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NOTICE

The May Number will be a special issue which will be out in time to meet the XXV Provincial Educational Conference on May 15, at Trichy.

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THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—Managing Editor.

Vol. IX.

MADURA: April, 1933.

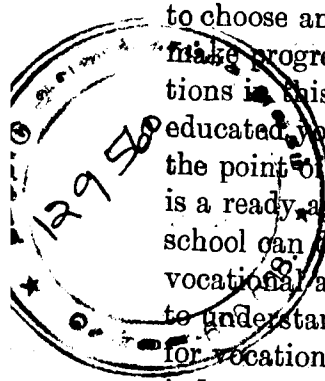
No. 4.

A National System of Vocational Guidance.*

By Dr. K. N. KINI, M.A. (HONS), A.M., Ph.D., Dip. Edn.

LIFE activities in India are becoming increasingly numerous and complex, as in the rest of the world, on account of vast developments in Science and Industry and consequent expansion of new methods in agriculture, manufactures, commerce and transport; and parents find it extremely difficult to guide their children in pursuing studies which would lead them into vocations suited to their intelligence, capacity, aptitude and earning ambition. Most parents advise their children to take up those courses which lead to popularly known lucrative jobs, the result being that twenty or thirty times the number that can be conveniently employed in certain vocations are thrown upon the employment market with consequent later disappointment to hundreds of youths at the most crucial period of their life. Conditions of employment in industry are changing rapidly and it is not possible for the ordinary parents to keep track of them and guide their children to go into right channels. While it is true that the number of avenues open to educated youths in India is very limited as compared with that open to youths in the industrially more advanced countries of the world, there is no agency either in our school system or outside to offer them, even in this limited field, what is called "Vocational Guidance"

* Paper read at the Federation of Teachers' Associations, Lahore, April, 1933.



by which is meant the help that may be given to young people to choose an occupation, to prepare for it, to enter upon it and to make progress in it. The rapid changes in the economic conditions in this country, especially as they relate to the life of the educated youths, demand the need for organised guidance from the point of view both of individuals and of society. The school is a ready agency which has to step into the field because the school can devise methods to gauge the intellectual ability and vocational aptitude of the young people, can easily set up agency to understand their problems and can organise expert assistance for vocational placement in co-operation with the parents and industry.

METHODS OF VOCATIONAL GUIDANCE.

Broadly speaking, there are three general methods for offering vocational guidance. First, the school can provide knowledge to the pupils in occupations suited to different economic levels and to grades of intelligence and capacity and can assist them to understand the educational requirements, standards of health and physique, amounts of emoluments obtainable and the chances of future prospects in each of the occupations. By class exercises, student investigations and talks by business people who are actually engaged in different occupations, students can be helped to develop proper appreciations, ideals and attitudes towards those vocations.

Secondly, the school can establish a number of practical arts courses in properly organised shops or in the fields to provide personal experiences to pupils in activities from among which they may have to make choice later on. These are called "try out" or "exploration" courses. Here the students have occasion to form right habits, develop proper attitudes and skills, get adequate appreciation of conditions obtaining in those lines of work and acquire trade or industrial knowledge.

Thirdly, the school can appoint trained vocational counsellors who could interview pupils, offer them information regarding jobs fitted to their ability, interest and educational standards, assist them in selecting the jobs, help them to secure training for engaging in those jobs and later follow them up while they are actually employed.

The duties of a vocational counsellor are very onerous. He has to study the individual, make contacts with industry and other employers and secure the co-operation of parents. He needs special training in giving psychological tests (intelligence and aptitude tests) to individuals. So he must be a man of no mean educational attainments and training and should have due appreciation of educational and vocational needs of the diverse economic and social groups in the nation.

ADMINISTRATIVE PROBLEMS.

In cities and big towns, where there are schools with large enrolments, there may be one counsellor for each school or for a group of schools. In other places where school enrolments are low, there should be itinerant counsellors for a group of towns or villages. Of course the work done in the latter case cannot be as efficient as in the former. But something is better than nothing. Educational authorities should make a beginning as early as possible.

Vocational guidance should be offered in all types of schools and colleges, general and vocational, because from each of these institutions pupils do go out to secure employment.

Teachers' Colleges must institute courses for training vocational counsellors. They must also conduct research in psychological and vocational tests and should make occupational studies suited to different localities served by them.

A National Association for Vocational Education in India must be started with branches in the provinces and the States and sub-branches in the Cities and Districts. These bodies must study the problems of Vocational Education and Vocational guidance as affecting the whole country and the respective localities and help in the dissemination of ideas among the people. If we have to enlist the co-operation of the public, we must educate public opinion, and for this, there must be proper agencies. The present Teachers' Colleges, Vocational Schools and Educational Associations should do pioneer work; and when as a result of their efforts the National Association comes into being, their work would be reinforced.

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Educational Problems of Teacher—Managers of Elementary Schools.

By BEGUM MIR AMIRUDDIN, B.A. (HONS).

Extracts from the presidential address of Begum Mir Amiruddin, wife of Mir Amiruddin Esq., District & Sessions Judge, Salem, delivered at the First Conference of Teacher-Managers of Salem District held at Salem on the 18th March, 1933.

Ladies and Gentlemen,

I regard it as a privilege and an honour to have been asked to preside over your important deliberations this morning. Indeed, I consider it an honour not only to myself personally, but to women in general. It is with great diffidence arising out of a consciousness of my own limitations that I have undertaken this task, and it is only the hope of that indulgence which you true experts usually extend to lay persons like myself, that has made me bold to accept your kind invitation.

I am told that this is the first conference of Teacher Managers in this district, and I heartily congratulate you on having organised it. Conferences like this are essential to stimulate thought and bring the teachers into closer touch with one another, and I hope you will all combine in a co-operative effort in the furtherance of your high and noble mission.

You teacher managers, who are maintaining schools are doing real national service to your country and are performing a pious act. The founding of schools has always been regarded as a meritorious act in all religions. Manu has said that to educate an ignorant in the righteous path is the highest form of charity, so high that even to give away the whole world can never come to its ideal. Again, an Islamic sage has said "He who establishes a Madrasa discharges the highest form of service to mankind." You are adding sunshine to the atmosphere of darkness and gloom in which the country is enveloped, and had it not been for your voluntary efforts and undertakings, the clouds of the darkness of ignorance overhanging this District would have been still thicker and gloomier than they are at

present. It is impossible for one not to be conscious of the fact that if your aided schools did not exist, and the Government and the local bodies had to take up the task that you are performing to day, it would cost them a considerable amount out of all proportion to the grants that you are receiving. You are thus a valuable asset to the land and it is not possible to adequately extol your services, and I heartily congratulate you on the noble work that you are doing.

You, who are teachers are the members not only of a noble profession, but of a sacred calling and although the prospects and status of teachers in the country are far below the required standard, you should not feel dejected and downhearted on that account. I am sure you have not entered this noble profession for material gain, but for rendering real service to your country and to your fellow-beings. Material values should not have much weight with you. Your reward lies in the work itself, in the prospective and abiding gratitude of your pupils, and in the realisation of a genuine satisfaction of having done social and national service to your country. It is, however, impossible to forget that you are not rich, and that you are performing your noble task under difficult conditions; and there can be no doubt that an encouragement commensurate with your good work should be accorded to you. In the olden days, in the days of ancient simplicity, the Guru, though he sat under the shade of a banyan tree, was the cynosure of all eyes and the central force of influence in his locality. But in this materialistic age social values have changed, and social status has become dependent upon a man's income and possessions. People must therefore realise that unless you are duly remunerated and enabled to live up to a certain standard, your usefulness as a member of the body politic and your influence among your pupils and your surroundings is bound to suffer. Your services need to be adequately rewarded and appreciated by the public, the authorities and the local bodies. If you have any grievances, I would advise you to place them reasonably, dispassionately and constitutionally, and not in a spirit of challenge, before those to whom you wish to represent them, and I am sure justice will be done to your cause.

You teachers form the bulwark of the nation and upon you rests the future progress and welfare of the whole country. Your ideals should therefore be lofty, and you should exert your utmost to make your schools rise up to a high standard of excellence, to a high level of thought and action. Your aim should be not only to impart a certain modicum of knowledge, but to make education real and fruitful by infusing real life and vitality into your respective schools, and by the harmonious development of all the faculties of your pupils, mental, physical, spiritual and aesthetic. You should not be the purveyors of mere knowledge, but the real imparters of wisdom. Knowledge does not always lead to goodness, and wisdom lies in the heart and not in the head. The school should be the soil where virtue should grow, and not where intellect alone is cultivated. Education means drawing out—the drawing out to the utmost of the potential capacities inherent in man for the benefit of himself, his society, his country and the world at large. You should teach the children from their earliest days to ennoble their life by work, so that when they grow up, they may not pass life in a state of moral coma. The teacher, it has been said, has three functions to perform namely of creation, protection and destruction. It is his duty to give the children a new knowledge of things they had not known before, to be careful to see that they preserved the right knowledge, and to destroy the wrong knowledge that they may have acquired. Your lot is indeed unique and enviable as you continue the work of creation of the mind and the formation of character. It is distressing to see that the present system of education in this country merely aims at the pumping of facts into the heads of children. The old notion that mere loading of the mind with knowledge, would by itself produce the formation of character and culture as a kind of by-product has now been exploded. Character has to be built up, strengthened and developed by a process not of injection but of infection. It is your personality that is going to shape the character of the rising generation and not so much your lectures and preachings. No amount of preaching by tongue can result in that success which the magic touch of the force of personality can conjure up.

One of the main defects of modern education is that it is completely divorced from religion. Whereas in the olden days an exclusively religious education was the foundation of all teachings, both in the East and West, the characteristic of modern education is its sterility on the side of constructive thought supported by moral concepts. While the Jews of the ancient days held the extreme view that the knowledge of the Lord was the beginning and end of wisdom, the trend of modern events throughout the world is just the contrary. Even India, which in ancient days, was the seat of profound philosophies has now its educational edifice built on mere secular knowledge. It has to be granted that in a country like India, where people belong to so many religious sects and denominations, the practical difficulties in the way of imparting religious instruction are insuperable, but there should be no difficulty to teaching religion interpreted as a way of life, and to inculcating in the minds of children a desire for "whatever is noble, whatever is honourable, and whatever is of good report." There can also be no objection to your giving them examples from the lives of the world and to implanting in them the highest ideals from all the great religions for in the realm of ethics and religious philosophy all roads lead to the same goal. I would exhort you, gentlemen, to infuse in children a spirit of toleration. The success or failure of modern education, it must be remembered, will largely depend upon what it will be able to achieve in the sphere of moral values. Godless intellectualism which discards the noble precepts of moral ideas and ignores the fundamental virtues is the root cause of the evil tendencies of modern civilisations. Today we are living in an age of stir and bustle affecting both body and mind and are apt under the influence of science to become too materialistic and ignore the excellence of moral principles. We should not become so intoxicated by the new power of science as to completely discard those eternal truths that were revered by our ancestors, calling to mind that "Not all wisdom is new, nor is all folly out of date." The future of mankind will depend to a considerable extent upon the recognition that is given to the ethical and moral side of life, and to secure its due and adequate recognition, you teachers should make a ceaseless and earnest effort.

Another important duty of the teacher is to cultivate a cosmopolitan outlook in his pupils. The economic and political confusion which now prevails in the world is due to the lack of the existence of the spirit of universal brotherhood and the prevalence of an aggressive nationalism, among the peoples of the world generating a vainglorious love of self and irrational hate of all other people. The only remedy for the malaise of jealousy and rivalry prevailing among the members of different nations, castes and creeds, is to evolve a new system of education based on the realisation of the beneficial effects of a feeling of common brotherhood and the prevalence of peace and harmony among all the peoples of the world. The era of perpetual peace can be expected to dawn only when children will no longer be brought up in a bellicose spirit. The foundations of abiding peace and goodwill among the different peoples of the human race, when 'the war-drums will throb no longer' can be truly and firmly laid in the class-rooms and playing fields of all schools. One of the present day movements which inspires in the youths that feeling of common brotherhood for which the human race is sighing today is the Boy Scout Movement and its human counterpart, the Girl Guide Movement. These movements make a powerful appeal to children during their impressionable age and develop in them the much needed qualities of service, sacrifice and the spirit of Brotherhood; and I would request you teachers to organise Scout troops and Guide Companies in everyone of your schools and make each boy and girl in your school a scout or a guide.

Another need of education today is that it must be so devised as to interpret life to the rising generation. It has been rightly said that education is not a preparation for life but life itself. The real object of education is to help the pupil to become a being full of purpose and not an aimless automaton. The school must become a miniature community and the child made to participate in the activities of his present life instead of being made to prepare for future life by unreal examples. Further, the people must not feel that all his knowledge and education was to be derived from within the four walls of the class-room, but must be made to realise that there is something more impor-

tant, beyond and outside the class-room, viz., life and nature. Extra-curricular activities should play an important part in the life of a school and children should be taken for picnics and excursions so that they may have a more realistic view of life.

The keynote of success in teaching is interest. While the old schoolmaster insisted on effort, modern educationists emphasise interest to be the central force of all teaching. In order that you may make your teaching interesting, the first requisite is that you should be well-informed and well-read in your subjects and be in touch with the latest development in them both in respect of matter and method. You should guard against getting fossilized and should ever continue to refresh yourself at the invigorating fountain of knowledge. Your knowledge must not remain static but be a tremendous dynamic force so as to enable you to evolve an efficient system of education. Another important quality with which the teacher must be gifted is the capacity to maintain discipline among his pupils. School is the soil where the seeds of true discipline are sown; and respect for the teacher, regard for duty, and obedience to law and authority are qualities which are easily implanted in the minds of pupils by a teacher who has first himself learnt the art of self-discipline. Let not the ever-extending tide of democracy drown the spirit of discipline and engender in you a feeling of slackness and carelessness, for if it so does, democracy will fail in its purpose.

Another urgent need today for the real progress of your pupils is to secure the co-operation of the parents. Unless there is a link between the home and the school, the teacher will not be able to give proper shape to the natural gifts and bent of mind of each child. A new spirit of enthusiasm must be roused in the minds of the modern parents so that your efforts and labours may bear real fruit. You must, moreover, contribute your quota towards eradicating the ignorance in which the adult population is steeped, so that your teachings may be supplemented and supported by a congenial influence in the home. At present education in India suffers the fate of Penelope's cloak. It is woven in the school in the daytime and unpicked at night in home. The only remedy for this lies in educating the adult

community and circulating new and wholesome ideas among the rural population. The task of making the village folks literate and educated is a stern challenge to intensive work on the part of those whose minds have been illumined by the light of learning.

Before I conclude, I should like to say a few words about women's education. It is a great pleasure to see so many men Teacher Managers before me, but it is sad to find that very few women in this district, come forward to take up the work of a Teacher Manager. This, I suppose is mainly due to the backward condition of education amongst them. It is deplorable to find that this important District of Salem ranks as one of the most backward Districts in the Presidency in regard to girls' education. It has been rightly said that women's education is the condition on which ultimately the success of man's education depends, the fundamental basis of any real and permanent regeneration of Indian national life. The Hartog Committee has pointed out that whereas educating a Boy means benefitting one solitary individual, educating girl ensures the uplift of the whole family. I hope you will exert your utmost to improve the education of girls in your respective towns and villages and concentrate your attention on the opening of more girls' schools.

Pedagogics through the Ages

By Mr. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue as chapter VI.)

Froebel (1782—1852) was one of the greatest of the successors of Pestalozzi. He held that education should be natural and should organise into a system the sense intentions of the child. His famous maxim was: "Learn by doing". Compayre summarises his system thus: "Education shall be essentially a work of liberty and of spontaneity. It ought to be indulgent, flexible, supple, and restricted to protecting and overseeing." Froebel's doctrine is summed up in two words: *liberty and spontaneity*. He says: "Let the child always appear to us as a

living pledge of the presence, of the goodness, and of the love of God." He says further: "Teachers should scarcely let a week pass without taking to the country a part of their pupils. They shall not drive them before them like a flock of sheep..... They shall walk with them as a father among his children, or a brother among his brothers, in making them observe and admire the varied richness which nature displays to their eyes at each season of the year". He invented the term *Kindergarten*. It implies that the child is a plant, that the school is a garden, and that the teachers are gardeners of children. His method is to let the child expand in mind through play. He held that every study should be valued in proportion as it develops power and that power is developed by self-activity.

In the nineteenth century, education took still further strides. Compayre has summed up the work of the century thus: "An effort more and more marked to organise education in accordance with the data of psychology and on a scientific basis, and to co-ordinate pedagogical methods in accordance with a rational plan; a manifest tendency to take the control of education from the hands of the Church in order to restore it to the State and to lay society; a larger part accorded the family in the management of children; a faith more and more sanguine in the efficacy of instruction, and an ever-growing purpose to have every member of the human family participate in its benefits, such are some of the characteristics of the pedagogy of the nineteenth century. Education tends more and more to become a social problem; it is to be an affair of universal interest. It is no longer to be merely a question of regulating select studies for the use of a few who are the favourites of birth and fortune; but science must be placed within the reach of all, and through the simplification of methods and the universal distribution of knowledge, it must be adapted to the democratic spirit of the new society." In Herbert Spencer's *Education, Intellectual, Moral and Physical*, we have a clear conception of pedagogics as based on modern science. Every system of education, he points out, depends on our conception of life and its goal, and on our view of the mind and its faculties. He says: "Education is all that we do for ourselves, and all that others do for us, for the purpose

of bringing us nearer the perfection of our nature.... The ideal of education would be to furnish man with a complete preparation for life as a whole.... In general, the object of education ought to be to acquire as completely as possible the knowledge that is best adapted to develop individual and social life under all its aspects, and to do no more than glance at the subjects which contribute the least to this development." But high sounding as this definition is, it is defective in that it is coloured through and through by mere utilitarianism: He rightly urges that in education as it is imparted today the useful is sacrificed to the agreeable. In his scheme the reverse is the case. He says: "Just as the Orinoco Indian paints and tattoos himself, so the child in this country learns Latin because it forms a part of the education of a gentleman". Happiness is not mere comfort nor is life merely economic and political activity. Spencer did not stress sufficiently the aesthetic, moral, and spiritual activity of man and the need of training a child adequately for it. He however did a great public service in urging the value of science as the main factor in education. But the education of the will is even more important than scientific education. By way of reaction against Rousseau's theory of the natural goodness of the child he says: "The child resembles the savage; his physical features, like his moral instincts, recall the savage." This again is an extreme and incorrect view. A child is neither a devil nor an angel nor a savage but is a mixture of good and evil tendencies and is a child of civilisation. Spencer wisely says that we must have a system of natural punishments in regard to the moral lapses of children. But we are not aware of any graduated scale of punishments fixed by nature. The wiser rule would be to be mild and humane in punishments and to appeal to the better instincts of the child. Shall we allow the child to learn about fire by getting itself burnt? It is our duty to tell the child about natural laws as well as moral laws and laws divine. In regard to method he is right in saying that education should proceed from the simple to the complex and should amuse and interest and arouse and stimulate and delight the child. It must call into play the spontaneous powers of the soul. I have already shown the unacceptability of the view that education should be a repetition of civilisation in *petto*. Spencer however is of this view and says: "The edu-

cation of the child must accord in mode and arrangement with the education of mankind as considered historically; or, in other words, the genesis of knowledge in the individual must follow the same course as the genesis of knowledge in the race." He is quite right in emphasising the value of self-education. He says: "In education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations and draw their own inferences. They should be told as little as possible, and indeed to discover as much as possible. Humanity has progressed solely by self-instruction; and that to achieve the best results, each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men". He condemns "the superstition which worships the symbols of knowledge instead of the knowledge itself". He is equally right in urging the need of physical culture in this over-intellectualised and over-sophisticated age. He says: "The history of the world shows that the well-fed races have been the energetic and dominant races.... The actual education of children is defective in several particulars: in an insufficiency of food, in an insufficiency of clothing, in an insufficiency of exercise, and in an excess of mental application." Even in regard to physical education he prefers play and free and spontaneous exercise to drill and gymnastics.

Class Promotions.

By Mr. K. S. Venkatasubban, B.A., L.T.

Now that the academical year is drawing to a close, it will not be inappropriate to consider the significance of class promotions and the best means of effecting them. So in this article we shall consider the object of promotions and the ways of effecting them, not forgetting at the same time any objections there may be to the system.

Broadly speaking, promotions may be looked upon as a device calculated to restore the uniformity of a class of pupils. At the beginning of every academic year, pupils are classified according to their respective capacities. But in course of time diffe-

rences appear with the result that the class instead of being a homogeneous unit becomes really a group of individuals of diverse capacities and attainments. Hence the need for classification.

Though the need for promotions is recognized by one and all still the basis on which promotions ought to be made do not seem to be a matter of common agreement. In this respect we have all shades of opinion ranging from the 'Die-hards' or 'No-changers' on the one hand to the 'whole-hoggers' on the other. Some would have us adhere to the prevalent system in which a large number of pupils are detained year after year in various classes, while others would advocate whole-sale or free promotions from class to class irrespective of the pupils' performances during the year. A calm consideration of the matter will show that there are at least two considerations on which promotions should be based and there are estimates based upon the class-work of pupils and the results of the public or other examinations. But even if we grant the necessity of these criteria still there is much scope for diversity of usage since all teachers do not view alike the relative merits of these in deciding the fitness of a pupil for promotion to a higher class. Briefly stated, the results of examinations weigh a great deal, if not solely, with the old fashioned schools, while the achievement of pupils in class-work or the progress of pupils as revealed by class-tests occupies a fairly prominent place in the case of newer schools. However, a consideration of both class-work and examination results is about the best means of determining a pupil's fitness for being sent to the next higher class.

Next we must consider the machinery for effecting promotions. Generally speaking, the work of promotion is done by the headmaster assisted by his staff. In many schools a board is appointed with the headmaster or one of the senior assistants as chairman and such a body decides the promotion of pupils year after year. It is also the practice to draw up a list of requirements which must be satisfied if a pupil has to be promoted to the next higher class. Even then there will be certain deserving cases which do not come under any of the 'rules' but which must be judged on their own merits. Here especially the value of the board will be apparent because however fair-minded a person,

may be still he cannot competently deal with all manner of cases. A board or committee on the other hand may be expected to deal with such cases impartially.

While promotions ought to be governed by strict principles, we should guard against two evils, viz. being over-strict and being unduly lenient. Both types of error lead to inefficiency and a good deal of waste of time and energy later on. Consequently managers of institutions and the public as well would do well to bear this important truth in mind: Promotions, like success, must be earned and not simply thrust on a pupil.

Frequency of promotions is a matter deserving some notice. While it is agreed that promotions ought to be made at the end of each year, instances are not wanting of cases to which promotions are granted in the middle of a year. Such cases ought to be few and far between and they should be awarded after due consideration. Double promotions i.e. the pupil skipping over a class, which were once fashionable, have now become nearly obsolete, since it is realised that there are many things which a pupil imbibes by being in the company of his fellows which he cannot get merely from instruction whether at home or in school.

Such in brief are the ideas that must be kept in mind when dealing with the promotion of pupils. It will not be too much if we state that a sound system of promotion, other things being equal, is a *sine qua non* for the maintenance of efficiency and discipline in an institution and on it depends the good name of the teachers as well as the taught. Hence all concerned will do well to bestow their thoughts on this aspect of school management.

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By M. S. Subramanian.

Teacher, Secondary School, VIRAVANALLUR, S. I. R.

MR. P. S. SIVASWAMY AYYAR, B. A., C. S. I., C. I. E., writes:— "The subjects included in the books are well chosen and have been dealt with clearly and in a very simple style of Tamil. I will recommend your books both to my Boys' School at Tirukattupalli and to the National Girls' High School, Mylapore." MR. S. K. DEIVASIKAMANI, B. A., L. T., Head Master, Bishop Heber High School, Tychinopoly, writes:— "Your books are well done in simple easy style. I have introduced them in my school and the class teachers are of opinion that these books are the best in the field at present."

Grumbling.

By Mr. P. R. GOPALAKRISHNA AYYAR, B.A.

HAVE you ever grumbled?—at your fate, your love or lot, your loss or gain? I have an idea that if you do not grumble enough you do not grow, and you will have no chance either to live. For if Scientific History speaks the truth, it began with the very beginnings of life itself and the first grumbler was of the amoeboid type. The amoeba grumbled and grew, grew and grumbled, till a Darwinian ancestor was evolved, whose heredity had such a great burden of the original virtue in it that it became a man. Grumble or you run the risk of being ground down unto the dust.

Grumbling is an index of our desire for progress on the positive side, and on the negative, of discontent. Therefore, grumbling, growling, grunting being variants, are all but notes on the lower scale, while ambition and emulation with their indices on the higher scale of the same compass. But you may, in life do without ambition, you cannot do without grumbling which is a fundamental, a direct derivative from the Nada-Brahmam itself. It is twin-sister to grabbing. These gutturals are a sturdy race; they are dynamic; but they claim God and Grace, Glory and Greetings among them.

We are all grumblers in peace or war. Contentment they say is a star virtue, but it sterilises the sense in man and paralyses his passion for progress. I dare say empires were not built upon the basis of contentment. Napoleon would have remained the little Corsican, had he not been a grumbler *par excellence*. He grumbled at the Directory and became the First Consul, and grumbling at the Consulate, gained the empire. But he surely overdid it. He forgot that there were other grumblers afield, and mistook the boundaries of Europe for those of France. And that landed him in St Helena. Did he meet the Saint there? History is one long tale of how grumbler met grumbler. The Grumbler of grace and grit succeeds at last.

GRUMBLING

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The family of grumblers is a large one, and of varied talents. They are scattered among all the arts and sciences and branches of human activity. You have the musical grumble, the literary grumble, the philosophic, the legal and so forth, all with their appropriate personality. Scratch any man and you will find the familiar form or feature. Even the yogi whose ideal is the "nirvikalpa samadhi", is *prima facie* a grumbler, it may be of a different complexion. The Caliph whose quest was happiness grumbled for the seaman's shirt. Day-dreamers and night-dreamers are all of the same genus. No home can claim exemption from their angel visits. The peasant grumbler becomes a Gracchus, the patrician a Caesar, but it is grumbling that makes or mars them. It is the passport to every temple of fame. Without it you are a trampled worm, an outcast. The official grumbler is an order in himself. He grumbles at the insensibility of his superiors, at the insufficiency of his subordinates. He himself all the while is a paragon of devotion and diligence and decision. But alas! he is sandwiched to stagnate for ever.

Rhetoric added to grumbling makes it fine oratory. Add humility, it becomes a sermon. Touch it up with hypocrisy, you see in it political philosophy. Polish it, it becomes diplomacy. It is the Archimedian lever to lift the world with. We have been uplifted from savagery to civilisation by it. Indeed it can be practised as a fine art, and it carries with it, its own testimonial. It is really a necessary art, and learnt, like breathing, without being taught.

This power is more or less patent in everybody. But luckily it is not taxable. Otherwise our Governments and Municipalities which have been experiencing economic depression will find it a boon instead of a bugbear.

Our Congress or legislative oratory is of this type. The international is heard at the Hague. Our Education and our now-fangled notions have only added to the long list of grumblers and grumbling.

Grumbling is thus the very article, the great power behind all our progress, behind all enterprise. Growl, grunt or grumble well, but do it politely and do it effectively, and you will become great and gain your ends.

"Over-production" of Graduates.

By Mr. B. Narayanaswami, M.A.

There is a good deal said and heard nowadays about the so-called "over-production" by our universities of graduates--"backboneless" young men without courage or initiative and without an iota of knowledge that will be of use to them in their practical lives or that will lead them to some kind of independent employment. I wonder whether the term "over-production" itself is not a misnomer. If by the term 'graduate' we mean a person with a requisite standard of education, there can never be over-production, for over-production comes to be only when there is a superfluity or excess. In no country of the world either in the past or in the present, have we heard of a superfluity of educated young men. Education cannot imaginably extend beyond the entire population and even if all the persons in a country are graduates, it is not over-production of graduates but only the consummation of the devoutly-wished for but ever-receding goal of all educationists and patriots. The more of educated young men there are in a country, the more prosperous is the country in all ways. Let it also be remembered that the more one receives education, the more he feels that he is yet to learn and that his education is still incomplete. It seems therefore quite improper to speak constantly of over-production of graduates and thus to mislead the unwary public in a country like ours noted already for its educational backwardness.

It is the education imparted that is really imperfect (I would not venture to call it by any other stronger term) and not the young men receiving it. And the less we blame the latter the better for educational reform. By all means let the reformers modify, change or overhaul the curricula of university studies. We will certainly benefit by such proposals as Technological education, industrial and professional training, institution of courses leading to definite walks in life etc. etc. But let us not for a moment decry the number of graduates turned out by the universities at present. Partial education is better than no education and however bad present-day education may be, it is not such a cursed thing as to be treated as abominable as

young men. Education, let me point out in this connection, can never be judged solely with reference to employment. It cannot be denied that these much-despised graduates, whatever may be said of them in regard to their equipment, do come to possess through the education they receive a certain standard of manners and morality and cultured outlook on life and things that is a positive asset to the country. And we have to feel glad that so many young men and women with this stamp of education come out every year from the portals of the universities. A few years back, Sir C. P. Ramaswami Iyer struck this same note in his convocation address to the Madras university graduates.

Progress, especially educational progress, is necessarily slow and educational reforms cannot be expected to yield its results in a day or two. In our zeal for going forward, let us not unconsciously destroy away the few steps we have so far constructed.

Looking Ahead in Education

PUBLIC Education in the future undoubtedly will strive for much the same objectives as at its best it seeks today. It will continue its efforts to equip children for useful and happy living. It will endeavour to teach children to read intelligently, compute accurately, write legibly, and spell correctly. There probably will be little significant change in the subjects offered, but there will be continued experimentation and improvement in the technique of teaching, in the correlation of interests, and in the methods of evaluating results. There will be a continued and increased emphasis on the development of desirable attitudes of mind, capacities, habits, and ideals. The school will continue to be the nation's most potent influence in the development of punctuality, cleanliness, courtesy, and obedience.

Education in the future will bear a very direct relation to the education of today. Real progress will not be made by rejecting too readily the accumulated experience of the past. Now

theories of education will be tried and generally adopted only as experience proves their genuine worth. I do not believe we are going to throw away the text books, destroy the desks, burn up the courses of study, or embark upon any such educational harakiri as sometimes has been predicted in the name of progress. Organisation and system will be just as necessary in the future administration of public education as they are in the present successful management of any other enterprise. I do not look for the general adoption of an educational theory which presumes that every child will study only those things to which he is temporarily attracted. I do not expect to see general approval of an educational theory which fails to teach a child the distinction between work and play or which endeavours to inculcate the principles of worthy citizenship and sound character by allowing pupils to do just as they please. I hope that education in the future will pay less attention to preparation for examinations and give greater emphasis to teaching children how to study. I hope to see less subservience in our secondary-school procedures to college entrance requirements, and greater attention to individual tastes and aptitudes. I believe there will be continued and enlarged attention to the subnormal, defective, stammering, anemic, truant, and delinquent, and I sincerely hope that there will be a much greater concern than we have at present for the normal and the super-normal. There probably will be continued and improved service for the safeguarding of health, continued and increased attention to the needs of individual pupils, enlarged and much more intelligent attention to the teaching of citizenship, reaffirmation of our fundamental obligation to develop character, with the special emphasis on the inculcation of habits of honesty, thrift, industry, and fidelity in the discharge of responsibility. I hope for the development of a better understanding of the theory of representative government and of the obligations of each individual citizen towards its maintenance. Better preparation for leisure time unquestionably will receive increased attention.

Public education just now is far more in need of an honest, non-political, commonsense recognition of its fundamental administrative necessities than it is of any new educational philosophy. There are at least five fundamental necessities, either

today or in the future, for the successful operation of any public school. The first is and will be a place in which adequately to house the children who desire to attend. The second, a force of properly trained and adequately paid teachers. The third, a definite understanding of the objectives sought. The fourth, sufficient funds with which to operate the system. The fifth, a wise and responsible leadership.

Real progress will not be made by heaping additional responsibilities upon the public schools before these fundamental pre-requisites are secured.

*Radio Address by E. C. Hartwell, Superintendent of Schools, Buffalo, New York, U. S. A.**

* *Journal of the National Education Association, U. S. A., for February, 1933.*

The Study of Music in Germany

By Dr. HANS JOACHIM MOSER,
Prof. of Music, Berlin University.

GERMANY is the old homeland of musical instruction. As long ago as Schumann's time, English and Scandinavian students came to him and Mendelssohn in Leipzig, American students flocked to Spohr in Cassel and to Liszt in Weimar, and men and women eager to learn came from all over the world to Joseph Joachim, Lilly Lehmann and Busoni in Berlin.

Nor has the situation changed since then. On the contrary, whoever in America hears Elizabeth Rethberg and Karl Jörn, Elena Gerhard and Sigrid Onegin sing, listens to Kreisler's violin or d' Albert's piano playing, watches Furtwängler and Bodanzky conduct, enjoys the works of Richard Strauss, Pfitner, Reger and Mahler, or is interested in the new paths taken by the younger Hindemith, Schreker, Schönberg and Kaminski—feels an urge to study in the same school where all these matters of creative or reproductive work acquired their technique and deep musicianship. And perhaps the unique thing about the leading German Music Schools is that they endeavour

not merely to impart a perfection of technic, but also to complement it through a broad general musical education—an education directed at the formation of completely rounded characters, that these may serve as a foundation for the development of artistic personality as the noblest product of high thinking.

The requirements for admission to the leading State and Private Music Schools vary greatly. The academies and schools of university rank, which furnish the final stages of instruction to advanced pupils, must naturally require a certain proficiency which must be shown in a corresponding examination. The private conservatories, while they also do splendid work in their master classes, can at the same time be less strict in their requirements, and thus furnish educational opportunities of manifold nature to music-loving dilettantes. Many state institutes, such, for instance, as the "Academy of Church and School Music" in Berlin, are so exclusively intended for the preparation for certain positions in the state's service—teachers of music in the higher schools, etc.—that they are of less interest to foreign students. Others, however, such as the academies (Hochschulen) of music in Berlin, Cologne and Stuttgart, the Academy of Music in Munich, the Leipzig Conservatory, etc., are on the other hand more devoted to "free art", and can therefore also serve the ends of foreign students. Still a third kind of institution, the "German Music Institute" founded in Charlottenburg at the instance of Miss Henrietta Strauss, Music Critic of the New York "Nation", is intended solely to meet the needs of foreigners visiting Germany, and hence holds its courses during the tourist season June, July, and August.

But the regular academies having also recognised the importance of the study of foreigners have the desire to help talented pupils whose means are limited. Hence, again upon the initiative of two Americans—Miss Cammack and Miss Croxson—several of the best institutions have decided, despite their difficult financial situation, to give scholarships to American guests. Here is a list of the German institutions and the number of free scholarships offered.

State Academy of Music, Berlin		2
State Academy of Church Music, Berlin		1

State Academy of Musical Art, Munich		2
Wurtemberg Academy of Music, Stuttgart	...	1
State Conservatory, Wurzburg		2

The great attraction exercised by methods, equipment and noted German music teachers is graphically illustrated by the fact that foreign students at State institutions in 1929 numbered 99 in Berlin, 30 in Cologne, 27 in Munich, 25 in Stuttgart, a great number is enrolled in Leipzig, Dresden, Essen, Weimer, Frankfurt and other cities. The wealth of musical, educational opportunities quite apart from the scholarships, will assuredly draw many serious students across the ocean into the studios of the great German teachers of piano, violin and voice. One finds among these a great array of names that speak for themselves.

In conclusion, an anecdote may be given illustrating what a great reputation German Music teachers and virtuosos have enjoyed abroad from early days as a result of their great accomplishments. The great violinist Joseph Joachim went into a barber shop in London to have his hair cut. After he had explained to the barber precisely how he wanted it cut, the latter said:

"I see. What you want is to look just like the greatest of all the German fiddlers who is playing so wonderfully in the Crystal Palace."

Gleanings from Tamil Literature

By: Mr. T. R. RENGASWAMI IYENGAR, M.A., L.T.

(Continued from the last issue)

It has been already noted that Siva worship prevailed in the Tamil land even during the Sangam days, though the ancient Tamils seem to have been particularly addicted to Muruga worship. In him they found the characteristics of their race and hence his popularity. When he became identified with the Aryan God Subramanya, the son of Lord Pasupathi of Mount Kailas, naturally people began to have greater reverence for the father. As in the case of Vaishnavism we cannot exactly fix the period when Siva worship became prevalent in the Tamil country, but it is certain that the Aryans of the North had little to do with the spread of this cult. At any rate it is the prevailing reli-

gion of South India now, though the worship of Vishnu has received greater patronage at the hands of the Brahamanas as many of them, though Saivites, do not discard the worship of Vishnu, but assign him a rank equal to that of the Lord of Kailas.

The fall of Jainism and the spread of Saivism are closely associated with the hagiology of four great Saiva saints whose lives, miracles and hymns weaned away the people from the older faiths. The miracles said to have been performed by the Azhwars pale into insignificance when compared with those believed to have been performed by Saiva saints and it is hard to determine at this distant date what importance can be attached to them. At any rate after the Pallava power declined and these two faiths dropped off their militant attitude, we hear very little of miracles.

One Nambi Andar Nambi, a Brahmin, is said to have collected the hymns sung by these four great saints and the songs of a few other Saiva poets and saints and classified them into eight sections each going by the name of Tirumurai (திருமுறை). Later Saivite literature was also collected and put under three more sections. In all, Saivite sacred literature consists of 12 sections. 63 Saiva Saints are said to have lived in all and their lives are narrated in the *Periaya Puranam* sung by *Sekkizhar*, himself a saint, and his work forms the 12th section. The earliest of these saints, who have contributed for the formation of the Saivite literature seems to have been the famous *Tirunavukkarasar* (திருநாவக்காசர்) more familiarly known as Appar Swamikal.

1. *Appar*. Since this saint's name is associated with that of Mahendra Varman, the Pallava King, who ruled over the modern *Tirupapuliyur* (திருப்பாபுலியூர்) in the Cuddalore district, he seems to have been a historical personage. He was born of Vellala parents in the village of Tirumavur. His parents were staunch Saivites and so brought him up as a model Saivite. Even during his early age he lost both his parents and he was under the tender care of a widowed sister, *Tilatavathiar* by name. He came in contact with the Jain monks who lived at Pataliputra and became a convert to Jainism. His zeal for the faith was so great that in a short time he became the head of the monastery and was known by the name of *Dharmasena*. His sister bemoaned his apostasy and fervently prayed to Lord Siva to reclaim the lost youth. Yielding to her prayers the Lord visited him with a fell complaint in the intestines and the Jain doctors, with all their skill in medical science, could not cure him of his malady. In a moment of despair he ran to his sister who advised him to give up his new faith and pray to Lord Siva for a cure. He was duly cured and in the end became an ardent Saivite. His brother monks ran to the Pallava King who was himself a Jain and accused him of heresy. The king in rage called upon the saint to abjure his faith in Saiva and become a Jain again. The saint refused and he was subjected to several cruel forms of torture, but he came off scatheless. He was thrown into a fiery fire, then made to swallow poison, then to be trampled upon by a mad elephant

and lastly to be tied to a weighty stone and drowned in the sea. But the saint had a charmed life and nothing could harm him. The King in his admiration of his devotion, became a Saivite and drove off the Jains from his Kingdom.

The Saint then went on a pilgrimage to various shrines, in each of which he sang a hymn in praise of the deity there. On his way he is said to have performed many miracles and even brought back to life a child who had died of snake bite. He lived to a good old age and at last cast off his mortal coil in the shrine at Pugalur. His songs, known as *Tevaram* are said to be 49,000, in number but 3,000 alone are extant. They are found in sections 4, 5, and 6 in Saivite holy literature.

2. *Tirugnana Sambandar*: was born of Brahmin parents in Shiyali in the Tanjore District. He is said to be contemporary of Tirumangai Azhwar. In his third year he is said to have been nourished with milk from the breast of the divine Parvathi, which made him a holy saint and great singer. His father in his admiration of the child's piety and gift of song carried him on his shoulder from shrine to shrine. He was then blessed with a gold palanquin by the deity at Tiruvaduthurai. He was then blessed with a measure of gold coins and a bag of gold. Though a child he was welcomed everywhere and treated with great respect for his devotion and learning. He then went to Madras, where the Pandyan King Nedumaran was cured of his fever by the grace of this saint. Sambandar defeated the Jain scholars in religious disputation and succeeded in converting the King to Saivism. Jainism was crushed and 8000 monks were impaled. Thence Sambandar is said to have travelled north to Mylapore, where he resurrected a dead female child. Then he came back to Shiyali and settled at Nallur in the neighbourhood. He is said to have met Saint Appar in his travels, and travelled along with him to some shrines. He lived only 16 years on earth and on the day of his marriage disappeared into the shrine in a flash of light. He is said to have sung 15000 *Tevaram* hymns, of which 4000 alone are now available. His songs form the first three sections of the twelve holy Tirumurais. He is looked upon as the greatest of the Saiva saints and his songs are full of melody and lyrical pathos. All Saiva scholars and poets invoke his spiritual aid when they begin their literary works and even his contemporaries did so. The fact that he was able to do much for his faith within the short span of 16 years of mundane existence shows that his was a genius of a marvellous character.

3. *Sundarar* was born of Sadayanar, a Brahmin of Tirunavalur village. King Narasinga was so taken up with the handsome look of the child that he carried him to his palace and brought him up as his own son. As he grew of age his father arranged for him a marriage with the daughter of Sadangli Sivacharya of a neighbouring village. Just as the ceremony was about to begin an aged Brahmin came and claimed Sundarar as his slave. He said that he would prove his claim if the parties went with him to his native village Tiruvannamallur. As they got into the shrine there the aged Brahmin

appeared and Sundarar now learnt that it was the Lord who had made that claim. At once the spirit of devotion dawned upon him and he became a divine poet. He sang in honour of the god who had thus voluntarily brought him to a sense of duty and went on from shrine to shrine till he reached Tiruvarur.

There he married a dancing woman by name Paravai and spent some time in wedded bliss. He is said to have performed numerous miracles in providing himself with food and money and on one occasion to have resurrected a child swallowed by a crocodile. Then he travelled through all the Tamil Kingdoms and married a Vellala girl by name Sangili at Tiruvotiyur near Madras. He vowed to her that he would not part from her and in a short time broke his oath and went in search of his favourite wife. He was at first punished with blindness but got back his eyesight through the grace of the Lord. He came back to Tiruvarur, where his first wife discarded him and the Lord had to intercede to restore him unto her good graces. He is said to have departed in his 18th year from this life on one white elephant with his friend Cheraman Perumal, the Chola King. He is said to have sung 36,000 Tevarams of which a thousand alone are available. His songs form the seventh section in the Tirumurai and are characterised by a spirit of piety and repentance.

[To be continued]

Why are Teachers Unpopular?

(Adapted from the 'Times' Educational Supplement, London.)

Teachers have always been something of a joke; the very name, like that of mother-in-law or Wigan, can raise a music-hall laugh; Charles Lamb ridiculed their pedantry, and Gilbert in *Ruddigore* their humble status.

Why should all this be? Of all the classes who may conceivably be blamed for getting the country into financial mess—politicians, bankers industrialists, or the unemployed—teachers at any rate can have had nothing to do with it; on the contrary, in more boastful days, we are wont to ascribe our national supremacy, the endurance and initiative of the private soldier, or the law-abidingness of the average citizen, to the training given in schools. The real enmity appears when the teachers, through their Associations, dare to protest against a sudden and heavy reduction of salaries. Whether such reduction is necessary in the national interest will not be here discussed; the interesting point is that the Press falls upon them so heavily, and that so many people write unpleasant letters about them. There must be something in the nature of the teachers' job that arouses malice in others.

One cause would seem to be that men and women remember the dominance of the teacher in their childhood. Even if they have never suffered phy-

sical punishment, children as they leave school feel that they are escaping from the rules and from those who enforce them. They think too, rightly or wrongly, that they are growing beyond the old stagers who have taught them; if they visit the old school, they are apt to find the masters stagnant and rather pathetic—just as in literature or art each generation considers its immediate predecessors to be back numbers. And the teacher is handicapped by having to appear somewhat priggish; he must not own to even minor vices; he is often foolish enough to claim omniscience. If it is urged that such teachers are unworthy of the name, the answer, unfortunate but true, is that in any large profession there must necessarily be many poor fish; there could not possibly be enough good ones to go round. It is a lucky school that has no passenger on its staff; and since a bad teacher can harm a child for his whole life, he is apt to be remembered. In their fairer moments, however, most men will admit the influence of the good masters they have been under; the good is oft, but not always, interred with their bones.

Much disparagement of the teacher depends, of course, on complete ignorance of his work. Talking is easy, they say—certainly much easier than heavy manual work. That is a disputable point. A brain-worker who tries a 12-hour shift of manual work will find it both more tiring and more monotonous than his usual occupation. But the two are not really comparable; neither type of worker could take on the other's job. All one need say is that teaching is not really easy, and that the short hours are, or ought to be, illusory. Those teachers who claim that their work is done when the bell rings queer their own pitch. As for long holidays, they have to be admitted; they are one of the attractions of a profession that nobody expects to be lucrative. They are given for the children's benefit rather than the teachers'; and many teachers use the time to improve themselves for their work by study, summer schools, or travel. Security of tenure in government service is another set-off against comparative poverty; it, too, is now treated as a grievance against teachers. Of course, teaching is a sheltered occupation; but like other gilt-edged securities, its value has depreciated.

Two classes in particular seem to hate the teacher, the middle class men and the business men. The reasons are not hard to discover. Most school teachers spring from middle class homes. Their education is a long struggle, often involving hardship on the rest of the family. Children are not invariably grateful to their parents, and sometimes a good (but limited) education only results in their giving themselves airs. There is, too, the natural jealousy of neighbours, which is aroused by any sort of success—but success in teaching happens to be the commonest. Pestalozzi held that teachers should be of the same status as their pupils, and live among them; but in India teachers are forced to keep up appearances. Whether they like it or not, a barrier is created; thus teachers rarely mix well with others and when it comes to writing essays they are afraid to give themselves away. The trouble is that their status is altered, but not altered enough.

The business man's attitude is different. His aim in life, at any rate if he works in a small way, is unblushingly to make money. If his work serves the community, that is incidental: his goods must be up to standard, because if they are not he will lose custom—honesty, as he says, is the best policy. Hence he can never feel quite at his ease with people whose object in life is different, in other words, with professional men. The aim of a profession is to achieve some sort of work, and pay is incidental; if a surgeon thinks more of his fee than of his operation he ceases to be professional, and if this is known, he loses caste among his fellows.

Teaching may be the humblest of the professions, but it is one nevertheless: its aim is the improvement of the children, and any teacher who is worth his salt thinks above all of that. He enters on the work knowing that he can never be rich, but feeling that the work is worth while. To the business man (unless he, too, happens to be an artist at his job) such an attitude is irritating. The teacher is, in his eyes, playing a mug's game, but—and this is the annoying part—one that is slightly superior. When the business man is down on his luck he finds that these miserable prigs are no worse off than usual; they have entered on a poor job, he obscurely argues to himself, then in heaven's name let them be poor. At lean seasons he hates all salaried men, forgetting that when his profits were high, salaries were not; like all of us, in fact, he wants to have it both ways. Teachers offend his eye more than doctors or barristers, because there are more of them and because they have not, like himself, fluctuating incomes. Besides, teachers have not managed, like the others, to unify and safeguard their profession. There are two weak spots in their armour: their training is largely subsidized by the State and the conditions of entry are not severe enough. Their salaries are based on almost any consideration other than progressive merit. Appointments in many parts go notoriously by "wangling," not, of course, in the schools only, but very noticeably there. All these things rankle; abuses stand out more clearly than they should, and the good teachers are swamped in public opinion by the indifferent.

Is, then, the general dislike of teachers justified? It is hard to answer without prejudice on one side or the other. The fact is that there are various types of teachers that cannot be distinguished except by those who know (and, it may be added, the children know better than anyone else). If there are some who are not worth as many annas as they are paid Rupees, there are far more whose value can never be assessed in money.

Notes.

The Department of Education in Madras has poor reason to be proud of its achievements in the field of Secondary Education. While in the West this branch of education has been making rapid strides in the attainment of freedom in experimen-

Secondary Education in Madras. ing a closer sympathy between the curriculum and the progressive conditions obtaining in industrial and com-

mercial life, a vein of retrogression is evident in the administration of education in the Madras province. The powers that be seem to have shut their eyes tight to the recent developments in the West widening the scope and aims of Secondary Education with a view to equip the children for useful and happy living. Nor do they seem to have appreciated the considered opinions of teachers in intimate touch with class room problems of High Schools here. Ignoring that the great majority of the students do not go up for higher studies and that the Secondary Education is only a liberal education, the Department seems to be reluctant to wean it of the Matriculation incubus and resolved to make it subservient to University interests. It is rumoured that at a joint consultation of the S. S. L. C. Board and the University syndicate certain radical changes have been proposed to be introduced into the S. S. L. C. Public Examination over-emphasising optionals and dispensing with knowledge subjects in the compulsory group. Nothing better can be expected with a Board which is a creature of the Department and composed as it is of a predominant number of University men and a minority of teachers conversant with High School problems. The minority could have raised a protest, if they had wished, and proved dissentients, but in the interests of smooth-sailing, they might have succumbed to the trammels of official domineering or coaxing. The contemplated procedure betrays lack of enlightened leadership and appreciation of the country's needs. We reserve detailed consideration of this question to our next.

The outstanding event in April is the holding of the Eighth All-India Educational Conference at Lahore during the Easter Week, presided over by Dr. Ziauddin Ahmed, M.L.A. The Conference was attended by a representative gathering of teachers

from almost all provinces. The Presidential Address covered a wide range of educational problems. Dr. Ziauddin deplored the lack of responsibility and resources in the Ministry necessary for re-organising Education on sound lines. He advocated universal compulsory primary education, half the increased cost of which could be met from the income-tax revenue under the coming Federal Government. His observations on the half-hearted treatment accorded to Secondary Education are noteworthy. He was sorry that this branch of education on which depended the quality of the primary and university education and the efficiency, economy and maintenance of a sound tone of nationalism, was the most neglected. In the interests of culture, agricultural and industrial prosperity of the land, he pleaded for a harmonious blending of professional and technical with literary subjects. The problem of unemployment in this country was mostly among the educated men, which was probably due to the unsuitability of their qualifications to the requirements of the professions they wished to join. To solve this, a system similar to that obtaining in the central schools of England had need to be adopted. The Doctor was against Co-education in the higher stages under the present conditions and pleaded for the establishment of separate girls' schools with courses of study and examinations of their own but having the same value as those of boys' schools. Equally worthy are his observations on the need for reducing to a minimum the number of examinations which pupils had to face, and making education free from their domination. His views on adult education, library service, teachers' training and other important questions will be widely appreciated. The President's suggestion for the creation of a Central Advisory Board of Education as stated in the Hartog Committee is worthy of serious consideration by the Educational Department. Establishment of such a Board composed of members enjoying universal approval and in intimate touch with the modern educational problems, will be highly helpful in securing the much needed co-ordination of educational activities in the country leading to a new orientation which will make for real prosperity and culture.

The Conference adopted resolutions of varied character, which we shall consider in a later issue.

Reviews

1. *New Method Readers: IVANHOE.* By Dr. Michael West, Published by Longmans, Green & Co., Ltd. Price: As. 11.

Few schools will be unfamiliar with the New Method Readers of Dr. West and the remarkable scope for progress they offer to pupils in the acquisition of English. The present volume is intended to serve as a supplementary reader to those who have studied New Method Reader No. 6. The original has been abridged and simplified making suitable changes to bring the words within the vocabulary of Reader No. 6. A note has been made of the new words used and their significance clearly illustrated with pictures. Pupils will find it easy to imagine the peculiar customs, manners and dress of the characters in the story and enter into the spirit of the tale, with the appropriate pictures given to illustrate the subject matter wherever a visual description is needed. The get-up is good. Schools will be profited by prescribing this publication for non-detailed study.

2. *Shrimad Bhagawatha Anukramanika:* By Pandit T. R. Krishnamacharya. Published by T. K. Venkobacharya at the Madhya Vilas Book Depot, Kumbakonam.

This is a new and valuable work giving us a clear clue about many obscure and interesting matters relating to our peerless and priceless devotional scripture. It gives us a clear and concise table of contents and thus presents in a brief compass the high and heavenly themes in which the *Bhagawatha* abounds. The most important portion of the work is, of course, the manner in which it ~~order and brings together~~ the diverse ideas contained in many places in the work about a particular person or a particular event. This work has not been done as yet and hence the author is a pioneer in a new field and deserves public encouragement and public appreciation in an ample measure.

K. S. R.

3. *A Course in Indian Civics:* By Ghushan Rai Bhatnagar, Senior Professor of History and Political Science, Sanatana Dharma College, Lahore. Published by Macmillan & Co., Ltd. Price: Re. 1-12.

The object of the book under review is to introduce students to the machinery of the government with which they are in daily contact, to enable them to understand its nature and purpose. First an account of the village organisation in India is given, followed by a description of the administrative machinery of self-governing bodies, finally ending with a sketch of Provincial and Central Government in India. The volume will meet the requirements of the Punjab Intermediate students of Civics. A few slips seem to have crept in. The Imperial Sugarcane Research station is at Coimbatore, not at Bangalore. The presentation is good and the get-up neat and attractive.

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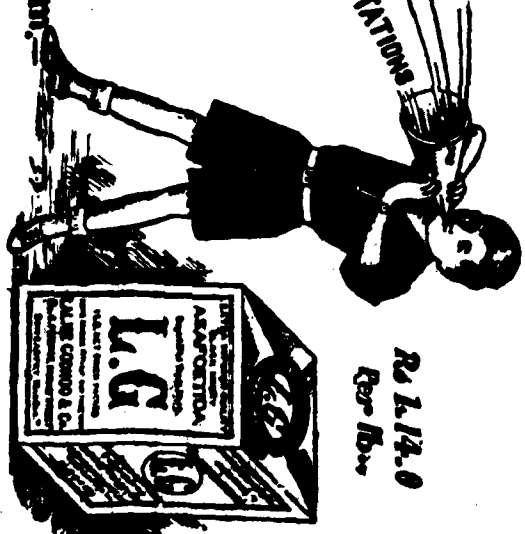
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Revised according to the recent Syllabus

BY

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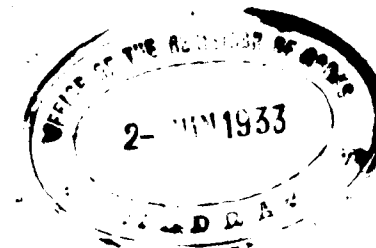
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Vol. IX—No. 5.

Managing Editor:

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CONFIDENTIAL - 1st May 1931

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N.B. We regret we have been obliged to defer the publication of valuable contributions of Dr. G. S. Krishna Ayya, M.A., Ph.D., K. S. Vakil, M.A., F.R.S., Begum Mir Amrullah, B.A. (Hons.), T. R. Rangaswami Ayyangar, M.A., L.T., and others, for want of time now.

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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—Managing Editor.

Vol. IX.

MADURA: May, 1933.

No. 5.

Editorial Notes.

The XXV Provincial Educational Conference.

By Prof. C. A. Krishnamurthi, M.A., F.R.Econ.S.,
(Associate Editor.)

THE Provincial Educational Conference which is to meet at Trichy during May 1933 must be considered fortunate in having for its President Mr. N. S. Subba Rao M.A., Bar-at-law, Director of Public Instruction of Mysore. He is a distinguished economist and educationist, who has been, as he himself has happily observed on a previous occasion, inspired by the Triveni waters of Marshall, Pigou and Keynes uniting at Cambridge. The world today is dominated by Economics, and educational methods, standards and ideals have to be tuned and adjusted to the economic needs of society today. Under such conditions the Teachers' Organisation of our Province could not have made a better choice of their President. The economist educationist of the type of N. S. Subba Rao is sure to give the right lead to the deliberations of the Conference and what is even more important will make them practical and fruit-bearing.

As Director of Public Instruction of Mysore no aspect or problem of education, University, Secondary or Elementary, technical or technological, would have remained without receiving a penetrating study at the hands of Mr. Subba Rao who must have been, at the same time, keenly alive to the adminis-

trative and financial aspects of the same. He has seen Western institutions through eastern glasses and has appreciated the difficulties of transplanting exotic plants in indigenous soil. His experiences and observations must, therefore, be of very high value, especially in view of the mighty fact India must move with a rapidly moving world or be left far behind or even off the right track.

The Conference synchronises with the Silver Jubilee Celebrations of the South India Teachers' Union. A glance at the field of education in India would reveal problems of a startling number, complexity and diversity. An appalling number had arisen long ago but have received incomplete or no solution at all; and new ones have arisen or are rising; or the nature of old problems has changed. But the prevailing impression is that all is all right here and that the acuteness and multiplicity of the problems are merely imaginary and exaggerated. The villain of the piece is the agitating teacher. But the real fact (and the pity) is, not that the ills are less real, but that they are more ignored, overlooked, belittled or even deliberately brushed aside as being all "managed" by the selfish and liesure-ridden teachers. The other side of the picture, the obverse of the coin which has on one face the teacher and on the other the nation, the vital interests of the nation at stake, are not seen. Let them not throw away the interests of the nation in their indifference to the teacher.

The teacher himself is the main problem. His position in society is paradoxical. His function is most vital to the nation but his remuneration does not enable him to give of his best to the same. Not a little portion of his time, energy and attention has to be given to the problem of his physical existence. Poverty is the badge of his tribe and the position is inescapable even under the *Swaraj-est* of Swaraj governments. Wisdom lies in accepting the laurel of forced renunciation and sacrifice and lightening the burden by a heroic embrace of the missionary spirit in the cause and work of education. We would then show ourselves, as a class, superior to the lawyer, the politician and the soldier. But the custodians and functionaries of the State would be entitled to little regard

if they should allow the *teacher* to be perpetually worried over his bread and the bringing up of his family. However, the path of the *teacher* is clear. It profits him little to be moping or grumbling. Let him, if need be, even fast and give up his life for the cause of educating his countrymen, irrespective of the remuneration that he might chance to obtain.

The point of view of the parent, though it is not the fashion, may next receive attention. Blessed are those countries where the education of the young is one of the first charges on the State. The parent is expected, nay even compelled to co-operate with the State. In India, the anxiety of the parent is most pathetic and increasing. The process of education is costly, nay, even forbidding; the results, thereof, are however, most dubious. The young, instead of being a charge on the State, are a burden to the parent, who is visited with the results of all the sins of omission, commission, or variation in that complicated and often barren process known as education. Schemes are devised, syllabuses altered, inquiries made, fees raised without the slightest reference to the parent upon whom the incidence of educational expenditure falls most heavily. The parent (often not of one boy) may be spared much avoidable expenditure and given much valuable assistance. This aspect must receive as much attention from the teacher as from the State, assuming the latter has time for such consideration. The most important source of revenue in education is the parent and from his point of view he pays very high. But who can say that the teacher is paid adequately? Verily, there is irony in the situation.

In the field of Elementary Education, policy has been vacillating as will be evident to one familiar with Board, Aided and Private managed institutions. The rural teacher requires more encouragement and enlightenment than even rigid inspection. He can afford to be less servile and one touch of nature here can make the whole world kin.

It is when we enter the field of Secondary Education that we find the problems to be almost baffling. The most numerous and important section of the student population is to be found here, where the work of the Inspecting agency has been attend-

ed with a greater measure of success than elsewhere. If guidance could be more constant under present conditions it might be even more effective.

But the most thorny questions here are the grouping of the subjects under the Syllabus and the medium of instruction in non-language subjects. Regarding the latter, anything can be made attractive and intelligible or otherwise. Everything depends on the person administering it. There is no cat that is not native to a cup of milk unless it is made unapproachably hot. It is only in India that one hears of an alien tongue being more intelligible and popular than the mother-tongue itself.

The poor finance of many of the High Schools is another problem of Secondary Education. Many of the District Boards in the plenitude of their power and purse, opened, during the last decade, and built costly High Schools which are now felt to be somewhat of a burden. But this policy did incalculable harm to very efficiently managed private High Schools near whose vicinity the new schools sprang up.

The position of English and the standard of attainment to be reached by the pupil in this subject are vexed questions. Should the S. S. L. C. course be self sufficient and independent of, or lead to, the university course must also receive settlement. It may be remembered, at the same time, that no other sphere of education has been subjected to such frequent and even drastic changes as Secondary education and every change has its own effect on the generation of students coming under its influence. The result is incongruous since the S. S. L. C. of different years from 1911 does not represent a uniform, still less, in all classes, an intellectually advancing type; and for entry into Public Services the candidate, even though he may be a graduate, must sit for another examination conducted by the Public Services Commission accompanied by an oral examination where the capacity of the candidate to stand a volley of novel questions is said to be put to the test rather than his knowledge acquired at great cost. The divorce between examinations and education on the one hand and life and utility on the other could not be made more glaringly obvious and striking.

University Education has problems peculiar to itself. The need for even the present number of universities has been questioned as also their almost identical purposes. A novel change has occurred in another direction. While Prof. Radha Krishnan has been winning fresh laurels for this ancient land of Philosophy, the existence of the Philosophy group itself has been seriously threatened, the Government itself taking the initiative in this matter, its decision being accepted with philosophic calm and resignation.

The value of University Education as assessed by the capacity to earn a living after graduation has been seriously challenged by the presence of the ever-increasing number of graduates without employment. The question for the Colleges as for the graduate is, "To be or not to be?" We must have the graduate and the College, lest the ranks of the unemployed be dignified by the presence of "Professors" and lecturers helped out of their posts.

In conclusion, it may be observed that our problems are not such as would be solved in a day or even in a year. But we must be able to see the beginning of the end of our troubles. Our hope is that Mr. N. S. Subba Rao is pre-eminently fitted to help us to achieve this.

The S. S. L. C. Again.

By Mr. A. S. Venkataraman, B.A., L.T.

(Associate Editor.)

THE new S. S. L. C. is again before us for our consideration—for our adoption, shall we say—and requires to be examined in a dis-passionate manner. The more thorough the examination of the scheme is, the more likely is the measure of agreement among the teaching profession and the more solid the opinions are, the less the chances are of our proposals falling down.

It was only recently that the Revised S. S. L. C. came into force and it was for the first time that the pupils were pre-

sented for the Examination in 1932. And now changes are talked of. Not only that, the fear is, that they are to be introduced with surprising rapidity in June this year. Apart from the fact that hasty proposals are generally unsound, there are fundamental, crucial points which have to be scrutinised.

A historic retrospect is sometimes very useful. The old Matric a couple of decades ago was the victim of onslaught and criticisms and the S. S. L. C. was ushered in. It had certain commendable features to begin with. Being well-planned, it satisfied all the canons of a school leaving Examination. It was liberal in outlook and was useful for both technically-minded and University-going students, and what is more important, it was a real school-leaving Examination. In point of general knowledge, culture and equipment, it was not deficient. In particular, the general knowledge subjects were taken into the B group forming part of the non-public-examination scheme corresponding to the Transferred Half of our well-known Dyarchy, though chronologically it preceded the latter. The syllabuses in these subjects were ambitious but what was emphasised was more the training and disciplinary value of the subjects rather than the quantity of matter that could be put into the minds of pupils. Lastly, one note-worthy feature was the value attached to the school record.

In theory, the scheme could be rivalled by few others but in practice, it did not work well, though it was not impracticable. Its very strengths were its weaknesses. In the place assigned to the B group subjects, lay 'the rub'. They were School examination, not Public Examination subjects and as such they came in for scant courtesy and treatment at the hands of both teachers and pupils. Greater attention was paid to the Examination subjects and it was nothing un-natural. More time, more resources, intellectual, moral and material were spent on them, that the resources for the B group subjects were often meagre and inadequate. They were not honoured by the S. S. L. C. Board but were dignified with a reservation of some privileged space in the Inspection Report. And the Inspectors wrote what they thought about them but those remarks sat lightly on the managers and teachers.

It is not possible to include all General Knowledge subjects in any Public Examination Scheme without overweighing the syllabus. Considered from this point of view, the old S. S. L. C. syllabus was well-conceived. But in practice it proved a source of demoralisation. The status of a mere school-examination subject by the side of Public Examination subjects brought it into contempt and ridicule and was a fertile source of inattention and indiscipline in the classroom, and if the teacher in charge of it, was a junior person, the state of things easily became worse.

So far about the B group subjects. It is time for us to examine the place of school marks. To begin with, not only were the school marks considered but discretion was given to Principals of Colleges to admit pupils. Here also much may be said on both sides. We are aware of cases of students, now gentlemen well-established in life and society, who with difficulty secured single digit marks in a subject or two but succeeded in getting admission into colleges. Their number is not legion. Their selection was justifiable in the light of their success in life but there were more cases of undeserved selection and so the discretion was misused and abused as well. The most assiduous colleges became more populous and so more popular. But this could not go on for ever.

It was found necessary to combine the benefits of the school record and the results of the Public Examination or rather to temper the rigidity of the latter by the wholesome influence of the former. The outcome was the process of moderation. Now the turn of teachers came. They fancied their ingenuity was being tested. Yes, and they manipulated marks (in the Pickwickian sense?) and that school which practised this to perfection as a fine art, covered itself with glory. Judging a school by its results, though denounced by critics on the platform seems fashionable and Inspection Reports and Government 'reviews' take the lead in this affair. There is no royal road to learning but there are short cuts to this kind of glory.

Then a 'pass' mark in each subject, a rigid mark, was fixed, say 35% in each subject and for some time 40% in lan-

guages alone. The school record came to be disregarded and discarded as well. And the B group subjects formed an anomaly. These were considered. The result was the Revised S. S. L. C. The Revised S. S. L. C. was nothing but the new Presbyter who was found to be the old Priest writ large. You transfer the B Group History and Science to A group and cancel one optional in the C group of the old S. S. L. C. and you have the New S. S. L. C.

To sum up, the S. S. L. C. could be compared to a serpent eating its young ones. All the good features of the old S. S. L. C. were being given up and this part of the story is a sad commentary on our educational ethics. Every forward step that was retraced was a retrogression in morality and an open confession of the sins is a recognition of the merits of the scheme. While you are in the castle, you cannot admire it but go out of it and see it from a distance, there is cause for admiration.

Now, changes are proposed in this new S. S. L. C. Elementary Science, History and Geography are to be transferred to the optional section in the scheme of studies, so that general knowledge will be confined to English, Vernacular and Elementary Mathematics, in reality to the three R's. He will be a bold man indeed who will readily accept this proposal. Much water has flown under the bridge since the days when the three R's alone were considered sufficient. Languages and Elementary Mathematics will form a pabulum worse than the worst fare contemplated in any Jail Manual. One wonders if this education will fit the Indian for changed conditions, for a changed civilisation and for a Federal India. Science has made such rapid strides and political progress has been so great that unless the elements of everyday science and history, geography and civics are included in the compulsory *knowledge* subjects, (cultural subjects, if you will), the education that will be imparted to our pupils, will have a tendency to de-humanise and de-vitalise our youths.

One is curious to learn the origin of this move. It envisages a battle royal between the general knowledge subjects and the special knowledge or optional subjects. Of what use is

a special subject without some general equipment? A special subject without a general culture is like a cart rut into which a cart falls but cannot get out easily. You study it but cannot establish any contact with other branches of learning or knowledge. The cart rut specialisation is a blind alley having no vital connections with life and experience and leading to God only knows where. This demand for the abolition of the general knowledge subjects is a demand to kill the goose that lays the golden eggs. If this proposal emanates from the Syndicate—in fact it must be so, as we understand the Academic Councils of the three Universities have not been consulted—in the interests of any University, then it is for the Academic Councils to take up the question and give their decision. It will be plain to the simplest understanding that the proposal is fraught with consequences more serious than we can at first perceive. If the plea is that the general knowledge subjects being too many and their syllabuses too heavy stand in the way of any educational experiments, then the issue resolves itself not into a question of the abolition of *general knowledge* subjects, but of lightening their courses. If the change is accepted or welcomed by any section of people or advocates, let them answer the points that have now been raised. Perhaps this is an answer to those critics—and they form a majority—who insisted on the abolition of the optionals. They asked for bread and they get not the proverbial stone but the solid stuff as an immediate reward.

It is high time for teachers to marshal their forces and formulate their own proposals. Indeed, we see that the teachers gather together, those that are actuated by high ideals, lofty impulses, charged with a love of the profession and a spirit of independence of thought and judgment. In this ancient land of Gurus and Chelas, they have assembled and taken up in their hands the noble task of serving the cause of the young. They have formed a ten-year plan of Secondary Education and have entered into the All-India Teachers' Federation Council. They have opened research institutes for making educational experiments and are preparing youths to work out the scheme of a Federal India. And in the councils of the Federal country, they take the lead as citizens to prepare the world citizens. In the

new era, the teacher becomes a real, vital factor to be reckoned with. It is a criminal act to cry down a teacher.

Vision apart, let us consider a few practical suggestions before we close. In this conflict between the general knowledge subjects and the special subjects, three alternatives may be examined:

- a. A group to consist of English, Vernacular, Mathematics, Science or History and Geography (Science for people choosing history as optional or history for people choosing science as optional, leaving Mathematics 'men' to choose either) along with 2 optionals in the C. Group.
- b. Two optionals along with the existing A group subjects, the courses in the latter to be lightened considerably and the portions for the Public Examination to be restricted to the portions covered in the V and VI Forms.
- c. The A group subjects to continue as at present and to be the only subjects for the S. S. L. C. Public Examination, leaving those seeking the University to be taught by the teachers separately using the school rooms, library and laboratory on payment of a nominal fee, allowing freedom to teachers to chalk out their own programmes and perform educational experiments and affording scope to pupils to derive all the advantages of a personal contact and influence of the Guru and take lessons in self-discipline. The smaller the classes are, the greater is the scope for freedom and initiative both for the teacher and the taught and sweetness of culture and enlightenment.

Teachers In Conference

By Dr. L. C. Burman, M.A., Ph. D., M. S. A. (Paris)

THE question is often asked, why should teachers at all meet together periodically, waste a few precious days of their already busy life, trifle away a lot of money in completing their journey to and back from the seat of the conference, come back home not a little wiser than before and then again dream of the next conference? The implications of the question are true beyond any shadow of doubt and it is but a natural sequence of the unchanging and unprogressive conditions that happen to be after the heat and excitement of the conference is over.

It is conceded on all hands that the value of every talk and every conference lies not in mere lip professions and quiescent assent but in the ability to carry into execution, in course of time, those professions and to change for the better accordingly. Now, what is after all the practice prevailing among those learned members of the profession who are lucky enough to manage to participate in the proceedings of an educational conference? Do they, with a few honourable exceptions, on their return home from the deliberations, ever afterwards reflect upon the possibility of the fulfilment of their dreams and of the fruition of their dearly cherished professions? One must confess to a sense of disappointment that the chain started in the conference is mostly broken as soon as the conference is over. Vital human interests do not change so soon, but the wonder is, we teachers forget our interests quickly, as if we were anything but human. This is indeed a sad reflection upon our appreciation of values, and the pity is, a worthless sport at our own cost as we are beginning to realise with the growth of wisdom when hard hit.

The hard fact is that we cannot now afford to remain as we are. A lot of us are patting themselves on the back these days, because they have managed to hold on to their jobs during these days of financial stringency. This is a dangerous attitude. School Management has had its eye opened during the last two years. Scores of teachers have either been let go or subjected to a "cut". A lot of money in salaries has been saved. Yet the necessary work got done is just the same. This discovery by Management is going to have far-reaching effects in the next few years.

The bubble has burst. Teachers with nothing but high-sounding titles, good salaries and years of service to their credit are out of luck. From now on it won't be enough to be merely a useful cog. Too many useful cogs are going from school to school offering their services at half price.

To-day a teacher, like a member of any other profession, must be indispensable. He must be so important and so vital that the institution would be handicapped without him.

It is now that teachers' conferences should come to the rescue. It is now that we must need consolidation of the strength of our profession and the growth of effort for our common welfare. In western countries teachers' organisations are not mere trade-unions clamouring for increased wages and better conditions of service; they are also powerful agencies for the promotion and furtherance of knowledge in a subject of the utmost importance to the intellectual progress of humanity.

This latter aim is absolutely necessary if teachers are to be successful units in the educational work of the land. A teacher must benefit by the latest educational experience of the world in the teaching of his own subject, and he should never cease to increase the knowledge of his branch of study. As the matters now stand, the annual gatherings of teachers must provide opportunities for study and increased equipment, and serve as extended training colleges to enable teachers to share more fully of what really they want to do, to know through their brethren in the profession what is being done elsewhere, to understand from the experience of others the pedagogic theory and practice with special reference to the peculiar conditions of the country, to produce their own educational literature and thus to give a strong incentive to the growth of pedagogic knowledge.

Keeping this end in view an educational conference will not only make the participating teachers indispensable, but will also go a long way towards widening cultural and intellectual horizon and stimulating their interest in treating educational work as a means of rendering real service to the country. That is where the educational organisations, associations or conferences or whatever else they may be called, should lead us and that alone should be the motive underlying a participant in the proceedings of an annual gathering of teachers. Without such an accomplishment to our credit we teachers shall be nowhere. It is high time, therefore, for us to be wide awake and keep abreast of the times, and nothing short of a genuine desire to uplift our brethren in the profession can count at this moment of grave importance and responsibility.

Educational Ideals In America

By Dr. T. V. Ramakrishna Aiyar, B.A., Ph. D.

In America, Education is not a subject forming one of the responsibilities of the Federal Government just as it is in many other countries and India; there is no Cabinet Minister for Education in the United States of America. Each of the 52 separate states has its own organisation, but the standardisation of curricula, nature of the studies, methods of training, etc. are more or less guided by well-known associations of which the most important is the 'American Council on Education' which includes in its membership roll several well-known educationists from all over the country. Different states have their own organisation but there is a good deal of uniformity in educational standards and with such an arrangement the quality or reputation of Education or Educational institutions in the United States has not suffered a bit.

The main ideals of education in the United States, as far as the lecturer gathered from his travels and stay in the U. S. A., appear to be more or less the following:—

- (1) To drive illiteracy from the masses
- (2) To give young boys and girls a training which will give each a bias towards his or her future career in life
- (3) To make young minds pay more attention to subjects which will suit their modern needs without any unnecessary stress on the traditional cultural subjects, since modern schools should meet the needs of modern life
- (4) To realise the dignity of manual labour of any kind
- (5) To create in the young minds a spirit of self-respect and develop self-reliance to shoulder one's own future responsibilities fearlessly
- (6) To cultivate a love for the *alma mater* and help its future progress

(7) To create a spirit of democracy and to strive for the good of one's own country

(8) To impart such knowledge essential to children who are destined to become not only the future citizens but also the mothers and fathers of the future race:—

in fact, all the ideals to be aimed by a young person to become a good, healthy, well-bred, moral citizen, useful to himself and his country.

All these are so briefly summarised in the very inspiring and pithy motto inscribed on the portals of Harvard University "*Enter to grow in wisdom, depart to serve better thy country and thy kind.*" The lecturer then spoke on the existing organisation for the three kinds of education in the states, Elementary, Secondary and University. Elementary and Secondary education are compulsory, free and common to all boys and girls in the country. Numerous facilities are offered—free books, free stationery, strict health inspection and medical help.

Then he dwelt on the subjects taught in the Elementary schools, the syllabus of the Secondary education, how the curricula in the High School classes offer numerous elective subjects. He dwelt on the importance of the quality of education imparted in the High Schools so as to suit three kinds of pupils—those who wish to proceed to higher University studies, those who have no such idea but who intend taking up professional courses and those who wish to train themselves as Elementary school teachers. He then explained the facilities offered for earning while learning, the importance of libraries, athletics, lessons in personal hygiene. He explained how the non-university man commands equal or better respect than a university graduate as long as he manages to occupy a decent position in life; how many young men go in for training in the applied sciences and how non-university men in America are much better than our University men. While most of our graduates are practically in the dark as to "what next", in America, the education each individual gets is such that he can carry his responsibilities on his own shoulders and select a career no matter what it is, remembering the words of Emerson "If a man can write a better book, preach a better

sermon, or make a better mouse trap than his neighbour, though he build his house in the woods, the world will make a beaten path to his door."

A few remarks were added regarding university education, the importance of research, the effects of university residential life, the development of a love for the *alma mater*, the support that education gets at the hands of rich men like Rockefeller, Carnegie, Peabody, etc., the respect for University presidents and professors. He added a few words on the duties of school teachers and exhorted those young teachers who can afford and who are ambitious to visit America and get the valuable experience of American educational methods many of which are being copied as models in many countries. The lecture was wound up by stressing the importance of individual earnestness and capacity of each person, student or teacher, for "though education educates; it is the man that achieves."

Abstract of a Lecture delivered at the recent Conference of the Coimbatore District Teachers' Guild at Satyamangalam.

The Froebelian Method.

By Mr. Bankim Chandra Ray, M.A.

"It is highly pernicious to consider," says Froebel, "the stages of human development—infant, child, boy or girl, youth or maiden, old man or matron—as really distinct, and not, as life shows them, as continuous in themselves in unbroken transitions." Man is really an organic entity. The different periods of his life cannot be parcelled out into water-tight compartments. As development is continuous, so must be education, the seed of which ought to be sown in the fertile soil of childhood. The child contains in embryo all that it will be in manhood. The first six years of the life of a child when its mind is *tabula rasa* is the most important and impressionable. 'Give me the first six years of a child's life and I care not who has the rest' was the pertinent observation of a bona-fide educationist. The neglect of the child in the pre-pubescent state is sure to lead to the

atrophy of its faculties in the adolescence. Hence Froebel sought to inaugurate a method of education which goes by the name of Kindergarten.

The term Kindergarten was first used by Jean Paul Richter but both the name and thing emanated from the mighty mind of Friedrich Froebel who set up at Blankenburg, near Keilhan, his first Kindergarten on June 28, 1840. The Kindergarten is a German word, *Kinder* signifying children and *garten* garden. The system looks upon the school as the garden and children as plants. 'As in a garden under God's favour and by the care of a skilled intelligent gardener, growing plants are cultivated in accordance with the Nature's laws, so here in our child-garten, our Kindergarten shall have the noblest of all growing things, man (that is children, the germs and shoots of humanity) be cultivated in accordance with the laws of their own being, of God and Nature'—Froebel's Letters P 161. Webster defines Kindergarten as a school for young children, conducted on the theory that education should be begun by gratifying and cultivating the normal aptitude for exercise, play, observation imitation and construction. "The word Kindergarten is frequently misused," points out Mr. J. Y. Buchanan, "as though it were a subject to be taught like reading or Arithmetic. The term, as used by Froebel, has no reference to a subject of instruction; it indicates a method of education. It may be described as a form of education essentially directed to play; the children come to the Kindergarten to engage not in lessons but in various occupations such as the illustration of stories in clay or pastel, paper-tearing, stick laying etc. and in social games." Froebel himself characterised the Kindergarten as an institution for the self-teaching, self-education and self-culture of man by means of play, of creative original activity and of Voluntary auto-instruction.

Froebel acted on the principle that "first start in knowledge is made through spontaneous and over-flowing activity." According to him, the child was essentially a behaving organism and his playful activity was sought to be diverted into educational channels. Self-activity on the part of the educand forms the basic principle of Froebelsche Padagogie. 'Self-activity is

activity determined by one's own interests, and supported by one's own power.' This sort of activity is in a sense forced on inasmuch as a child acts according to the dictates of his own nature. But this is free because he has not to obey any external authority. Self-activity aids the evolution of a child's mind. Instruction must begin with the volitional interest of the child.

The task of a teacher consists in studying child-nature and helping that nature to develop itself. Education is thus development and never an acquisition of knowledge which becomes a means. 'Education should necessarily' be passive, following (only guarding and protecting) not prescriptive, categorical, interfering.'

The above principle is at the root of the gifts and occupations which form the chief materials of the Kindergarten. Sometimes a distinction is drawn between gifts and occupations but the distinction is neither Froebelian nor necessary. In the opinion of Froebel all activities are occupations and materials for them are gifts. These gifts and mechanical occupations of the Kindergarten are used with a view to furnishing real training in accuracy of hand and eye, in intelligence and obedience.

Of the twenty gifts or playthings, the following six are important:—1. Six soft woollen balls of different colours, 2. A wooden sphere, a cylinder and a cube. Each of gifts 3, 4, 5 and 6 consists of a large wooden cube divided into diverse way involving new differences of form. Other gifts are square, triangular tablets of coloured wood, rings and circles for pattern-making, strips of lath etc.

As to the use of these gifts, references may be had to Bate's "Kindergarten Guide" and Wiebe's "Paradise of Children." Kindergarteners introduce these gifts in due sequence. The mastery of the properties of one is followed by that of the succeeding ones. The work concerning the first two gifts is chiefly *anschaulich* (perceptual). The other gifts offer a greater scope for the play of self-activity. 'In the earlier gifts, the work is mainly in Froebelian phrases, making the outer inner, while in the later gift the process is making the inner outer.' The combinations which a child is led to form with the help of small

cubes and prisms may be divided into 3 classes:—(i) forms of beauty or things which by their proper proportion and symmetry are agreeable to the eye; (ii) forms of Knowledge representing ratio, number etc; (iii) forms of life i.e. real objects like train, house etc.

Much care is bestowed on the training of the senses which serves as a means for loosening the fetters of the child's soul for ministering food to the spirit, and opening the gates, into the region of the beautiful. The observation of the gifts trains the visual sense, the handing of the gifts trains the actual and muscular senses, the conversation, recitation and singing train the sense of hearing.

PLAY:—Play forms so prominent a characteristic of the Kindergarten that Karl puts play-school as the English synonym for the Kindergarten. As a writer has it, the games of childhood are the heart-leaves of the future life. Play generally results from the innate impulses of the child. It is here that an educator can grasp the nature of the child in its red-hot stage of enthusiasm and give proper shape to its habits of action, thought and feelings. Appositely remarks Froebel, "Play is the highest phase of child-development—of human development at this period; for it is self-active representation of the inner-representation of the inner form from inner necessity and impulse." Everything that a child does, partakes in the words of Prof. Lindlay, of the nature of play. Callisthenics and play neutralise the much too individual training of the class-rooms and train a child for social life by producing natural helpfulness, feeling camaraderie, team spirit etc. The Kindergarten games teach unity and also self-effacement for each must do his part before the whole can be represented and sometimes a child is not allowed to take just the part he desires.

Closely akin to the games in their morally strengthening aspect are in the language of Froebel the walks. School journeys offer a training of head, heart and soul. The country should become, as Ruskin put it, an outer uncovered class room—a divine museum.

HAND-WORK: The educative value of the Kindergarten sloyd lies in the fact that it gives outward manifestation and expression of the inner self. Hence Froebel lays emphasis upon paper-cutting, clay-modelling, sewing, mat-plaiting, lead work, modelling in card-board and leatherette which develop attention and concentration.

STORY-TELLING: Stories, the spice of childhood, give full play to imagination, evoke feelings of right emotion and offer opportunities for the inculcation of moral truths. "The fairy tales and stories," writes Froebel "will clearly reveal to the observer what is going on in the inner-most mind of the boy... .. whatever he feels in his heart, whatever lives in his soul, whatever he cannot express in his own words he would fain have others express." The stories should be homely and centre round the common-place features of practical life. Dramatic representation or *Kindergarten-spiele* as the Froebelians call it are also to serve as a natural means of recreation to the children.

NATURE-STUDY: Nature with 'the world of plants and flowers' is an important subject of the Kindergarten. Nature-study trains the children in observation and that sort of abstract reasoning which they can possibly afford to indulge in. Animate nature has more fascination for them than inanimate nature. Froebel stresses the dynamic conception of the nature-study. To him it is not so much the facts of nature but a moral and religious improvement derived from association with nature that is to be regarded as valuable. 'It is no longer nature analysed and dissected according to the old formal classificatory science but it is nature as life—the plant as developing, the animal as acting, the organ as functioning—that is studied.' "From every object in nature," asserts Froebel, "there is a way to God." To the child, 'the thunder is the voice of God, the sun-shine is His smile, all nature is an expression of His goodness, and the child, seeing God in everything, loves Him.'

OBJECT LESSONS: Object lessons are an integral part of the Kindergarten. This is a continuation of the system. Bates holds that the aim of the lesson should be to impart to the child

so much knowledge of everyday common objects that it will be interested in everything around it.' Numerous objects viz. pictures, stuffed animals, dried plants etc. ought to be placed before children. These objects which must be interesting and familiar help them in developing their different senses. Seeds ought to be sown, plants nurtured and pets kept. Conversation is to be held regarding objects or pictures.

The ordinary subjects of the school curriculum with the exception of the three R's should be delayed since these are not native spontaneous but acquired interests.

(To be concluded.)

Pedagogics Through The Ages.

By Mr. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue as chapter VII.)

This historical survey cannot be allowed to grow into a book by itself and has hence to be brought to a close, though in an abrupt and incomplete manner. I would however deal especially with William James, Madame Montessori, Miss Parkhurst, and Bertrand Russell. Women have now come to the fore in the field of educational theory and practice and experimentation as in the fields of economic and industrial and political life. This will have its good reactions provided woman does not forget her true and God-given nature, because her loveliness and her goodness and her intention will give the necessary orientation in the direction of beauty and goodness and truth.

William James has done much to link up education with the new psychology. He shows the significance of the stream of consciousness in his usual clear and incisive way. As we may well expect from the protagonist of pragmatism, he emphasises the practical and behaviouristic aspects. He says to teachers: "You should regard your professional task as if it consisted chiefly and essentially in *training the pupil to behaviour*; taking behaviour, not in the narrow sense of his

manners, but in the very widest possible sense, as including every possible sort of fit reaction on the circumstances into which he may find himself brought by the vicissitudes of life". He describes education as "the organization of acquired habits of conduct and tendencies to behaviour." He says: "No reception without reaction, no impression without correlative expression,—this is the great maxim which the teacher ought never to forget." It therefore follows that concrete object teaching is more important than learning things by rote. He says: "Instruction must be carried on objectively, experimentally, anecdotally". Arousing interest and achieving variety in unity are all important. Manual training and laboratory are thus all important. James says well: "No impression without expression, then, that is the first pedagogic fruit of our evolutionary conception of the mind as something instrumental to adaptive behaviour.... Our education means, in short, little more than a mass of possibilities of reaction, acquired at home, at school, or in the training of affairs. The teacher's task is that of supervising the acquiring process." The acquisition of good habits is the secret of life. The Duke of Wellington used to say that habit is not mere second nature but is "ten times nature". James says: "The great thing in all education is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can*... *The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work*". As J. S. Mill says well "a character is a completely fashioned will". James taught also the need for having a trained and cultivated memory. He says: "I should say therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education." But such memory cultivation should go along with mental analysis and clear understanding. At the same time, and in spite of his psychological and psycho-physical theories he says that they do not force a man to become a fatalist or materialist, and he believes in free will and purely spiritual causation. He says:

"Whenever a process of life communicates an eagerness to him who lives it, there the life becomes genuinely significant... This higher vision of an inner significance in what, until then, we had realized only in the dead external way, often comes over a person suddenly; and when it does so, it makes an epoch in his history."

About Dr. Montessori's great educational work it has been said well by H. W. Holmes: "It is remarkable also because it springs from a combination of womanly sympathy and intuition, broad social outlook, scientific training, intensive and long-continued study of educational problems, and, to crown all, varied and unusual experience as a teacher and educational leader..... These resources, further more she has devoted to her work with an enthusiasm, an absolute abandon, like that of Pestalozzi and Froebel, and she presents her convictions with an apostolic ardour which commands attention. He says about the Montessori Method: It adapts to the education of normal children methods and apparatus originally used for deficient; it is based on a radical conception of liberty for the pupil; it entails a highly formal training of separate sensory, motor, and mental capacities; and it leads to rapid, easy, and substantial mastery of the elements of reading, writing, and arithmetic". Its essential elements are individuality and freedom and education of the senses. Dr. Montessori upholds and advocates the child's right to spontaneous and creative activity by developing his inner resources in response to his environment. The aim of education is to guide such activity without repressing it. The child's activity should not be erratic but controlled, but such control must come from within and not from without. The teacher should watch and guide and encourage and not prescribe or repress the child's activity. The Montessori "directress" does not teach children in groups. One child is not pitted against another. Jessie White says in her work on *Montessori Schools*: "There is a recognition of difference of gifts. The work of each child is praised, not because it excels that of other children, but because it is an advance on what he has done before. The growth of each child is watched for and recognised. Since originally children are no more men-

tally facsimiles of one another than they are physically, there are differences in their ways of growth. The atmosphere which favours their growth is happy and moral on account of this absence of emulation and this appreciation of individuality." Further, the Montessori scheme emphasises the need for special physical exercises besides group games and the importance of social training. The children play at being fathers, mothers, farmers, animals, birds, soldiers, etc. They sing songs. They take part in the representation of some typical social institution. Dr. Montessori regards life "as a superb goddess, ever advancing to new conquests". She bases mental and moral development on sense training. She says: "The school must permit the free, natural manifestations of the child, if in the school scientific pedagogy is to be born".... The principle of slavery still pervades pedagogy, and, therefore, the same principle pervades the school". In modern schools benches and desks which seem to be designed to bring about curvature of the spine and ruin the health of a child and reduce him to the level of a prisoner have been invented by scientific pedagogy or pedagogic science! Earlier generations added canings and whippings to the above tortures of children. Dr. Montessori dislikes equally the prizes and the punishments of the old type of school and says these led to the institution of prizes and punishments in later life as incentives to work.

Thus education, according to Dr. Montessori, is "the active help given to the normal expansion of the life of the child". The lessons given should be concise, simple, and objective. Slowly by the improvement and refinement of the senses, the aesthetic and moral impulses will get refined. She says: "Beauty lies in harmony, not in contrast; and harmony is refinement; therefore, there must be a fineness of the senses if we are to appreciate harmony. The aesthetic harmony of nature is lost upon him who has coarse senses. The world to him is narrow and barren. In life about us, there exist inexhaustible fonts of aesthetic enjoyment, before which men pass as insensible as the brutes seeking their enjoyment in those sensations which are crude and showy, since they are the only ones accessible to them." The teacher has, in fact, to strike

the medium between tyranny and non-intervention if he is to evoke the finest sense—life of the child and build therein its mental and moral and aesthetic life. He should “to the greatest extent possible, limit his intervention; yet he must not allow the child to weary himself in an undue effort of auto-education”.

The Two Tendencies in Education.

By Mr. Sukumar Kar, M.A., B.T.

There are, in general, two broad views that are held about the channels into which education should be driven. The first view asserts that education should only be spiritual and mental in character. Education, according to this view, means education of the spirit and the mind. The ends of education are supposed to be amply served, if a student can be so trained up as to acquire a spiritual consciousness and a thinking, creative mind. Education need not go beyond this limit to realise its purpose. The means it seeks to employ is a body of religious, literary, philosophical and historical treatises and also those bearing on arts and sciences. If these treatises are studied, they invariably lead to a steady growth of the spirit and the mind, thereby serving the ends of education. A man is satisfied, so far as the aim of his education is concerned, if he finds that he has realised the fact that he is a spirit moving and acting in this world, and that he has got a mental vision so wide in its range that he can see many things lying at a great distance from him. If he can combine with them a certain moral sense that enables him to perceive his obligations to his fellowmen, he may be said to have achieved the perfection that he seeks through his education.

There is the second view which does not confine itself so much to the region of spirit or imagination, of thought or vision. It wants to bring out something more tangible, that may serve some useful, practical purpose, so far as the needs of life are concerned. It wants to produce things and articles that contribute to the material comfort of a man in this world. This

view of education holds that a man must know how to produce the articles that he needs for living in the world. He must know, for example, how to till lands and produce crops, how to weave clothes and construct vehicles. He must learn the arts of making engines and ships, of laying out roads and paving streets, of setting up telegraphic posts and fitting them up with wires. In short, the form of education, endorsed by this view, attaches little value to mental thoughts and fancies and sets a great store by all those practical arts and crafts that help men to live in a comfortable style by laying at their disposal heaps of articles they turn out. It is this form of education that aims at establishing factories and industrial institutions, and is really responsible for the ones that we see spreading like a network all over the world to-day.

The ideal of education is torn between these two views.—the one pulling it into one direction, and the other, into the opposite. The people who want to live in a world of thought and imagination assert that the aim of education is to set the mind thinking and looking out into the distant, mystic regions of the spiritual world. But the people who want to enjoy this life and seek no more than the pleasures and comforts afforded by it, think that a man has no higher duty than that he should learn all the arts and industries that enable him and his fellowmen to live in a good, comfortable style. The world of thought and imagination is, with them, all a fleeting fancy that brings no real satisfaction to a man.

This conflict between the two tendencies in education is not new in itself. It is as old as the creation of man. It has its origin in a misconception about man. It is supposed that a man is either all a spirit and mind or he is all a body. But the truth is that a man is both a spirit and a body, and the one part of the man is as real as the other, so that any conception of man that claims to be complete cannot afford to separate the one from the other. The right and full view of man is to recognise the harmony that exists between his spirit and body, and the aim of education must be determined in the light of this view.

A man cannot be happy, if only he has all the necessities of his life supplied to him. He desires to think and to feel, to

imagine new situations and to explore new regions in the world of his thought. This is a great source of delight to him and he would not agree to forego it for all the material pleasures that the world may give to him. On the other hand he cannot possibly live merely by feeding on the pleasures of thought and imagination. He must satisfy his physical needs and desires. He must keep his body and soul together and procure everything that gives him a physical comfort. This tendency is as real for him as the one to travel through the world of thought. A man who is complete in himself has both these tendencies equally strong in him, and he cannot afford to nourish the one and starve the other, without the risk of dwarfing and crippling himself as a complete man.

So far as a society is concerned, its members may be allowed to split themselves up, according to their inclination into two classes, the one of which follows the cultural course of education, and the other the practical course. As the modern society rests on the system of division of labour, this method of classifying its members may well be allowed without causing any serious damage to it. But an individual suffers terribly under this system which may even be regarded as sacrificing the individual to the interest of the society, so far as the growth of his powers and capacities is concerned. Under the system of education that divides people into a class of thinkers and one of workers, an individual man finds an opportunity to cultivate only the mental or physical side of his entity. Nothing can be a more pitiable sight than that a man richly endowed with mental gifts should be ignorant of cooking his own meal or sweeping his own house or a worker with great physical abilities should not even know that the earth moves round the sun.

It is a happy thing that the modern ideal of education recognises the need for unifying these two tendencies of education and producing more balanced types of human species. The individual child has begun to receive greater attention under the modern system of education and efforts are being made in the direction of producing complete men rather than sharply marked varieties of species. It is true that in finding out the right course of education for a child, his special aptitudes and capa-

cities are carefully studied and consulted, but the old idea of educating only one or two special faculties of a child and neglecting his general parts and talents has been definitely discarded. It is now unthinkable that a mechanic educated under the modern system should fail to understand a simple question of politics or economics, or a great statesman should be unable to weed his garden or sew up his garment. The modern ideal of education appeals equally both to the mental and physical sides of a man and tends to create specialists endowed with a general knowledge of all subjects that are useful to him in his practical life. A man educated under the modern system, tends to become both spiritual and practical in his outlook on life and thus makes a gradual approach towards perfection.

The Mina.

Mina, mina, singing there,
Who taught you that singular air,
So superb and debonair?
Teach me half of that freedom
And the joy of life without care,
I shall be lord of a kingdom
Such as few monarchs share.
Mina, mina, singing sweet,
Who taught you such a true-born treat,
From your throat so discreet?
Teach me half of all that it may inspire
And the way to live in my retreat,
I shall be lord of an empire
Such as few monarchs meet.
Mina, mina, of lovely throat,
Who taught you to sound that note
Of rapture royally afloat?
Teach me half of that heart-felt balm,
And the faith to live devote,
I shall be lord of a calm
Such as bore no monarch's boat.
Mina, mina, of lovely lute,
Who taught you to contribute
Such a musical tribute
To God and his providence?
Be it pain or pleasure, to suit
Such melodious evidence,
It must be great beyond dispute.

P. R. G.

Excursions In Soviet Schools.

By Mr. S. C. Sinha, M.A., Dip. Ed.

Excursions in Russian schools of to-day aim at enlightenment through activity. It is not an amusement undertaken merely to remove the mental fatigue of the pupils, and refresh their mind and body. The chief educational purpose of all excursions is to call into play their dormant activities by stirring their imagination, piquing their curiosity, and throwing into ferment the gradually budding faculties of the adolescent. By previous arrangement they are taken to various places of educational, commercial, industrial and social interest to observe and study things in their natural setting all by themselves.

They may be, for instance, led to a big industrial factory to watch its organisation; to a Botanical garden to study the growth of plants; to a Zoo to observe habits of animals or birds; to a water-works to be acquainted with its internal working; to a Jail to see how the criminals and law-breakers of the State are dealt with or to a natural Spring to understand its geographical significance; but the fundamental principles underlying the trip are activity, observation, experiment and first-hand study. Stress is always laid on the study of the thing in its native environment.

Russia is in the throes of an industrial ferment. Industrial uplift naturally occupies the most prominent place in her educational programme. In fact, modern education in Soviet Russia smacks too much of industrialism. The ultimate aim of all excursions,—as also of present Soviet education,—is to improve the industry, labour and the productive process of the rocky country, and harness her tremendous resources to the good of the whole nation. There is nothing unnatural in this, for a country 2,000,000 sq. miles in area, and having a population of over 106 millions!

The materials which the pupils study, observe and investigate into in an excursion may be conveniently grouped into three classes according to the nature and purpose of the excursion itself, such as the *illustrative*, the *heuristic* and the *experiment-*

al. The former is called the *passive excursion*, for here the pupils have got very little to do themselves. They are passive listeners to what their teacher says by way of illustrating and elucidating things which they have already had a theoretical knowledge of. They are given a lesson say, on the formation of coal in the class-room. Then they are taken to a neighbouring coal mine to make a practical and more scientific study of what they have already theoretically learnt.

The other two types are called the *active excursion*, for here the pupils have to do everything, the teacher being a passive but interested watcher. They visit an iron factory. Every facility is given to them. They move freely in it; and do their best to study every detail of the process of manufacture. Detailed notes of the various stages and phases of the manufacture of iron are taken down. Then are they asked to put their observation into a definite shape. This, no doubt, compels them to exert all their mental faculty. Here they have to scan, study and observe things minutely before they can have a pretty clear conception of the whole process.

With the eye of an investigator the expeditionist goes to his work, looks into things carefully, minds every small detail, carries on experiments, gathers materials, compares and contrasts the various aspects of the matter, and by the process of elimination comes to a definite conclusion. The leader is there to watch him, and give his guidance when absolutely necessary. In fact, the passive excursion is more scientific; and it finds favour in Soviet schools.

All excursions may be split into three broad divisions. These, again, may be broken into different sub-sections as shown below.

Sociological	Scientific	Technical
(a) Socio-economic	(a) Biological	(a) Mechanical-technical
(b) Histories	(b) Geological	(b) Economic-technical
(c) Historico-literary		
(d) Literary		
(e) Artistic		
(f) Ethnographic		

Theoretically, the syllabus looks very well-planned but in practice it is not so easy to preserve the spirit of any particular excursion. In actual practice the different kinds of excursions get mixed up; and each loses its individual colour. There is not, however, a hard and fast line of demarcation between them. It is up to the leader of the excursion to combine the various elements in the same under-taking to make it practically useful and educative to the pupils. The Soviet Commissariat of Education (corresponding to our Directorial system) has, however, warned the school authorities not to mar the true spirit of an excursion by indulging in vain lectures and pedantic dogmatization, which curb the mental growth of the growing adolescent. Particular care is taken to foster the natural development of the two most important instincts viz. inquisitiveness and curiosity of the pupils. The leader has to use his tongue very judiciously. He is forbidden to talk about anything and everything that he happens to come across on his way to the pre-arranged place. He is, however, allowed the liberty of preparing the ground, and making the mind of the pupils receptive by relevant references and apt introduction. Beyond this he cannot travel.

Technical excursions are planned to let the pupils have a personal and direct knowledge of the Soviet industrial factories. In such excursions emphasis is laid on those that are of an economic-technical character. The object is to make their future citizens familiar with the economic and commercial geography, and the organization of the production of modern Russia. They come to have an accurate conception not only of the productive process of the country but of the tremendous organization by means of which the product of the land is disposed of for the good of the nation.

There is very little difference between the technical and the socio-economic excursions. The one tends to merge in the other. Sociology is not, however, studied as a science, but simply to understand the social world around them. The investigation centres round the labour-world i.e. the conditions, and life of the workers, and their valuable contribution to the peace and prosperity of the country. These excursions are specially meant for labour schools. The pupils are led to various productive

enterprises for direct study and observation. In the ordinary course they visit the neighbouring blacksmith, locksmith and carpenter shops. In special cases they go to distant places.

In an agricultural excursion, (which is classed with the socio-economic type), generally undertaken by a labour school, the centre of enquiry is the home of the peasant. The pupils visit such homes and see for themselves how their peasants live, how their homes are equipped and organised, how they work for the good of the State and lastly, what the State has done for them. From here they are led to an ordinary Soviet household. Two different modes of living are placed before them and they are asked to study them. Through these excursions they are brought into touch with the tillers of the soil, the labouring class and also Soviet families of various grades. This is the social side of the excursion.

The economic side of it, on the other hand, deals with the various organisations meant for the good of the peasants and workers such as the Peasants' Co-operative movement, the Soviet system of land division, and other similar aid-societies, catering to the needs and requirements of the farmers. The geographical, economic and political relation between the city and the village forms an important part of such excursions. The close relation between the city and the village, the debt each owes to the other, and the harmony needed to establish a peaceful, well-organised and well-disciplined society are some of the aspects of the agricultural excursion to which the pupils' attention is particularly called. They are thus indirectly acquainted with the organization, discipline and administration of their country, of which ere long they will be workers, administrators, legislators and educationists.

All excursions in Soviet schools are divided into three distinct stages. the preparation for the outing, the outing itself and the systematization of the data collected. The first is undoubtedly an integral part of the expedition. The leader explains to the class the purpose of the excursion, and endeavours to focus their attention to its main theme. Their mind is just made receptive. The second stage consists in exciting the activity of

Another very useful tendency has developed in the West. This is grouping up children of the same age into one class as intermixing of younger boys with grown up adolescents is very undesirable. The evil of this is very great. I have thoroughly discussed this in my booklet "The Inattentive Child". Favourite methods are now the world famous Dalton Plan and Project method both of which aim at "learn by doing". The educational administration now carefully considers and trains up the blind, the deaf and the defective children who formerly were thought to be useless burdens on society.

In simple words, modern innovations are being pursued with the idea of a change from passivity to activity, listening to doing, external discipline to internal discipline, from group work to individual work. The school atmosphere is now one of simple freedom, willing work and childish bliss.

The world is gradually realising the great sayings "Suffer the little children to come unto me, for theirs is the Kingdom of Heaven."

"God hath His little interpreters"

"The child must teach the man."

Formerly children were considered as imperfect specimens of human beings and to be in their society for a long time is to debase oneself. Surely this notion is fast disappearing and every one cannot now claim to be a teacher. The demand for trained teachers is daily increasing. The educationists are now very busy in producing and experimenting various schemes but in our country nothing is being done to better the luck of the teachers who are the high priests of Education and on whom depends the success of all schemes. The great Czar Alexander II in the heyday of Nihilism once said in the Duma (Russian Parliament) "I fear more the schoolmaster than the nihilism; so any measure directed against the schools may jeopardise the interest of my Government". (vide "Development of Modern Politics" by Hagel.)

Does the schoolmaster hold such a position to-day? At least in India he does not. So I appeal to the Educationists to do something to make the schoolmasters' organisation a potential power.

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The Crop.

By Mr. P. R. Gopalakrishna Ayyar, B.A.

Frankly, this article is not on a crop of corn or paddy, but a crop of hair. It is no doubt a fine art of which any country may be proud. From the old razors to Kropp and from the Kropp to the Safety Gillette is a long long span indeed, but the development of the hair-cutting salon is a distinct landmark in civilisation. The ancient salons were on the banks of rivers, canals and tanks, with a thatched shed for roof, of bamboo and palm leaves. Their location was obviously suited to the old world ideas of cleanliness and pollution. The caste taboo determined it. Now of course matters are different. We have progressed so far on the path of evolution that we no more hesitate to handle the razor ourselves and no more consider a bath should follow the barber's touch. This touch has been recognised to be what it has all along been, the healing touch. Nay it is the Midas-touch which makes a person more handsome. Hence the modern salons are located near temples and high roads, the big bazaars and banqueting halls. It is a tribute to our innate sense for reform. The old salon was upon a sandy floor with no furniture beyond a plank to sit upon. The modern one looks like a crystal palace. And justly so, for it is here, next to the Sartor's, that we record the birth of fashion.

The history of the hair-dressing art is a very interesting study. The bewildering variety of styles in the art will render it difficult for one man to investigate it. It would engage a well constituted bureau for a pretty long period of time for a proper consideration of the several phases of the subject. It will be enough to say here that the penchant for the proper care of the hair is a very ancient and universal one; witness the Tamil proverb on the fate of the "Sindu". Besides at bottom the theory of utility or the theory of amative selection will be found to satisfy the researcher as the first cause of all progress in life.

From the matted locks to the rounder heads, a long variety of styles exist which had better be photographed than described in words. The most ancient type is evidently the religious

one, the type which was in vogue in the Chettinad two decades ago, and is still seen among the pilgrims from Palni or Tirupathi. The Nagarathars were long pioneers in pious undertakings, and it was in the fitness of things that they should have long retained their conservatism. But with the changing times, the most enterprising people in India have also changed and have shown themselves to be apt learners of the new style. And the Brahmins who have been honoured till recently as the hereditary leaders of thought, have worthily taken their place in this movement.

The crop as an index of character is no less true than the features of man. Just as there is an inter-relation between the gait of a man and the carriage of his head, so there is a link between the crop of the hair and the stride of his walk, or the sense of his ways. Observe well and you will easily distinguish the cock of the walk from the crowned head, the philosopher from the philanderer. The crop is really in this sense the glass of fashion and the faculties. Even the brain-wave can be caught in the blandness of the style affected. The style is the man but does not always express the beauty of the spirit in fitting terms. Some crops thus enhance the beauty of the face; others, though novel, only mar the effect. The mufasil art is still crude, but the metropolitan is near perfection.

Compromises always militate against martyrdom. But there is a grandeur in confessing one's weakness. There is as much of martyrdom in it as elsewhere, when one is thus publicly pilloried. Something like fame also attaches to it. You gain at least a reputation for truthfulness. Wash dirty linen in public and you have a chance of being hailed as a virtuoso. Pardon reader if I claim a corner of this martyrdom for myself here. Pathetic is the case of a man who is not non-conformist enough to brave the boulders of orthodoxy; but yet is sharp enough to appraise the value of a visit to the salon. Such was mine one day when from a necessity to avoid wet-hair, headache, lice and spoiling my lovely turban which as an Indian one may not remove without serious consequences in officialdom, I happened to apply the scissors to my hair and incurred the wrath of the household gods. And I had to compromise. I grow a tuft in the middle of my head plastered with pomatum to stand on end like a peak, lest it should

miss notice, amidst a beautiful crop of crisp curly overflow round the brow, temples and over the occiput. This stamped me as a hybrid-sastri, instead of a martyr, but the beaming satisfaction on the family face was such that I felt I was then fit to become a disciple of the holy mutt. I trust this lesson will not be lost upon men in a similar quandary.

We are advancing and cannot halt. A mouthful of sastraic canons can do little to stop the tide. The crop is a leveller and has led to the mingling of castes. You cannot now distinguish one from another by the fashion of wearing the hair. If the butlers of European households have been the pioneers of anti-untouchability, the barbers of the salons are the pioneers of universal brotherhood. A crop-headed Indian may now do without excitement what even he, and still less a shaggy-headed one, could not dare to do a few years ago. He can sit bare-headed now in a class-room, court-hall, or a gubernatorial banquet, without comment or criticism. This is a positive asset, a political and social asset of no mean importance. Gandhian sagacity has achieved less I should think. The crop is like a ticket of respectability, a cap of cosmopolitanism. With it one ceases to be an Indian or Chinaman, he becomes a citizen of the world.

As an economic factor the future of the salon is assured. The salon keepers need not fear any diminishing return, nor any other disturbing factor in political economy. Man is never likely to neglect his toilet even if his hair begins to silver or shed.

Indeed the crop has changed the aspect of things around us. What might not have been the consequences of an Imperial edict prohibiting the cutting of hair! We would all be going about under matted-locks with parasites perched thereon, and only the third-eye and the thawed river would be wanting to make us look like so many Lords of Destruction. And what would not Miss Mayo's countrymen have said? The crop, like one or two other things, has saved us from that perdition.

Teachers in the Public Life of a Country.

By Mr. Dharendra Nath Sinha, M.A.

India is on the threshold of an eventful era. In a very short time, her constitution will be on the legislative anvil. When it gets a definite shape, the first question that will be taken up in right earnest is—who are best fitted to work the constitution? A host of men will no doubt come forward—good, bad and indifferent. Every body thinks that he possesses the requisite qualifications. Whether on the floor of the house, he will have to remain content with manuscript eloquence, a maiden speech or even discreet silence—it is for time to judge. The qualifications of a legislator are many. Moreover, he must have leisure enough to spare for the various problems of the country; these he must study with care in order to discharge his duties satisfactorily and conscientiously. His is a very responsible task; upon his activities depend the fate of several dumb millions whose accredited spokesman he certainly is. Here we shall confine ourselves to the discussion whether school-teachers are competent to take up the legislative and other works of public utility and also whether they can find time for these activities.

First of all, we must meet a charge commonly levelled against a school-master. He is held up to ridicule as a man devoid of worldliness. However tactful he might have been when he first joined his post, he has, it is said, ceased to be so in course of the discharge of his duties. While talking ceaselessly over the same old topics, he has been bereft of wits; so no wonder that in some places his evidence in a court of justice, is viewed with suspicion. He easily gets nervous and is always sceptical; for, engaged in correcting the boys' mistakes, he gets into the habit of doubting the truth of anything which, to all others, is entirely beyond the range of doubt. Mistakes, it is alleged, dog him at every step; to a straight question—"Are you sure this is true?" he will falter and scratch his head to detect any possible flaw in what he has said. Such a man wanting in self-confidence, is certainly unfit for the responsible post of a legislator.

The charge is, to say the least of it, entirely unjust. A more false accusation against a body of sincere and innocent men could hardly have been imagined. Intelligence is never the monopoly of certain classes of people, nor is it reasonable to say that intelligence begins to evaporate soon after a man has joined his post as a teacher. Volubility is in no way incompatible with tact; if it were really so, pleaders and barristers would have ceased to be tactful in course of their business. On the other hand, this is a great qualification in a legislator; for if the spokesman of the public, sits tight in the council chamber with glued lips, he can, by no means serve the interests of his constituents. It is always a mistake to think that teachers plod their weary way through the same beaten tracks. With frequent changes in the curricula of the university, the subject-matters to be taught in a school always get varied. In fact, books are so often replaced in a school that the guardians who would like to secure second-hand books for their wards, become sorely annoyed at this. Besides, it is a great injustice to a man, if he is thought incompetent to be a legislator simply because he happens to belong to a particular profession. No profession has ever robbed a man of his aptitudes as a legislator, far less a teacher's. Individuals of any profession may be found incompetent; it is a gross libel if the ban be put upon the entire class. In fact, an eloquent and intelligent teacher is better qualified for the position than a reserved pleader or a nervous medical man.

History will testify that this post of honour has, from time to time, been filled with distinction by the teachers of schools. The late Mr. Gokhale whose manifold activities in the legislative councils, will ever occupy a conspicuous place in the annals of the country, belonged at first to the ranks of teachers. Mr. DeValera, a former teacher of Mathematics, is a living example of the teacher's efficiency both as a legislator and the head of the executive. His intrepid action and forensic ability give a lie direct to the calumnious assertion that teachers as a class are unfit to mould the destinies of a nation. Again in the days of the past, it was the teachers who were selected as the king's advisers in a free Indian State.

So common sense suggests and history warrants that a man can never be held ineligible for a seat in a legislative Coun-

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cil simply because he happens to be a School-master. Given an opportunity, he can certainly acquit himself with credit. The absence or the paucity of teacher-members in a legislature, should be ascribed not so much to want of the required qualifications in a teacher as to the fact that, being proverbially poor, he cannot easily get into the limelight of public life. Among the thousands of teachers in a country, there may exist many with 'hands that might have swayed the rod of empire'.

Now we should pass on to the second part of the question viz. can a teacher make time for the heavy work of a legislator? He has got to dance attendance in school from 10 A.M. to 4 P.M.; moreover, he may supplement his small earning by means of private tuition. So the time that he can devote to activities other than his own, is sorely limited.

This argument has no legs to stand upon. There is a trite saying: the more a man works, the more is he able to work. If the teacher's work is already heavy, he is, for that very reason, all the more able to engage in activities outside his own province. In fact, a teacher's daily work is never too heavy for him. Moreover he, alone enjoys a larger number of holidays than any other employee. So he can leisurely study the subjects for discussion and come to a quick and unerring decision on any matter. He can also, with permission from the Management, relieve himself of a part of his routine work at school and attend the sessions. He need not depend upon any private tuition for supplementing his slender income. A system of annuity to the members of the Council may be introduced, as is the practice in England, which will keep him above want and enable him to meet incidental expenses in the discharge of his public duties.

Arguments that have been put forward in favour of a teacher's entry into a legislative council, may, with equal relevancy, be advanced in support of his election to other corporate bodies such as municipalities, district boards etc. A teacher should also be given every facility to take up humanitarian tasks. If he likes to be associated with an alms-house, orphanage and maternity home etc., he must not be denied an opportu-

nity to do so. Enthusiastic teachers who would readily come forward to help the people at the time of flood, famine etc., should in every way be encouraged by the authorities rather than discouraged; otherwise it would be not only an injustice to the teacher concerned but also a crime against those and if distressed people at whose disposal the teacher would willingly place his services. The writer knows of a school where the Managing Committee, in order to penalise a spirited teacher, passed a resolution forbidding the members of the staff to hold any executive office in any public body. Such a resolution not only betrays a perverted mentality and a lack of good sense but also transgresses all the canons of justice, religion and morality held sacred by the whole human race. In shutting out a particular man from the sphere of his legitimate activities, the Committee had blindly and callously disregarded the needs of many, which would certainly have been met by the whole-hearted service of that self-sacrificing teacher.

Reviews.

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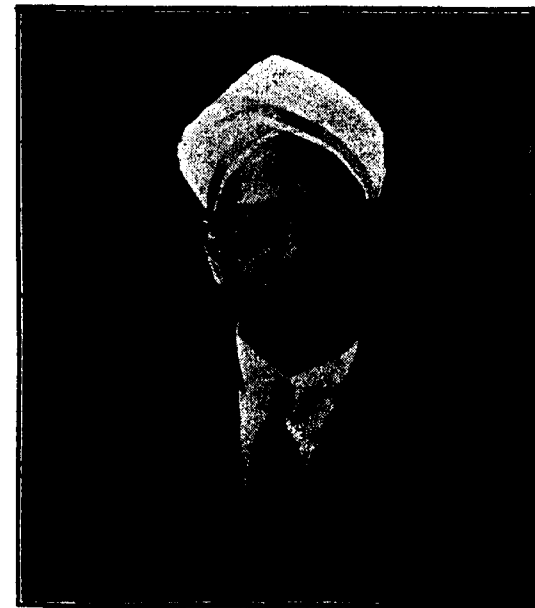
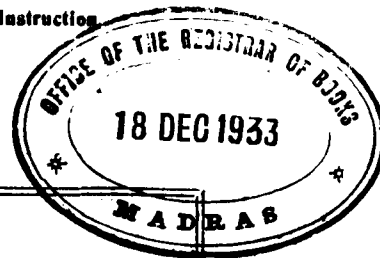
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THE INDIAN EDUCATOR

Mr. V. ARAVAMUDA IYENGAR, B.A., L.T. — Managing Editor.

Vol. IX.

MADURA: June, 1933.

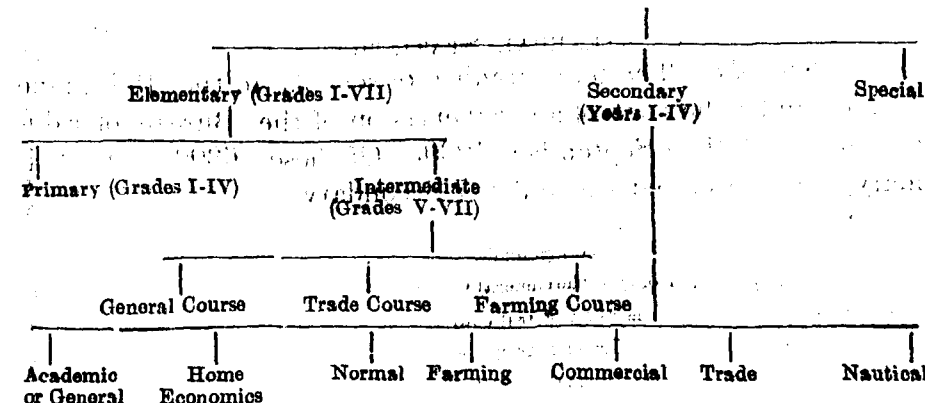
No. 6.

EDUCATION IN THE PHILIPPINES

By Mr. K. S. Vakil, M. Ed., F. R. G. S., I. E. S.

The system of education in the Philippines is one of recent origin. It was introduced only thirty-two years ago by the United States of America, after the conquest of these islands from Spain in 1898, as the most effective means of accomplishing the declared purpose of Government of the United States in the Philippines, viz., "to develop the country into a representative democracy". It is patterned largely on the American plan, and was inaugurated by a thousand picked American teachers who were deputed to the Philippines for this special purpose in 1901.

Public Schools in the Philippines



As will appear from the above table, Public schools in the Philippines are classified as Elementary, Secondary, and Special. Elementary schools are subdivided into Primary and Intermediate, Primary Schools being those that teach the first four elementary

grades and Intermediate those that teach the next three grades. While Primary schools have the same general course of studies for all children without any distinction whatsoever, Intermediate schools offer three alternative courses, (1) a General course, (2) a Trade course and (3) a Farming course, to suit the needs of the locality in which they are situated. Secondary schools, on the other hand, offer seven alternative courses: (1) an Academic or General course, (2) a Home Economics course, (3) a Normal course, (4) a Farming course, (5) a Commercial course, (6) a Trade course, and (7) a Nautical course. No Intermediate or Secondary school however, teaches all the alternative courses. One or more of the alternative courses are offered by each school according to local needs. What look like vocational courses in Intermediate schools are only pre-vocational in trend and schools continue to pay due attention to the subjects of general education as well. Similar courses in Secondary schools, on the other hand, are definitely vocational in trend and aim at training pupils for their future vocations. There are besides several Special schools such as the Central Agricultural School, Agricultural High Schools, Rural High Schools, Farm Schools, Settlement Farm Schools, the Philippine School of Art and Trades, the Philippine School of Commerce, the Philippine Normal School, Provincial Normal Schools, the Philippine Nautical School, and the School for the Deaf and the Blind.

GENERAL STATISTICS.

Schools. The total number of schools in the Philippine Islands under the control and supervision of the Bureau of Education was 7821 in September, 1930. Of these, 6392 were Primary, 1302 Intermediate, and 127 Secondary.

Of the 127 Secondary Schools,

43 offered the General Course;

12 the Agricultural course;

25 the Trade course;

6 the Normal course;

1 the Commercial course;

1 the Nautical course;

1 the Home Economics course;

1 Normal and Home Economics courses;

6 General and Normal courses;

8 General and Home Economics courses;

8 Home Economics and Trade courses;

17 Home Economics and Agricultural courses;

and 3 General, Home Economics and Normal courses

Pupils: The population of the Philippines is twelve and a quarter million (12, 251, 594) and the total number of pupils under instruction in Public schools in September, 1930, was nearly one and a quarter million (1, 213, 711) or 9.91 per cent of the population.

The number of children of school-going age of from 6 to 17 years (calculated by dividing the total population by 3.8)* was 3, 224, 104, of whom 37.64 p. c. were attending schools. If, however, 15 p. c. of the total population be taken to be the proportion of children of school-going age, as is done in India, the percentage of children of school-going age attending schools would be 66.

The average daily attendance of pupils under instruction is 1, 061, 939 or 96.46 per cent.

The following table shows the pupils in the different grades in the primary, intermediate, and secondary schools:—

Primary grade	I	II	III	IV	Total
	28.57	20.96	15.6	11.77	76.9
Intermediate Grade	V	VI	VII		
	7.18	5.18	4.15		16.51
Secondary Grade	I	II	III	IV	
	2.3	1.69	1.43	1.17	6.59
					100.00

* The population of school-going age is estimated by dividing the total population by 3.8 which is the ratio of persons of 6 to 17 years of age to the total population of the Philippine Islands.

Of the total number of pupils in primary, intermediate, and secondary grades, the percentage of boys and girls was as follows:

	Percentage of Boys and Girls to total number in			Percentage to total in all grades
	Primary Grades	Intermediate Grades	Secondary Grades	
Boys	56	61	60	57
Girls	44	39	40	43
Total	100	100	100	100

Of the total number of pupils in the intermediate grades, 97.94 p. c. (59.46 p. c. boys and 38.48 p. c. girls*) were in the General course; 3 p. c. in the Trade course; and 1.76 in the Farming course.

Of the pupils in the secondary grades, 69.83 p. c. (43.1 p. c. boys and 26.73 p. c. girls) were in the General course;

8.71 p. c. (8.24 p. c. boys and 5.47 p. c. girls) in the Normal course (teacher-training);

1.74 p. c. (.57 p. c. boys and .17 p. c. girls) in the Commercial course;

8.22 p. c. in the Trade course;

4.94 p. c. in the Farming course;

.14 p. c. in the Nautical course; and

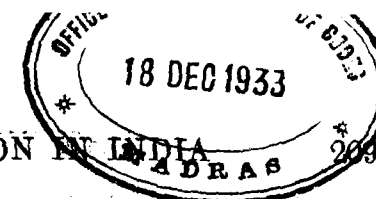
7.42 p. c. in the Home Economics course.

WOMEN'S EDUCATION IN INDIA

By Begum Mir Amiruddin, B.A., (Hons.)

Today the crying need of India is education, which is the foundation on which moral and material advancement of every kind is built up; and what is the most urgent desideratum to this country is the rapid expansion of the much neglected sphere of women's education. A glance at the pages of the ancient history of this early seat of civilisation will reveal to us that in the days of antiquity, the women of this land were not plunged in such deep-seated ignorance in which they latter found themselves submerged. As early as the Vedic period we find women of learning, endowed with radiant culture and gifted with varied attainments. Indeed, there lived many women in the India of old whose stirring examples could "fit a moral and adorn a tale". Unfortunately, certain pernicious customs and ideas crept in which gradually deprived women of the rights and privileges which they once enjoyed, with the consequence that their eman-

* Most of the girls take Home Economics as part of the General course.



ipation has become a necessary feature of modern times. Lack of opportunity, curtailment of liberty, and the growth of distorted notions as to their position in life, served as a lamentable set-back, curbed the enthusiasm and smothered the capacities and capabilities latent in the womanhood of this country, with the result that for a continuous number of ages, they remained bereft of all potentialities for good. The twentieth century, however, has witnessed the dawn of a new era in the position of women throughout the world, and has brought about a transformation in the general outlook with regard to their place in life. The world-wide development of freedom has brought in its wake the emancipation of women, whose improved status has mainly been the outcome of the recognition of their meritorious achievements and the invaluable help rendered by them to the world in times of stress and difficulty. Following the trend of events in the different parts of the world, a self-consciousness has been manifesting itself in Indian women during the past decade; and their awakening is a special and noteworthy phenomenon of the age. But though Indian women have now risen from their slumber of ages, and though there has grown among them a realization of the need to divest themselves of the inferiority complex, much progress by them in the field of advancement cannot be achieved, and they cannot creditably discharge the civic responsibilities with which they are to be invested by the extension of democracy, until the inveterate malady of illiteracy, which is now sapping their life energy, is uprooted from among them, and they are afforded suitable facilities and opportunities of equipping themselves with essential knowledge.

Education in this country is unfortunately clothed in a mercenary garb and is not looked upon from the cultural viewpoint. The defect in the modern scholastic life is that the full significance of culture is not realised. Culture is equated to profession, and preparation for livelihood has become the supreme object of education, and the sole criterion of efficiency in a child's educational equipment. Regarded in this perspective, the education of girls necessarily suffers as they are generally not expected to follow any profession, but are destined to a

married life, which they are made to enter early in age. Hence we find that a great disparity exists between the education of boys and that of girls. Whereas about 35 per cent of boys of school-going age in this country are being educated in primary schools, only 5 per cent of girls are at present attending schools. The Sarada Act by raising the age of marriage has, to a certain extent, increased the prospect of schooling for girls; but what is required is the creation of a virile public opinion recognising the full significance and importance of girls' education to the future well-being of the whole country. The Hartog Committee, appreciating the need for the encouragement of girls' education, wisely recommended that "in the interests of the advance of Indian education as a whole, priority should be given to the education of girls." But in contravention of all such recommendations, the marked divergence between girls' and boys' education is, in many places, extended by an increase in the number of boys' schools unaccompanied by a corresponding increase of facilities for girls' education, and many Municipalities instead of endeavouring to bridge the existing gulf, widen it by introducing compulsory education only among boys to the exclusion of girls. As a poet has said, men and women are the right wing and the left wing of the bird of life, and both the wings must be equally strong so as to enable this bird to soar high. In the words of Mayhew, "Girls' education is the condition on which ultimately the success of male education depends, the fundamental basis of any permanent regeneration of Indian national life. "It is home training that gives the child proper colour to his education and leaves indelible impression on the pliable minds of the young in the formative period of their existence. The reason why an Indian child is less informed in general affairs than his Western brother is due to the imperfect contributions he receives from his home environment. Hence every care should be taken to educate the prospective mothers of the race, so that the future citizens may become useful and healthy members of society. It is imperative that the expansion of girls' education should proceed simultaneously with that of boys' education, and there should be a proper apportionment of funds by the public bodies and private agencies for the education of boys and the education of girls.

But the problem of girls' education will not be solved by the mere opening of more girls' schools. What is required is not only education for girls but the right type of education. The educational system in India has become stereotyped and is in need of thorough over-hauling. Life is essentially varied, and what is required is that the many-sidedness of life should be paralleled by the many-sidedness of education, and that institutions of different types should be established to suit varied interests and predilections, and the vital requirements of different kinds, classes, and sections of people. The years are bringing in many changes in outlook on life, in the conditions of home and society, and the problem which confronts girls' education is that it should be so adapted as to suit their needs and altered conditions. The drawbacks and deficiencies in girls' education to day are mainly traceable to the fact that they have to follow the same syllabus as the boys and pass through the same mill. Instruction given in primary schools must obviously be the same for both the sexes, as the rudimentary principles of knowledge have to be imbibed by both. But the widening of scope in girls' education in the middle and high school stages is a palpable necessity, as the present curriculum has been devised only to meet the needs of boys who wish to enter a profession. The curricula of studies in High and Middle Schools for girls should be so planned as to meet their requirements and should aim to equip them with resplendent culture and aesthetic enlightenment so that they may flood the country with more light, more joy, and more beauty.

According to Erasmus all education ends in 'usus' that is, only in use does true education show itself. Education is a discipline preparing the individual for a life of usefulness, and educational problems are the essential outcome of social needs. In India, the home has been and must continue to remain the social unit, and marriage and home making are normal factors in the life of a large majority of girls. Therefore, in the education of girls in India it has been rightly said that the objective of making the home beautiful and attractive should be kept uppermost. The training of the Indian girl should be in harmony with the best Indian ideals, which will prepare her for

There is no need to prescribe a different course for women from that of the men. Both should be accorded absolute freedom to select such subjects in the University which appeal to them; and the aptitudes and inclinations of girls will naturally and ordinarily divert them to aesthetic subjects. There now remains a subject over which there has been much controversy, viz Domestic Science. One school of thought grudgingly allows it a place in the University on the ground that it cannot claim equality with the other cultural subjects, while some regard it as cultural as any other. Ordinarily, by Domestic Science are associated ideas of the knowledge of the art of culinary, laundry and sewing; hence it is not given the place that it deserves. People fail to realise that Domestic Science can be made a very useful subject, and so widened and developed as to become a Science in the true sense of the term, and a fit course for the University. Subjects like Dietetics, Anatomy, Advanced Hygiene and Physiology, Preventive Medicine, Child Psychology, Biology etc. can be ingrafted in this Science—subjects which can hardly be condemned to be non-cultural. (The teaching of this Science, it must be acknowledged, will have far-reaching effects on India as it is sure to improve the health of the students, of their family and of the nation.)

With regard to the pursuit of a professional or literary course by women, I wish to emphasise the need for allowing them unhampered development of their personality and of their intellect. Those who are intellectually gifted and have an aptitude for a professional course of studies should be afforded due encouragement and facilities; and the woman of the future if she has an inclination and talent for it should be enabled to enter into the arena of all occupations till now man's exclusive sphere and given a chance to compete with him on equal terms and with equal opportunities. In this connection, however, I should like to point out the futility of such girls undertaking higher literary studies who are not competent to do so. The desire to proceed for a professional or literary course by those who by nature and temperament are not fitted for it, should not be encouraged. The crowning success of every individual must be remembered; will be found in the pursuit of a course

tion for which she has a talent. Of aesthetic and other courses are provided by the Universities, girls who have no capacity for a literary course, can take up these other subjects instead; and the sooner the existing deficiency is made up by the Indian Universities, the better will it be for the future expansion of women's education. India, in short, has not only a lot of leeway to make up in the sphere of women's education, but has also to radically re-adjust fundamental ideas in this regard and base them on the requirements of society and the needs of the hour. Only when this is done will we be able to glance down the vista of the future with complacent satisfaction.

Tears

By Mr. V. R. M. Chatterji, B.A., M.A., LL.B., LL.D.

TEARS are tremendous trifles. Sorrow opens the hoisterous sea of tears. Tears bitterly flutter and subtly dissolve the stormy anguish of the soul in the fetters of tumult. Generous redeemers of sorrow, tears are the loving translators of genuine joy. Tears are silver gleanings from rugged dreams and ragged reveries. Tears are born of a morning laughter or a midnight scream. Tears are tinny and tinny. The message of Tears gently reaches Heaven with all the sanctity of suffering culminating in a full vision of truth. Tears of joy and tears of pain, viewed from the soul, mean the same thing to the thinker and the seer. But ignorance conceals truths and invents differences. Tears are tokens of God Who expresses His Will in tranquil signals of transparent suffering. An orphan with a gift of tears conquers the heartless misers.

new and varied duties when she steps out into the arena of life. The course of instruction in secondary schools for girls should include a large number of aesthetic and other subjects useful in home making, which should have the same rank as the literary subjects; and it should be so elastic as to suit the aptitudes of different types of pupils. A new orientation has to be given to the scheme of girls' education so that the homes of the future may become a centre of real culture and of iridescent beauty and happiness. The cultivation of the artistic and aesthetic sensibilities of the pupils, the care of their bodies, and the imparting of the knowledge of fundamental matters affecting their home and community, which are at present neglected, should receive greater attention. Music, which is a harmoniser and sweetener of life's problems, should be made a factor of every day life in schools, and apart from regular lessons in its theory and practice, women teachers should be so trained in it as to be able to lead the class in community singing, which will have a unifying influence on the children. Painting, too, is a subject which should engage greater attention, and natural artistic talents should be fostered and the aesthetic sense developed in girls. The foundation of teaching domestic science should also be firmly laid in schools from the lower classes, as it is incumbent on girls to have an idea of the importance of diet and nutrition in the life of the community, knowledge of home management, child welfare work, physiology, hygiene, and preventive medicine and all these subjects are included within the purview of Domestic Science. And the teaching of this science must be made to adapt to Indian conditions, climatic, social, and economic—and not based on a knowledge of problems which cannot be adjusted to local requirements. The Bombay University accepts Domestic Science as an equivalent for Science for the Matriculation Examination. The other Universities would do well to follow the example of the Bombay University. Nutrition Bureaus should also be established, where information regarding suitable dietaries can be obtained and research

should be made in every Presidency with regard to the foodstuffs available there, for unless such information is secured and it becomes known what foodstuffs are available for the rich and poor people both in the rural and urban areas, much progress in the teaching of Domestic Science cannot be expected.

Finally secondary education in schools is only literary in character and is based on the presumption that all children in these schools will proceed to the University. All children, it must be remembered, are not equal in their level of intelligence and in their natural aptitudes and predilections. The secondary education course, therefore, should be complete and comprehensive in itself, and so designed as to provide both for the intellectual girls who are capable of passing through the portals of a University and also for those whose sphere will be the home. The aim of the secondary education curricula should be to impart general and cultural knowledge to the pupils and equip them for life as also to prepare such of them for the University courses as intend to pursue higher studies.

Now coming to the higher education of women, it must be conceded that in India the University course is at present very much circumscribed in its sphere and does not extend to subjects which are fascinating and as important as those that are now prescribed for the College courses. There can be no justification for the exclusion of Music, Painting, Sociology etc. from the courses offered by the Universities of this country, and I would strongly urge that these and other cultural subjects that are now omitted should be included as optionals both in the Intermediate and B. A. courses of all the Indian Universities, as their absence compels girls to pursue studies for which they do not have an aptitude and which are not very much suited to their requirements. When the University course is widened by the inclusion of these additional subjects, it will become suitable both for the boy and the girl, and each can then undertake such studies as are most useful and beneficial to him or her in life.

PEDAGOGICS THROUGH THE AGES

By Mr. K. S. RAMAIAH AND BASTRI, B.A.

(Continued from the last issue of Chapter VIII)

Though Dr. Montessori has given a new orientation to education by insisting on the importance of individuality and freedom and education of the senses, there are certain defects in her methods and ideals. Individuality is good but it should be given free play without destroying the racial and universal elements in the child's nature. She stresses too much the biological factors in the *eternum vital* but the social and humanitarian and divine factors are also quite as important. There is in the depths of human personality much that defies scientific analysis and measurement tests. In the same way her stress on freedom is good. But no one has any unlimited right to unlimited freedom. Ethical restraints are the only condition of the expression of the freedom of the soul, although science might regard restraint and freedom as mutually exclusive forces and factors in life. We can easily have too much of the life of inner impulse just as we can have too much of a life of mechanical obedience to outer law. Further, though education has to begin as education of the senses, education of the ethical and spiritual nature of the child must also begin early and go on continuously. In fact her schools are defective in that they do not make a direct aesthetic and moral and spiritual appeal to the child-mind and the child-heart. William Boyd says: "The pupils in the Children's Houses do not recite poetry or sing songs or dance. Stories are never told to them and no opportunity is given for dramatic action. They colour with brush or crayon but they never draw or model in clay. They get no religious teaching. Their whole time seems to be spent on the beggarly level of the senses. The fact is that in her schools, as in modern life generally, there is a tendency to sacrifice the humanities at the altar of the sciences. The West had already sacrificed the humanities at the altar of the humanities. Notes are good but families and faith need not be sacrificed on their account. A man is not mere senses alone or mere mind alone but a soul as well. If the world is really a soul

of soul making, no wise educator will leave the soul out of account. Why should not the child benefit by the accumulated store of the artistic and spiritual experiences of his elders? He does not reject his patrimony and go off to cultivate a virgin soil. Why should he be shut out of his artistic and spiritual patrimony or taught to condemn or reject it? Further her idea of Children's Houses involves what he calls the communising of the maternal functions. Women have become factory-workers. So take away the children and put them under the expert care of nurses and teachers! It seems to me that this is not a case of two good things or a remedy for a disease but of two diseases viz. industrial exploitation of women and transferring children from mothers to nurses and teachers. The wages earned that way are the wages of sin; and the wages of such sin is the death of the family. A much wiser remedy is the national endowment of motherhood which will enable women to live above want and to look after their children and train them until school-going age.

The first volume of the work called *The Advanced Montessori Method* deals in detail with the laws of spontaneous activity in education. It lays down that the general laws which govern the child's psychical health have their parallel in those of its physical health. With man the life of the body depends on the life of the spirit. As, however, the western educationists do not know or have no faith in the Indian doctrine of Karma and have no clear knowledge of the nature of the mind and the laws of mental development, Dr. Montessori, like other western educational experts, founders when she tries to explore and chart the mental ocean. She feels and says that "many years of research are required before the means really necessary for psychical development can be set forth."

Dr. Montessori says that "not only must the teacher be transformed, but the school environment must be changed". We must attend to psychical hygiene as much as physical hygiene. Things of beauty and holiness should surround the child. Dr. Montessori rightly urges that "psychical manifestations have their root in nature" no less than physical mani-

festations. She says: "Then the childish spirit should also find a warm nest where its nutrition is secure, and after this we should await the revelations of its development. It is essential, therefore, to offer objects which correspond to its formative tendencies, in order to obtain the result which education makes its goal: *the development of the latent forces in man with the minimum of strain and all possible fulness.*" Slowly the child will and must acquire the habit of substituting judgment for impulse. Intelligence and imagination and will must be trained simultaneously and harmoniously. In fact, as Jessie White says: "We want teachers to realize that the imparting of intellectual knowledge is only a small part of the work of education; we want them fully to comprehend what civilizing means."

The next great educational experiment is the Dalton plan. It has been said well by Mr. T. P. Nunn, Professor of Education in the University of London: "The central question about teaching and learning may be put thus: what is the proper distribution of initiative and responsibility between teacher and taught?" In modern schools there is no attempt to study individual aptitudes or make any individual appeal at all; the curriculum is mechanised; and the boys' or girls' attention is switched off every hour from subject to subject, irrespective of the natural flow of interest. Miss Parkhurst's Dalton Laboratory plan has effected an educational revolution which is even more important than that effected by Mrs. Montessori. Emerson has pointed out well how the present system of education makes us more unpractical wind bags. He says: "We are students of words; we are shut up in schools and colleges and recitation rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing." An educational method which forgets or ignores the study and stimulation of interest and sympathy is foredoomed to failure and results in the production of ninnyes and noodles. The late prince of inventors, Thomas Edison, whose formal education was only "some instruction from his mother" says: "The possibilities for the development of the human brain are infinite. But the important thing is not to make young children study

the thing they don't like, for the moment the school is not as interesting as play it is an injury. I don't know exactly at what age a child's mind atrophies, but it is somewhere between eleven and fourteen. If you make a child study things he does not care for, and keep this up till he is fourteen, his brain will be impaired for ever. Children naturally like to learn. They possess great curiosity but they must be interested in the subject. Our educational methods fail to do this. Change these methods and many more *freaks* will be produced. I am a *freak* myself.

I shall show later how in ancient India close attention was paid to individual appeal in education. In modern India the area of education has become nation-wide and the thirst for education is keen and is becoming keener. But yet there is a terrible stagnation in methods and ideals of education. We are lingering in education, as in other branches of national activity, in fields deserted as barren by other nations who have marched along in quest of fresh fields and pastures new.

CATERING TO INDIVIDUAL DIFFERENCES

By Dr. G. S. Krishnayya, M.A., Ph. D.

THE problem of class-room adjustment to individual ability has received little attention in India. All available resources seem to get so completely exhausted on the mere maintenance of schooling facilities, that the catering to individual differences is considered financially, and therefore, practically impossible. It is a matter for regret that even the existence of such variation has not been sufficiently realised by Indian schoolmen. What wonder then that attempts to meet individual needs even under traditional conditions are few and far between!

ADJUSTMENT IN THE CLASS-ROOM.

In the day-to-day planning of instruction there are valuable opportunities for giving special attention to pupils' needs. In the coaching of failing pupils, in the enriching of the work of

bright pupils who are not given a special promotion, in the care for the makeup work demanded for pupils given double promotion, and in the making-up of deficiencies in previous training, a keen teacher is bound to respond to the individual needs of his pupils. The type of adjustment needed can be discovered through the frequent use of diagnostic tests and the experience of the teacher with the pupils.

In every school there are pupils who are head and shoulders above their classmates in the ordinary school work. Hitherto they have received scanty attention. This negligence is an educational crime. Unusual proficiency should be met with the omission of some units of subject-matter and perhaps also of certain subjects. Certainly all but the new aspects of subjects may well be omitted. Only the minimum amount of drill or study should be assigned and minimum amount of time should be allowed when able pupils have only to meet standards set for average pupils. On the other hand many additions are conceivable. The number and variety of applications of principles involved should be increased. Activities and subjects outside the regular curriculum may be introduced. Enrichment of the bright pupils' school programme may take the form of adding new material in the ordinary subjects. Further, there is always the opportunity of adjustment that comes from more rapid promotion.

At the other end of the scale, in every school there are pupils who are unable to cope with the ordinary school work. The customary treatment accorded to them has been failure, or, what it really amounts to, the absence of any treatment. The cause of failure of any pupil should be explained in terms of the failure of the school in properly placing the individual, in terms of the teacher's instruction, or in terms of the failure of a pupil to do his best. If it is the fault of the school, the course of the pupil should be altered. If it is the teacher's fault, he should take steps to improve his instruction, or to find work where his failures will be of less consequence to others. If it is the pupil's fault, he should be made a case for special attention and clinical investigation. The omission of certain subjects may be part of the adjustment. Adjustment in class-room procedure

is demanded by various factors. In order to meet the problem of low ability, retardation, the assignment of extra drill, making simpler assignments and setting less extensive standards for mastery may well be tried. Whenever possible, the development of a markedly different curriculum is to be recommended. The psychological law to be held in mind is that able pupils need less drill material and dull pupils more to reach a given standard of achievement.

The correction of deficiencies in school subjects is a more or less common class-room procedure. This make-up work may be due to skipping a class. Failure or absence also will necessitate make up-work and even extra drill. Sometimes deficiencies in tool subjects, training in which is no longer provided in the curriculum, may necessitate such extra attention. Assignments can sometimes be set in in such a manner as to correct deficiencies. Repeating or failure as a method of adjustment would seem to be justified when a pupil is unable to master the fundamentals of the succeeding grade, and when promotion would mean the losing of something highly valuable, which could not be secured in a higher grade.

SOCIAL ADJUSTMENT.

The Indian school gives little or no attention to social adjustments. In this it is not alone. The average home rarely provides any special training. Very often the training that children get is of the most deplorable kind. In order to meet this situation activities should be assigned to correct deficiencies in home training or social background, and in social habits and attitudes. Attention should be paid also to lack of development in character, attitude towards work, and working habits. In order to raise the standard of appreciation in the field of art and literature, the assignment of certain activities or subjects may be recommended. The fact is that we are altogether too prone to think of the subject-matter of education exclusively in terms of certain bodies of knowledge to be taught to children. But subject-matter in truth originates within the experience of the group, meeting needs that are real to that group. The values of life which every age and every nation have sought to perpetuate,

and to pass on to the next generation, include much more than specific bodies of fact. They include skills, habits, ideals and virtues. There is decided advantage in thinking of these also as belonging to the curriculum of the school, for they are then much more likely to get the attention they deserve. No curriculum can be considered really adequate which does not include all classes of skills, ideals, &c., the attainment of which makes better men and women. Unless these are considered part of the subject-matter of education, responsibility for their inculcation or acquisition will sit lightly upon the conscience of the staff of the school.

Physical defects and health needs cannot be overlooked with impunity. There is more truth than poetry in the statement that our Universities turn out educated (?) invalids. Increasingly, men are waking up to the significance of that pregnant time-honoured copy-book maxim, *mens sana in corpore sano*. Through the co-operation of the home and the community and the periodical medical inspection much can be done on the physical side. Special attention and skilled supervision alone can adequately meet this need.

VOCATIONAL PREPARATION.

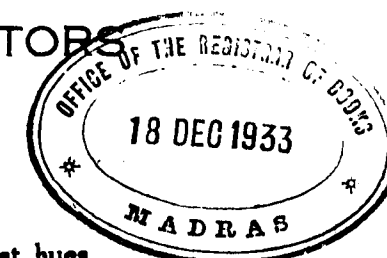
The adjustments mentioned above are not all equally applicable to any given grade. Some of them are of value in the elementary school, others in the high school. There are many which can profitably be employed anywhere in the eleven classes. But the question of vocational needs includes only the last few years. There are many pupils who will have to leave school early on account of economic pressure. Supplementary vocational education in the early stages, and later on specific training have been tried with success in some western countries. The emphasis on academic subjects may be lessened, if they are predominantly preparatory for levels higher than those which the individual pupil expects to reach. Over-age pupils should be given a slightly different course because of the unlikelihood of their going to college later on. Pupils who expect to enter college should be prepared with the demands of the University in view. Comprehensive high school is the only kind of school

which can meet the needs of the times and provide the necessary adjustments. Differentiation and specialization are the demands of the day.

Doubtless, a great many problems will always remain teachers' problems. In spite of the valuable contributions that may be expected from scientific experimentation, there is little hope that any plan will automatically meet the entire range of individual needs. It will always be important for teachers to obtain some grasp of the whole task of individual adjustment that faces the school. The purpose of the article is to show the directions in which teachers can look for aid, and to assist them in the task of appraising any suggested programme for meeting individual differences.

MY MORNING VISITORS

By P. R. G.



When the great Turner of Night
Unto Day, paints the East with warmest hues,
And every heart is cheerful and bright;
When green leaves are wet with dews,
What should greet me in the morn
Or of its mingling glories warn?

In my garden which is a paradise,
A host of birds blithesome throng,
And with their thrilling throats apprise
The morning hath come along;
And my ablutions being done
Time the Vedic chaunts were begun.

The first visitors I welcome are
The little black-birds two or three,
Whose shrill whistle echoes far
From the glistening orange tree;
They rise before the Night is gone,
And their skin retains that Paragon.

The humming birds who drench their wings
And drink the dewdrops on the leaf:
The sisters seven who hop upon their springs
With their cooing, contented and brief-
They are the dancers of the park
When the stars have ceased to spark.

Minas, who when taught speak as true,
As the human voice hath owned;
The fisher King so brightly blue,
On cotton tree's high crest enthroned—
Hardly kenned from the hanging pods
Until his beaky head he nods.

A bevy of parrots a-prattle among
The bunch of mangoes which mimic well
Their guests so green, do belong
To this goodly choir's rhythmic spell:
How happily they play in the foliage,
As though they knew neither folly nor age!

And there amidst the golden lemons,
Little yellow breasts do home;
And amidst the oleanders, like nuns,
Silken butterflies fluttering roam:—
When the oleander beseeems a maid
With brooch and blossoms in her braid.

The wood-pecker's long drawn trill:
And the common swallow's twitter:
The kite among the palms, with his shrill
Call to soarer from the sitter-
Each hath a charm the other has not.
To me their music is all well-wrought.

All their mingled song do make
To me the best of all thanksgiving
For the welcome they get when I wake
And find no still among the living-
Oh bliss of the morning grace,
Up for my task doth me brace.

"SAVE THE MAGAZINES AND LET THE BOOKS BURN."

By Prof. K. S. Srikantan, M A., F. R. Econ. S.

A slogan like this might appear to many symptomatic of revolution, nay even mad. Particularly so when the readers come to know that it emerges from the pen of a confirmed librarian. But like many other revolutionary cries it is an unpalatable truth. If the readers have only the patience to go through this brief article they are sure to be convinced of the amount of truth that this statement has within itself. The statement is certainly sweeping. It is made deliberately with a view to remind the readers of the callous neglect with which our magazines are treated in the schools and libraries. We have no quarrel with those libraries which do not subscribe for any magazine, for in our view they are so far wiser than those where magazines are subscribed only to be thrown into the waste-paper baskets the moment they are displaced by succeeding issues. In fact few have the patience to find out whether the magazine is worth preserving. Many still retain the old fashioned notion that magazines are lesser forms of literature. In spite of the marvellous change in our ideas the traditional love of books is not yet gone.

"Some to the fascination of a name,
Surrender judgement, hoodwinked."

Such men have to be reminded that even in days of old books were burnt. Caliph Omar's burning of the Alexandrian Library is an instance well known to all. Centuries before this, a Chinese Prime Minister, Liszu, caused the burning of numerous books to start history afresh. We are told that all scholars were commanded to bring their books to swell a great funeral pyre on pain of execution. It is said that no fewer than 460 were buried alive for refusal to obey. There is again the instance of Savonarola. "One of the saddest book burnings is that of Don Quixote's library by his house-keeper, the village cure, an act of bibliophobia to be condemned, however, since it was committed by simple and honest folk in order to preserve the health and life of a fine gentleman," threatened by those accursed books of

chivalry. The instance given above are not mentioned as a plea for a similar attempt now; but it shows clearly that even in bygone days literature was not worshipped merely because it was in the form of a book.

Few realise the fact that magazine literature has certain advantages not possessed by the books. Whatever may be the title, a book is always out of date. It is bound to be so either by months or years. A book, for example, on current problems, by the time it is printed and reaches the hands of the readers might cease to be current. Much water might have flown under the bridges before such a book sees the light of day. The magazines on the other hand echo the current events and comment upon current problems. To deny the use of magazines to the students or again to the public is a criminal blunder. It is forcing people to live in the past. It has been truly said that the magazines begin where the books end. They are the links which enable us to connect to-day with yesterday. "Save the magazines and let the books burn" says a writer, "is an excellent advice since magazines gain with time a value which money cannot replace, a kind of venerable prestige which their constant use justifies."

In this age of speed, to sit at a book and pour over it for hours together is given only to the unemployed or misfits in Society. To students of Economics or Politics articles in the Economic or Political journals would guarantee surer success than any amount of book literature. "Not only are these magazines indispensable as a source of debate material, but those which contain current event information lead on into the intricate and interesting realm of current history, a field which the history text book just stops short of covering."

Any writer of repute is always at his best and to the point in the journal. That is as it ought to be. In writing a book one has to follow the tradition—the book should have a foreword, a preface, a modest beginning and by the time the writer comes to the point, if there is a point at all, the reader might be disgusted. Writing volumes is not a very pleasant function. How monotonous and weary the task is would be clear when

readers are told that in a majority of books only certain chapters are of good style and contain excellent matter. It is this scattered merit in a book that has necessitated the 'Cross Reference Work' in a Library. Intellectual fatigue is sure to set in, as the psychologist would have it, at one time or other and bring down the level of the early chapters. An article in a magazine of the same writer is brief, to the point and being free from limitations makes an excellent reading.

A reader of more books is sure to be out of tune to the thought-currents of the world: it is not so in the case of a reader of journals. Everything good in a book often appears in the journal in the form of Reviews. On the other hand many precious articles appearing in the journals never have the opportunity of being embodied in books. The articles appearing in 'Nature' or 'Indian Antiquary' are too precious to be missed but too brief to be embodied in books.

In a library the Magazines are the ideal reference tools. The librarian of the Bloom Town High School, Chicago, observes "We keep files 5 years, believing that by that time valuable material assumes book form. The smaller your library and book collection, the more need to use all resources and the magazine file is unlimited in possibilities." They are often a cheaper investment and also better.

In the foregoing paragraphs we have made a plea for the preservation of magazines in our libraries. It is a common practice in our country to auction all the older issues. This auction is due mainly to two reasons—one the ephemeral get-up of the magazine and the other the fear that the preserved magazines not being read soon accumulate to tremendous heaps.

If a magazine is really good, certainly the get up has to be regretted, but that is no justification for throwing it away.

It is true that *preserved magazines are not often read*. But the writer should hasten to point out that a mere preservation

of the magazines is worse than useless. As Carlyle puts it, "a big collection of books without a good catalogue is a Polyphemus with no eye in his head." A classified index to the several articles in the magazines, sometimes called the 'Readers Guide' should be maintained, so that scholars, business men and students might pick out the journal they require. But the right doctrine of a public library catalogue is that it should be made not from the scientific cataloguer's point of view, with a minimum of indulgence for ignorant amuses, but from the ignorant amuses' point of view with a minimum indulgence for the scientific cataloguer. That the person who not only does not know but does not even know how to search should be primarily provided for." "Thanks to the magic key of the 'Reader Guide' writes Ruth Parker, Librarian, Ferry Hall "magazines are my most increasingly useful reference tool." Books in most of our libraries unfortunately cater only to the need of the students and men of culture, but not to the business men. But that need could be met in a way by the classified index to the magazines. Even those on the table have a great chance of being read if an index to the several articles is kept ready.

As among books so also among magazines, there are good ones and bad ones. There is in this article a plea for the preservation of good magazines and the destruction of worthless books.

THE FROEBELIAN METHOD

By Mr. Bankim Chandra Ray, M.A.

(Concluded from the May Issue.)

Froebel thinks that education is the combined work of the home and the school and shows the following ten directions for this unified school and family life:—

1. "The arousing, strengthening, and cultivating of the religious sense. For this purpose we have the learning by heart of religious utterances concerning nature, men and their relation to God, and particularly of utterances to be used in prayer.

2. Consideration, knowledge, and cultivation of the body, to be developed in orderly graduated exercises.

3. Observation and the study of nature and the external world, proceeding from the nearest surroundings to the more remote. (This involves walks and school journeys).

4. Learning by heart of short poems that impart life to the objects of nature in the nearest surroundings, and significance to the incidents of home-life.

5. Exercises in language.

6. Exercises in representation of outward forms, by means of paper, card-board, wood-work, modelling etc.

7. Exercises in representation of outward forms by means of lines in squares.

8. The study of colours, and the representation of them in prescribed outlines.

9. Play or representations and exercises of all kinds in free activity.

10. Narration of stories and legends, fables and fairy-tales, with reference to the incidents of the day, of the seasons, of life, etc."

The Kindergarten system like all other systems has not been spared by critics. A good Kindergarten pre-supposes numerous apparatus, costly buildings and thoroughly trained teachers—a contingency which has always stood in the way of its universal adoption. Another objectionable feature is the inordinate importance given to the moral sides of certain movements and games. In "Mutter- und-Kose-Lieder" or "Mother, play and Nursery Songs" Froebel takes exception to the game of 'hide and seek' because it produces deception in children. Madame Maichaelis recognises that both of Froebel's psychology and method are imperfect. Occupations involving geometrical ideas which lead to a child's precocious familiarity with point, line, surface etc. found undue favour with Froebel. The domain of 'the laws of restraint and sufficiency' is overstepped in view of the fact that too many subjects are crowded together in the

Kindergarten timetable. The unusual place given to fairy tales and stories has also evoked criticism since they make a dangerous breach between the inner thought and daily life by filling the child's imagination with ideas quite beyond the normal range. This is why Prof. Dewey assigned a minor place to stories in his Institute of Education connected with the Chicago University.

But the value of the Kindergarten system can hardly be over-estimated. H. Barnard asseverated that it was by far the most original, attractive and philosophical form of child development the world has ever seen. Michelet declared that Froebel had solved the problem of education. According to Lois Bates, the Kindergarten system is well adapted to educate in the highest and best sense of the word.

No part of the child is neglected in the Kindergarten. The development of the three aspects of its nature is secured. The physical growth is helped by sports, singing, marching and free movement. The corporate life of a Kindergarten, nature-studies, story-telling and restrained liberty as opposed to free license are valuable for the purposes of moral training. The actual teaching of the three R's, habits of accurate observation and clear thinking, and the power to give expression to thoughts in language develop the intellect.

The study of each individual child and mild discipline are the means employed to secure those habits of action that will be helpful to the child in its after-life. Individuals are trained without the stifling of individuality. The natural activity of the child is utilised in producing work suited to its age and capacity, which instinctively creates its interest and produces self-dependence. The child's inborn curiosity and desire for knowledge are fostered by the creation of interest in natural panorama. "Eyes, ears and hands all help and are the channels through which the first knowledge is acquired" — Eleanor A. Waldron. The way of teaching is never mechanical.

The kindergarten never loses sight of a child's desire to work, to originate, to invent. Hence prominence is given to drawing, clay and sand modelling, needle-work, brush-design-

ing, paper-folding, bead threading and bead-designing etc. Thus it fosters resourcefulness, originality and initiative in children and paves the way for discoveries in arts and science.

The surroundings in the midst of which a child moves, lives and has its being are manipulated in such a way that the child is left alone 'not hemmed in and hampered at every turn by rules, regulations and commands' which destroy the sense of its responsibility and render it a slave of random passions and appetites. A teacher must stand himself in the light, and bring his children into the light—physical, intellectual and moral. He should make the atmosphere of the kindergarten health-giving and pure, and create in the children a respect for law and order, form-perception through the use of hand and eye, and judgment by the opportunities for comparison and decision.

Kindergarten also provides for the individual and social life of the child—preparing it for complete living as well as making sports and social life a part in the education.

Traces of German idealism and mysticism were seen in Froebel's educational theories. To Froebel the spiritual reality was the source of all existence. The purpose of education was to expend the life of the individual until it should comprehend this existence through the participation in this all-pervading spiritual activity.

Let us conclude in the words of Prof. Boyd. "The Kindergarten as an institution has played a very considerable part both directly and indirectly in humanizing the education of young children. Largely under its inspiration the character of the infant school has undergone radical improvement. Even where the old fashion of beginning instruction with the teaching of reading and writing still continues, the formal learning is usually kept subordinate to the more personal activities of directed play through which the child is led to a knowledge of the significant fact of his environment. The Froebelian spirit, moreover, has not been confined to the infant school. Slowly yet surely the idea that for older pupils also action is fundamental element in learning has been gaining ground, and occupations of various kinds have been introduced into the curriculum of the schools."

HOOD-WINKING; BLINKER AND BLIGHTER.

By Mr. P. R. Gopalakrishna Ayyer, B.A.

NOMINATION, among political agitators, has earned an unenviable reputation, mainly I believe because the nominees have not been chosen well. But with some of us, it is a pleasant little function; we delight in giving nicknames. One of my buoyant friends has been crowned or christened "Blinker". He is buoyant many ways, and not the least, in flesh weight, but he has been nominated "Blinker" from a peculiar habit of his eyelids which closed with every sally of his brilliant wit, just as they would rush to protect the vision from a lightning flash. His wit is sometimes destructive like the lightning to which I have compared it; but his heart is a lake of calm and candied love which wouldn't brook the devastating effect of his own wit. And so the eyelids droop and make the appellation deserved. He is not only a wit but also a great actor. He can hood-wink with wiles as well as wink with wisdom. He is consummate in both parts.

What a blessing both are in official life! Hood-winking as a pastime is the pleasure of children; but it is the pride of the seer who sees through the heartlessness of men and overreaches them. In all matters the motive clears the deed of its dirt, and the conscience of its guilt; murder ceases to be murder, and all other machinations cease to be mischievous. Thus, hood-winking is practised, not as a pernicious passion, but as a device against the dreadful fire which makes little pots soon hot. Well, our Blinkers and our Blighters are very resourceful in this ready reckoner which reckons with unreasoning official pig-headedness.

Some of the officers, European or Indian, covenanted or uncovenanted, are intolerably overbearing; they assume the God and affect to nod; but they lack genuine merit which will glorify even a defect. They presume too much upon their own transcendental might and the slave mentality of their subordinates, which has a huge capacity to comply with their utmost commissions, risking alike respect for the humane feelings of their fellow beings. In other words, they believe in the Biblical saying that "the

imagination of man from the beginning is evil". However, that is a happy foible, for it leads to many a merry artifice. And it was Blinker's privilege once to be purveyor to a proud tyrant of this type. This despot was an European who had been recommended a dish of eggs of a peculiar heron as a specific for some malady, probably hunger; and he ordered Blinker to procure them. Blinker was born unfortunately in a brahmin home and though not in the least orthodox, he had not learnt anything even about the eggs of domestic fowl, and could not of course discern a hawk from a heronshaw. However it was not his psychology, but his ornithology that was at fault. For he took orders—he would not refuse a commission from high quarters however odd or unexecutable, — left his post of duty and plunged into a jungle. A week elapsed and the officer had the eminent satisfaction of handling a package received per post paid, bearing marks of damage in transit which, when opened, revealed broken eggs devoid of their contents, while a letter commended the same as the thing wanted, secured with great difficulty on the top of a high mountain in the western ghats. Thus his palate was tickled by the fancy of what might have been, and his pride of possessing a subordinate of such faithfulness was supreme; and he left shortly for England in the hope of procuring the eggs more easily there.

And Blinker, when he returned, was congratulated of course on his conscientious endeavour to secure them though of course stupidity of the postal authorities who, in spite of caution to handle the package with care, had exhibited crass indifference, led to the damage demanded enough by the officer and more profusely by Blinker. After the send off, there was a shout of applause and gargantuan laughter, when I overheard the following story narrated by Blinker himself, who said that when he took orders for the eggs, he went direct to his native village and thence, after a pleasant holiday, to a remote town and bought ordinary eggs of turkey, and broke them to defy recognition, and safely packed the same in proper form, and despatched them with great promptness, and pardonable unfaithfulness. Rare ingenuity! Supreme tact! Sense in the superlative degree! The Officer heard of this hoax when the rod of power fell from his

hands, and he was then good-humoured enough to laugh at himself.

I don't quite remember why Blighter was so cognominated. Perhaps because his genius had been blighted too early in life, and he was always a bit cranky. In the incident I am about to relate, I believe he out-Heroded Herod himself. There was a high official once who had added to his many qualities of the Head, which appeared in abbreviated, titular appendages to his name, eminent qualities of the heart which earned him in the circle of his subordinates, the sobriquet of being a "government Stal-lion". Wherever he went he thought he only smelt Indian cowardice or cupidity. Besides he prided himself upon being a capable rider. Such a man and such an officer was easily bugbear of the subordinates. An inspection from him was dreaded as a scourge of God, or a dispensation of the devil. And he used to play the bully also. But they endured it all, not with forbearance only but faith, for they knew that a bureaucrat's despotism was bound to end, and the benign government has wisely limited the age of such autocracies to three years at the most, unlike the rule of the old Gods which allowed Maharajas and Zamindars to bequeath their wickedness and vices to their scions, and live for ever in such posterity.

Well the gentleman was expected to visit the locality where Blighter had for sometime enjoyed a sort of immunity from such visitations owing to the inaccessibility of the surrounding country; and he was not to have continual peace. So he bestirred himself and brushed up the records of the office and his site-inspection books, but outdoor work—there was the rub—he had not, (for he would not fritter away precious time in profitless periphrasis over barren country) seen any of the wastes over which a special party had been posted to watch. His dilemma was great, but his genius rose to the occasion. He invented a toy horse with only four hoofs, hanging from a bar of wood, and made a coolly march round the country stamping the ground with it; and the once terra incognita at once began to corroborate and confirm the conscientious tour of the Blighter! And in time the superior intelligence of the

official recognised the unfaltering honesty of this tried subordinate to whose credit be it said, that hoax he practised upon the supercilious superior was not dictated by ignorance of horsemanship; had that been the case, it wouldn't have been the delectable hoodwinking it was; for the superior who rode alongside the subordinate could not flatter himself as the better rider, and in spite of his relays, found it difficult to beat the other riding the same pony. And the hoax passed.

Hood-winking is not a deceit but a delight in the hands of such adepts. It defies power, decries pride and denies the wary. My Blinker and Blighter rank with Reynard the Racy. Well-versed in the Panchatantram, they only equalled each other and were excelled by none. They have elevated hood-winking from being a crime to a credit and a creditable move on the chess-board of human life. There is no meanness about their ways which abound in human values. They would have outshone Tartarin of Tarascon in his own sphere. But they are both men of excellent heart and would do no harm to anything living. May they live long enough to make us laugh with their anecdotes till we split our sides!

Before I close, I would remind my friends of one of the earliest instances of this venerable practice in the Upanishads. In the Katha Upanishad, Nachiketas was directed by his father to go to Yama—not as we all are obliged to go, but as a guest to his house in his absence. And three nights the guest stayed there without the hospitality a brahmin should be offered. And Yama the invincible, the inevitable, the ever wary, the God of death, thus became a victim to the curse that lights on a host in whose house a Brahmin has waited without food. In other words he was hood-winked by a Brahmin into granting 3 boons of incalculable benefit which saved him from the lot of ordinary mortality. I consider it as a Vedic sanction to the Vidya of circumventing a terrible foe. At all events, one wouldn't quarrel with me if I said it is Vedic Sagacity.

GLEANINGS FROM TAMIL LITERATURE

By Mr. T. R. Rengaswami Iyengar, M.A., L.T.

(Continued from the last issue.)

4. *Manikka Vachakar* was born of Brahmin parents in the village of Tiruvathavur in the Pandya Kingdom. He was well-versed in all the Shastras and became a great scholar. *Arimardhana* Pandyan made him his minister and entrusted into his hands the reins of government. On one occasion he sent him with a large sum of money to buy horses. When the minister reached Avadaiyar Koil he was blessed with spiritual insight and he spent away all the money in entertaining devotees and in resurrecting the temple there. The Pandyan got wild and ordered the minister back home. Lord Siva converted a band of foxes into a train of fine horses and brought them to the King. The King was at first pleased but at night the horses became reconverted into foxes. Then the King began to subject his minister to many torturous punishments. The Lord, in his anger, caused the Vagai to rise in an uncontrollable flood and deluge the city. Every body in the city was asked to take part in stemming the flood and an old cake selling woman had none to work for her. The Lord himself undertook the task and received a thrash from the Pandyan's cane as a recompense. Then the Lord informed the King that he had brought on this disaster for the sake of *Manikkavachakar*. The King obeyed the Lord's command and set the saint at liberty, and offered the saint many honours. He refused them all and started on a pilgrimage. He first went to Chidambaram and then visited many shrines. He is said to have performed many miracles and defeated the Budhists in a religious dispute. He is said to have endowed power of speech to a dumb girl. He at last returned to Chidambaram where he received the divine beatitude by disappearing in the shrine. His songs go by the name of *Tiruvachagam* containing 650 stanzas and find a place in the eighth section of the *Tirumurai*. He is said to have also composed the *Tiruchitrambala Kovai* (திருச்சிற்றம்பலக்கோவை)—a literary production of great merit in 400 stanzas.

5. *Tirumaligai Tevar* (திருமலிகைத் தேவர்) is a Brahmin poet. He lived at Tiruvadathurai (திருவாவடுதுறை). He is known to have been a yogi. He is said to have resurrected a corpse which he met on his way from a path in the Kaveri. He is said to have performed many miracles and curbed the pride of a king who made war on him. In his visit to Chidambaram he sang four padigams in honour of the deity there. These find a place in the 9th section of the *Tirumurai*.

6. *Sendanar* was a Brahman of Tiruvizhimizhalai (திருவிழிமலை) of great literary attainments. He is said to have served Pattinathu Pillai (the famous yogi) as an accountant when he was a merchant. After his master gave up the world he distributed his wealth among the poor as direct-

ed by his master. The King, who coveted the wealth for himself, asked him not to do it. When the accountant refused to obey the royal commands he was cast into a prison but was released through the grace of his master. At his advice he went to Chidambaram and led the life of a firewood seller and entertained one guest every day. On the Tiruvadurai day he could not secure a guest and was in great pain. God Nataraja pleased his devotee by himself coming out as a guest and eating his coarse food. In memory of this event every Saivite now eats the same kind of food on that festival day. He sang the Tirupallandu (திருப்பல்லாண்டு) and made Nataraja's ear move on. His contribution to Saivite literature is found in the shape of four Padigams sung in honour of the Lord.

7. *Karur Tevar* is a Brahman Yogi of Karur. He was free in eating meat and drinking toddy to the disgust of the onlookers. But he showed them his greatness by converting them into pure food. He went on wandering from place to place till he came to Tanjore, where at the request of the great Raja Raja Chola he installed the huge idol on the pedestal in the shrine. He is said to have performed a miracle at Srirangam by rewarding a diamond garland to a dancing woman given him by god Ranganatha himself. He visited many shrines both Vaishnavite and Saivite and is said to have passed in yogic trance in the Siva shrine at Karur. He is said to have sung two padigams in honour of the deities at Tanjore and *Gangaikonda-Chola-puram*. He has sung of other four shrines also and in all 70 stanzas of his are found in the 9th section. A small shrine within the Big Tanjore temple has been dedicated to this saint.

8. *Nambi Kada Nambi* (கம்பிகாடகம்பி) is a Brahmin Kurukkal of Tiruppuanturuthi (திருப்புத்தூறு) and served in the Tiruvadi temple. His seems to have been an uneventful life and he is known as the author of two padigams in honour of the deities at Tiruvalur and Chidambaram.

9. *Kandarathittar* (கண்டாரத்தித்தர்) was a Chola King who ruled over Tanjore. He was the brother of Rajadittar, who was slain in 949 A. D. in the battle of Takkolam by the Rashtrakuta King Kannara Deva. He was the son of Paranthaka I and ascended the throne after his brother's death. He founded a new town on the banks of the Kaveri and called it after his name. "Kandaraditta Chaturvedamangalam". He was a devout Saivite and has contributed one padigam to the Tiruvisaippa of the 9th section in the *Tirumurai*. His two wives were ardent devotees and the second built the temple of Siva at Tirunallam.

10. *Vanatta Adigal* (வனாட்டாதிக்கல்) was a native of Tiruvandram. He was a good scholar and an ardent devotee of god Siva. He started from his native place and visited many Saivite shrines, till at last he reached Chidambaram. He seems to have been a man of sickly constitution. He has sung one padigam which finds place in the ninth section of *Tirumurai*.

11. *Tiruvali Amudanar*. (திருவாலி அமுதனார்) was a Brahmin of Mailam in the South Arcot District. He settled at Chidambaram and he has sung four padigams in all, in the ninth section of the Tirumurai.

12. *Purushothama Nambi* was a Saivite Brahman and had great devotion to God Siva. He settled at Chidambaram and has sung two padigams forming part of the ninth section in the Tirumurai.

13. *Seti-Rayar* (சேதி ராயர்) seems to have been a noteworthy man in the province called after his name. He was a devout worshipper of God Nataraja at Chidambaram. He has contributed one padigam to the literature of the section in the Tirumurai.

14. *Tirumular* (திருமுலார்) is said to have been a yogi of a high order. A curious story is narrated of him. After visiting many Saivite shrines he came to *Tiruvaduturai* and one day on his way to the Kaveri saw a cowherd, by name *Mulan*, dead on a field. The cows were all in great distress surrounding the dead body. In his pity for the dumb animals the great sage cast away his own body and entered into that of the dead cowherd. When he rose up the cows were all happy and returned to their pasture. *Mulan's* wife taking him for her husband invited him into the house, but the sage discarded her and led a celibate life. Being a Siddha he is said to have lived 3,000 years and sung one stanza at the end of every year. Thus his stanzas come to 3,000 in number. His work is known as *Tirumantram* (திருமந்திரம்) a book of great literary and philosophic merit. Some of the stanzas could not be made out, as they contain secrets hidden in the yogic science. The book is held in great veneration and forms the tenth section in the Tirumurai.

15. *Tiruvallavayudayar*. (திருவல்லவாயுடையார்) the Lord of Madura. *Bhanapatrar* (பாணபத்திரர்) a devotee of the Lord once prayed to favour him with an epistle to the Chera King Cheraman Perumal asking him to relieve him from his poverty. Accordingly, the Lord sang a song in the form of a letter and sent his devotee to the Chera King. The King was an ardent worshipper of Siva and so he received *Bhanapatrar* with great kindness and gave him plenty of wealth. The song sung by the Lord Himself is treated as a part of the lith section in the Tirumurai. (To be continued.)

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REVIEWS

1. A Revision Course in Physics: (Heat, Light and Sound)

By E. J. Evans, M.Sc. (Lond.) Published by J. M. Dent & Sons, Ltd., London, Agents: Macmillan & Co., Ltd., London, Price: 3 sh.

Students of the S. S. L. C. or the Matriculation Course who specialise in Physics will have a clear grasp of the fundamental principles by using this as a rapid reviser after the class room teaching. The treatment is experimental, and the salient points are lucidly analysed and set forth in simple English. Instructive diagrams and solution models of problems are in profusion. The questions at the end of each chapter are mostly from the examination papers. Science masters of Indian schools will profit themselves and their pupils by making use of this valuable book. Each school should have a copy of this in its library.

2. Readings in English: (Poetry and Prose): Edited by

K. Lagu, M.A. Published by Macmillan & Co., Ltd. Price: As. 15.

The anthology under review is a fine nosegay of beautiful selections from prose and verse. The Readings cover a wide field, ranging from Shakespeare to Masfield and from Dickens to John Galsworthy. Fairly representative of three centuries of English literature both in the East and the West, the specimens selected for reading are delightful and charming. They have a rich literary flavour, and the more one reads them, the more one will like them. An attempt has been made to give the reader in every piece an adequate idea of the power and personality of the author, and what his appetite for more of the dish. Each selection begins with useful introduction and notes. The critical estimate of the merits of each writer and explanations of knotty passages are the compiler's own; but it is left to the intelligent and gifted reader to make his own assessment and rendering of the text. Inter class students will appreciate the value of the book.

3. *Stories from the Ramayana*: Published by the Teachers' Central Publishing Bureau, Ltd., Thambu Chetty St. Madras. Grade I- Jatayu and Sampathi; Grade II- Viswamitra and Parasuram; Grade III- Vali. Price: As. 4, 5, 6 respectively. (1933)

These stories culled from the Ramayana are intended to teach valuable moral lessons to youngsters and develop their knowledge of English. Pains have been taken to grade the matter and style to suit the classes for which they have been designed. Narration is interspersed with conversation, which will tend to avoid monotony. The aims of Readers suitable for extensive reading have been kept in view. Neat pictures add to the attractiveness of the books. Suggestions have been given to teachers regarding the method of study. The get-up and print leave nothing to be desired. The books may be prescribed for supplementary reading.

Editorial.

THE 25TH PROVINCIAL EDUCATIONAL CONFERENCE. AND AFTER.

By Prof C. A. Krishnamurti, M. A., F. R. Econ. S., Associate Editor.

Trichinopoly presented a lively appearance between the 15th and 18th of May when the teachers of the Province "federated", in the words of Mr. N. S. Subba Rao, the President of the Conference, in the historic city of Mahamad Ali and Chanda Sahib. The big municipal theatre, the Lawley Hall and the halls of the National and Bishop Heber Colleges re-sounded for a brief period with lectures and discussions, papers and addresses ranging from the status of English to the position of the Pundit and the geography of the District. Old friends met and new ones were made; and with the boarding and lodging provided by the Reception Committee and such nice catering as only Trichy Hotels can offer, teachers of all grades—University, Secondary and Elementary—rubbed shoulders with one another and led a fine time of it. There was the Exhibition with the usual and useful display by the well-known firms, Indian and European. The place, the arrangements, the gathering and the speeches were all worthy of the great occasion. The States and the Telugu country were well represented, the President himself hailing from the progressive state of Mysore. The volunteers were, as usual, of great service. The varied and interesting programme made one think little of the heat of the summer or the movements to and fro around the famous Teppakulam as a number of adjunct conferences were held often simultaneously at different places within a well-defined area.

The welcome address of the Chairman of the Reception Committee was characteristic of the Principal of the National College. Mr. Saranathan appealed primarily to the teachers themselves whom he wanted "to acquire useful knowledge, a pleasant temper, and a little altruism". He welcomed the women's activities regarding their advancement and pleaded for an esoteric circle of the S. I. T. U. for "dreaming, planning and acting for the advancement of the communal life and the edu-

cation of our people in all ways". The immortal spirit of our people to whom all tasks wholesome, courageous and serene came naturally had to be revived.

The Presidential address by Mr. N. S. Subba Rao was a masterly survey of the whole field of education on "Changing India". He is an Indian to the core with an intimate knowledge of Western and Eastern conditions. He is neither blind to the short-comings of India nor an adorer of everything Western. He would retain all that is best in Indian culture and incorporate such gifts as the West had to offer as would bring India into line with the advanced countries of the West and the East. He is neither unduly optimistic nor pessimistic, but takes stock of the facts and the situation in their cold reality and their relationship to other facts and lays down cautious and practical lines of advancement. He has a clear vision into the present and the future, the near and the far; and his grasp of the situation in its entirety and in its parts and details enables him to give the subject such a treatment as to leave every problem in a clearer light than before. The actual solution must lie with Time and the teachers themselves.

He feels at the outset that the problems of Indian education must be considered in the light of world factors and as subject to world influences. The day has long been past when India could think of herself in isolation. Among these world factors affecting education the most important is the fact that the instruction imparted in educational institutions is, at best, only formal and it has had a serious rival in recent times in the shape of the Cinema and the Radio, the press and the theatre which give a more real, effective and appealing education than can be had in schools and colleges. Even under such a limitation, education has to make headway against the cry of lack of public funds which every State has been giving out since the War and in the craze for economising, education has come in most handy for the retrenching axe of the finance ministers.

The next important world factor is the wide-spread distrust of the methods and fruits of education to-day and to regard the expenditure on education as being futile. In certain

quarters the question is even put as to whether education is worth having at all. The public has been helped to this attitude by certain happenings. The first is that a bewildering variety of new and newer methods are sprung upon the public in rapid succession; and some of them most praised are being mentioned with diminishing ardour, thus begetting a general scepticism as to the value of anything new. There is also a growing feeling that this education is more a hindrance than a help to the proper understanding of life as it really is.

Other forces at work even before the War have now become conspicuous. Changes in the industrial world have not been accompanied by corresponding changes in the world of education so that there is a divergence between the demands of the industries and the supply of hands from educational institutions suited to the demand, with the result that a distrust of the educational machinery has been engendered. There has also been a sort of nationalism which has been misguided and runs counter to the peaceful development of internationalism. Education cannot claim immunity from at least a share in the blame for the developing of such a tendency.

Having drawn this vivid picture of the world background, he comes to the question of Indian education where the most appalling feature is the enormous wastage of efforts in the primary as well as in the higher stages. The wastage is of a double kind—efforts put forth and left incomplete; and efforts completed with success but unable to get themselves translated into Rupees, annas, pies. The total number of candidates successful in the S. S. L. C., Intermediate and the B. A. makes a trivial percentage of the total population of the country and so it cannot be argued that there is over-education. The fact is that there is under-development of the economic possibilities of the country.

Another aspect of the question is the failures for which a foreign medium of instruction is responsible. A very large percentage of this failure is in English alone. The remedy is to immediately vernacularise instruction in all High Schools, while guaranteeing the compulsory study of English as a second language. No one could be more alive to the international value of English than the advocates of this course.

The next evil of our educational system lay in the absence of diversity of courses and the persisting University complex. There should be adequate provision for vocational courses for which they could take a lesson from America. But the warning

of the Hartog Committee must be borne in mind that vocational courses unaccompanied by provision for absorption of the products of these by industries would result in unemployment which would be more keenly felt. A survey of the country's resources as a whole with adequate planning on a country-wide basis must be made. They must also get rid of the notion that education alone is worth having which leads to the University. There are other charges against our educational system, the production of uneducated, narrowly-specialised and "god less" graduates. As regards the last, Mr. Snnba Rao strikes a true note when he says that the production of a generation of "honest and cheerful rebels" is a good religious education as any can offer.

The physical education of to-day has a tendency to be merely "ornamental frills" of the system. It should include among its aims the development of a harmonious relationship between mind, body and emotions and pay attention to the "food values" of the dishes in students' messes.

The removal of mass illiteracy is the most formidable problem. Our governments cannot find funds for the same for at least a decade to come, other things remaining the same. But the problem cannot await the dawning of that doubtful day. A double purpose would be served if our unemployed graduates could spread themselves as teachers among the village accepting payments in kind. It would be twice-blessed.

Our system suffered from another notion which cannot be easily got rid of—the fallacy of equipment. "Buildings and equipments have swollen to such a size that its occupants have become mere ants crawling about in the shadow of a material phenomenon".

The address is brought to a fitting conclusion with a dignified protest against the general attitude of the public towards the teacher. "The teacher has soul as well as a head; he is a man as well as a teacher"; and if he is to perform his tasks adequately, certain essentials ought to be guaranteed by the community—freedom from anxiety and worry; self-respect and initiative; the sacredness of his vocation; freedom of speech which the teacher in his own turn must guarantee to his questioning pupil. The teacher must be on the other hand alive to his responsibilities making a wise use of his privileges.

The address will repay perusal and deserves thoughtful attention ripening into appropriate action.

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