefore we must first consider the practicability and the advisability of provincialising all headmasters of high schools. Even here I am perforce constrained to restrict the consideration of this question and its application in the first instance only in respect of headmasters of board and municipal schools. The need for provincialisation of headmasters was felt years ago and the question was somehow or other dropped. The question of standardisation of salaries also was engaging the attention of several conferences but the cry has been one in the wilderness. Knowing practically as we do, that the question of provincialising the whole staff of schools will not be given due consideration at the outset, we could consider a few points which urge us to place before the public the problem of provincialising board and municipal school headmasters.

The need for such an action cannot be explained in detail. Every one, that is conversant with the affairs of the schools under municipalities and under local boards, can very well realise the handicaps under which the officers, who are to run the schools, have been placed, from time to time. We have heard of sudden notices being given, we have heard of party politics undermining the discipline and the administration of high schools, we have also heard of cases of interference on the part of managements with regard to the discretionary powers vested in the headmasters of schools. Very many respectable men, both inside and outside the profession, have been constantly telling the writer of this letter that discipline has been going down and efficiency falling off in these public

schools. The true and the right methods of conducting schools are neglected and every one, to be frank, is engaged in the game of keeping the pot boiling. They only get on, and somehow try to get on in spite of the serious handicaps and are content with merely conducting the day-to-day affairs in a prosaic manner without the necessary initiative and without displaying those rare qualities of discovery and research and a clear examination of the progress of pupils and enthusiasm that ought to characterise educational work, especially when people are losing faith in the utility of the educational system.

Further there is one point which requires a thorough analysis and which will convince every thinking man that some kind of provincialisation is needed for the heads of institutions. It is this. We know that periodically, say, every three years and even during the three years occasionally, the powers and the positions of the parties of the local bodies change. They undergo, sometimes, a violent revolution and one party, that was in the minority obtains the majority and a solid majority in fresh elections. If one municipal chairman has started a school and if he is thrown out of power, another opposition party comes into play and wrecks the institution. If the staff have been appointed by one member, president or chairman, the rival, when coming into power, disturbs the balance of the staff and, if it were possible, tries to get rid of the appointees of the previous regime. We have also heard very many times of the hardships to which institutions and bodies of teachers have been subject, as a result of the changes in the constitution and in the position of these local bodies and councils. With due deference to personalities, we should like to go behind and see the scientific inner

forces that operate and that react on these local bodies. An election, generally, means change of power. It is very seldom that one party or one set of principles is always permeating and exercising influence continually on the administration of a particular local body. It is no doubt that the subordinates of a local body or a municipal council cannot escape and cannot but be yielding to the influences of the changing conditions, from time to time. Is it safe and sound to entrust the career of highly qualified men to the changing conditions and the ever-growing politics of these periods? Apart from the question of the interests of these qualified men, I would ask, is it reasonable, is it just and is it ethically and educationally sound to leave the destinies and the future prosperity of institutions to the fateful influence of changing conditions of local politics and rivalries? Is it not the function of educational institutions to have a continuity of policy, is it not reasonable that schools, if they are to subserve the needs of the community and the locality in which they are placed, should function efficiently and satisfactorily with an unbroken record of glorious achievement in the realm of educational discoveries and educational experiments? The taxpayers' money is there. The schools are managed from the purse of the average taxpayer. If education is to build up a sound democracy and if education is to be the preparation for citizenship, if, by education, one hopes to create an enlightened body of citizens, it is quite reasonable that we expect that these institutions, which contain as they do, not only traditions and principles of educational efforts but also moral ideas radiating their towns and localities, should be given full freedom with regard to their

progress and advancement. If we desire to achieve something through education for the uplift of society and for the progress and well-being of the generations of students that may pass through their portals, we should remember that they should be taken away from the hampering influences of local politics. It is because the educational institutions referred to are under the direct charge of the headmasters that we desire to point out the need for placing them on a permanent and a satisfactory cadre of provincial service. Great headmasters have made great institutions, and the educational progress of the country has been depending upon the right kind of captains that the institutions have been under. If we agree, for one moment, that the success of the schools is depending upon the strength and the security given to the office of headmasters and if the success of the school depends upon the contentment and the harmonious working of the teachers in their schools, we can quite realise the need for taking such a step. As a matter of practical politics, as a matter of giving due consideration to the influences that generally take place under the changing conditions of our democratic life, it will be a long step towards the safety and progress in educational matters if the principle of provincialisation is accepted and soon turned into a practical consideration. We have heard it said, nearly two years ago, by the Honourable Minister of Education that provincialisation was not possible within this generation. It is hard to understand the position of the Minister when he made such a remark. Probably it was, when an address was presented to him by the North Arcot District Board teachers. I am quite sure that he would have meant only that the considerations and issues involved in the practical working of the scheme of provincialisation were so great that it could not be realised. Now when almost all other

services of the district boards and the municipal councils are going to be provincialised I wonder why it cannot be possible in respect of the teaching profession. I would implore all those that are concerned in this matter and the authorities to give due consideration and to find a way to put into operation the scheme of provincialisation. It has been suggested to me that I may point out a few details in respect of the way in which the scheme can be worked out. First we shall take into consideration the salaries. Ordinarily the starting has been in most of the board and municipal schools Rs. 150 and in a few cases Rs. 125 for headmasters. The Tanjore District Board is giving Rs. 150-10-250 to headmasters. The Coimbatore District Board gives Rs. 150-10-200. The Madura District Board gives Rs. 125-5-175. On the basis of the existing remuneration that these local boards have found it possible to give we can fix up the starting. The difficulty in these schools has been that there is no progress after reaching the maximum Rs. 175 or 200 or 250 as the case may be. The scale is not one that is tempting to attract the best talents of the country. It is true. But the men that are working in these schools, I believe most of them have taken to this profession with a certain amount of ideal and love for the calling. While headmasters in Government schools get a much higher pay and are given a chance to rise up to even Rs. 700 or 800, is it not reasonable that the headmasters of these board and municipal schools should be asked to rise a little higher in point of remuneration? By provincialisation I do not propose that immediately all these headmasters should be given the scale of the Provincial Educational Service. A separate scale with special increments to suit all board and municipalities and the Government may be contemplated. I may be considered to be very modest and may be accused

of discouraging headmasters if I point out that the following scale may be sufficient for the present, in view of the financial stringency of the times. Rs. 150-10-250 (efficiency bar) 20-450 may be thought of or any scale that a special meeting of headmasters may propose. It may be suggested that the cost of the scheme must be borne both by the local bodies and by the Government. A still more modest scale, to start with, may even be suggested, but what is wanted is the acceptance of the principle of provincialisation. It may be even suggested that there may be three classes into which the headmasters may be divided. Class 1 : those who have higher qualifications and come out successful in any competitive examination held for the purpose. Class 1 may have Rs. 300 rising up to Rs. 400 or Rs. 500. Class 2 : Rs. 200 to Rs. 300. Class 3 : Rs. 150 to Rs. 200. The classification of these different classes may be done in accordance with the size and the needs of the schools in different localities. All the existing men may be absorbed in the provincial cadre and, after an examination or interviews, the classes may be assigned. There must be a proper method by which the schools and the headmasters may be classified and the posts may be determined.

It is needless for me to point out that, when we emphasise the need for this scheme, we should also lay down specific qualifications and a certain specific period of experience as conditions for recruitment. It should also be remembered that facilities should be given for the officers to qualify themselves by observing institutions in other countries and in other provinces where experiments useful and beneficial are being conducted. In the address given by Sir P. S. Sivaswami Ayyar to

the All-India Federation of Teachers' Associations during the Christmas of 1929, he drew attention to the need for the better organisation and qualification of the secondary school teachers. He says the problem of discovering the special aptitude of pupils by psychological tests or other means has been recently engaging the attention of educationists in America and I believe it has also begun to attract attention in educational circles in England. This appears to me to be one of the heaviest responsibilities of the secondary school teacher and one which he has not been trained to discharge. It lies upon our department of Public Instruction to make provision for the study of personal aptitudes either by the importation of experts or by deputing teachers to the countries in which instruction in the methods of such study may be obtained. It is a paramount necessity that chances should be given and facilities should be afforded for a number of headmasters of high schools to observe those various progressive movements in other provinces and other countries, as the case may be. The duties and the responsibilities of the heads of institutions in this growing age, when there is a large demand for education from almost all classes of people of different communities, are very many and they require special consideration and they are called upon to face problems of an arduous nature. If, therefore, headmasters have to equip themselves for this great future and prepare themselves for the useful and effective programme of education that has to be carried on with a view to make education itself useful, it cannot be denied that, however imperfect the scheme suggested may be, or however difficult the problem may appear to be, at first sight, the question needs urgent attention. In the

first place placing these headmasters under provincial control means a great deal of gain towards efficiency. It confers on them security and full freedom for experiment. It will encourage them to pursue educational research in a higher and a more enthusiastic manner. A satisfactory scale of emoluments with reasonable increments will really induce them voluntarily to qualify themselves in the more progressive and in the more productive movements of education which are taking place in other countries. If the Government cannot send almost every headmaster, or if a local board or a municipality cannot afford to finance aspiring headmasters for this purpose, the scheme of provincialisation, as contemplated above, with adequate provision for the classification of the talents of the men available, just now, will be a powerful stimulus for every one and at least for many people to become good leaders in educational matters. I am tempted to point out that what is wrong with our education is apathy and the utter indifference of all those concerned in respect of its future. It has become almost a shibboleth for great leading men, whenever they meet conferences of teachers, to say that they belong to the noble profession. It has become fashionable for educational authorities to just give a word of encouragement here, a word of praise there. It has also become a thing of social decorum for members of other professions, who are highly salaried, just to show an eye of patronage or to utter a word of praise by way of condescension. The most tremendous evil that we are going to face in educational matters in future is its increasing inefficiency and its going into routines that suited ages ago. There has been no progress in respect of educational experiments in this province. There has

been no advancement of culture and enlightenment even among the educated in these various high schools. These high schools are purely factories that go on producing a number of eligibles year after year who have no clear conception of their duties and responsibilities. Again, as Sir P. S. Sivaswami Ayyar says in the address referred to above, the future of secondary education deserves consideration of all those that are interested in it. More than that, the impetus should come from the State. He also wants the teachers that they should not cultivate the spirit of commercialism and trade unionism. He was pleased to observe that nothing should be done which was likely to be considered derogatory to the ideals and traditions of the noblest profession in the world. I would ask, where are the facilities, where are the conveniences, what has the department done for encouraging original and individual research and observation in matters educational? Where is the status and dignity given to the teachers in general and what are the facilities that have been placed for the progress and better working of the secondary schools? The whole thing has been one of dull and dead monotony. I would therefore urge that, if the Government gives a lead to the future growth and prosperity of these high schools by taking these high schools under provincial control, there will be an era of progress. It is my clear suggestion that all the high schools managed by local bodies and municipal councils be placed under provincial control and, as a first step, I would urge the authorities to take into consideration the provincialisation of headmasters. If this is done I am quite sure that the heads of institutions who are really responsible for the safe working and efficient administration of these various schools will strive for securing a better and a higher status on behalf of their fellow teachers. The next step will be complete provincialisation of all the high schools. I hope that these remarks of an ardent lover of education will not go in vain and will not prove a cry in the wilderness and I pray that those that can look into this matter should open their eyes and do the needful.

PLACES OF EDUCATIONAL INTEREST.

XXIII. MAHABALIPURAM.

BY MR. L. N. GUBIL SUNDARESAN,

Trichy.

Perhaps India has nothing more to present to a tourist possessed with artistic and ethical tastes than the rare collection of the Seven Pagodas at Mahabalipuram. They are the seven copper-covered pinnacles of the Hindu temples that are said to have existed when the great Indian epic, Mahabharatha, was composed. It is believed that all save one have been washed away by the sea. A place of memorable antiquity and of intensely architectural importance, it stands on the sea-shore, 35 miles to the south of Madras and 19 miles to the south of Chingleput. Epigraphists have found it of various interest, presenting to them new problems in their monolithic Rathas, rock-cut caves, carvings and sculptures, not inferior to those of Ajanta or Ellora.

The five Rathas are believed to be simply copies of Buddhist Viharas. The most characteristic feature about them is that each one of them is carved out of a single rock and of these, Dharma Raja's Ratha is, of course, the most delicate and fascinating. The three symbolic forms of the Creator are here presented in Brahma, Vishnu and Siva. The Ratha has, to its credit, four storeys, thus anticipating the modern sky-scraper.

From the Rathas the tourist gets up a hill adjoining the Light House and tumbles upon the excavated temple which is called "The City of Yama" or "Yama Puri" or "Mahishamardhini Mantapam" where are lodged the images of Mahadeva, Parvati and Subramanya. The passion of the orthodox

Hindu for indulging in legends and myths can be clearly seen in the famous conflict depicted here between Durga and Mahishasura.

The tourist then directs his steps to the sculptured base-relief standing on the huge rocks measuring 96 feet by 43 feet, symbolising the great penance of Arjuna for the Pasupata Asthra. Mr. Fergusson calls it a magnificent bass-relief, commemorating the tolerant religion of Buddhists on the faith of a nation of worshippers of the great serpent God. Mr. Coombes considers it even greater than eloquence, which is the great force, directing and commanding the faith of the people. The rock on the right has, for its ornaments, a delightfully poised family of elephants, life-like even in their extravagant treatment, and a cat in the act of doing penance like Arjuna, the mighty warrior, after taking in a part of Lord Krishna's butter-ball.

Then there is the Mantapam of the Pandavas cut out of a single rock. The capitals of the columns remind one of the pillars of Ellora and of the cave temples of Elephanta in Bombay.

The famous Varahaswami temple is situated to the south of these. Its wall represents the third incarnation of Vishnu who, as a boar, is reputed to have restored the earth from Hiranyaksha, the brother of Hiranya, father of Prahlada. The south wall represents Trivikrama, the three-stepper, another incarnation of Vishnu to end the tyranny of Bali. Mr. Havell draws

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attention to the splendid vigour and exquisite imaginative skill of the artist, 'the stately uprightness of the body of the deity' and the mighty lines of the bow and the sword.'

The tourist then comes to the Sthalasayana temple where the deity is in a lying pose. Various legends are current regarding Vishnu as reclining on Adishesha in the Sea of Milk and then, quitting it for the rough earth because of the ardent and faithful devotion of one Pundarika Rishi who, in his eagerness to anoint the God with the most beautiful rose, he found near that place tried to drain the ocean.

About two furlongs to the east, the breakers of the sea lashing against it, stands the old Dravidian Temple—the melancholy remnants of the once submerged Seven Pagodas. The style is mainly Dravidian and is reported to have been built in the 9th century B. C. The temple gives shelter to the Thirumurthis, Brahma, Vishnu and Siva. Siva and Vishnu are in the same canopy, thus affording an explanation for the fact that it must have been executed before the reported conflict between the Vaishnavite

and the Saivite faiths became intense and impossible of reconciliation.

Now comes the famous Krishna's butter-ball resting on a slope. It is a big round rock in a position that appears unstable. Just near this, if the tourist looks southwards, he will see in the lengthening shadows of the evening the recumbent figure of a man, said to be that of the demon king Bali in prayer. When the traveller then proceeds to the Dak Bungalow, his eyes fall upon the unfinished Royala Gopuram, planned and begun by the Vijayanagar kings. The stone lion throne of Dharmaraja is a marvellous piece of work and is the consummation of exquisite artistic skill.

This place of historic and artistic importance was till recently not very much visited by travellers and tourists chiefly owing to bad roads and defective traffic facilities. Now, the existence of good routes, motor buses, and other excellent facilities make the trip to this architectural monument pleasant and comfortable, and every student of artistic tastes must pay a visit to it.

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THE EDUCATIONAL REVIEW.

The All-India Federation of Teachers' Associations has succeeded in holding another annual session, this time at Lahore. The Secondary Teachers' Association of the Punjab, under whose auspices the Conference was held, has come into existence more recently than many other provincial organisations in this country, but it has already shown commendable energy in working for the advancement of the profession. Diwan Bahadur Raja Narendranath, the well-known Hindu leader of the Punjab, welcomed the delegates who had come from various parts of the country and took occasion to review some of the educational problems of today. While pleading strongly for the encouragement of the vernaculars, it is interesting to note that Raja Narendranath was particularly anxious that the position of English should not be endangered, particularly as its usefulness to the advancement of the country was very great. Dr. Zeauddin Ahmed brought to bear all his long experience as an educationalist to the consideration of the problems before the Conference. We have a good deal of sympathy with his plea that the Central Government should concern itself, at least in some measure, with the general educational progress of the country without relegating the subject entirely to the provinces, but in these days of blind demands for absolute provincial autonomy, there are unfortunately precious little opportunities even for a calm and dispassionate consideration of the subject. There were many sessions at the Educational Conference at which valuable papers were read, followed by interesting discussions. There was also an Educational Exhibition and the occasion of the Conference was also taken advantage of to hold the Annual Conference of the Punjab Libraries Association and also of the New Education Fellowship of which a new centre has just been started in the

Punjab. We congratulate all those concerned with the Conference, particularly Pandit Vitarta Prasad, Prof. B. C. Harrington and Prof. Diwan Chand Sharma on the success which attended their efforts. If the Conference was not more successful, it was perhaps due largely to the circumstance that it could not be held in Christmas and the Easter Holidays are few and the season is not sufficiently attractive for long journeys. The next session of the Conference will be held in Surat during the ensuing Christmas Holidays and we hope it will attract wide attention all over the country.

We are not surprised that members of the teaching profession, all over South India, have been perturbed by the proposed changes in the S. L. C. scheme, contemplated by the Madras Education Department. Changes in the syllabuses and courses of the School Leaving Certificate scheme should not be undertaken lightly, as they affect the entire educational system of the Presidency and have their inevitable reactions on many other departments of education. The impending change is to be deprecated all the more, as the whole scheme was revised only recently and barely two examinations have been held in accordance with the regulations. An essential feature of the new scheme would seem to be that subjects like History, Geography, Vernaculars and Elementary Science should be removed from the schedule of compulsory items

and included, with others, in two optional groups of which candidates should have a choice. This arrangement is of course open to the grave objection that certain subjects which are generally considered the irreducible minimum of general education for a boy or girl, will no longer be insisted upon. In any case, such an important innovation should be sanctioned only after due publication of the scheme and a thorough examination of the details by all concerned.

It will be remembered that among the proposals made by the Agricultural Reorganisation Committee in Bombay was

Agricultural College, Poona.

the recommendation that the Agricultural College in Poona should be closed. It would have been unfortunate indeed if the recommendation had been accepted. The enormous population of India and its rapid expansion from census to census, imposes a serious responsibility on those concerned with the economic welfare of the country and every encouragement has to be afforded to efforts for addition to the agricultural wealth of the land. We are therefore pleased to hear that the Bombay Government has declined to accept the proposal. The Government has argued rightly that if the College is once closed, it cannot be revived and has therefore ordered that the College should be continued for the present and part of the net expenditure must be met by raising the tuition fees of students. We commend this example to authorities elsewhere in India contemplating retrenchment, particularly in education.

We regret to record the death of Mr. J. Bilderbeck, well-known for years as Principal and Professor of English at the Presidency College, Madras. Prof. Bilderbeck retired so many years ago that the present generation of students are likely to have very little knowledge of his splendid services to the cause of education in South India. A distinguished and impressive teacher of English and an administrator combining discipline with affection, Mr. Bilderbeck was always held in great esteem by those who came into contact with him and was responsible, in a considerable measure, for the great prestige commanded by the Presidency College at one time. The numerous tributes paid to his memory in the local press, by several of his old students, including the Rt. Hon'ble Srinivasa Sastri, testify to his many qualities of head and heart. It is hoped his memory will be perpetuated in some striking manner in connection with the Presidency College with which his name will always be associated.

Even the summaries which have appeared in the press regarding the recommendations made by the Punjab University Enquiry Committee furnish sufficient evidence of the thoroughness of their work and the usefulness of their suggestions. The constitution of the Punjab University has stood where it was in 1904 and it has not shared in the benefits of all recent University legislation in India. The

expansion of educational activities and the increasing claims of democracy render many changes necessary and we are not surprised the Committee has recommended the formation of a large Senate for the general management of the affairs of the University and an Academic Council consisting mostly of teachers who will be in supreme charge of the purely academic matters. One of the most serious handicaps of the Punjab University in recent years has been its enormous increase in size, the number of candidates appearing for its High School and Intermediate Examinations being more than those of even the University of Calcutta. The Committee's proposal to constitute a separate Board of High School and Intermediate Education, so as to relieve the University of its lower work, must go a long way to remedy this defect. The University Enquiry Committee would have failed in its duty, if it had not made recommendations calculated to increase the efficiency of University education in the Province and we are glad the recommendations include the extension of the B. A. courses to three years. It is true the Calcutta University Commission made such a recommendation years ago, but it is a pity no University in India has had the courage to act upon it, though it is acknowledged on all hands that it would be a step in the right direction. An important feature of the work of the Punjab University Enquiry Committee is however its attempt to grapple with the problem of the foundations of University education. The report

makes important proposals regarding the bifurcation of school courses, enabling those who are not fit for University education to go into Technical Schools. It is proposed to have a High School Examination at the end of the ninth class or the fifth form, as it is called in South India. This will be followed by a three years' course comprising the present final year of the High School and the two years of the Intermediate classes, in separate self-contained institutions. This is perhaps an improvement on the scheme in the United Provinces, enabling pupils to finish their schooling earlier and having the advantage of a three years' preparation for entering college. Reserving a detailed examination of the recommendations to the actual publication of the report we may content ourselves, for the present, with an appreciation of the general outlines of the report.

It is not surprising that the demand for a separate University for Maharashtra to be located in Poona is becoming more and more vociferous. There are very few educational centres in India at present without a University more deserving of one than the historic city of Poona. Its colleges teem with thousands of students and the Fergusson College and the New College are among the largest educational institutions in India. The presence of the Teachers' Training College and the Agricultural and Engineering Colleges adds materially to the educational resources of the

city and the keen interest in higher education of the Maharashtra community is an asset which should be explored to the fullest extent. Bombay is unfortunately too absorbed in commercial pursuits to worry very much over educational affairs and even a casual visitor notices striking difference between Poona and the metropolis of the Presidency. A deputation of the prominent educationists and citizens of Poona has actually waited on His Excellency the Governor of the Presidency requesting a sympathetic consideration of the subject. The Government of Bombay will probably do well in getting the question examined by a Committee of educational experts including one or two members with outside experience.

A piece of news has appeared in the papers which, if true, should cause keen distress among all lovers

of education and those who believe that the relationship between teacher and pupil should be one of love and affection. A student in one of the Punjab schools was punished so violently by one of his teachers that he became unconscious for several days. On enquiry it even turned out that the pupil was punished, because he did not do some private work for the teacher! Corporal punishment of this kind is barbarous enough in any circumstances, but it cannot be condemned in sufficiently strong words when inflicted without proper reason as in this case. It is time people began to realise that corporal punishment in schools is a relic of

The Late Prof.
J. Bilderbeck.

The Punjab
University.

A University
for Poona.

Corporal
Punishment.

the barbarism of the past and efforts were made towards its gradual elimination from the educational system. We are surprised that it is not realised that all punishment is relative and if only a teacher had tact and ability, he could express his displeasure in a very effective manner by a single gesture or perhaps even by a slight change in the voice. The resort to corporal punishment is generally an expression of incapacity on the part of the teacher to deal successfully with more refined methods. Even if it may not be practicable, at least according to some, to abolish all corporal punishment forthwith, we should welcome the formation of Leagues in various parts of the country at least for its gradual elimination.

The somewhat foolish cry for the deprovincialisation of schools and colleges in Bengal continues, but we

trust members of the teaching profession will not fall a prey to the machinations of designing or ill-informed politicians and join in the cry. The superior resources of the Government enable it to maintain its institutions at a high standard of efficiency, in point of equipment, play-ground and everything else. The condition of private schools, especially in the matter of the salaries of its teachers, is very pathetic and it would be a misfortune if all institutions were reduced to such a position. Teachers in private schools have much to complain about in comparison with the conditions of service obtaining in Government schools. But their aim must be to secure for themselves the amenities in Government schools rather than to bring others down to the misery of their own fold. Many injuries have been inflicted on the life of this country by wrong steps in

politics, but we have no hesitation in saying that this is a particularly unwise demand. Cannot our critics remember that education is now a "transferred" subject and the money spent on Government schools is the money of the taxpayer and there is no reason why the people should not benefit by having at least a few good educational institutions maintained for them by the Government?

The evils of the examination system are so wide-spread and chronic in this country

Examinations. that we are not surprised that *Current Science*, the new scientific journal published from Bangalore, has also joined the ranks of those who are among its critics. In the April number of the journal, the editorial comment is on the subject of examinations and education. There is the preliminary complaint that as examinations are the pass-port to service, the entire educational system is subordinated to them. There is the just criticism that a student's intellectual work is assessed by a short test at the end of the course and no attention is paid to the daily work done during the entire period of stay at college. The obvious remedy is to set apart some marks to class-work and add them to the marks obtained in the final examination. A beginning can be made by assigning 10% of the marks to class-work and as the Universities are convinced that colleges do not abuse the privilege, efforts may be made to raise the proportion to 50%. It is also perhaps true that the courses are heavy and no effort is made to correlate the amount of knowledge expected to the age of the pupils. There is also the problem of the foreign medium which is also a serious handicap. We are glad the subject of the proper ordering of the examination system is receiving more and more attention in the country.

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