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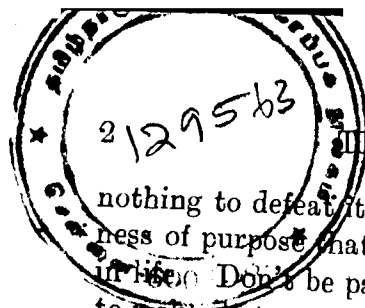
My New Year's Message To Educators

By DR. L. C. BURMAN, M.A., PH. D., M. S. A. (Paris).

While wishing my brother teachers and professors every good luck and all-round happiness all through the new year that has now begun, I cannot help the rise within me of the query whether or not we have taken stock of all our past achievements and whether any further developments have been included in our outlook of life. With all our reverses and successes in the past in view, the one question that above all now challenges attention is whether we have throughout been true to ourselves, true to life and true to nature, in other words, whether we have seen ourselves as we actually are, seen others as they really are, and seen things in nature as in fact they are, without being blinded by our belief, theories and standards of measurement.

In every one of us there is a secret longing for power. A lower desire sometimes comes in conflict with it and in consequence that longing remains unrealised. But in order to be true to our real self which is the nobler self, we have to put down the lower desire. A hard and strenuous struggle of wits follows and it is the touch-and-go who wins. If you have had a struggle like this and have been fortunate enough to succeed in the realisation of your nobler self, you have taken the first step towards the gate of success and almost three-fourths of the battle has already been won. With this first victory, your whole attitude and outlook are changed, and there is the assumption that you are successful. This assumption in its turn becomes a reality in no time.

You want to distinguish yourself as an educator. Right now take the first step—effect a change in your mood and attitude. Where there is a will there is a way. Real desire to win allows



THE INDIAN EDUCATOR

nothing to defeat itself. It is an undivided mind and a singleness of purpose that really constitute the corner-stone of success in life. Don't be passion's slave and if in subduing it you have to risk what we all must lose one day, do not hesitate to do so. In this process, you do two big things, accomplish self-development and set a noble example of the same to all those who surround you. They catch your spirit and you serve humanity by self-effort.

Now as to being true to others, I have but one word to say. Cultivate the habit of seeing things from the point of view which others hold. Understand the joys and sufferings of others as they themselves understand them. Remember always that what is natural to them may not be so in your case. Be true, above all, to your pupils at school or in college. I mean try to understand their view-points, sympathise with them instead of rebuking them and as a teacher knowing the art of teaching, convey the instruction imperceptibly and this can be done mostly by your own conduct and example without letting them discover your designs upon them. You have to remember, above all, that you have also been boys in your earlier period of life and that in what you would do then your pupils must also be tolerated while behaving in the manner of your own boyhood. Example is better than precept. Always try to show your self in action rather than in manifest and designed instruction. That will touch the very springs of life and open the door of your successful relationship with your pupils. It is always getting at the mainsprings of life rather than at its outward manifestations that compel success in life. Always command your pupils from within. Treat them as a force that animates the body and let them feel that you treat them as such. You have to deal with the hopes and fears, pains and pleasures and reverses and successes of your pupils. If you can go so far as to catch hold of these, and assume to become one with them, none is more lovable and respectable all through the whole atmosphere of the school or college where your work of life lies.

Use all the noble elements of your nature as an artist and vary the emotional pitch as a dramatist. In your dealings with your pupils, this variation of tension will serve a very useful purpose. If a student has gone wide of the mark and deviated

MY NEW YEAR'S MESSAGE TO EDUCATORS 3

in a lamentable degree from what you think a highly necessary course, and you get angry, exercise this emotion in all its aspects, first rising and then falling. Follow this high pitch and low pitch by a variation of emotion. Let it be pity next time to relieve the tension—to provide relief after the storm. Let something of humour also come in to unburden the heart of that pupil. Let your pupils be light-hearted and merry. All this you have to do consciously, and nothing can be more disastrous than to be carried away by your own emotions. You have to use them and not to be used by them. They are to be your tools—not masters.

Students love most that educator who gives in action a vivid picture of his own higher self and who sees the picture of life in his pupils without being blinded by any theory—though to put that theory into practice imperceptibly as a teacher should be your constant endeavour without upsetting the real adjustment provided by the unbiassed sight of the picture of life in your pupils.

A dead level should be the last thing in the conversation and mood of the teacher as there is no dead level in life. Where, however, it happens to be, it ceases to have any human interest. That is why it is always needful to relieve the monotony by an altogether different vein—light or grave, comic or serious.

My message, therefore, to you for the new year is that fidelity to truth—the whole unvarnished truth—should be the *summum bonum* of your life and it is the winning touch-and-go that you should always encourage for success and prosperity in your teaching work.

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Schooling and our Present Needs¹

BY DR. G. S. KRISHNAYYA, M.A., PH. D.

No matter what the ideals of a particular people have been, the school has always been looked upon as the maker of citizens. History shows that nations have made their education a training for the attainment of the things they valued most. Athens, prizing beauty, symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful. Rome, exalting law, authority and conquest, instructed her youth in oratory, so that they might advocate the claims of law, and trained them in war, so that they might introduce the Roman Eagle to the uttermost parts of the earth. The education of Monasticism was other-worldly, because the gaze of its adherents was fixed upon the hereafter. Training in arms, loyal and gallant service to the king and devotion to whatever was noble, brave and courteous, comprised the education of the Age of Chivalry, because these were the highest ideals of that period. And in our time the same thing holds true. England needed patriotic sons, valiant heroes, and dependable representatives to help her with her colonial expansion, commerce and administration, and so her outstanding schools set out to give an education which stressed courage, character and love of country. America, after her first struggle for liberty, shared with other countries of the nineteenth century an eager desire for material success, and therefore, the surest means of obtaining that treasure became the object of close study and effective practice.

INDIA'S NEED

But in India, education has not consciously sought to meet the needs of the times, much less to respond to the ideals of the nation—and therefore her citizens are not found in possession of the many qualities which a progressive people should manifest. Our schools have yet to devise a system of

¹ A fuller treatment of this subject, and of the ways and means of enabling the school to fulfil this all-important function, will be found in the author's book, "*Citizen Training in School—A Hand-book of Extra-Curricular Activities*," just issued by the Oxford University Press.

training which will aim at correcting inherent and longstanding defects and drawbacks. If it is true, as we have been told *ad nauseam*, that Indians do not co-operate with each other, that they lack initiative and practical-mindedness, that their critical faculty is never exercised, that a sense of responsibility is conspicuous by its absence, that enterprise, originality and independence are unknown—if they do not possess or exhibit these desirable and essential traits, it is evident that in India, the citizen-making institution has not yet been made to function effectively.

THE FAILURE OF THE SCHOOL

The Indian high school has yet to recognise its responsibility for this larger social control. Even when it gives comprehension, insight and perspective, and helps the student to become conscious of his ideals, it does little to relate them to the business of being good citizens unrelated to national thought, unresponsive to national needs. Uninterested in home and community, our educational system moves on from one decade to another blessing neither him that gives nor him that receives.

The "regular" work of the school centres around knowledge, and comparatively few opportunities are provided for the practice of desirable ideas and attitudes. Education is usually treated as something stored up in text-books, certified by tradition, guaranteed by teachers, meant to be taken by children willy-nilly in uniform fashion, in order that they may become good citizens! Or else, it is regarded as a process which can go on only in class rooms, under the supervision of school masters. But if man is to be considered as a whole, his well-being means the well-being of his body, the well-being of his spirit, as well as the well-being of his mind. The curriculum in its almost exclusive attention to one aspect has neglected these others.

This comprehensive work therefore, at the present time, cannot be carried out in the class room, much less can it be left to chance. So long as the purpose of the school is supposed to be the teaching of "examinable" subjects prescribed by the ubiquitous syllabus, so long as the mastery of book information takes the place of the building up of the whole aesthetic, intellectual, moral and physical life, so long must most activities

calculated to introduce pupils to a world of broadly varied and significant education be regarded as "extra-curricular". It is this recognition that the school should seek not only to produce citizens who shall have acquired certain skills and certain abilities, but somehow educate them so that they may take into life with them strong character, balanced judgment and robust physique, that has brought into existence what are usually called "extra-curricular activities".

WHAT CAN BE DONE

From the point of view of the development of attitudes, the "life" of the school as distinguished from his courses of study has very large significance. This principle has long been recognised abroad. Indeed, the emphasis upon school life has probably been the chief factor in the unquestioned contribution of the great secondary schools of England: Eton, Harrow, Rugby and Winchester. Such schools have an advantage over most of our high schools in that the entire life of their students is under institutional control during the years of schooling. Though this advantage cannot be duplicated in day schools, a great deal can be done to overcome this handicap in some measure through the intelligent development of extra-class room activities,—clubs, societies, games, sports, scouting, dramatic performances school magazines, excursions, student councils, social service leagues and the like. The most valuable lesson, perhaps, which we may learn from English and American schools is their recognition of the value of the more purely social activities as a means of training youth.

Nor can it be forgotten that the school is the best and most appropriate agency for the promotion and proper regulation of this side of the pupils' life. Thrown together intimately during a large part of their working hours, the pupils most naturally form themselves into groups and find in extra-class-room activities, wide possibilities for self-expression, self-realisation and therefore real education. There is the added advantage of the presence of the teacher's authority which, if extended sympathetically to the social life of the pupils, assures a much better regulation of it than can possibly be secured in any other way. Besides, the social instincts of gregariousness, emulation,

and altruism are especially strong during this period. These urges will cause students to form organisations, good or bad in their ultimate effect upon their life and character. And the school cannot escape the responsibility of determining whether the good or the bad effects of this social urge shall prevail.

THE NECESSARY DISCIPLINE

Social efficiency.—The student needs to be able to understand and judge other people and get on with them. Social efficiency is therefore an invaluable aspect of the training for life. If education is not primarily a matter of lessons and examinations, but of becoming acquainted with, and adjusted to, the world of men and affairs, extra-curricular activities have a large part to play in achieving this very desirable educational objective. In the place of the old-time maxims and sermons on good social behaviour, actual practice in right social action is afforded. Unselfish service, co-operation, toleration and true democracy are ideals which are encouraged by being forced to function in actual social situations. The pupil has to exercise them if he is not to lose his place and standing in the different organisations.

Citizenship training.—There is no better method of training pupils for their rights and responsibilities as citizens. It has been said that "the good citizen is one who has sense enough to judge of public affairs; discernment enough to choose the right officers; self-control enough to accept the decision of the majority; honesty enough to seek the general welfare, rather than his own at the expense of the community; and public spirit enough to face trouble or even danger for the good of the community." Not only do these activities develop the mechanics and devices of government, but they also give opportunities for the development of the true spirit of good citizenship. The pupil learns many civic virtues. He also learns many valuable lessons in the art of ruling and of being ruled. Preparing a student for membership in a democracy by training him in an autocracy or an oligarchy is an incongruity.

Moral training.—Experience has shown that there is no better way of teaching and applying lessons in ethics than through bringing about the participation of students in extra-curricular activities.

Qualities such as justice, honesty, fairplay are put to the test. "Every ounce of moral experience is worth a pound of ethical teaching." Besides, it is necessary that wholesome recreation within reach of all, should be offered to our pupils under the right kind of supervision and environmental conditions. The inner discipline developed through practice in directing his own affairs will abide with the pupil long after he has ceased to be a school boy.

Proper use of leisure.—Too long has the school ignored its responsibility for stimulating interest in avocations. The purpose of education should include the increasing, in the pupils, of the ability to utilize the common means of enjoyment—music, art, drama, literature and social intercourse, games, picnics, excursions, scouting and other out-of-door pursuits. The problem of adequate and wholesome recreation is solved to a large extent by these activities. Apart from their direct and practical value, they are invaluable for the enlargement and enrichment of personality. 'Bookworms' rarely acquire a broad culture.

Development of leadership.—Another badly neglected duty is the development of leadership. The regular curriculum is incapable of encouraging the qualities which leaders should possess. Every student who gets the training that is to be obtained through leading his fellows in some school activity, is preparing himself for leading his fellowmen in the social, civic and vocational activities of later life. The least that the school can do to promote leadership is to furnish the necessary opportunities.

The school too stands to gain by the introduction of extra-curricular activities and the provision of citizenship-training. Participation in the management of the affairs of the school tends to enlist the interest and co-operation of the pupil. This "we-feeling" towards the members of the school—the head master, the teachers and the fellow pupils—has far-reaching effects. It makes possible and available a public opinion which can enforce conformity to certain accepted and acceptable standards. It makes co-operative effort easy and natural. Self-control and discipline readily become matters of common concern. Such an attitude is an invaluable asset to the school.

Conclusion.—Summarising, it may be said that through these activities, intelligently conducted, it is possible to secure the broader social, civic, moral and avocational improvement so essential for a successful well-rounded modern life. The regular work of the school offers comparatively few opportunities for the development of desirable ideals, habits and attitudes. It is therefore necessary that attention be given to nation-building and citizen-making activities outside the curriculum. In countries and schools with well-established traditions, many desirable things can be trusted to happen naturally, but in others such things will largely have to be made to happen. Deliberate and detailed planning will have to take the place of happy blundering. Then and only then will the school have discharged its obligation to this and the succeeding generations, teaching people to practise fair play, to live co-operatively, to shoulder responsibility, to think clearly and critically, to exercise initiative and independence, to build strong bodies and active minds and to serve their God by serving their fellowmen.

Old Boys' Reunion in a School.

BY MR. DHIRENDRA NATH SINHA, M. A.

What an excellent idea it is,—the idea of the re-union of the old boys of any school! The word 'boy' is certainly a misnomer, for most of the participants in this pleasant function, are no longer boys but fathers and even grandfathers of boys. Is the word 'boy' retained in the phrase "Old boys' reunion," for in the eyes of the mother,—their *Alma mater*—the gentlemen present in the meeting, are still boys but not so many grown-up people that they really are? Or is the phrase used, simply because the men who join a meeting of this kind, conveniently forget their age and go back, as it were, to those happy days of boyhood when life to them was one grand song and when the cares and troubles of the world did not begin to make themselves felt?

Whatever might have justified the use of the phrase, the idea of convening a meeting of this kind, is simply noble and grand. It thrills a man with pleasure and calls up thousand

and one sweet recollections as he steps forward with the throbbing heart and down-cast eyes towards the sacred altar of his "mother dear"—I mean here—his *alma mater*. In his eyes, she is almost the same as he saw her in his school-boy days, standing in all the radiance of her beauty and her dignity. She still holds aloft the torch of knowledge which illumines even now the dark recesses of any mind that comes within its reach. Whatever the changes in the atmosphere, the flame of this torch always keeps burning, 'baffling the Time's tyrannic claim to quench it'. The sons of votaries of this mother are, indeed, many; they are found in almost all the walks of life and are spread over nearly the whole of the country where the school is. But wherever they may be and in whatever circumstances they may find themselves, they would often recall with pleasure their sweet association with their *alma mater*, living over again, in their youth or their old age, those happy days of boyhood spent within her holy precincts.

In the midst of life's trials and tribulations, the so-called boys snatch an hour or two when they totally ignore their many pressing and distressing needs and truly participate in the merry-makings which go on in the cheering presence of their *alma mater*. Since they left school, economic distress may have driven many of them far away from their home, may have separated brother from brother, and may have made life dull and insipid to many. But a 'union' like what is held in a school, collects all the scattered sheep within the fold once a year, unites a brother to his brother and applies soothing nostrum to the painful wounds which many of the old boys may have received in the hard-fought battles of life. The old boys when gathered in such a meeting, view life in altogether a different light in the few care-free hours that they can spare for themselves in the midst of their life-long struggles. In these hours they forget their past quarrels and bitterness and pursuing a policy of 'give and take', hold one another in fond embrace. In the lives of many, especially in those of the step-sons of Fortune, this time is one brief period of sunshine in the midst of drizzles and down-pours. The authorities of every school should annually organise a meeting of the old boys, thus allowing them an opportunity to meet at least once a year when they

can, with mutual advantage, renew their friendship and acquaintance. This is certainly a move in the right direction and will be, we think, gratefully appreciated by each and every old boy who will, with much pleasure, look forward every year to one short period of his life when he can down his tools and heartily take part in many kinds of merriment which are usually indulged in, on an occasion like this.

The Cinema: Its Educational Value.

BY MR. BANKIM CHANDRA ROY, M.A.

Even a superficial observer cannot fail to be struck with the varied investigations and marvellous inventions that science has made in recent times. Among the achievements of modern science, few are more remarkable, more interesting and more instructive than the cinema. The word cinematograph or kinematograph signifies a moving picture. It is a contrivance for throwing on a screen a series of pictures in quick succession so as to give the effect of reality. It also goes by the name of bioscope. The scientific principle underlying the cinema is this:—photographs of a moving scene are taken in rapid succession on a celluloid film varying in length from 100 ft. to 1500 ft.; when they are thrown on a screen, a picture is exhibited with all the figures in actual motion.

The cinema which had its origin in the optical contrivance known as zoetrope is an adaptation of the magic lantern invented by Kircher in the 17th January. The cinematograph properly so called must be credited to Maybridge in 1877; but it remained crude and imperfect till 1870 when Thomas Edison brought about substantial improvements. The cinema was for the first time publicly exhibited in London in 1896 by Lumiere of Lyons. Since the invention of talkies by Prof. Joseph Tykocinski of Poland in collaboration with the American engineer Mr. Forest, the cinema has gained an immense popularity among all classes of people throughout the world. In England alone 1,075,875,000 visits are annually paid to the cinema as estimated a few years back by the Cinema Commission of the National Council of Public Morals.

The utility of a mechanical appliance like the cinema in this age of science cannot be too highly rated. There is no denying the fact that the cinema is a course of public amusement. It gives the necessary diversion and recreation to all persons bored by the dull monotony of daily duties. The scenic grandeur charms the eye, the music pleases the soul and situations of the plot by arousing curiosity delight the mind, the diverse items together contribute to the brightness, richness and enjoyment of life.

The cinema is not merely a course of recreation, it is also a medium of mass education. By representing concrete facts in a congenial atmosphere, creating interest in social, religious and scientific subjects and communicating various noble ideas, it appeals to the ignorant mind and thus enlightens the masses in a better way than through the ordinary instruments of education.

Of the accessory aids in education the cinema occupies an important position. News-reels i.e. meetings, processions, sports etc. which are screened prove not only enjoyable but instructive to students. The cinema teaches school children a great deal about plant life and animal life by their representation in movies. By its assistance they are able to obtain an accurate knowledge of the natural panorama of distant and foreign countries and peoples of different lands and their manners, customs, and ways of life and so on. Social and historical dramas also which are produced in pictures have an educative value. The imparting of geographical and scientific lessons may be made more vivid, impressive and interesting through films than by means of black-board sketches, diagrams or pictures. Films may again be used as a vehicle for inculcating ideas 'both of personal chivalry and a fine attitude of mind between boys and girls, men and women'.

But this wonderful and useful invention not unoften proves a curse. If the shows do not breathe a healthy atmosphere of morality and decency, they generally pervert the good sense of film fans and deprave their morals. Many of the foreign films representing Hollywood society fashions are repulsive to Indian ideas of decency and good sense. Again all the films

released from the native studios are not in consonance with the tastes and morals of the country. These objectionable films corrupt public morals.

Now-a-days there is scarcely a city but has a picture-house where hundreds flock in the evening. The cinema craze has seized school children with baneful results. Confinement in crowded halls affects the health of children and occupation of cheap front seats spoils their vision. Dr. M. C. Stopes observed thus, "Some children go to the cinema two or three times a week or more and this is physically harmful, as it shuts the children away from the fresh air and sunlight and congregates them in buildings perpetually roofed in.....Incidentally I feel certain that the epidemics of cold and influenza which are becoming a public nuisance are largely due to the indoor habits encouraged by the cinema and the tubes." Indecent and degrading films more often than not debase the morals of young folks, the existence of the Board of Film Censors notwithstanding.

In view of their educational importance cinema shows so far as school children are concerned should not be tabooed but be properly regulated. The matter ought to be taken up by guardians and Government. The most effective way in which guardians can protect their wards from undesirable film exhibitions is to keep them away from all shows which do not receive their approval. Government owe it to themselves to prescribe certain rules against admitting school children to films meant for adults. In America and England, children are not allowed admittance to shows with 'strong sex-films or crook drama'. Early steps should be taken for the establishment of children's picture theatres where not only films 'clean, refined and of a sort that any one can take his family to' but those of educative value are to be displayed. It may be mentioned in this connection that the Punjab Text Book Committee has appointed a peripatetic Cinema Demonstrator whose duty consists in paying annual visits to schools with educational films. Restrictions ought to be imposed on the hours of performances. Juvenile shows may be arranged once or twice a week from four to six p. m.

The cinema is thus a valuable adjunct of education and offers unique opportunities to educands of deriving immense good, if its grosser manifestations are suppressed.

Adult Education.

BY MR. K. S. VAKIL, M.Ed., F.R.G.S., I.E.S. (Retd.)

Adult Education in this country does not mean, as it does in more advanced countries, diffusion of general or special knowledge among those who have not had the benefit of higher secondary or university education in their adolescent age. It means, very largely, removal of illiteracy of the 92 per cent of the population who are still unable to read or write. The need for it was brought home to Government and the people soon after the introduction of the Montagu-Chelmsford Reforms in 1920-21 and the consequent extension of the franchise which enabled them to visualise the dangers of an ignorant electorate. * The first reference to the subject appears in the Statement on the Moral and Material Progress of India during 1921, the very first year of introduction of the Montford Reforms. It runs as follows:—

“A very large part of the education needed in India is Adult-Education—education which will supply the great new electorates with some guidance in the use of the power which constitutional reforms have placed in their hands; which will encourage them to effect on behalf of their own communities, and impel them to grapple with the poverty which hangs like a miasma over so large a part of India. The field is vast and workers few. Certain classes of adults are, it is true, being specially assisted. Soldiers profit greatly from the well-organised scheme of Army Education which is now beginning to function. Millhands and industrial employees find many persons willing to help them. Night schools are springing in various parts of the country. Philanthropic associations among which special mention must be made of the Young Men's Christian Association, are labouring nobly. In this work, there is a great scope for the University extension movement which might well provide an agency for adult education upon a scale adequate to the requirements of the future. Some such solution of India's problems will unquestionably come in time, and with the rapid multiplication of new Universities its potentialities as a nation-building force can with difficulty be overestimated.”

* page 232

ADULT EDUCATION

15

The first Government of India Report which deals with Adult Education is the Report on the Progress * of Education in India during the years 1917-1922: where it is stated that the question of adult education began to engage public attention towards the close of this period, interest in it being stimulated by discussion on the franchise and that in some provinces such as the U. P's, the Punjab, Bombay, the C. P's, Bengal, and Madras, the question has received serious consideration and that a few organised experiments have been made.

When Mr. Richey, the Educational Commissioner with the Government of India, who wrote the report above referred to was questioned on the subject in 1927 by the Royal Commission on Agriculture in India, he stated with regret that there was then very little movement for adult education but that he felt sure that it was entirely a question of money, organisation, and propaganda.

The Hartog Committee which, in 1929, reviewed the growth of education in India at the instance of the Simon Commission reported (page 49) that sporadic attempts had been made, though not on a large scale, to encourage night schools, classes for women, lantern lectures, village libraries, and so forth, but very little had been attempted on a systematic basis. It further observed: “There is, at present, in India, so far as we are aware, no advanced adult education for workers such as is carried on in England by the Workers' Educational Association and similar bodies. Nor are there any “University Settlements” for educational and social work among industrial workers. Where the workers do not possess even the elements of liberty, teaching of such subjects as economics and history must necessarily present great difficulties.”

The Simon Commission considered that the movement for adult education in India had hardly begun.

The official report on “India in 1930/31” states that there is increasing recognition of the necessity for fostering adult education, if the country is to have an electorate able to make

* page 124

intelligent use of the franchise. Among the measures adopted to introduce adult education have been the organisation of lectures on health and allied subjects, the encouragement of the night school movement, the establishment of village libraries and elementary literary societies, and the device of encouraging medical men to settle in villages. All these seem to be yielding some results. It is, however, difficult to form a clear idea of the progress made by adult education throughout the country, since in many provinces no distinction is made between schools for illiterate adults and those for children unable to attend day schools.

The chief means of adult education are: (1) adult schools; (2) propaganda in the form of lectures, lantern and cinema shows, instruction by radio, etc., and (3) libraries. The last is out of question in the case of people who are still illiterate and the effectiveness of the second depends on the availability of qualified lecturers, suitable lantern slides and cinema films, the radio apparatuses, etc., all of which cost not inconsiderably. Adult schools are usually, if not invariably, night schools, since the public are occupied during the day in their ordinary occupations. Their teachers are frequently masters of the ordinary day primary schools in the locality or in the neighbourhood and undertake this extra work for an allowance of about Rs. 5 per month which is looked upon by them as a welcome supplement to their small monthly day school salary of Rs. 20 to 30. In addition to the cost of the teacher's allowance, lighting and other miscellaneous charges amounting to Rs. 40 per annum have to be met. Thus, the total expenditure on account of a night school of about 30 pupils comes about to Rs. 100 per annum. This is usually met from the annual grant available from the Educational Department towards the maintenance of the school.

The only provincial Government that appears to have seriously endeavoured to attack this problem, is the Punjab Government. The Co-operative Department of this province appears to have served as a very effective agency for the promotion of adult education. A group of adults desiring education applies to the Registrar for registration as a co-operative society and sends up its bye-laws in a prescribed printed form. Under

these bye-laws the members pledge themselves to read for a specified period or up to a specified standard and often bind themselves to pay a monthly subscription for miscellaneous expenses. They elect their own president and officers and hold meetings for such petty business as may arise and appoint their own teacher who receives the usual monthly Government grant from the Registrar of Co-operative Societies. As soon as the school has gained a fairly firm footing, it seeks inspection by the Government Inspecting officer who, if he approves its work, recommends the District Board to take it over. As soon as the District Board has taken it over, the Registrar cancels its registration as a Co-operative society. The school then passes into the hands of the Educational Department officers who are better qualified to inspect and guide than Co-operative officers. But the problem of education of the illiterate adult is only half-solved when he has attained literacy. The other half remains to be tackled, viz., that of maintaining the literacy already attained by them. Villages have generally no libraries, and the pupils of adult night schools, just as children of ordinary schools, very often soon unlearn all they might have learnt at school, unless they take to reading of the local newspaper. This part of the problem appears to be effectively tackled in the Punjab by its Rural Community Board and its District Rural Community Councils. The Board and the Councils co-ordinate the activities of the Government Departments which, together with non-officials, are represented upon them, and disseminate through the villages the Vernacular pamphlets and periodicals published on agriculture, co-operation, education, forestry, irrigation, public health, and veterinary science. Libraries are established in the rural secondary schools and are placed in charge of selected teachers. They contain approved literature (avoiding religious and political matter) to which all literates, adult or juvenile, of the neighbourhood have free access. The Board and the Councils also maintain Magic lanterns and slides, which are taken to the remotest villages by lecturers and shown to the literate and the illiterate. Pamphlets are also distributed to those who can read them. *

* Bulletin XXXIX of the World Association for Adult Education, pp. 27, 32.

Among the several private bodies that are doing useful work on this field, those deserving particular mention are the Y. M. C. A. and the Devdhar Malabar Reconstruction Trust. The Y. M. C. A. was the first private body to organise adult education work on organised lines. Its programme of work includes (i) lectures on diverse subjects, such as Religion, History, Philosophy, Economics, Art, Travel, Social service, and Science; (ii) Vocational Education by means of regular classes in commercial subjects, language, social service work, and Physical education; (iii) Study and Discussion-groups on various subjects; (iv) Night schools for illiterates and in the Industrial Welfare and Rural Reconstruction centres; (v) Libraries including Travelling Libraries; (vi) University Extension Courses; and (vii) Lantern Lectures and Visual Instruction service. A set of lantern slides has been prepared with the object of teaching illustrated Tamil reading and writing. It has been reported that Tamil reading and writing can be taught by this method in two months. The Devdhar Malabar Reconstruction Trust which was founded in 1930 gives special importance in its work of rural reconstruction to Adult Education through night schools, lantern lectures, reading-rooms, libraries, leaflets, publications, meetings, etc., and is assisted in its work by a Government grant of one-half of its recurring and non-recurring expenditure.

Notwithstanding the beneficent activities of these and other philanthropic bodies, it cannot be said that any appreciable advance has been made in the direction of removal of mass illiteracy. And no appreciable advance is possible and can be expected, unless and until the Government of India realises that a very large part of the education needed in this country is adult education and treats the subject as one of All-India importance and, in consultation with the provincial governments and Indian States, lays down a general 5, 10, 15 or 20 year plan of attacking it and makes it obligatory on them to make the necessary annual financial provision for it. We have a large army of primary day school teachers in all parts of the country who would be willing to serve as teachers of night schools for illiterate adults if they were encouraged to conduct them on their own school premises by offer of an allowance of about Rs. 5 per month.

They would welcome such an allowance as a substantial supplement to their monthly pay and would provide the cheapest and most effective agency available for the purpose. In the absence, however, of any lead in the matter from Government, local boards, and municipalities who can command services of these teachers, let them remain unutilised. In the same manner, services of secondary day school teachers can be requisitioned for the purposes of teaching English to the ever increasing number of adults who could not study English while they were at school and now feel the need of a working knowledge of it for practical purposes of business and commercial life. These teachers would be willing to do such extra work on a monthly allowance of Rs. 20 or so. For the extension of higher education of University grade to those who could not receive it during their student life, college teachers can also be similarly pressed into the service of adult education, provided there is a general plan for it. In these days of preferential tariffs, general trade depression, exchange fluctuations, inflations and devaluations of national currencies, and general economic distress, the public, illiterate as well as literate, need enlightenment on these confusing technical subjects from those who understand them and are competent to guide public opinion on them in an impartial and dispassionate academic manner. These appear to be the ways in which adult education of the primary, the secondary, and the university stage can effectively be organised, provided a definite lead is given in the matter and financial assistance for the purpose offered by Government. To persuade the people to avail themselves of the facilities offered for their benefit, extensive propaganda would undoubtedly be necessary. But for this purpose also, we have got a very powerful agency in our school supervisors and inspectors of all grades. What we sadly lack is organisation--country-wide organisation of all available forces by Government, schools, colleges, and universities in the vital task of educating the mass of the people.

Legal Education in Indian States.

BY 'LEX'.

"The Indian States have a great purpose to serve and a high destiny to fulfil in the polity of India. They have served in the past as nurseries of Indian statesmen when Indian talent could find no scope for high employment in British India." (Dr. Sir P. S. Sivaswamy Aiyar in his book on Indian Constitutional Problems). The acceptance of the principle of federation by the Indian States and the entry of a substantial number of them into the federation have been made a condition precedent to the actual working of the proposed new constitution at the centre. The attempts of Indian States have always been to approximate the efficiency of their administration and the facilities afforded by them for the moral and material advancement of their subjects to the standards available in British India. This has been the case in the endeavour to provide opportunities for secondary and higher education. But even a casual observation will disclose, however, that the cause of education in Law has been neglected in the past, though all other departments of education have been receiving attention at the hands of educational authorities in the Indian States. It cannot be stated that even in British India where the authorities had once an unreasonable apprehension of the Vakil Raj, the progress of legal education has been unsatisfactory. The progress has been remarkable at least during the last two decades, so that even cities which are not Provincial capitals or headquarters of Universities e. g. Karachi, Ahmedabad, Poona, Cawnpore, Bareilly, Jubbulpore have got the LL. B. classes now. This is over and above the Law Departments in the new Universities incorporated from 1914 onwards. But this has not been the case in Indian States as comparative figures will clearly show,

The reasons for this glaring disparity are neither definite nor convincing. The unwholesome spectacle of a large number of unemployed lawyers may be pointed out as a reason. Is it not true, taking a higher and broader view of the problem of unemployment among the educated classes in India, that the unemployed lawyer is not different in species from the unemployed

B. A.'s or B. Sc.'s? If some LL. B.'s are unemployed, is it not because they did not tackle the unemployment problem immediately after passing the B. A. or the B. Sc. examination, but postponed it for two years more? If the situation is analysed properly, the root cause lies in the system of education and not in legal education alone. If Indian States are not to open the LL. B. classes so as to avoid the phenomenon of the unemployed lawyer, they can as well close the Arts and Science Colleges also, which produce a large number of unemployed graduates. Approaching the question of education from that point will lead to intellectual suicide as Dr. Beni Prasad characterised it in a lecture at Cawnpore. The problem is a general one for the whole lot of Indian graduates and not for the LL. B.'s alone, against whom some Journalists, Scientists and even some educationists who ought to be otherwise impartial carry on a tirade by insinuations and innuendoes.

Another reason for the small number of Law Colleges in Indian States may probably be the reflection of the supposed attitude of some strong British Indian administrators regarding the Bar viz. one of apprehension of the Vakil Raj. But this attitude, if it can be alleged at all as a reason on the part of Indian States which have not got Law Colleges, is indefensible and opposed to the experience and teachings of history. Legal education leads to one of the highly prized and honourable professions. A knowledge of law is considered by some to be the coping-stone of real culture. It is too late in the day to doubt the advantages accruing to the stability and well-being of the State by the imparting of legal education. If the Travancore State has a bi-cameral legislature on up-to-date lines and an efficient public service free from the taints and defects of mal-administration, it is due to its having a Law College during the past nearly sixty years. Except in the departments of Engineering, Medicine and other Scientific and technical departments, in all others law graduates are largely employed. (It is interesting to note that recently the United Provinces Government appointed 16 Sub-Registrars of whom 14 were LL. B.'s; of the others one was a Muhomeddan and another a Hindu M. Sc.) In India, as in other progressive countries, it is being increasingly recognised that some legal education will be a necessary equipment

for discharging the duties of a law-abiding citizen or an enthusiastic public man. With the greater opportunities afforded to the officers and subjects of Indian States for intelligent political participation under the aegis of a federal constitution for India and for general public work in which every Indian State has to play an honoured part, it is becoming clear that progressive Indian States have a duty to train some at least of their subjects by the imparting of legal education.

The efforts so far made are no doubt laudable to the States concerned. But there is still a large field to be covered in spite of sneers and sarcasms about legal education which were effectively answered by Sir C. V. Kumaraswamy Sastriar in his last Convocation Address at the Mysore University. The history of legal education in Indian States is very briefly and easily told. The first to start law teaching was the Travancore State. On the 31st January 1875, the government opened the F. L. and B. L. classes as a part of the State Arts College. This was on the same lines as the Madras Law College and the Ripon Law College, Calcutta, which started as part of the Presidency College and the Ripon College respectively and gradually became full-fledged and separate Law Colleges. Similarly, some years after their opening, the Law classes in Trivandrum, which were worked as a part of His Highness' College, and the Professors whereof were treated as members of the staff of that College, were raised to the status of an independent college under the designation of "His Highness the Maharaja's Law College, Trivandrum". It is a full time college holding classes from 10 A.M. to 4 P. M. with one whole-time Principal, two whole-time Professors and four part-time elective lecturers, and affords instruction to students preparing for the B. L. and M. L. Degree examinations. It is impossible to exaggerate the perennial influence of the College, on the public life, the public service, the Constitution and administration of the State during the past fifty nine years.

Hyderabad was the next State to open the LL. B. classes. The Osmania University started the LL. B. classes in Fasli 1332 i. e. 1923, which have been progressing satisfactorily since then. There are five lecturers besides a Professor, who is the

Head of the Law Department. The Holkar State was the next State to start the LL. B. classes being the third State in India and the first in Central and Northern India taken together to embark on imparting legal education. In July 1928, the Previous LL. B. was opened as a part of the Holkar College, Indore, affiliated to the Agra University. In 1929, the Final LL. B. class was also opened. On an average there have been about 90 students in the Previous and 50 in the Final LL. B. class, which may be said to have been progressing satisfactorily. In 1932 and in 1933, the College secured the first place in the first class in Final LL. B., while in 1932 it got the second place in addition and in 1931 the second, third, fourth, fifth and seventh places in the University examination besides a large number of First classes and a high percentage of passes in both Previous and Final. The Kolhapur State was the next State to start the Law College in 1933 June with a Principal and four lecturers to begin with. In formally opening the Law College, Kolhapur later on, His Excellency Sir Frederick Sykes said:—

"I am extremely glad that your Highness' project of establishing a Law College in Kolhapur has been brought to completion in time for me to perform this interesting ceremony before I leave India. I have every confidence that a great future of useful service to the Kolhapur State and possibly to its neighbours also, lies before this institution and we shall be proud indeed to be associated with it.....Many hard things are spoken of lawyers in general; but justice is the great asset of society; the law is a noble profession; and if the right principles are borne in mind by the students of this College, I am sure they will earn a high reputation for themselves, for this college, and for the State to which they belong". It is sure that the Kolhapur Law College has a bright future being an important nucleus of the proposed Kolhapur University.

It will thus be seen that out of the large number of progressive Indian States, only four have the LL. B. classes, all of which excepting Indore have a separate Law College or a separate Law Faculty under its own University. It cannot be that any financial considerations stand in the way of other States

opening Law classes, for these classes have been always self-supporting and have been a source of even net profit in some States. It cannot be that the academic standards have not reached a high level of efficiency because the M.A. or B.A. classes as the case may be in Baroda, Gwalior, Jaipur, Patiala, Jodhpur, Kashmir and Cochin are second to none in the respective Universities to which they are affiliated. It is only because sufficient attention has not been paid to this aspect of the question of education due to mere chance that Law Colleges have not been opened in these progressive States ruled by Princes of broad and liberal views, who have very competent administrators as their Dewans and Prime Ministers. It is hoped that ere-long the subjects of these States will have the beneficent influences of legal education and facilities therefor within the States themselves.

The Differentia of Indian Pedagogics.

BY MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the previous issue.)

Among other important characteristics of the methods of Indian pedagogics was the emphasis on example rather than on precept. Seneca says well: "The road by precept is long; by example it is short and sure". Further, though in recent times memorising is treated with contempt probably because it is beyond modern capacity and is a lost art and is difficult among the complications of modern life—and though we are assured that

"in the soul while memory prevails

The solid power of understanding fails",

yet there is no doubt that an early training of the memory is a source of power and makes the man a ready and resourceful man and gives him a reserve of inner strength even when in old age he is thrown back on himself by a negligent and forgetful and forward-rushing world. Ancient Indian education rightly stressed the importance of memory training. Further, the habit of worship led to clarification of mind and attainment of grace. The love of pilgrimage contributed as much to health

as to holiness and as much to the broadening of the mind and the cultivation of sympathy as to health and holiness. Further, the national love of music gave a further impetus in the same direction. It brought beauty to the face and brightness to the mind and benignity to the heart.

Another important trait in Indian pedagogics is the intimate inter-relatedness of books and nature. To-day there is a repeated call to correct bookishness by going to the countryside by means of excursions. Ruskin says: "It ought to be made an important portion of the weekly work of every school to take the children into the country to breathe its balm, grow strong in its healthy breezes, see and enjoy its beauties, and receive there that glorious training of sense and soul, head and heart, possible only beneath the blue vault of heaven. *In truth, the country should become an outer uncovered class-room—a Divine museum utilized by our teachers*". This ideal was practically carried out in ancient India by means of Asrama schools and colleges and universities.

Another important characteristic of Indian pedagogics is the reverence for the teacher. Socrates used to call himself as "a man mid-wife for mind". Manu utters the same truth in a finer way when he says: "Of him who gives natural birth and him who gives the knowledge of the Veda, the giver of the Veda is the more venerable father, because the birth for the sake of the Veda ensures eternal rewards both in this life and after death". Further, education was not vitiated by a commercial conception on the part of the teacher or the student as it is to-day when the teacher works for pay and the student studies with his mind concentrated on the examination as the magic opener of the treasure chest containing jobs. After the close of the period of studentship, the student had in ancient India to pay a suitable fee to the teacher. Apasthambha says: "After having studied as many branches of learning as he can, he shall procure in a righteous manner fee to be given to his teacher according to his power".

An equally important aspect of Indian education was that the students underwent proper discipline though the discipline was mild. Manu says that the teacher should use

sweet and mild words and that if any grave fault required severe correction the students should be beaten with a thin rope or a thin cane or split bamboo, on the back only. Apasthambha says: "Loving him like his own son and full of attention, he shall teach him the sacred science, without hiding anything in the whole law. Frightening, fasting, bathing in cold water and banishment from the teacher's presence are the punishments which are to be employed according to the greatness of the fault, until the pupil leaves off sinning". The student should not sleep on a soft bed or eat luxurious food or use unguents or garlands. He must not kill or injure animals. The residential system in the hermitage schools enabled the student to have pure surroundings and proper guidance and control. The training of the will was well attended to—a feature which is sadly missing to-day.

I quite realise that ancient Indian education was more literary than practical, though it must be remembered that the system of acquisition of the sixty-four *katas* (arts) led to practical-mindedness of a fine type and that Manu says that the aims of life are not mere virtue or wealth or pleasure but all the three. Education was not given on a nation-wide scale. Deductive methods were preferred to inductive methods. In these and other respects we have to modernise our educational ideals and methods by wise borrowings and adaptations from the West. We have also to adjust Indian education to the new social and economic life and especially to the new political life surging through the land. But yet if we attend to and adopt the ancient Indian methods of memory training in youth and early moral and spiritual education, if we re-imbibe and re-introduce the Gurukula spirit even though the entire Gurukula life of the past cannot be revived, if we could once again relate education to nature as before, and if the old passion for knowledge fires alike the heart of the teacher and the heart of the student, I have no doubt that Indian education will start upon a new and glorious career and will be able to give a lead to universal education as well. For after all education is not an end in itself but is a bright and noble means to a brighter and nobler end. Even to-day there is no nobler convocation address than that given by the teacher to his outgoing students in the

Taittiriya Upanishad. For is there a nobler question to be put to the trained student than the questions contained in the well-known verse which means thus:

Is your mind free from the fever and the fret of the spirit; have you attained true auspiciousness; is your knowledge fruitful; and have you attained self-realisation?

South Indian Amusements.

(From the Educators' Point of View.)

By MR. S. C. SINHA, M.A., DIP. ED.

[What are the chief games and amusements of villages or towns? Have any of them any educational value? What is their value from the point of view of training character, and the imagination, or how do they help to a better social life?]

INTRODUCTION

The word 'amuse' means to occupy pleasantly; hence amusement means that which occupies our time pleasantly. An educator, however, will not look to this side of the thing only. He will consider it from three points of view, viz., physical, intellectual and moral. In considering the games and amusements of India, we shall view them from these points of view. From the point of view of an educator, we cannot accept any game or amusement which fails to satisfy these tests.

Since the advent of Western amusements in our country, the importance and popularity of Indian amusements have considerably dwindled down. We have discarded old and in no way unscientific amusements as out of date. In the town, almost all the indigenous games have been ousted from the field, and supplanted by Western amusements and games.

The game of football has eclipsed the popularity of all other Indian amusements. It has captured the imagination of the Indians. There is no Indian town which does not boast of a football team, such is the popularity of the game. Whatever that

may be, Indian villages have not yet totally done away with indigenous games and amusements. Partly for want of money, but largely for want of regular contact with the so-called civilisation of the town, Western amusements have not yet been able to make their way in the remote villages. The old, crude, simple amusements are still there, and afford unbounded joy to the simple village folks.

These village amusements require no costly apparatus. Nature furnishes them the necessary requirements. The blue vault of heaven over their head is their natural gymnasium. Nature decorates it tastefully. Under the clear open sky, resonant with life-giving air, and greeted with beautiful sights and scenes, soothing both to the eye and mind, the poor villagers dance and play in Nature's plenty.

The cheapness of the Indian games is a strong recommendation for their consideration from the educational point of view. No costly apparatus of any sort is necessary, nor is a large, plain field needed as in football or cricket or hockey. Natural resources are made use of. Nature is there with her plenty and bounty. Nor is it suited to a particular season only. Almost all the Indian games can be played throughout the year. English games, on the contrary, are seasonal. There are different games for the different seasons; and this means a lot of trouble and expenditure. Poor people cannot afford to have the benefit of these costly games.

Indian games and amusements are best suited to Indian climate, Indian temperament and Indian conditions. The Indians can hardly fare well in a wet and muddy foot-ball field. But foot-ball is a game of the rainy season. Cricket is played in winter; but the Indian wintry sun does not quite suit it. The burning sun proves too much for it.

UTILITY OF AMUSEMENTS

Amusements are diversion for the mind and body. In amusements we include amusement proper and games. Mind and body are closely related. They are inter-dependent. An exhausted and depressed mind is not fit for any work. It refuses

to work properly like a rusted engine. It wants rest, and diversion. Amusements help it to recoup its lost vigour and fit it for fresh work. The mind ought sometimes to be amused that it may work well.

In all our life's activities, it is the mind which plays the most important part, and has to exert itself most. The mental fatigue and confusion arising from the disorderly crowding of new impressions into the child's brain are severe. The mind works heavily. In this process energy is expended and finally exhausted. The young have, moreover, to tread unbeaten tracks. The opening of new grounds necessitates exertion, and fatigue, and unless the exertion is attended with pleasure, it is apt to become harmful. Dr. Dukes, medical officer of the Rugby school, says.—“As a variety of food is essential to the adequate development of the body, so change of work is imperative for due development and nourishment of the brain; and production of the finest and most permanent effects in strength and durability of tissues by graduated and regular development of the body, finds its analogue in the growth of the brain.”

Amusements serve as what is called a “comic relief”. A teacher's duty is to help the harmonious development of the child, the development of the nervous tissues in the head—the brain—to the highest perfection. Each child possesses its own proportionate stamina and mental ability. The ability may exist potentially in abundance, but of what use is it unless the physical vigour be sufficient to provide a plentiful supply of healthy red blood to feed the brain?

Hence the necessity of vigorous, pure and healthy amusement which develops both the mind and the body and helps the dormant faculties to flower into full bloom. The corpuscles of the blood must be healthy if the intellectual capacities of the child are to be fully expanded. This requires exercise of the limbs which can be had only by good healthy games or exercise. But this must not be forced on the child. This exercise must be made pleasant so that it may not be as heavy and unpleasant as the school tasks. It must be a sort of recreation, and not simply exercise. Recreation involves not only physical culture but also mental refreshment. Hence the importance of amusements. *(To be continued.)*

Compromise.

BY. MR. P. R. GOPALAKRISHNA AYYER, B.A.

The present time seems to be very propitious for pondering over the principles of compromise. We have every kind of war which is waged with words; ideas and ideals clash in their expressions even when they establish eventual identity. The country is in a state of mental and moral, social and political ferment. However, to the observant eye, the trend of affairs is not difficult of discernment, which reminds us of the Morlian philosophy of compromise.

Compromise is too often wrongly associated with the sacrifice of just principles and looked upon as a struggle between courage and cowardice, and accordingly considered as something *in-fra-dig*. Fanaticism has at least this advantage over it. It portrays zeal as the quality of firm convictions, and is fecund of means to crush fossilised opinion, and storm the stronghold of custom or clerical mummeries. It arouses the vitality of criticism and conscience, and adjusts our sanctified scruples to sober conduct. For after all, conscience is not intolerance of faith or the feelings of fellow-beings but their co-ordination and concord; and there is no stronger conscience than that which is based on general and public agreement. The goal of human aspirations is not the limited or unlimited exercise of individual rights, miscalled conscience, but peace resulting from knowledge and conduct culminating in political and social order, leading to that beaconlight of universal brotherhood, always longed for, never attained. This peace is not achieved by fiery souls, who are too active in their endeavours to rouse the intellectual and philosophical promptitude of peace-lovers to right conduct, lest they fail from inertia to contribute their share to the well-being of man. They simply mark the milestone and leave the forming and consolidation of the road of progress to the less emotional but more practical, though none the less ethical men. These practical people are not always in a state of shapeless plasticity, incapable of ever hardening to definite purpose; for they, like Cardinal Newman in his famous hymn, hold 'One step enough' for the present. They are not triflers on the path, they do not quake with fear to advance; but like the sagacious elephant, try to feel every step a solid ground gained in wisdom that finds the world awake, not asleep. They are not trimmers who merely register the weather of self-glorification. Their burning zeal is as real, but is enclosed in non-breakable glass. It is in fact properly regulated in the perspective. It submits to be subdued, and approaches sublimity, along the lines of "sweet reasonableness". It is not fond of sensational exhibitions of extremism in expression or conduct, in violent gestures or virulent words. Thus while it may sacrifice its vehement evidences, compromise is by no means a surrender of Sense. It is not even a sacrifice of principles, but only an adjustment of the "setting" of those principles. It certainly is not to be found in the

categories of lies enunciated by Touchstone in "AS YOU LIKE IT". It has got a new order of its own in embellishing and embalming truth. It chooses the graceful, not the grim path, in righteousness. It does not even glory in the "grand manner". For compromise is only a consideration of more aspects of a case than the one that has become denominational or dynamic, and it does connote a consideration for the views of our fellowmen. What else can we have but several darsanas of a fact? We have accordingly in our country not one school but six schools of philosophy. Compromise need not therefore spell condemnation as anything unworthy of man or unconscionable in him. To be uncompromising in anything is not always synonymous with being sensible or right. "Missionaries are not all an agreeable class, nor martyrs a sensible class". The ideal world is nowhere. We are not gymnosophists living in the jungles. We are the inheritors of a traditional civilisation fused in the crucible of Scientific knowledge. We must have our eyes steadily fixed not only on the ultimate, but the intermediate and the immediate as well.

The Gita is justly held to be an epitome of all our philosophies and practical ethics. And what was the central theme of Lord Krishna, but "Karma Yoga", the eternal principle of adjusting one's actions to one's circumstances? While discoursing on the law of "Karma", the law of one's own caste. He only expounded the law of Compromise. In other words, the Gita is, in one aspect, only a graceful lecture on accommodating conscience and action to the actual conditions of life. And be it remembered here that Duryodan's uncompromising attitude was the cause of the Great war of Mahabharata!

We would be nearer the goal of our aspirations to-day if we had but learnt to apply the touch-stone of true compromise in time to the problems which ought to have found us united, not divided, living as one corporate whole, not torn into shreds by political and petty quarrels. Yet we will hope for a greater man to be born greater than anybody that has yet come, amongst us, soon to settle them in the way they ought to be settled and rid us of the riddles that perplex and petrify us in our social and political life.

Gleanings from Tamil Literature

BY THE LATE MR. T. R. RANGASWAMI AYYANGAR, M.A., L.T.

(Continued from the last issue)

1. Sivaprakasam consists of 101 Stanzas and expounds the principles contained in the third and fourth parts of Sidhanta-philosophy.
2. Tiruvarutpayan is of ten chapters and contains 101 stanzas in Kural Venba metre.
3. Viva Venba contains 13 stanzas in Venba metre.

4. Porri Pahrodai is in 190 lines.

5. Kodikkavi contains one stanza in Kalithurai metre and three more stanzas in Venba metre. This is said to have been sung by the saint to make the flag rise to the top of the flag-staff at the commencement of Nataraja's festival at Chidambaram.

6. Nenjuvidututu is a long poem in Kali Venba metre consisting of 258 lines.

7. Unnei Neri Vilakkam contains six quatrains.

8. Sangarp Nirakaranam contains 20 stanzas in Asiriappa metre. This is a condemnation of the Maya theory of the Advaitam.

Umapathi Sivacharya was succeeded by Siddhar Sivaprakasam, who spent most of his days at Vedaranyam and Tiruvadamarudur. He was the ninth incumbent on the throne.

A Saiva Vellala devotee of Tirumuvaiyur had a son by name Vaidinathan, who evinced great devotion to God Siva even in his fifth year. His father once took him to the shrine at Tiruvelur. At the sight of the idol the boy was so completely absorbed in devotion that he did not know that his parents had left him. When alone, God Siva appeared before him in the shape of a temple Archaka and gave him a lingam for his worship. The boy took it home with great joy and was offering great puja to it every day without fail. One day Siddha Sivaprakasam, the head of the mutt, happened to have a look at this boy on his way to the temple. The sage was so taken up with the devotional look of the child that he took him under his tutelage and taught him the mysteries of the Siddhanta philosophy. To the great discomfort of his parents, the boy gave up the world, took up the holy orders in the mutt. Siddha Sivaprakasam Swamikal retired to the Vedaranyam forest and his mantle fell on the shoulders of the young Vaidinatha Tambiran, whose sacerdotal name was Namasivaya Desigar.

Namasivaya Desigar, the tenth in succession, was the real founder of the Tiruvaduturai Mutt and its heirarchy traces its lineage from him. He lived towards the close of the 16th century. He has written a commentary on Arunandi Sivacharya's Irupaviripatu and another on Umapathi Sivacharya's Vina Venba. He is the greatest saint of the line and has been honoured with a shrine within the precincts of the mutt itself.

One of his disciples Dakshinamurthi Desigar has written two treatises — Dasakaryam, and Upadesa Pahrodai. Namasivaya Desigar appointed one Ambalavana Desigar, as next in spiritual command and this Ambalavana Desigar was an erudite scholar both in Tamil and Sanskrit. He is the author of the famous books, all expounding the philosophy of Sivagnana-botham. They are: 1. Dasakaryam, 2. Sanmarga Siddhi, 3. Sivasasrma Telivu, 4. Siddhanta Pahrodai, 5. Upaya Nishtai Venba, 6. Upadesa Venba, 7. Siddhanta Sikamani, 8. Nishtai Vilakam, 9. Atisaya Malai, 10. Namasivaya Malai. He is

also the author of a treatise known as Uyir Attavanai. In his days a Vaishnavite Brahman by name Ulakudaya Naiyanar, became a convert and has written an eulogy on his guru known as Kazhi Nedil. Pooppollai Attavanai is a philosophical treatise of his.

Ambalavana Desigar's successor was Rudra Keti Desigar in whose time there lived a great Tambiran by name Isana Desigar. Muthu Virappa Naikar, the viceroy of Madura, plotted against his cousin Sevvandi Nayakam out of jealousy. Sevvandi Nayakam warned by his cousin's wife fled away from Madura and came to the Tanjore District. While resting under the foot of a tree on the banks of the Kaveri near Tiruvavaduturai this Isana Desigar happened to come there and hearing of his distressful condition took him to the Mutt and introduced him to his head. Sevvandi Nayakan remained in the mutt as a guest for a long time. When Muthu Virappa Nayakam was beset with danger from enemies on all sides he besought his cousin to return to Madura and help him in his need. Sevvandi Nayakkam returned to Madura and overcame his cousin's enemies. Out of gratitude Muthu Virappa Naikan made his cousin his chief counsellor and carried out all his wishes. Sevvandi Nayakam now wished to reward Isana Desigar for the help he had rendered him in his exile. Accordingly, eight mutts were established in the Pandya territory and numerous villages were made over for the up-keep of these mutts. Each was called an Isana mutt in remembrance of Sevvandi Nayakkam's benefactor. These mutts are still in existence and they are under the control of the head of the Tiruvavaduturai Mutt. These mutts are located in eight places — Papanasam, Vallur, Tirupudai Marutur, Sevval, Tinnevely, Murappainadu, Comerin, and Suchindram. Thus the name of this Isana Desigar is worthy of being remembered for all time.

During the days of Kumaraswamy Desigar II, the 17th incumbent on the heirarchical throne, there was one Swaminatha Tambiran, who took up orders even in early life. A learned Tinnevely gentleman, Mailerum Perumal Pillai, admiring the intellectual look of the young ascetic took him with him and gave him a sound education. His spiritual teacher was Ambalavana Desigar at Suchindram and Swaminatha Tambiran came to be known as Isana Desigar. He has written a grammar literature known as Ilakkanak-kothu, in 151 sutras under three heads. A fellow student of Isana Desigar, known as Subramania Ditsadar, has translated a Sanskrit work Prayoga Viveham, in 51 stanzas in Kallithurai metre. Isana Desigar has written two other books Dasakaryam and Tiruchandur Kalambakam.

The 18th head of the mutt Ambalavana Desigar received a large grant of lands from the Tanjore king for feeding Saiva devotees in charity. The 19th head Ramalinga Desigar was succeeded by Vellappa Desigar, in whose time a great scholar Mukkala Linger, better known by his sacerdotal name Sivagnana Muniver, began his career. This Vellappa Desigar is said to have effected many spiritual cures and received a grant of some fields from a local chieftain Sivagnana Puli Tevar. Vellappa Desigar II, the 21st incumbent, is the

author of two works—Tiruppapuliur Puranam, and Panchakkaara Pahrodai. He is to have cured the Setupati of Ramnad of a fell disease and received a grant of some villages from him. The famous Sivagnana Munivar was the son of Anandakutar, a saivite Vellala gentleman of Vikrama Singapuram near Papanasam. When young, on his way home from school, he fell in with a band of devotees coming from Tiruvavaduturai and invited them to dine in his house. They agreed and his mother treated them with great respect. At the sight of these devotees the boy's heart was deeply moved. He gave up the world and became a disciple of Vellappa Desigar at Suchindram. He learnt the Siddhanta philosophy from him and moved to Tiruvavaduturai along with his guru. He is a prolific writer and is the author of about 18 books. He wrote them on various occasions and after travelling a great deal in the north and staying for a long time at Kanchipuram he retired to Tiruvavaduturai.

His greatest work is the commentary on Sivagnanabotham which is the accepted authority on that fountain of Sidhanta philosophy. Like the great Agastya he had twelve disciples, most of whom became great scholars, and poets. *Ilakkana Chidambaranatha Tambiran*, has translated the Sthala Purana of Tiruppadiruppuliyur. *Kachiappa Swami*, a native of Tiruttani, has translated the sanskrit *Tanikachala Puranam*, and sang a poem called *Tanikai Aruppadai* to cure one Kandappayyar of Dyspepsia. This is a great poet and is known as Kavichakravarthi. He lived in Madras some time.

The 'Why' of the Colon Scheme of Classification.*

BY PROF. K. S. SRIKANTAN, M.A., F.R.E.S., CERT. LIBR. (Madras.)

The Colon scheme of classification is the latest contribution to the science of Library Organization. Being the latest, it has neither had the necessary publicity nor the dignity of antiquity. It is the outcome of the extraordinary brain-power of Mr. S. R. Ranganathan, University Librarian, Madras University. An attempt is made in this paper to examine critically the characteristics of the Colon scheme of classification and assess its worth among the other schemes. Conservative, as most of us are, no change is looked upon with favour. New schemes have always this initial difficulty. But it is needless for me to point out that nothing is good simply because it is old.

It would be carrying coal to Newcastle, if I were to stress before you the necessity of a good classification in a library. But I would not be guilty of saying the obvious, if I state that few libraries in India have a scientific classification. So long as a library has not classified its books scientifically, it cannot be called a library at all. A library without classification is a

* A paper read before the All India Library Conference, Calcutta.

Polyphemus without an eye in his head. Life is too short to allow the neglect of classification. In the words of Berwick Sayers, if the foundation of the library is the book, the foundation of the librarianship is *classification*. Without classification, no librarian can build up a systematic library.

India is on the threshold of a new Library Organisation. Thanks to the efforts of the Madras, Bengal and the Punjab Library Associations, the utility of the libraries is being increasingly recognised. It is no longer necessary to carry on a propaganda of that kind. The immediate problem, therefore, in a conference like this, is more technical than propagandist. The multiplication of libraries and their success depend upon the type of classification the libraries are going to adopt. We are fortunate in the fact that we are just on the eve of starting an All-India Library Organisation. Advantage should be taken also to have an All-India scheme of classification. For if different libraries follow different schemes of classification, then, co-ordination among these libraries is impossible, and the interest of the readers cannot certainly be served, if a reader cannot with his experience in one library search for books in another library. The need for an All-India scheme of classification being recognised, the question is what type of classification can we have.

The history of classification is as old as the hills. Many eminent men like Huxley, Bacon, James Brunet, Dewey and Cutter have given ideas and schemes of their own. Among the schemes of classification enumerated above, the Dewey scheme of classification is easily the best. Jacques Charles Brunet divided the whole body of knowledge under five heads as Theology, Jurisprudence, History, Philosophy and Literature. This was followed by Francis Bacon who classified the entire body of knowledge as arising from the three fountains, memory, imagination and reason—(History, Poesy and Philosophy.) It is easy to see that knowledge to-day has become too big an omnibus to be included under these limited number of classes. Dewey, therefore, improved upon the scheme considerably by dividing the entire body of knowledge into 10, as

000 General Works	500 Natural Science
100 Philosophy	600 Useful Arts
200 Religion	700 Fine Arts
300 Sociology	800 Literature
400 Philology	900 History

The popularity of Dewey's scheme is seen in the fact that more than 20,000 libraries are already on the Dewey Decimal System of classification. Its cardinal virtues are hospitality, simplicity, universality and certain mnemonic features. Dewey has also an admirable index. It is, therefore, no wonder that most of the libraries in America and on the Continent are on the Dewey Decimal System.

The contribution of Mr. Ranganathan has, therefore, to face a very severe competitor. If on a comparison between the Dewey scheme and the Colon scheme it is found that this scheme is not in any way superior to the Dewey, personally I would not vote for the new scheme. For in all library matters, any change, however slight it may be, involves considerable difficulty to the staff and inconvenience to the readers. A careful examination of the Colon scheme of classification however reveals that this is infinitely superior to the Dewey scheme on grounds partly general and partly particular. So long as there was no better classification, Dewey's had the last word upon it and legitimately Dewey ruled over library science as Marshall over economics. But this scheme of Ranganathan has not only all the virtues of Dewey Decimal Scheme but some additional virtues which are particularly suitable for use in Indian libraries. Dewey's ten classes, although an improvement upon the schemes of his predecessors, are found absolutely inadequate to cover the entire range of knowledge to-day. The various groups of knowledge have grown enormously. Some of his classes are positively misleading. Nobody to-day would look for Mathematics books under Natural Science but yet in Dewey's scheme Natural Science includes subjects which are considered to-day as quite independent of it. For example:—

500 Natural Science	550 Geology
510 Mathematics	560 Palaeontology
520 Astronomy	570 Biology
530 Physics	580 Botany
540 Chemistry	590 Zoology.

Every one of the subjects under Natural Science has grown to an unlimited extent and they can no longer be regarded as branches of 500. Politics, Economics and Law are again regarded as branches of Sociology. Here again the scope of each subject has been widened to an extent undreamt of before. This scheme considerably cripples the power of the librarian in expanding these classes. In his anxiety to bring all the branches of knowledge under 10 heads, Dewey has only added to the confusion of the readers. He has Economics under two main classes—330 (Sociology) and 640 (useful arts). Geography, a subject of greater importance to-day, has no independent class; it is considered a part of History (910). In one word, knowledge is considered in such a variety of aspects that it has become absolutely misleading to stick to the very limited scope given to them in Decimal classification.

The Colon scheme satisfies, as the other scheme, the definition of Huxley. "By classification," says he, "of any series of objects is meant the actual or ideal arrangement together of those which are like and the separation of those which are unlike—the purpose of this arrangement being primarily to facilitate the operations of the mind in clearly conceiving and retaining in the memory the characters of the objects in question and the recording of them so that they may be conveniently and quickly referred to and secondly to disclose the correlations or laws of union of properties and circumstances."

It has at the outset this superiority—that it has divided knowledge into 26 branches and there is little chance of any particular branch of knowledge being neglected. The scheme starts with the following main classes:—

A Science (General	F Technology
B Mathematics	G Natural Science (General) & Biology
C Physics	H Geology
D Engineering	I Botany
E Chemistry	J Agriculture etc.

These branches of knowledge in the Colon Scheme have been arranged in an order more logical than that of Dewey. In a library the bibliolothical classification is more important than bibliographical classification. A reader should not be troubled to go from place to place in search of books that are allied. Naturally shelves with books on connected subjects should always be together. The Colon scheme is so conceived that this convenience is procured without any difficulty. There is a logical evolution from Science to Mathematics and from Mathematics to Physics and Physics to Engineering. There are jumps as in Dewey where Education (370) is followed by Commerce (380). Every succeeding class is interlinked with the preceding one as Science, Mathematics, Physics and Engineering.

No librarian can dispute the claim of clarity and simplicity to the Colon scheme. But the acid test for any scheme of classification is always its notation. A book notation is a shorthand sign standing for the name of a term and forming a convenient means of reference to the arrangement of our classification. Although it is only a piece of apparatus added to the classification, it is on that account not less important than the scheme of classification itself. Nearly every discussion of classification has been a wrangle about the merits of the notations. In fact, many libraries have chosen their schemes of classification exclusively by their preference for this or that form of notation. The primary virtues of classification such as scientific order, consistent subdivision and exhaustiveness are sometimes even ignored in preference to a particular notation. The rules of a good notation are that it should be simple, elastic, brief and pure. Of these, flexibility is the most important. Flexibility in notation is also otherwise known as expansibility or adjustability. A notation, therefore, must be so constructed that by the addition of a symbol or symbols any new subject may be inserted into any place in the classification without dislocating the sequence of either the notation or the classification itself. Such a hospitality is to be found in the Colon scheme of classification to an extent that does not exist in any of the previous schemes.

(To be Continued.)

Notes.

The All-India Educational Conference

By Prof. C. A. KRISHNAMURTHI, M.A., F. R. ECON. S.,

Associate Editor.

The Presidential Address delivered by Sir Syed Ross Masood, Kt., LL. D., Vice-Chancellor of the Aligarh University, at the All-India Educational Conference at Karachi marks him out as an Educationist of the type that India is in sore need of to-day. His observations on questions like education of women are particularly valuable as coming from a follower of Islam whose social life is in several respects similar to that of the Hindus. The whole address is inspired and dominated by a desire to see things clearly and apply remedies courageously. The first and foremost question he puts himself is, what type of human being is our educational system to produce? He is opposed to the production of a standardised type and points to the futile dream of making India homogeneous like France or Japan. The differences of race, religion, language and culture, deep-rooted in the dim past, militate against such a consummation, however devoutly it might be wished for. India is unsuited for uniformity but unity not inconsistent with variety is achievable. A programme of national education drawn up by a representative committee of teachers could bring about a soul-satisfying system of education on "a variegated but harmonious pattern", wherein our ancient cultures and languages would enrich human life promoting human happiness through toleration and sympathy.

Sir Syed's idea of national education is education of and by the people and *in the language of the people of that country*. The present instruction in school and college through a medium which is neither of the teacher nor of the taught reduced the whole process to a farce involving a tragic waste of efforts and a pathetic barrenness of results. There were even more serious effects than these—a lack of confidence and a production and perpetuation of an inferiority complex on a nation-wide scale. Above all, it was drying up the sources of self-expression, the highest gift of God to man.

NOTES

33

Sir Syed's observations on the education of women are valuable and opportune. After warning us against the grave mistake of making the education for girls the same as that for boys, he would have us copy the example of Japan rather than that of modern Turkey. The Japanese system led the girls, after the middle school stage, off to a course which taught them "all that is necessary for creating healthy homes and embellishing national culture without competing with men in spheres like politics and administration". "Anything that makes a woman less efficient as a mother weakens the nation. Denationalisation which is bad enough in boys becomes a fatal disease in young women." A system of education that made the women, the custodians of the culture of their race, feel that their race, has no merit, is utterly faulty since it removes the moral basis of life. With proper education for women, the home could supplement the work of the school.

Sir Syed regrets "the utter destruction of social values" due to our adopting an exotic culture resulting in a fall in the social status of our teachers. The remedy lay in teachers of all grades forming a real fraternity and co-ordinating their efforts. He wished that our Universities worked in close relation with the realities of life and not permit "the rays of learning occasionally emanating from them and illuminating distant lands to leave our own surroundings in utter darkness". He stressed the need for adequate facilities for vocational training to those not proceeding to a University career.

The address concluded with an inspiring note on the need for frequent modification of education which deals with "living and constantly changing factors". But in India, strange to say, there had been little or no change for the past fifty years. The need of the hour was an immediate enquiry "by a body of our own countrymen" into the whole question in full relationship to the realities of conditions obtaining in India. Such valuable thoughts should bear rich and ample fruit in the field of Indian education.

Reviews

1. **The Essentials of School Geometry:** By A. B. Mayne, M. A.
Published by Macmillan & Co., Ltd. Price: Rs. 3-1-6.

The publication under review is an up-to-date text-book of Geometry suited to the needs of the S. S. L. C. syllabus. Pains have been taken to arrange the matter in conformity with modern trends of teaching the subject. Theorems relating to the properties of parallel straight lines have been inserted after the congruence theorem. Each proposition is followed by easy riders, and each group of theorems by others of moderate difficulty. Scope for the abler pupils is provided in the miscellaneous examples at the end. The treatment of constructions and loci is complete and quite lucid. Brief references to previous theorems are given where they are applied to fresh ones, which will be found greatly helpful to pupils. Alternative proofs have also been provided. The get-up is excellent. The publication deserves to be prescribed in all schools.

2. **A Poetry Book for Boys and Girls:** (Everyman's Library-Published by J. M. Dent & Sons, Ltd. Price: 2s. net.

This anthology of verse is a delightful companion to all young lovers of poetry. It is a runner-up to more difficult anthologies as the Golden Treasury. Part I deals with songs and lyrics, and Part 2 with story poems, culled from the works of various poets, covering altogether about 350 pages. The themes of these selections offer a rich feast to imaginative minds. Poems smacking of frivolity and childish fancy in the early part give place to great lyrics and narrative poems in the latter part. A study of the contents is sure to give readers a clear insight into the heart of things and a command of lucid expression of deep things. The publication is neatly printed and bound.

3. **Middle School Mathematics: (with Answers):** By L. Crosland and M. Helme. Published by Macmillan & Co., Ltd., London. Price: 4s. 6d.

This book aims at providing a progressive course in Arithmetic, Algebra and Geometry. The scheme of work in these three subjects has been intelligently designed so as to awaken and sustain interest without boredom. The exercises are well-chosen and graded. The textual matter is divided into groups to suit the varying capacity of pupils in the different forms. Though mainly intended for schools in England, the book will be found of great value to Mathematics teachers and the pupils in all Secondary schools in India.

4. **McDonald's Electrical Dictionary:** Published by the Meador Publishing Company, Boston. Price: 1½ dollars. (1933) 192 Pages.

This electrical dictionary has been compiled by an electrical expert, George McDonald, of wide experience in practical electricity. Special care has been exercised to include all terms as well as abbreviations used in electrical science. The vocabulary is in one continuous alphabetical order. The definitions are in simple language, and accurate. The different interpretations of some terms have also been included, which will obviate the need for reference to bigger works on the subject. The text material is up-to-date, and will readily answer the requirements of all electricians, professional and otherwise. The get up and print are excellent.

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CONTENTS for February, 1934.

No. 2

PAGE

1. Secondary Education in Travancore & Statham Report	41
By 'One interested in Education'	
2. South Indian Amusements	46
By Mr. S. C. Sinha, M.A., Dip. Ed.	
3. Indian Pedagogics	50
By Mr. K. S. Ramaswami Sastri, B.A., B.L.	
4. Mass Education and Champion Report	56
By Mr. N. Kuppuswami Ayyangar, M.A., L.T.	
5. Akbar's Grief	62
By P. R. G.	
6. Cleanings from Tamil Literature	64
By the late Mr. T. R. Rangaswami Ayyangar, M.A., L.T.	
7. Psychology and Education	69
By Mr. Bepin B. Banerji, B.A., B.T.	
8. The 'Why' of the Colon Scheme of Classification	73
By Prof. K. S. Srikantan, M.A.F.R. Econ. S., Cert. Libr.	
9. Notes: The Champion Scheme	77
By Prof. C. A. Krishnamurthi, M.A., F.R.Econ.S., Associate Editor.	
10. Reviews	80

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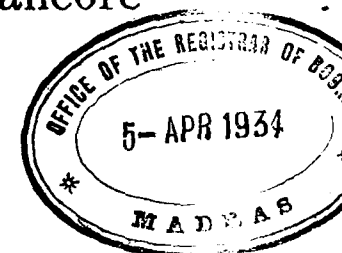
No. 2.

Secondary Education in Travancore

&

Statham Report

(By one interested in Education)



After the great war, secondary education has undergone a process of reorganisation in almost every part of the civilised world. It was felt that the domination of secondary education by the University requirements was the cause of the great wastage that was going on. Only a small percentage of the high school products enters a University. It was felt that something must be done for the vast majority who are either unfit, or unable for other reasons to enter the Colleges. Things are not much different in India. Therefore, the proposals of the Statham Committee may be read with interest and profit by educationists in British India also.

VERNACULAR HIGH SCHOOLS

There is one special feature in the Travancore Secondary education system, which is perhaps not found in any other part of India. In Travancore, we have two systems of parallel secondary schools above the first four years of primary course, but both of them are purely literary. The one is the system of English schools more or less on the lines of the secondary schools in Madras, and the other is the system of Vernacular schools. We have 3 year Middle school course in the vernacular, and over and above this a set of Vernacular High Schools having a 2 year course. In these schools, all subjects including the science are taught in the vernacular, and English is an

optional subject. Compared with the school final certificate holder, the Vernacular high school product saves 2 years in the whole course and attains the same or a slightly higher standard in all the school final subjects except in English and the vernacular. In the vernacular his attainments are very much higher than that of the best S. S. L. C. holder. Of course in English his attainments are very low if at all. No doubt Travancore has demonstrated to the other parts of India that one could have a high degree of modern cultural education wholly in the vernacular. Those who think that it is impracticable to make the vernacular the medium of instruction in our secondary schools may take note of this.

From a practical point of view the defect of the system is, the vernacular high school leads the pupils into a blind alley. They cannot enter a University and they cannot get into any occupation or profession in which a knowledge of English is useful. The result is that all of them want to become vernacular school teachers. "If you cannot do anything, take to teaching" is practised to the fullest extent by these vernacular school products. No wonder the vernacular high school is not popular.

THE NEW PROPOSALS

The Reform Committee's proposals are:

1. The conversion of the vernacular high schools into Vernacular Training Schools with a two year course instead of the present one year.
2. To make the vernacular the medium of instruction in all the Secondary schools.
3. To have a selection examination at the end of the Fourth Form.
4. To have alternative courses in the Fifth and Sixth Forms to meet the requirements of agriculture, commerce, industry and the lower ranks of clerks.

THE ABOLITION OF VERNACULAR HIGH SCHOOLS.

I have already stated that the only purpose served by the Vernacular High School is to supply the vernacular schools with teachers. Therefore, the abolition of this class of schools-

is criticised on the score that it would lower the standard of attainment of the vernacular school teacher in the vernacular. The critics forget that the report does not stop with the abolition of these schools. The loss of 2 years of schooling caused by the abolition of these schools is compensated for, in two ways. By increasing the Primary course by one year the Pre-Vernacular high school course is extended by one year, i. e., the First class in the present Vernacular high school becomes the highest class in the new Post-Primary or Vocational-Bias schools. Secondly, by extending the present Training course by one year another year is added on to the total schooling of the teacher. Thus there is no real loss for the Vernacular school teacher so far as the duration of schooling is concerned. And I think, so far as efficiency is concerned, the new vernacular school teacher might be in a better position. For, in the new Training course, the study of the vernacular as well as the other subjects of the school curriculum will occupy a prominent position in addition to the methods of teaching them. In fact, both in Europe and America the training course of the Elementary school teacher runs to 3 and 4 years. A good deal of this time is devoted to the general education of the pupil teacher. This is considered to be more efficient than taking in a candidate educated in ordinary schools and training him up to be a teacher in a year or so.

THE VERNACULAR MEDIUM

So far as Travancore is concerned, the present Vernacular High School has served the purpose of demonstrating practically that all the subjects in a Secondary school can easily be taught in the vernacular thus facilitating the change of medium of instruction in English Schools. If the people of Travancore only cared to do so, the New English Schools can easily be turned into Vernacular High Schools with English as a compulsory subject preparing the students for the University also.

The success of the vernacular medium from the point of view of higher education depends a good deal upon the organisation of teaching adopted in the schools. First of all, proper arrangement must be made in bilingual areas. Even at present

there is a good deal of heart burning, because no proper arrangement is made for the Tamil boys in the lower classes. Secondly, the purpose of English teaching should be redefined and the teaching and examination adjusted to the new requirements. For instance, text books in English should be so selected that they contain not only good English stories and extracts from famous authors but also contain topics of scientific and other interests.

Thirdly, neither false patriotism nor squeamish requirements of grammar, should prevent us from using English words on a large scale to denote scientific and other technical terms. A living language always borrows words from other languages. It is waste of time and energy to invent or coin new words in the vernacular for technical terms. These new words are as much new to our pupils, and requires as much explanation and teaching as the corresponding words in English. Any way the English words have to be learnt at the University stage. There is no fun in learning a set of words in order to forget them afterwards and learn other words instead. It is not an altogether ill founded suspicion that those who trot out the want of technical words and the want of text books in the vernacular as reasons against the vernacular medium, have an axe to grind.

SELECTION EXAMINATION

This examination at the end of the Fourth Form is intended to divert pupils from the mainly literary course of the Pre-University classes to the parallel practical courses in the same classes or to the technical schools. The need for such a diversion, as I have already said, has been felt in almost all the countries of the world. The controversy is only about the means of bringing about this diversion.

The report says that the Examination should be "so designed that special minima will be required from pupils who desire to continue the S. S. L. C. course in forms Five and Six, and separate minima for" the others. In another place the report says "it should be brought home to the public, to the parents and to the students that an inability to reach the University stage of Education confer or should confer, in a proper scheme of things, no stigma on the pupil concerned."

Even if the 'special minima' and 'separate minima' mean minima in different subjects, you cannot have it both ways unless and until the learned professions cease to be attractive from the point of view of both power and money. Once you call it a selection examination, failure to be selected when you want to be selected necessarily carries with it a stigma. "The grapes are sour" will be the retort if you say otherwise.

Every educationist condemns the introduction of another public examination in an already examination-ridden system, not because failure to pass any examination is not, theoretically speaking, a stigma, but because, our present system of examinations is so unreliable as a test of either ability or achievements, that it leads to undeserved passes and undeserved failures and consequent demoralisation of our Educational system.

Therefore if a selection has to be made the method must be such that the public, the parents and the students would feel the selection to be fair and just. It is now generally agreed among all educationists who had at all thought about the matter, that the present system of examination is neither fair nor just to the students. The committee does not seem to have thought about this aspect of the matter at all. At any rate, no indication of it is shown anywhere in the report. Unless a more satisfactory system of testing the ability and the attainments of the pupils is devised, it would be disastrous to introduce another public examination at this early stage.

ALTERNATIVE COURSES

There is, no doubt, a lot of loose talk going on nowadays about the dignity of labour and all that. Most of this, I am afraid, is meant for the other fellows' children.

The Committee very properly says that the Vocational work that could be introduced in the Pre-University stage should be either of the kind such as Agriculture, which may lead to higher studies in the University, or of the kind such as Type-Writing and Shorthand which leads to occupations *acceptable to educated persons*. Without the co-operation of the University it is difficult to make these courses a success. In Travancore, we have put down, at least on paper, as optional subjects, a

number of practical courses. At present, as far as I know, no high school provides for any of these courses—not even the Government High Schools. The main obstacle is that the University does not recognise a pass in these courses as qualifying for entrance to the University courses of study. If our University can be made to face facts and is willing to be reasonable, it might find that students who are good at some of these Vocational courses not excluding Type-Writing and Shorthand, are at least as good from the point of view of taking even the literary courses of study, as those who mug up a lot of facts about Hyder Ali and the Savannahs of Africa and America.

South Indian Amusements.

BY MR. S. C. SINHA, M.A., Dip. Ed.

We shall now enumerate the chief Indian amusements and see how far they fulfil their function. All amusements may be grouped into two divisions:—*indoor* and *outdoor*. (i) The chief indoor games and amusements are:—*Sataranch*, *Pasha*, and *card*, *Mogal-Pathan*, *Bish Pachis*, *Bagh Bakri*, *music*, *theatre*, *jatra*, *Panchali*, *Hari Sankirtan*, and *Ramleela*. (ii) The chief outdoor games and amusements are:—*kapati* or *hadudoodo*, swimming, kiteflying, *kusti* or wrestling, marble playing, Boating, climbing, running and walking.

Sataranch—is an old Indian amusement which can still be found in Indian villages and towns. It is a popular game both with the young and the old. This game requires deep concentration of mind, and a good deal of imagination. The intellect is also exercised, so much depends upon deliberate thoughtful movements. The thinking power is brought into play. Success or defeat generates intense passions—defeat generates shame and a sense of inferiority; success—superiority and joy. This game thus develops the intellectual powers.

Card: has, of late, gained in popularity. Cowper describes the game as the idle man's game, nevertheless it is also useful in its own way. Success or defeat in this game is determined in a great measure by chance than in *Sataranch*. In

the common *Grabu*—played by the common people as also in '28' and 'Bridge', which are very common today, a good deal of calculation and forecasting—the work of imagination, both reproductive and constructive—is called forth. A love of co-operation is generated among the players. They are also taught self-reliance, patience and amity. It gives greater hilarity and causes less shame and joy in defeat and triumph than in *Sataranch*. It affords less training to the brain, and as it is less expensive and more handy, it is therefore the more common.

Bagh Bakri—is a simple and more primitive form of amusement. It is absolutely inexpensive, simple in conception and suited to the least developed intelligence. The cow-boy in the field, the little maiden in the Zenana, while away the time in the simple and innocent enjoyments of these games. It also requires the play of the intellect, and in its own way helps its growth.

Pasha—this originates much greater zest than the card. It is regarded as more intellectual. Besides developing the intellectual faculties, it encourages co-operation, friendliness and foresight.

Music—Music plays an important part in the development of the finer senses and sentiments of the child. There was a time when it was sadly neglected. But times have changed, and of late, it has emerged out of obscurity and is engaging the attention of the educationists all over India. Indian music has been, from time immemorial, held in great respect and esteem. The old Indian *Baul*, who still goes from door to door singing "Spiritual Songs" is still a familiar figure in the remote villages, away from the din and bustle of modern civilisation. The poor ill-clad, ill-fed peasants while ploughing the fields, still ravishes the casual passerby with Ramprosad's immortal songs—

"Ye, my mind, thou knowest not how to plough
Such big a human field is lying fallow,
Hadst thou sown it, thou wouldst have reaped a golden harvest."

Music is a divine gift. It can create a soul under the ribs of death—says Milton. 'Music,' says Luther, 'is the art of prophets, the only art that calms the agitation of the soul.' Song goes deep down the depth of the soul and speaks to it. It touches the different vital chords of the soul and breathes divine fragrance upon it. Its silken touch can soften steel and stone—says a poet. Its melting mystic lay kindles rapture in the human breast and makes us lose ourselves in the never-to-be-solved mystery of the Eternal Harmony, creating in us a thirst for the Infinite Reality.

Carlyle describes music as a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and lets us for moments gaze into that. Its eloquence ennobles the mind, soothes the spirit and draws the soul sweetly away, thus transporting us for the time being to a higher plane. It steals through every pulse and holds communion with the soul.

Its educational value is summed up in Bishop-Beveridge's words:—"That which I have found the best recreation both to mind and body whensoever either of them stands in need of it, is music which exercises at once both my mind and soul, especially when I play myself, for then, methinks, the same motion that my hand makes upon the instrument, the instrument makes upon my heart. It calls in my spirit, composes my thoughts, delights my ears, recreates my mind and so not only fits me for after business but fills my heart with pure and useful thoughts; so that when the music sounds the sweetest in my ears, truth commonly flows the clearest into my mind. My soul becomes more harmonious, by being accustomed so much to harmony and so averse to all harshness of discord, that the least jarring sounds, either in roles or words, seem very very harsh and unpleasant to me."

The heavenly strains of music appease the melancholy soul, soften woe, exalt joy, allay grief and its melody makes us live over years of bliss again.

"Music! oh, how faint, how weak,
Language fades before thy spell,
Why should feeling ever speak
When thou canst breathe her soul so well?"

Hari Sankirtan—This is an old religious amusement. It originated with the advent of Lord Gouranga and as such it has some sanctity attached to it. It is nothing but a chorus of praise sung to Lord Krishna and other incarnations. The chorus is always accompanied by old musical instruments, known as *Khol* and *Khanjani*. It has some resemblance to the ancient Greek chorus, sung to Dionysus, from which originated the Greek drama.

This amusement develops the religious sentiments of the child. It is a part and parcel of music itself but it lays stress on the religious side of man. It generates a love of religion, and helps the expansion of the moral faculties. In the first month of the Bengali Calendar, almost all the villages of Bengal resound with the melody of *Hari Sankirtan*, day and night. It fills the heart with awe, inspiration and devotion. Its softening, soothing influence makes us humble, modest and religious. It is much better than the moral instruction which is forced upon the child in our school.

Panchali—is also an old religious amusement. It also serves the purpose of religious instruction. Stories from our religious scripture are taken, and delivered to the audience in an amusing way, which, while acquainting us with old religious facts, imparts moral instruction indirectly.

Theatre—this has now become a very popular amusement. It is now drawing full houses. But it is more an amusement of the town than the village. The villages still retain the *Jatra*. The central idea in both the amusements, however, is the same. What is a drama? It is the representation in language of the actions of mankind. This world is a great stage and we are in it to act the drama of life. What we actually do in this world—our action, our failure and success, our omissions and commissions, our strength and weakness—is represented in a drama. It is a mirror in which we see our own representation. Drama holds the mirror up to nature.

Its educational value, therefore, cannot be ignored. It warns us against the pitfalls of life, and encourages us to overcome difficulties and obstacles which beset life and teaches us

not to be overpowered by the troubles and tragedies of this thorny world. It calms down the agitations of the soul by inculcating in us the moral that 'it is not without hope we suffer and mourn'.

Apart from its developing the thinking faculties of the mind, it develops our knowledge of language. While warning us that too much pride and self-confidence like Coriolanus may spell our ruin, too much calculation and meditation like Hamlet may end in disaster, too much selfishness and love of money like Shylock may drag us into misery and injudicious short-sightedness and partiality like poor Lear, may make the life miserable. Drama instils in us a love of language, vernacular and foreign.

(To be concluded)

Indian Pedagogics.

BY MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

CHAPTER I. HISTORY OF INDIAN PEDAGOGICS.

I. HINDU PERIOD.

From the earliest times the need for an illumined teacher as a necessary element in illumination was realised and taught in India. The Upanishads enforce this lesson again and again. Though they enforce it in the case of Brahma Vidya, the implication about the need for the living touch of the teacher is quite unmistakable. In the case of Brahma Vidya the teacher must be a man of renunciation and the pupil must be a seeker full of renunciation and peace and passion for God. In the case of worldly sciences what is required is skill and enthusiasm in the teacher and aptitude and enthusiasm in the pupil.

In the Upanishads the need for the students' living in the house of the teacher is made indisputably clear. The student, while learning the Vedas, had to beg his food. He had to serve his teacher and tend the sacred fires. He must not sleep during day-time. He must refrain from luxuries and even comforts. His moral discipline did not consist of mere exposition of moral precepts but consisted also of emphasis on the physical basis of

moral discipline and of the necessity of imbibing spiritual culture as the illuminer of the moral instruction. The ancient Hindu conception of *Sattwa shudhi* was a complex idea which requires careful study and adaptation to-day. The words *Santha* (self-controlled in mind), *Danta* (self-controlled in senses), *Uparata* (self-denying and self-composed and contented), *Tithekshu* (enduring) and *Samahita* (calm and collected) carry a world of meaning in them. These qualities are specially insisted upon as a necessary preliminary to the imparting of *Brahma Vidya*. The Upanishads refer to Parishads (learned assemblies, to which young men went for the acquisition of culture. Thus in the Brihadaranyaka Upanishad it is stated that Swetaketu went to the parishads of the Panchalas for his education.

Equal emphasis was laid on the prevalence of relations of harmony between the teacher and the taught. A well-known verse says: "May He protect us. May He enable us to enjoy the pleasures of knowledge. May we in unison do heroic acts. May our study lead to the splendour of power. May we have the perfection of Love". The teacher must teach his students all that he knows without keeping back or hiding anything. It was by such an attitude and by such united efforts that the continuity of natural life and culture was present and that a heroic national life was ensured in the present and that the present was fitted to usher in the greater future yet to be.

In the epic age the ancient ideals were given a new intensiveness and a new extensiveness. Education as a personal duty and as a national duty was increasingly prized. The cultural training of all men by the diffusion of moral and religious knowledge among all the sections of the people was undertaken on a colossal scale. The path of *Bhakthi* or devotion was extended and intensified without in any way minimising the traditional cultural means and methods. Every caste was given the training suited to its heredity and aptitude and profession in life. At the same time the broadest and most vital elements of aesthetic and ethical and religious culture were taught to all irrespective of caste or sex.

We must drive out of our minds the many misconceptions which have gathered round our ancient sociological and cultural ideas. It is often said that the Brahmins monopolise learning and denied it to others. It is also said that the Sudras were condemned to menial services to the twice-born. Both allegations are wrong and are due to a lack of vision. It is easy to take a few strong statements out of their context and twist them so as to support a pet theory of to-day. Some branches of learning were directed to be cultivated by the Brahmins so that the purity of sound and meaning may be jealously guarded and properly transmitted from generation to generation. But the quite essential culture of the land was imparted to all and was the property of all. In the same way functional differentiation in society was pointed out as the basis of national efficiency and co-operation. But oscillations from the standard social life always existed and were allowed as a concession to human weakness and to the pressure of events. Thus Brahmins could take up the functions of Kshatriyas and Vaisyas as *Apad-dharma*. A text of Yagnavalkya says: "A Sudra should serve twice-born men; but if he cannot thus subsist, he may become a trader". The duty of ultimate national defence was cast on all the castes though it was the ordinary function of the Kshatriya to defend and administer the state. Thus the distribution of society into four castes did not stereotype the distribution of professional careers in life. Further, the Mahabharata says that the King's ministry should consist of four Brahmins, eight Kshatriyas, twentyone Vaisyas, three Sudras and one Suta, all of them being not less than fifty years of age. (See XII, 85, verses 7 to 11). Thus we may well brush aside the mischievous modern theories about restrictions and limitations in respect of cultural and social life in ancient and medieval India.

But this is only a bye-discussion. In the great epics of India the traditions and ideals and methods of Vedic culture were extended and intensified and applied to life in all its manifoldness. A high standard of reverence for the teacher was insisted on. The old standards of physical and moral discipline were emphasised as being indispensable supplements to the

culture of the mind. Many episodes especially in the Mahabharata describe the Asrama (hermitage) schools of India with their ideal teachers and students and with their ideal environment. The stories of Dhaumya, Upamanyu, Aruni, Utanka, and others are beautiful in themselves and valuable as illustrative of Hindu educational ideals and methods. They show how it was by a combination of the teachers' learning and grace, the students' discipline and earnestness and the students' *tapas* and *Vidya* acting and reacting on each other the best results were achieved for the individual and for the nation.

We must further remember that there were not merely individual teachers each with a knot of students. There were *Kulapathis* who had innumerable co-workers and students. It is said that a *Kulapathi* was a teacher who had ten thousand pupils. Kanva, Saunaka and others were famous *Kulapathis*. There were also assemblages for philosophical exposition and discussion during Satra Yagas and other occasions. Besides such occasional assemblages, there were standing parishads or academies and occasional congresses of thinkers and scholars. In later times there were also regular universities imparting education on innumerable secular and sacred subjects to a vast course of disciples.

Takshasila was a famous seat of higher education in Buddhist times. We learn that the students were admitted by their teachers on payment in advance of the entire tuition and boarding fees. This marked a first downward step in the degradation of Hindu pedagogics. But even then the student was given the option of paying the fees in the shape of services to his teacher. Sometimes the student was allowed to pay the fees after the completion of his education. Anyhow the older ideal of the community looking after the teachers and the teachers looking after the students underwent a slow change. But the old natural and religious and democratic basis of education persisted and flourished. Even during the Buddhist period the Vedas were studied with great assiduity. Post-graduate travel and pilgrimage were inculcated and encouraged as a method of widening the outlook and giving a practical turn to knowledge.

In the Takshasila University which began to flourish in the sixth century B.C., law and medicine and military science were subjects brought to a high state of perfection. Sixteen branches of learning were taught. There were schools of painting and sculpture and image-making and handicrafts. Benares was then, as before and after, a great centre of learning. Ujjain was famous as a seat of astronomical study. Veterinary science was well cultivated in the time of Asoka and later on. The University of Sridhanya Katak also was a famous university. But the grandest of all the ancient universities was at Nalanda in Bihar. It was known also as the *Dharmaganga*. In its palmyest days it had ten thousand scholars. It was in existence even when Hieun Tsang visited India in the seventh century A.D. The great college stood in the centre and was surrounded by eight grand halls. The three grandest edifices there were called *ratnasagara*, *ratnodadhi*, and *ratnaranjana*. The *ratnodadhi* had nine stories and contained the largest library in India. Both religious and secular education was imparted in the university. The later universities were that at Odantapuri (8th century A. D.); that at Vikramasila; that at Sakya, that at Kanauj that at Navadwip, and that at Vijayanagar. Benares and Navadwip are even now great and living centres of Sanskrit learning.

Though these ancient universities disappeared, Sanskrit schools (*tols*) survived down to the nineteenth century and exist even to-day. "In 1881, there were in Bengal no less than 1010 *tols* with 7680 scholars, in the North-West Provinces and Oudh 235 *tols* with 4100 students, and in the Bombay presidency 48 Hindu Veda Shalas and Sanskrit schools." (Bose's Hindu Civilization under British Rule, Volume III page 155). As regards the Madras Presidency, the Report of the Education Commission of 1882 says: "In every large town containing Brahmana residents and in every Hindu Matam, instruction in the Vedas, Upanishads, the Indian system of logic, philosophy, the grammar of Panini, rhetoric, the Hindu epic poems and dramas, and Hindu Law, has been given from the earliest period". Thus Hindu education, like the Hindu type of life, is a living force even to-day.

Compayre says: "The spirit of caste, from the social point of view, and pantheism, from the religious point of view, are the characteristics of Hindu society. The consequence of this was an endless routine with no care for either individuality, or the personal talents, or the inclination of children, and without the possibility of rising by personal effort above "one's rank in life". But this view is a sheer error. The real spirit of caste does not imply endless routine or repression of individuality. It is merely a working out of the "beautiful economy of nature" as described in Spencer's Education. Nor is Hinduism mere pantheism. It is wrong to say that his ideal was the annihilation of personality. Compayre says with equal severity and ignorance: "While the ideal in our modern societies is more and more to enfranchise the individual, and to create for him personal freedom and self-consciousness, the effort of the Hindu Brahmins consisted above all in crushing out all spontaneity, in abolishing individual predilections, by preaching the doctrine of voluntary abasement, and of contempt for life. Man was thus born doubly a slave,—by his social condition, which predestined him to the routine apprenticeship of his ancestral caste, and by his mysterious dependence on the Divine being who absorbed in himself all real activity, and left to human beings only the deceptive and frail appearance of it". In the present work it is not proper or possible to go in detail into the shallow severity of this indictment. I have done that work in my work on Hindu Culture. Hindu Culture combined socialisation and individualism in a harmonious way. It has no contempt for life but sublimated life into super-life. It set the greatest store by freedom and happiness which are the high ideals of humanity. (To be continued)

Mass Education and the Champion Report.

A RETROGRADE STEP

BY MR. N. KUPPUSWAMI AYYANGAR, M.A., L.T.

Ruskin began his criticism on the Political Economy of his day by saying, "I neither impugn nor doubt the conclusions of the Science if its terms are accepted. I am simply uninterested in them as I should be in those of a science of gymnastics which assumed that man had no skeletons". My attitude towards the Champion Scheme is something very similar. His conclusions follow mathematically from his premises. But the assumptions made in the report both by way of commission as well as omission are at best only half truths.

WHAT IS EDUCATIONAL EFFICIENCY

Mr. Champion begins his report by saying that *the value of an Elementary School may be measured by two criteria (a) Educational efficiency and (2) Financial economy.* By educational efficiency he means the efficiency with which those pupils who come to school are taught. What about those that are prevented from going to school thanks to the new scheme? There is certainly another function for the elementary school. The Elementary School forms a very important part of the system of Mass Education in the country. If the elementary schools however efficient and however economically managed they may be, if they form part of a system which diminishes the number of pupils at school and which prevents a large number of pupils of school going age from attending these schools, their *value is not very great* from the point of view of National Economy.

THE SCHEME RETARDS THE SPREAD OF MASS EDUCATION

Mr. Champion is not altogether unaware of this aspect of the scheme. He says in para 22 page 7 of his report, "it may frankly be acknowledged that the acceptance of these recommendations may, at the present rate of expenditure, involve a slower rate of progress in the number of children attending

school". But the acknowledgment is not full. The scheme involves not merely a slower rate of progress but an immediate positive decrease in the number of children attending school. Mr. Champion justifies himself by saying that the aim should not be one of mere expansion. But it is forgotten that the aim should not be mere efficiency in instruction especially when it involves not only no expansion but positive retardation. There is no need to labour this point. When the author of the scheme himself says, it involves a slower rate of progress, one may be sure it involves immediate retardation by throwing out of school a number of pupils that now attend the to-be-abolished smaller schools that are near their homes.

REGAINING THE PRESENT POSITION IS NOT AN EASY MATTER

But the regaining of the position thus lost with regard to the number of pupils at school is the work of time. But the scheme is not calculated to help it but on the other hand may hinder it.

FOUR MILES A DAY

Girls and boys of 8 and 9 years are expected to walk daily 4 miles, two or three of which during the hottest part of the day in a tropical country like India. As Mr. Champion spent his school days in a cool country like England, he may be excused if he did not fully realise the difficulties of our children. It is inexcusable if we ourselves do not realise it. I was at school in Fiudlay College, Mannargudi, from the 2nd Form up to the Senior F. A. class. I was living at a place which was just about a mile away from the school. When I was admitted into the school I was about 12 years old. I was not particularly a weakling. I know what I felt when I had to run up to school soon after meals and three times out of four in the hot sun. If it is so with regard to boys at a high school, what would be the case with boys and girls of 8 to 10 years of age. Again this walking will hardly leave any time or energy for play. I have no doubt this will prevent a large number of pupils, especially the girls, from attending school. Moreover parents will think twice before sending their girls of 8 to 11 years to a school one mile away, especially in villages.—A clear step back, at any rate, so far as girls' education is concerned.

TEACHING EFFICIENCY

The scheme of consolidation, I am afraid, will not bring about that amount of efficiency in teaching that is expected of it. Here again it is because the educational assumptions made are, at best, only half truths. The report says that efficiency requires that one teacher should be in charge of one class and that class should be full i.e. it should contain 30 pupils. But the actual sentence in the report, (See bottom of page 1 of the report) is "To reach the *minimum* of efficiency and economy, a school should have full classes and one teacher in charge of each class". The Printer's Devil by changing the word 'maximum' into 'minimum' curiously enough made the sentence nearer truth. If a teacher is given a class of 30 pupils and 45 minutes to teach, say, a bit of Arithmetic,—I have made experiments myself, and I have made my students under training do so,—and therefore I can speak from personal knowledge, that if the teacher divides the class into two and spends half the given time on each section he can get better result on the whole than if he taught the whole class during all the 45 minutes. That is to say *you can do better work with 15 boys in a given time than with 30 boys in double the time if you keep all the 30 boys together*. The efficiency of the Dalton Plan of teaching depends only on an extension of this truth. As the two sets of 15 boys are taught separately it makes no difference if the two sets come from two different classes. It follows therefore that a teacher who is in charge of two classes containing 15 pupils each can do his work more efficiently than another who is in charge of one class containing 30 pupils. Taking into consideration both the Departmental and the aided schools, at present, one teacher is, on an average, in charge of 25 pupils. This is as it should be. It is a piece of natural adjustment which should teach us the actual number that a single teacher can manage efficiently. 25 rather than 30 is the proper number one can manage efficiently and it is better if the 25 are distributed in two different classes than gathered up in one class. But, of course, special training may be required on the lines of the Dalton plan in order that one teacher may manage 25 boys in different classes. Incidentally this system will give greater time for ~~play~~ and practical work such as gardening. Expansion of ~~Mass~~

Education consistent with efficiency and economy requires that no check should be placed on plural class teaching and the existence of small schools, provided the teacher is properly trained and that one teacher is in charge of 25 and not more than 25 pupils. The present inefficiency in teaching is not due to small schools or plural class teaching but to the method of recruitment and the training of teachers and the character of the Inspectorate. The remedy is not to abolish schools but to improve the quality of teachers and the Inspectorate.

IS IT ECONOMY?

The other advantages claimed for the large central school are equally illusory. For instance, the report says—Page 8 para 25(c) - "the essential requirement is that a central school should be a really big school". The illustration given on page 18 gives an idea of the contemplated size of the proposed central school. It is to have 850 pupils and at least 38 teachers. It may be economy to have one headmaster for such a large school but it is certainly not efficiency. Experience in High Schools everywhere and in vernacular middle schools in Travancore, shows this clearly. If it is so with older boys and highly educated teachers, it would be ten times more difficult to manage a large number of assorted primary school teachers and pupils coming from all sorts of creeds and communities and sexes. Not even the hoped for "secondary or even the collegiate grade teacher" can control and supervise such a school let alone the ordinary vernacular school teacher.

Take again the amalgamation of school 8 (municipal) and school 29 (aided) mentioned in page 19. 'The abolition of school 29 could result in a saving of a teaching grant of Rs. 85; one additional teacher would be needed in school 8;' says the report—who is to pay for this additional teacher? The Municipal authorities, I suppose. So a saving of Rs. 85 for the Government (or is it for the Municipality) is to result in an additional expenditure of at least Rs. 150 for the Municipality. Rob Paul and pay Peter.' The amalgamation would make the staffing adequate and work more efficient, says the report. The statistics given does not seem to bear out this claim.

	STANDARDS				
	1	2	3	4	
School 8	57	21	13	5	3 teachers
School 29	13	4	4	-	1 teacher
The amalgamated school	70	25	17	4	4 teachers

In the amalgamated school, plural class teaching has not been avoided, two teachers out of 4 are in charge of classes containing 35 pupils each—much more than they can manage efficiently. How is this arrangement more efficient than, say, the following?

In school 8, let two teachers be in charge of the 70 boys in classes 1 and 3, one teacher in charge of classes 2 and 4, totalling 26 pupils, and the fourth teacher in charge of school 29 which contains on the whole 21 pupils. I don't say this is the best arrangement but I do say this is not less efficient and perhaps more economical than the amalgamation. At any rate there is a possibility of expansion. The small school is bound to be developed.

IS IT CONSISTENT WITH EFFICIENCY AND ECONOMY TO ABOLISH AIDED SCHOOLS?

Mr. Champion has got to admit—see page 6 para 12—that no private body let alone individuals can run the proposed central schools and only Public bodies like the Taluk Board can run such schools. It is notorious that the schools run by public bodies are less efficient than those run by private agencies. Mr. Champion himself admits this and says that “on the ground of efficiency and economy, a well-conducted aided school should be encouraged to the utmost.”—But his method of encouragement, to say the least, is somewhat strange. It is to propose a scheme under which, to use his own words, “there will be comparatively few aided central schools for, comparatively few private bodies are financially or otherwise in a position to provide accommodation, equipment and staff for a complete elementary school with full classes”.

The Report began by saying that the scheme is intended to increase educational efficiency and financial economy and ends by proposing measures calculated to abolish the admittedly efficient and economically managed aided schools. I think, I have said enough to show that the proposed scheme is a retrograde step from the point of view of Expansion of Mass Education and is not more efficient or economical than the present system.

WHAT IS TO BE DONE

At present schools, especially those that are managed by Public bodies, are inefficient; it should be admitted. I have known pupils avoiding Board schools next door and going to a more distant aided school merely on the score of efficiency. We have to find out a method under which there will be scope for expansion. It would be possible to provide suitable schools in the sparsely populated inland villages, the schools will be, as far as possible, near the homes of the children and at the same time the Education imparted should be efficient. Economy should also be a consideration. But considerations of economy may postpone expansion, they should not prevent expansion.

THE BEST METHOD

The best method seems to be to organise rural education in the same way as Rural Medical Relief has been organised. Don't discourage plural class teaching. Don't allow a teacher to be in charge of more than 25 pupils. Allow these pupils to be in more than one class. Give special training to these teachers on the lines of the Dalton Plan. Give a lump grant or a living salary to each teacher in charge of 25 pupils and send them out to be villages to organise schools. Improve the method of recruitment to the Inspectorate. Most of the educated unemployed will be very usefully employed, and the percentage of literacy will increase in leaps and bounds.

Akbar's Grief.

Before the walls of fair Chitor
Great Akbar stood, Singram in hand,
With Mal and Man Singh, Das and Khatri,
It was a brave and famous band.

Behind the walls of fair Chitor,
The Rawat brave of Salumbar,
By the well-bastioned Sungate,
With trusty Rajputs held the bar.

The greatest monarch of modern times,
Was out to humble or honor the pride
Of the proudest Scion of the purple line—
Would it perish while it could hide?

The feudal boast was its clinging faith;
And oft the slave the greater rose;
Thus while the Rana saved his skin,
His vassal lords warred on his foes.

The ink for writing a warrior's fame
Is the same as what his courage spills—
So writ faithful Sain Das his name
And Singram's toll list prouder thrills.

On Patta fell the guardian mantle,
Patta, a lad of bare sixteen,
Brave as a lion and burning with zeal
For the Hope in Aravallie's woody green.

His new-wed bride to bid adieu
A moment brief the young heart tarried—
Oh cruel fate! could early spring
Be grey with snow, to winter harried?

The little bride of the morning face,
Unmoved did hear the farewell sad;
Not grief she saw, but idols twin
In the house of Fame, a lass and a lad.

The bride-groom, calm as he looked, his face
Covered like a cloud water-laden;
Should he weep for what he might lose,
His honor might his love pardon.

From lip to lip love passed and parted,
To thwart their hopes too soon on earth,
And write their fame in honour's roll
And burnish it with greater worth.

With purpose grim, he gained the door;
With gracious hope her room she reached—
Like a wounded lion he led the charge,
Just where the walls had been well-breached.

For love and lord and country's honor
He drew his sword to slaughter dread—
And many a valiant soldier slow,
And the moat with liquid-scarlet spread.

The Rajput host was losing strength,
If yet the cause had stood its ground;
And the Prince had missed his page when he
Espied a lad to him come round.

Though so tender with the angel face,
Like valour's shield was his bearing bold—
His eyes, unseen on crimson fields,
And lips of kiss-staged arbours told.

Though of arms fair-framed for bangles,
No sword to wield, with silver speeched lips,
He craved the Prince to let him serve;
And turned on the foes and came to grips.

Bravely he fought and blotless he fell,
Beside the Prince, the pride of his race;
The turban doffed discovered a tale,
A girl she lay in slender grace.

There lay Patta's love as page disguised—
In Death teaching her lord his duty,
And meeting in that destiny of love,
When Glory made the grief itself a beauty.

Anon the Prince fell where she lay,
Mated on the moaning field and gory,
Bride and bridegroom, set on the path
Serene, famous ever in history.

And wading through the wreck he wrought,
The Victor paused on the tragic scene;
The monarch melted into the common man,
A wealth of tears wetted his een.

Those Moghal tears marked some history,
And mocked that mighty band of men,
Mal and Man Singh, And Das and Khatri
Whose swords were drawn against their clansmen.

P. R. G.

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Gleanings from Tamil Literature.

BY THE LATE MR. T. R. RANGASWAMI AYYANGAR, M.A., L.T.

(Continued from the last issue.)

Tottikkalai Subhramaniya Tambiran, was one of the distinguished pupils of Sivagnana Munivar and is the author of twenty-five treatises. His *Tiruvavaduturai Kovai*, is the best of the lot. He is said to have cured one, of leprosy and another of blindness by his poetical gift.

Tirucchitrambala Desigar, was the 22nd incumbent on the gadi. In one of his travels he happened to go to Ramanad where the Setupati requested him to remove the drought the country had been suffering from a long time. By offering prayers to God the Desigar succeeded in consuming a heavy rainfall, for which the grateful Setupati made him a grant of a few villages in his territory. It was in his time that Swaminatha Tambiran sang the *Tiruvavaduturai Purana* and that Sinnappulavar, son of Sarkkarai Pulavar, turned an ascetic and sang a *Kalambakam* in praise of his master.

It was in the days of Ambalavana Desigar, the 23rd incumbent, that Kacchiyappa Munivar flourished. Subramania Desigar who succeeded him, had sung ten stanzas in praise of Meikanda Sivachariar, the founder of Tamil Sidhanta philosophy. It was during the time of Ambalavana Desigar the 25th in office that the mutt was the resort of many illustrious scholars and poets. The chief personages of this coterie are:—Visakha Perumal Ayyer, Kanchipuram Sabhapati Mudaliar, Ashtavadanam Viraswami Chettiar, Tiruvannamalai Virabhadra Ayyar, Subhramania Pandither, Gopalakrishna Kaviraja Sekharar, Jaffna Kamaka Sabhapati Pillai, Arumuga Navalar and Trichinopoly Minatchisundaram Pillai, the greatest poet of the age. This Desigar was a patron of Letters and these scholars have all sung in praise of him.

He was succeeded by Subhramania Desigar. in whose honour Minatchisundaram Pillai has sung some poems. The king of Trivandram paid him a visit and received his blessing. Thiagaraja Chettiar, the Tamil Pandit of the Kumbakonam

Government College, had sung 13 stanzas in his praise and Kumaraswami Tambiran, the second in office, has sung the ten stanzas referring to the inscription known as Subramania Vilasam. Vedanayagam Pillai, the District Munsiff of Mayavaram, often visited the Desigar and has sung many stray songs in his praise. The Desigar himself was a good poet and his contributions to literature are; *Nagackka ogana Purana*, *Mayura Purana*, *Kudantal Purana*, *Shiyati Kovai*, *Tiruvidaimarutur Ula*, *Woriyur Kantimati Anuman Pillai Taunt*, *Ambalavana Desigar Kalambakam* &c.

There was one Sankara Namasivayar, a pupil of Isana Desigar, who has written a commentary on Pavanandi's grammar at the instance of the Zemindar of Uthumalai. This work was published by Mahamahar Upathiyayar U. V. Swaminatha Ayyar with the help rendered by Subhramania Desigar of this Mutt.

The 27th and the 17th incumbent from Namasivaya Desigar, the founder of this mutt, was *Ambalavana Desigar* and he was a great patron of Tamil literature and poets. His successor Vaithianatha Tambiran, who ascended the Gadi under the name of *Subramania Desigar*, could not do much as he did not live long.

The present *Vaithialinga Desigar*, the 19th in office, is an ardent saivite devotee and takes a good deal of interest in renovating old shrines and in setting the affairs of the mutt in good order.

Thus we see that *Tiruvaduturai Mutt* was mainly instrumental in establishing the Saiva Sidhanta in the Tamil Country and in enriching Saiva Literature to a large extent. A few of the works connected with this mutt are five specimens of spiritual literature, which can compare favourably with the works of older poets.

Unfortunately the same could not be said of the other two mutts, purposely established for the propagation of Sidhanta Philosophy—*Tiruppanandal* and *Dharmapuram mutts*.

One Kumaraguru Parar, an adherent of Dharmapuram Mutt, was a great scholar and poet. He was well versed in Sanskrit and in Hindi. In his travel to the north he was able to influence many kings and nobles and with their help founded a mutt at Benares. For the upkeep of this mutt, the mutt at Tiruppanandal was established and the officers of this mutt still call themselves as *Kasivasis*. Beyond maintaining that mutt at Benares they seem to have done almost nothing either for Saiva Sidhanta or for Tamil literature. Kumaraguru Parar's early contributions to Tamil literature are:—Kandar Kali Venba, Minatchi Pillai Tamil, Minatchi Kuram, Minatchi Irattaimani Malai, and Pandara Mummanikkovai. His later works are:—Nitineri Vilakkam, Madurai Kalambakam, Kasikkalambakam, Muthikumaraswami Pillai Tamil, Chidambara Mummanikkovai, and Chidambara Seyyul Kovai.

We hear of one *Velli Ambala Tambiran*, an adherent of Dharmapuram mutt, as a poet of mediocre abilities. One Sambhanda Saranalayar has given an abridged edition of Kanda Purana. *Vaithianatha Navalar* has rendered into Tamil Krishna Misra's *Prabhodaya Chandrodayam* in Sanskrit. One Arumuga Tambiran of Jaffna, who became the head of this mutt, became a convert to Christianity and has sung a song known as *Agnanakkummi*.

TIRUMALAI MUTT

One Namasivayar, a retired vedantin living in Tiruvannamalai, has written a poem in 100 stanzas known as *Arunagiri Autadi*.

Arumuga Swami, a disciple of the former poet, brought out a Tamil rendering of *Nishtmuthuthi* in 90 stanzas.

Sivagnana Swami was a native of Jaffna. He was a good Sanskrit scholar as well. His two Sanskrit works are:—*Siddhanta Sikkamoni*, and *Pramana Depika*. In Tamil he wrote a commentary on *Sivagnana Siddhar*, *Supaksham*.

Three brothers of Conjeevaram settled in Madura District and became great poets. There were all staunch Saivites. The eldest *Sivaprakasar* is a prolific writer and has

written more than twenty three books. He lived at Tirumangalam at the request of one Annamalai Reddy. Of his numerous works *Prabhulinga Leelai*, *Nanneri*, *Navalar*, *Nanmani Kovai* are the most important.

Karunai Prakasar his brother who was cut off in his 11th year wrote *Ishtaling Agaval* and began a purana called *Kalathi Puranam*. His two brothers took it up and finished it. *Velappa Desigar*, the second brother, was a disciple of *Velli Ambala Tambiran*. Besides completing his brother's works he has written six other poems:—

Nallur Purana, *Virasingadhana Purana*, *Ishtalinga-Kaithaling Malai*, *Namasivaya Nalai*, *Mailathu Irattimani Malai* and *Parisatha lila*.

The three brothers in all have written 40 books.

THE TRANSLATION PERIOD.

CHAPTER I.—LITERARY REVIVAL.

The Religious revival, which brought on the decadence of Buddhism and Jainism in the land of the Tamils, has its own influence on the Republic of Letters and a mass of literary works based on Religion came into existence. Secular literature became almost dead and the greatest poets and scholars of the day took delight in taking religious topics for their discourse and showed all their skill in writing poems of a religious character. The devotional songs of the Azhwars and the Adiyars have set before them a glorious literature which required only fuller and more concrete treatment. The sangam and the pre-Sangam gods and goddesses receded into the background and the two popular deities Vishnu and Siva alone became objects of worship and adoration. Those who had an inclination towards Vishnu worship took to the study of Vaishnavaitic literature in Sanskrit and worshippers of Siva ransacked Saivite Puranas, Epics, and Kavyas in Sanskrit for glorifying their god.

Therefore the literature that succeeded that of the Azhwars and the Adiyars might aptly be said to be but translations in a Tamilian garb. No translation can adequately convey the beauty and grace of the original, but the Sanskrit originals were so beautifully handled and embellished by the

Tamil poets that the child far outshone its parent in point of narration or portraiture. The genius of the race was so deeply impressed upon it that it ceased to be looked upon as translation. So far as the subject matter is concerned, Kamban's Ramayana and Villiputturar's Bharatham are but Translations, but they are translations in the sense that Milton's Paradise Lost is a translation of the Biblical story of the fall of man or Tennyson's Idylls of the King are translations of the Celtic stories of King Arthur and his knights. For all practical purposes, they have the glory of original treatises, couched in a language splendid, sonorous, and sublime. The children never cared to tie themselves down to the apron strings of their mothers and trod upon new paths they out out for themselves. They looked, as it were, Sanscrit wine poured into Tamilian bottles, where the colour, taste, smell and effect became completely changed.

A study of the literature of this period which may be roughly said to begin with the beginning of the 11th century shows that most of the works of Tamil poets are translations in the sense that their subject matter has been borrowed from Sanscrit. But the translations are of different varieties. Some poets have taken the main themes alone from Sanscrit and embellished their works with original descriptions, imageries and episodes. Such treatises have all the grandeur of originality in them and command our admiration. A few poets have borrowed all their ideas and expressed them in verse form with no stamp of their own originality. A few others have slavishly followed the original text books and rendered them in Tamil poetry. A few more people with modest aspirations have produced Sanscrit stories and adventures in Tamil Prose without caring for any literary embellishment.

The great Kamban comes the greatest poet of this age, nay, of all ages to come. His early life is involved in obscurity and we have no authentic account of his life and labours. To make him a contemporary of Ottakuttar and Pugazhendi, two other famous poets, seems to be a literary myth. As in Sanscrit, a galaxy of illustrious poets are said to have lived in the same age and adorned the court of a particular king. A

critical research unmasks the fraud and the truth leaks out even though it may not carry the weight of conviction. Kamban's life is of that sort and many of his so-called adventures can brook no investigation. The traditional story of Kamban's life is as follows:—

(To be continued.)

Psychology and Education

BY MR. BEPIN B. BENERJI, B.A., B.T.,

A Mistress was teaching passive voice to a smart little girl. She took the example—"you kill me". "In the passive voice" the teacher began, "it will be 'I am killed by you'."

The little girl for whose benefit the lesson was being given, was, however, looking all the while at the teacher in silent wonder and at last made bold to put in the question—"how can you speak if you are you killed?"

"Suppose I can do it, that doesn't matter". With this angry outburst the mistress went on explaining the passive voice in the customary way and the result was that when the girl was asked to define passive voice the next day, she stood up and answered—"passive voice is the voice of a man who can speak even after he is killed."

This little story seems to us to contain in it the essence of educational psychology. Was the girl to blame for answering the question in the way in which she had done? The child is new to earth and sky; her ideas are few. She knows father's voice, mother's voice, the voice of a dog or a cat, and has no idea of such a queer thing as a verb having a voice. Verb itself is an abstract notion. To clearly imprint on a young mind such an abstract idea is, if the teacher is mindful of his work, a very difficult task indeed, and the difficulty becomes all the more great when a voice is assigned to an immaterial thing, and lastly, the climax is reached when that voice is not active but passive of which the little girl has no previous experience.

Like tendrils of plants, children hook their already acquired ideas to knowledge that is new to them and thus widen the range of their vision step by step till they become as familiar with the immaterial and the abstract as with the material and the concrete. But until the process is complete, to give even a small dose of the abstract is to administer poison. It is a big jump which the child can not copy. The unintelligible gap makes him look askance. He fumbles about for a time and at last ends by explaining things with the help of his little stock of knowledge.

It was what happened with the poor little girl of the story. When the super-imposed authority of the teacher was set in motion to silence the girl, she naively interpreted passive voice in the terms of her own simple notions. She could not do otherwise.

The real psychology which has been doing such wonders in education all over the world comes in while we try to explain the conduct of the teacher. She is decked with a little authority and she exercises that authority with a vengeance without caring to look into the blunders she commits. Instead of brow-beating the girl into silence she should have tried to see her difficulties. If she had not the psychological acumen, she should, as a practical teacher, have changed the illustration for one in which such incongruous things as 'death' and 'speech' are not associated. Such a course might have saved the girl from the outlandish notion that a dead man can speak. The arrogance of the teacher has not only not taught the girl anything but on the other hand it has upset her fundamental notions of life and death. And this is the education which many a teacher unacquainted with the tendencies of the human mind doles out to little children and, if they fail to catch him, brands them as idiots and perfect noodles.

The antiquated methods in which the birch is the chief instrument of imparting education frighten the child into unlearning instead of learning, unknowing instead of knowing. They stop the free play of their mental powers and bring about a clog than which absence of education is much better. Unless you can bring yourself down to the level of the children, read

their little minds and adapt your learning to their needs, the vocation of teaching is not meant for you. If you want to father the tenets of the Buddhistic philosophy on the devoted heads of the playful children placed under your charge, you may be scholar but not a teacher. Erudition is not the thing "needful", but the capacity to play on the whole gamut of the child mind is the thing which can, in the language of Prof. Blackie, "save" the teacher and the taught, and "unless we choose to be saved in this way, we are sure to be d—d."

The two formulae which Herbert Spencer devised for the guidance of teachers of all countries and of all ages seem to us to be the two props on which the whole structure of education rests.

They are (1) "from the known to the unknown" (2) "from the concrete to the abstract". The whole region of the vast unknown is to be explored step by step by the light taken from the known. A monkey can no doubt jump to the terrace, but a stair or a ladder is necessary for men to reach it. The wonder of the universe will be opening to him who knows how to throw his searchlight into the heavens. It is only to the chosen few that the divine flash suddenly lights up the dark corners and reveals in a moment the unknown in all its splendour. To the ordinary mortals "knowledge comes and wisdom grows" till the whole firmament of the mind is lit up.

In the same way the little mind of the child knows only that which he can see and hear, touch and taste. From this knowledge of the concrete he gradually acquires the knowledge of what he cannot see, hear, touch and feel. Things perceived lose themselves in things conceived. They are the gifts of a hand that is satisfied with giving and cares not to make a parade. In order to form the concept, say of 'man', we have seen so many specimens of humanity. But when the concept has been once abstracted from them, we do not bother about concrete instances that have led to the notion of 'man'. They are the key with which Pandora's box of bliss has been open unto men. With their help we have been ushered into the Holy



of Holies and the ethereal heights which imagination has enabled poets, scientists and statesmen to reach have their foundations on stocks and stones and brute matter with the knowledge of which life's journey began.

But the educational formulæ enunciated by Herbert Spencer will not, I admit, influence the teacher whose mother wit is at such a terrible discount, or whose notion of the glamour of authority is so blinding as not to prompt her to have recourse to ordinary shifts in matters of every day difficulty. Psychology, like Law, is common sense, and unless the teacher has this commodity in an appreciable measure, he will fail to light up the solid gloom; and if, added to this, the teacher has a conceited notion of his importance, the opportunity of patience and watchfulness, the two sterling virtues in a teacher, will be sadly wanting, turning education into a freak of nature or play of chance.

To a teacher familiar with the aspects of the human mind the interesting little story with which we began will afford a valuable lesson for applying psychology to education. The empirical methods of cramming 'passive voice' into the heads of children should give place to the rational methods of proceeding from the known to the unknown, from the concrete to the abstract. From the man-voice to the verb-voice, the gap is wide indeed. But as it cannot be cleared at a leap, it must be bridged over, and methods being elastic, each teacher may have his own way of doing it. But in all cases a little personification and a touch of the key to all knowledge, imagination, may be pressed into requisition so as to make an otherwise dry lesson interesting. Activity goes with independence just as passivity with dependence. When 'I call a man' I act myself, I am independent; when 'I am called', I am acted upon by some outside agency, I am then dependent or passive. The notion of activity and passivity may be brought home, by multiplying examples, care being taken to avoid those that may stimulate the little stock of the child's knowledge in a wrong direction. Brow-beating and caning had their days. The protagonists of the old methods fall back on the shibboleth that geniuses had bloomed forth in the past under the old system. But do they

circulate how many fine natures have run to seed under the birch? Have the irrational methods made education interesting? Have not degrees, diplomas and parchments been the end of education? How many of the alumni have carried their educational activities beyond the bounds of the University? Education was only a means to an end and not an end in itself; hence the mentality that grew out of the half-digested information crammed in schools and colleges. The few who have outlived the system have done so by their own intrinsic merit. The present system in which the ministration of psychology is sought for and applied to education proposes to unravel the mysteries of the whole being of man in a rational manner. The flood of light which it has even in its nascent state thrown has already manifested itself in the numerous researches that have been taken up in all branches of learning, and the time is not far off when psychology will dominate over the whole sphere of education and raise her to the dignity of a noble profession.

The 'Why' of the Colon Scheme of Classification.

BY PROF. K. S. SRIKANTAN, M.A., F.R. ECON. S., Cert. Libr.

(Concluded from the last issue)

But in my opinion if the acid test of classification is notation, the acid test for a notation is its mnemonic features. The mnemonic features of the Colon Scheme are unexcelled as will be clear from the succeeding portions of my paper.

According to this scheme, a class number is a symbolic translation of the subject of the book. In the words of Mr. Ranganathan, it is an intelligible concatenation of a few of the Roman Arabic numerals and the fifty two letters of the alphabet, capital and small and the Colon. The scheme is called the Colon Scheme on account of the very active part played by the Colon in the scheme. Each one of the symbols in the number is called a digit. Their place values are as in decimals which give infinite scope for interpolation without disturbing the already existing numbers. In the Decimal Scheme, the addition of any new digit or digits is possible only at the end of a number, whereas in our scheme new digits may be added in any part of the class

number with least inconvenience. It is, therefore, more hospitable than that of the Dewey Decimal System. Most of the schemes of classification which are current to-day have no special device for book numbers. In fact, even Dewey has to borrow from Cutter the symbols for the various authors. In the Colon scheme, an arrangement is made by which the book number can also be given along with the class number. A complete call number in the scheme has, therefore, two parts—the class number and the book number. A book number, therefore, is also another intelligible concatenation of the few of the Arabic numerals, capital letters of the Roman alphabet, a dot and possibly a dash. The book number is arranged as follows:—1. Language 2. Date of Publication 3. Volume in the set 4. position in the set. Books are arranged both in a linguistic and chronological order. The separation of books according to language makes it easy for individual readers to pick out at once only those books which are in their own language. But mere linguistic division won't do. Readers, to-day, are interested more in the latest publications than in publications of mediaeval times. Unless the call number indicates also the date of publication of the book, it may not serve the purpose of a reader. The minute classification of the subject, the linguistic arrangement and the chronological sequence of the Colon scheme remove all difficulties in the way of a reader getting his particular book.

But the claim of the Colon scheme rests upon its wonderful mnemonic features. In fact, this scheme has the mnemonic features in a sense in which no other scheme worked out so far has. In Dewey on account of the mnemonic features being few, difficulties for a reader crop up again and again. We can see the relative merits of the Colon scheme and the Dewey regarding mnemonic features by taking the example of the classification of literature. The same digit in Dewey stands for different periods of literature in different countries. For example, 820'1 stands for the period between 1066 and 1400 in English literature, whereas the same '1 (830'1) stands for a period up to 1150 in German literature, whereas in Teutonic literature, '1 indicates no period. (839'1). Then again Dewey has in literature given numbers only to some authors whom he considers prominent in each century. But if an author happens to be both a poet and a prose-writer, we find that he has a different digit representing him as a poet and another digit as a prose-writer. If 824'85 stands for Mathew Arnold as a prose-writer, 821'89 stands for the same man as a poet. In fact 89 represents nothing; for it merely means minor poets and nobody can individualise Mathew Arnold. (It may be pointed out here that Dewey's class of minor poets is against the fundamental principles of Library Organization. The librarian cannot take the role of a critic and say that a particular person is a minor poet or a major poet. It is also possible that a poet who remains obscure becomes great in the evening of his life. In that case it would be very difficult to give him a special number and absurd to include him in the class of minor poets. There are already nine great poets now. If you adopt Dewey's classification, then all those who have the fortune of becoming great poets hereafter will have to be classed under minor

poets! It is a case of mortgaging the future.) In the Colon scheme M 22 will represent Mathew Arnold in all his capacities whether as a poet or as a prose-writer, or even as a critic. (O: 6 M22 O: 1 M 22). M22 is enough to show that both the works are by the same author. L71 will stand for Sir Walter Scott whether as a novelist or as a poet. Alfred Austin, a poet laureate after Tennyson, is omitted in the list of Dewey as also Austin Dobson. In English fiction, Robert Louis Stevenson has no place in Dewey. The above illustrations are enough to show how weak the scheme of Dewey is. The device of the Colon scheme by which we are enabled to individualise every author by his date of birth is free from all these defects. In fact, in literature alone it is possible to show several points in favour of the Colon scheme compared to Dewey and others. He has no criticism digit at all. Again in the classification of literature in the various periods, we find that there is no uniformity. In English literature, for example, 820'1 covers 334 years; 821'2, 158 years while 821'5 covers only 43 years. Nor has Dewey any provision to carry a book up to a particular period.

Although we have mentioned some of the merits of the Colon scheme, we have not yet come to the best of its advantages. In my opinion the cream of the Colon classification is its eight devices. These devices of Mr. Ranganathan which rescue us from several difficulties arising in any scheme of classification are a great monument to his wisdom. The devices are:

- | | |
|---------------------------------|-------------------------------|
| 1. The Colon device. | 5. The Classic Device |
| 2. The Geographical Device | 6. The Subject Device |
| 3. The Chronological Device | 7. The Alphabetic Device; and |
| 4. The Favoured Category Device | 8. The Bias-number Device. |

It is not possible to consider in detail all these devices; but an attempt may be made however to explain the advantages of some of them. The first device consists in separating by a Colon the parts of a class number which relate to the different characteristics forming the basis of classification.

On account of this device, the class numbers and the subjects represented by them form a perfectly articulated system like the skeleton of a human body, the colon playing the role of the ligaments and cartilages which connect the bones of the system to one another, given freedom at the same time for each bone to grow and to move independent of the other bones. As a result of the use of colon, the class number becomes capable of expansion at as many points as there are colons, in addition to its being expansible at the right end. The chronological device consists in using the appropriate chronological number for the further subdivision of a class which is capable of chronological division. The chronological number can be worked out to a century or a decade or a month or even a day. This device may be employed for any subject that we like. The great hospitality which the Colon scheme gets by this device is illustrated in the individualisation of special forms and functions

in Mathematics and in fixing the author number in literature. In fact, according to Dewey scheme it is very difficult to give an independent number to such an important subject as Raman Effect. In the Colon device, Raman effect would be individualised by C—38 N 28. The favoured category device is used for economising notation. It consists in individualising a few categories about which a large number of publications exist. Incidentally it also gives priority in the shelf arrangement. This device can be employed at different stages in almost every subject. To quote an example, in the special device of agriculture (J) 38 is the number for cereals that are primarily produced for human consumption. Since rice is the most popular cereal, the number for rice is 38 1 and wheat 38 2.

The bias number device is perhaps the most useful of all these devices. It is practically an echo of the recent tendencies in literature. In this century, the unity of various branches of knowledge is being increasingly recognised in a way unheard of before. The economist finds that he can do nothing without Mathematics, and the Mathematician thinks that his subject is closely related to Philosophy and the philosopher thinks that the border line between philosophy and Religion is too thin. In a word, most of the books written to-day are having a bias towards one or more other subjects. It may sometimes even be difficult to say whether a particular book belongs to any one class in the main devices of any classification scheme. The Bias-Number Device is employed for bringing together such of the books in a class as are written with a special bias to some other class or from a special point of view that can be associated with some other class. The class to which the book belongs is termed as the basic class and its number as the basic number. The class to which it is related goes by the name of the Bias Class and its number will be termed The Bias Number. The device, therefore, consists in amplifying the basic number by the addition of the digit which is followed by the appropriate bias number. Books on Economics, for example, may have a bias towards Mathematics. In the case of such books, the class number X may be amplified and is represented as XOB. If such books are not differentiated by the bias number device, they will get intermingled with the ordinary text-books in Mathematics. When a Mathematical Economist comes in search of such books, neither the librarian nor the reader can easily find out the book suited for him. Again some of the critical books on Shakespeares may deal with the astronomical knowledge of Shakespeares. A number like O: 2 J 64: 9 gives no information about the contents of the book. It would be placed along with the various criticisms on Shakespeare and nobody can make out that this particular book has a special reference to his astronomical knowledge. The bias device enables us to explain further. A class number of the present book would be O: 2 J 64: 9 O B 9, so on and so forth. The value of this bias number device for the librarian cannot easily be exaggerated. It makes the librarian help the readers in a way practically impossible if other schemes of classification are pursued.

In the above paragraphs, a clear case has been made to establish the superiority of the Colon scheme not merely for adoption in Indian libraries but also throughout the world. Its universality is unquestionable. But there are certain advantages with particular reference to India. Dewey has been indifferent to the oriental standpoint. In fact, there is hardly any foreign scheme of classification which has done true justice to Oriental knowledge. In Dewey Oriental Philosophy comes under minor Philosophy. Oriental Literature comes under minor Literatures and in fact there are absolutely no independent numbers for the numerous Oriental languages. It would, therefore, be very difficult, nay, even ridiculous to have a classification which treats with such scant courtesy everything oriental. So the claim of the Colon scheme of classification for adoption in Indian libraries is undisputed:

Notes.

The Champion Scheme.

BY PROF. C. A. KRISHNAMURTHI RAU, M.A., F.R. ECON. S.,
(Associate Editor.)

What is now widely known as the Champion Scheme has come in for a good deal of attention in educational circles in our Presidency. Certain features in Elementary education required rectification and Mr. Champion, who was specially deputed to look into the matter, brought out his Report in May 1930. The local boards concerned and the District Educational Councils were asked to prepare their own schemes as suited their respective localities, giving effect to the principles embodied in the report. As there was poor response to the circular of the Department regarding this matter, the Director of Public Instruction asked the District Educational Officers to prepare their own schemes within two months for effecting "economy" and securing "efficiency" by a policy of "concentration and consolidation". The Deputy Director has been touring the Districts explaining the salient features of the Scheme. The District Educational Officers and their Deputies are holding conferences. Various Dt. Teachers' Guilds and Teachers' Associations have discussed the question threadbare. Contributions have appeared in the educational journals. Teacher-managers and aided teachers have given their best attention from their point of view. Mr. Boulton, the Law Secretary to the Madras

Government, has already explained the official position and policy regarding the application of the Scheme, at a recent meeting in Madras. The greatest amount of opposition in no uncertain voice has come from the Mohammadan Educational Association of South India and the All-India Catholic Congress held in December last in Madras. So, no aspect of the Scheme has suffered from lack of publicity, attention, criticism, or support. The only thing of interest at present is what the Government and the Department, who seem to have made up their minds regarding the putting of the Scheme in operation, will do in the face of such strong and persistent opposition.

The views of the opposition are based on certain vital points. Mission institutions with the imparting of religious instruction as an integral part of their educational work have been receiving aids and remained in existence so long that to call upon them to give up aid or religious instruction is to propose the awkward or the impossible to them. The need of the rural areas is for more and, certainly, better schools. But some school is better than no school. The Champion Scheme, while seeking to introduce better schools in certain areas, aims at the abolition of many schools on the score of inefficiency. The cure for inefficiency is not abolition but the enforcement of efficiency. The prospect of several teachers having to be displaced will add to the volume of unemployment and bring into play certain ugly features especially when the means of bare subsistence are threatened with extinction. The repercussions these will have on internal harmony and discipline might defeat the best objects of the promoters of the Scheme. This point

"puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of."

The field is too wide, and the changes proposed too drastic, to admit of any haste in the application of remedies especially where the opposition is so solid. This, however, is not to decry the introduction of economy and efficiency by means and methods most acceptable to the largest number.

The concentration in Board Schools, making them Central Schools, results in the diversion of more public funds to these with a proportionate starving of schools which are already

inadequately "aided". The policy of the State in matters educational ought to be greater freedom and encouragement to private agencies. Otherwise, the burden on the State would become unbearable. Successive Directors of Public Instruction from the days of Mr. Stewart and Dr. Bourne have declared that education must look increasingly to private agencies and munificence for its increase and expansion. This part of the Champion Scheme would be a negation of this declared policy.

Again, not much good can be expected where the opposition is based on wide-spread and deep-rooted sentiment as in the case of co-education. Even granting that the principle underlying co-education is sound and harmless, it is no use driving our car, with so many interests involved, in the face of a solid rock. Any reform which is felt to be necessary must, in order to be successful, capture by persuasion and conviction rather than by force. The time-spirit ought to be propitious; the methods and measures ought to appeal and not frighten.

Certain practical difficulties call for consideration and solution before the Scheme can be put into operation. On other points like the maximum desirable strength of a single class and the inefficiency or otherwise of a single teacher handling more than one class, opposition may be set down for mere differences of opinion. But any one must admit that education will not make much headway if children of tender age and not very sturdy growth are required to attend "efficient" and "economic" Central schools situated necessarily at a distance from the homes of many pupils. The rigour of the Indian climate, the absence of roads connecting many a home with the school and the consequences of the pupils having to move at some particular part of the day away from the eye of both the parent and the teacher are points against the introduction of the Scheme which do require convincing answers. Otherwise, the result will be that many young pupils will have to be content with what education they might obtain at home; or, informal unrecognised "tutorial schools" might crop up.

One other point must be referred to in conclusion. Educational enterprise and effort in India, particularly in our Presidency, have suffered not a little from having to set right

matters which have been the unconscious and unanticipated results of reforms introduced; not unoften have steps been retraced, with some hesitation and a blush, to the point from which we were driven on by a desire to reform.

"The evil that men do lives after them
The good is oft interred with their bones."

So it has been, with some modifications, with many of our educational reforms; whatever might be the fate of the good features, the evil ones persist and we drive them out, or imagine we do so, by substituting other or worse ones. The chequered history of our Secondary education will amply bear out the truth of this statement. Once we abolish, according to the Champion Scheme, certain schools and displace certain teachers bringing in new arrangements of doubtful utility, it would be difficult and long before a new normality can be established.

So, no great harm is likely to accrue, if all parties concerned allow their thoughts, not only to collect but also to cool down, so that, in the fullness of time, they might ripen into appropriate action. The Champion Scheme might be held in abeyance or rid of the features which have raised such a storm of controversy.

Reviews.

1. **Practical Lessons in Elementary Science and Hygiene: for Class IV. IN TELUGU.** By M. S. Subramanian. Hindu Secondary School, Viravanallur. Translated by Y. Padmanabha Sastri, B.A., B.Ed. Price: As. 5.

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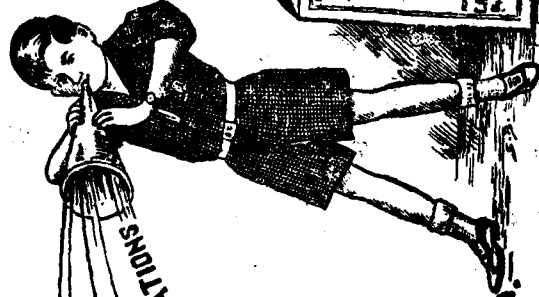
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CONTENTS for March, 1934.

	PAGE
1. Some Indian Amusements By Mr. S. C. Sinha, M.A., Dip. Ed.	81
2. Over-production of Graduates By Mr. R. Narayanaswami, M.A.	84
3. Habit Training in the Young Child By Bela Devi, M.A., B.T.	85
4. Errors in the Classroom By Mr. R. Vasudevan, M.A.	88
5. History of Indian Pedagogics By Mr. K. S. Ramaswami Sastri, D.A. 8 th D.	90
6. Teaching by Students By Mr. Gauri Prasanna Biswas, M.A., B.T.	92
7. Fostering Reading Habit By Mr. S. R. Ranganatham, M.A.	95
8. Educational Problems By Mr. K. S. Vakil, M.Ed., F.R.G.S., M.R.S.T.I.E.S. (Retd.)	100
9. Gleanings	106
10. Notes: Education and Unemployment By Prof. C. A. Krishnamurthi Rau, M.A., F.R. Econ. S., Associate Editor.	111
11. Reviews.	114

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This game, in fact, develops the muscles of the whole body. The muscles of the thigh and arms are specially developed. It is also a breathing exercise and as such it exercises the lungs also. The lungs indeed are exercised a good deal, for when caught by the enemy, the escape depends upon the length of the breath no less than on the strength of the muscles. The muscles of the eyes are also developed. The game requires a keen eye-sight, which must always be on the alert so that the player may not be gripped by his enemy.

Its influence on the mental powers is also worthy of its being considered from the educational point of view. It increases our cognitive energy. The play requires close attention—attention to the skilful movements of the friends no less than to those of the foes. The players are to be ever on the alert and this requires constant watchfulness i.e. attention. And attention constitutes the very essence of our mental principle.

It influences the imagination of the players. In running away from the enemy, the player has to quickly adapt his movements to circumstances. In the time of danger when he is surrounded by his foes, he has to devise means of escape in a moment. He will have to think out plans of escape and put them into practice without much calculation and deliberation. He has thus to bring his imagination into play.

Its moral influence is also great. It teaches them organisation, co-operation and discipline. It encourages the principle of give and take. The players have to adopt the policy of giving and taking and striving individually and collectively for a common victory. The leader has to discipline and organise his party. All other players obey him implicitly. It also develops the manly qualities of the child. It teaches him to resist and also to be resisted and encourages him to take defeat in a manly way.

Swimming is another good exercise, which is also a useful recreation. It has, of late, gained in importance and popularity. In the villages and the towns, too, the water of tanks, ponds and rivers is stirred to their depth by boys and young men. During big *melas* on the river side, known as *Snananjatra* (bathing ceremonies) a lot of social service is done by young men, especially students. Many a drowning fatality has been averted with the help of specially trained swimmers. Swimming develops almost all our muscles and fits us to help others when in need. It also develops the imagination, for when a man has gone beyond his depth in a river, the rescuer has no time to lose. He must make up his mind, and think out his plan of rescue in a trice. This, therefore, is a very good game, and serves the purpose of recreation and good healthy exercise that is calculated to develop the body as a whole and the intellect also.

Marble playing is a small game but it does not seem to be half so useful as *Kapati* or swimming. Little boys are very fond of it. It has no educational value whatsoever, except being a channel for the sublimation of the wild energy of the adolescent.

Kusti is an old game. It undoubtedly develops the body and as a concomitant of it, that of the mind. But its educational value has yet to be measured. It has yet to be decided if the school-going child can be allowed to take part in this game. This game is a game, pure and simple. It is doubtful if it can serve the purpose of recreation or amusement.

Kite-flying is a good recreation but it is also recreation, pure and simple. It does not develop the body, nor the mind. Only the eyes are exercised. Neither does it tend to the development of the moral, social or the intellectual side of the child.

Boating, of course, has some educational value. It requires co-operation, organisation and patience. In the Oxford university rowing forms one of the most important amusements. But this cannot be taken advantage of by all.

CONCLUSION

The aim of the educator is to develop the manly qualities of the boy, and make him physically and morally fit for good citizenship. His aim is not only to lead the boy into victory in the battle of examination but to fit him for the battle of life. This requires the development of the body and mind. One sided development always spells ruin.

The physical culture of the young trains them in perception and judgment, as well as adroitness and courage. Thus for the completest development, mental and bodily, culture, must be concurrent and must form one of the most important responsibilities of the teacher himself. "If the free hours of the child were made a period of cheerful recreation and constant lively occupation, weariness, idle lounging and bullying, with their deterioration of tone and character, would disappear."—says Dr. Dukes.

In suitable physical exercises all the functions of the body are engaged. The circulation of the blood is quickened, more oxygen is inhaled and the impurities of blood are thereby destroyed. But it also helps the formation of what is most important—character.

Observe the young boy who is keen in games and compare his physical condition with that of a boy who does not take adequate exercise. Notice his healthy complexion, elastic gait, good muscles, increased stature, fine physique, and healthy development into vigorous manhood.

This, however, is one side of the picture. Consider how boys' games tend to develop a well-balanced mind and character; how they instil into his nature glowing spirits, quick response to the call of duty instead of idle habits; good temper often under trying circumstances;

love of justice and fair play which lasts with life; self-reliance, endurance, confidence in comrades; co-operation, organisation, patience, quick judgment, unselfishness, courage under difficulties, self-control—and a desire to excel which ultimately becomes a noble ambition which pays in the long run.

No sight can be more ennobling to the boys than to see the captain of the vanquished party in a keen game shaking hands with that of the winning party. What a grand majesty! how ennobling!

Last of all, though not the least, games serve as a check on the morbid desires and sensations of the child, by the adequate expenditure of superfluous energy which insures purity of life. In short, games and healthy amusements produce true manliness of character with a just ambition to excel in every phase of the battle of life.

“Over-Production” of Graduates

BY MR. R. 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, initiative and without an iota of knowledge that will be of use to them in their practical lives and that will lead them to some 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 culture and learning, there can never be over-production for over-production comes to be only when there is a superfluity or excess. In no country do we hear of a superfluity of educated young men. Education cannot extend beyond the entire population and even if all the persons in a country are graduates, it is not over-production of graduates but it is only the happy consummation of the ever-receding goal of educationists and others. The more 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 still to learn and that his education is yet incomplete. It seems therefore improper to speak of over-production of graduates and thus mislead the unwary public in a country like ours noted already for educational backwardness.

It is the education imparted that is really imperfect, (I would not call it faulty) and not the young men receiving it and therefore the less we blame the latter, the better for our educational reform. By all means let the reformers modify and 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 certain walks of life etc. But let us not for a moment decry the number of graduates turned out at present by our universities. Partial education is better than no education and however bad our education at present may be—education cannot be judged solely with reference to employment—it is not such a cursed thing as to be treated as abominable to young men. It can never be denied that these graduates—whatever may be said of them—come to possess through their educational training a certain standard of morals and manners in regard to equipment and cultured outlook etc. that is a positive asset to the country, and we have to feel glad over the large number of young men coming into life with this badge of education. Even some years back, Sir C. P. Ramaswami Iyer in his Convocation Address at the University of Madras struck this note. 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.

Habit Training in the Young Child

BY BELA DEVI, M.A., B.T.

There are periods in the child's life when certain activities are so prominent, as to make us believe them almost instinctive. If we make the school environment favourable to the expression of the child's instinct for free spontaneous play, we can help him to form desirable habits. Professor James in his chapter on instinct says—“If the environment is favourable for the manifestation of these instinctive acts, a habit will be formed, but if the environment is unfavourable, the instinct fades away and no habit is set up, however favourable the environment later may be.”

Any habit of thought or action frees the mind; therefore it is important for us to see that the child gains as many good habits as possible, while he is young; so that later his mind may be free for higher thoughts and actions. This is especially valuable, where children

work on individual lines, for if a child is trained to get everything necessary for his work before he begins, a good habit is formed. If he has acquired the habit of getting the things he needs, he does it as a habit without taking his mind off the demonstration or the directions he has just received. Equally important is the habit of putting away, in good order, all tools and apparatus as they are finished with. Later on, when the children are expected to do more serious work, this becomes even more important, because each child will probably require a different set of tools in order to carry out his special task.

We all know the spirit of joyousness and spontaneity found in a child's play, and it is for each one of us to see that this same spirit is preserved throughout the school life. The play interest in work is valuable throughout the school, while in young children the play impulse can serve as a basis for good habit training.

In their play, children often seek to enter into the social life of which they are a part—city children play at being policeman, postman, etc.; the little girls play house, wash dishes, hang out the washing, dress up, and make calls, baths, dress and take out their dolls in the perambulator. In these ways they imitate the activities of their mothers, and so educate themselves in the duties and customs of social life. The little boy, in imitating the customs and actions of the world around him, is an engine driver, a bus conductor, a carpenter or a galloping horse.

We learn much about the child's home life through imitative play. For instance, the dust is swept into corners, the cups and saucers are wiped in a towel which is none too clean; and 'father' comes home, after whole day's laborious work, and proceeds to eat his dinner without washing his hands.

What better opportunities than these can we desire for inculcating in the children habits of cleanliness and tidiness?

Our most important work, in the early years of the child's life is, then, to make his mind alert and eager and to help him to form good habits. Our main idea should be to make the child personally independent. It is more important at this stage that 'Tommy' should know how to keep his rose clean, than to know, for example, that two and two make four.

If we are trying to create a desire for good health habits, we must provide the necessary equipment for their formation.

We can help the child to form good toilet habits, clean his teeth and use his handkerchief when coughing and sneezing, by giving simple talks on the subject and by seeing that these talks are carried out in practice, at least during school hours!

We can encourage the child to keep himself tidy and to care for his appearance by praising any little effort he makes in this way. A looking-glass hung at a low level will work wonders in some respects.

Our main idea should be to make the child attend to his own needs, but we must remember that careful training is essential if we are going to do this. Dr. Montessori has said, "We do not stop to think that the child who does not do, does not know how to do." It is of little use drawing the child's attention to his untied shoe-laces, if he does not know how to do them up. The thing to do is, first, teach him how to tie laces, and, second, train him to tie them whenever they become undone, and so form the habit.

In order that the child may learn how to perform the actions of tying, buttoning, lacing, buckling etc., some apparatus should be provided. Where the Montessori lacing and buttoning frames are not available, actual articles of clothing—an old shoe, a bag with buckles or buttoned coat, may be used.

Every child has to become a social being, and the early training can help him to form good social habits.

A child must be shown how to care for things in his environment—the room, the apparatus, flowers, plants, animals etc.—A little child, when properly instructed, will often sweep and dust just for the sheer joy of the physical activity and love of this action. He looks for the things to dust and sweep, and if encouraged, he will need no reminder, that a duster is required when water or milk is spilt on the floor, or a broom needed when chalk has been trodden on. In fact so great is this joy in 'cleaning up,' that children often create work for themselves.

When a child enters school he is strongly individualistic. He pushes his way, snatches any piece of apparatus that takes his fancy, and probably upsets the work of others. It is for us to give an example of social behaviour which will help him to form better social habits. Every child should be trained to play happily with others, to share, to take responsibility when necessary, and to treat others with courtesy.

We must remember that the child's sensory and motor experiments need directing, that his activities must form the basis for the establishment of good individual and social habits, and that always he must be treated with the respect due to him, as an individual.

Errors in the Classroom.

By Mr. S. VASUDEVAN, M.A.

Error is such a common feature in the classroom that a teacher should know how to tackle such errors as well as to deal with the correct responses of the candidates. It is evident that the wrong response should be eliminated by making the pupil feel reasonably annoyed about it. For the law of effect in psychology states that annoyance weakens the bond between situation and response. Suppose, for instance, that a pupil responds wrongly to the question of finding the square root of 64. If on that account he receives rebukes from his fellows or loses positions of honour, then these discomforts render the wrong bond weak and thus tend to eliminate it. Besides, there are other things to be remembered in connection with these incorrect answers given by our pupils.

Whenever a mistake is committed, it is always better to get it corrected by one of the pupils rather than to correct it ourselves. The reason why it is so is threefold. Firstly, the teacher must be comparatively less active than the boys in the classroom. We are all familiar with the role of the teacher being described as 'masterly inactivity' or "scientific idling". The boys should be encouraged "to run the whole show" themselves. Secondly, asking the pupils to correct the mistakes will make the pupils attend more carefully and critically. Lastly, if the teacher himself corrects the mistake, the pupil argues to himself that of course the teacher is expected to know much and that it is no wonder if he finds out a mistake in his answer. On the other hand, if a *fellow pupil* finds it out, this serves as a stimulant and spurs him on to better performance in the future.

There is a great danger in making the pupils hear many times the wrong answer, and this has to be guarded against. For instance, if we ask for the pronunciation of the word *carriage* (which is usually mispronounced by our pupils) and if many pronounce it wrongly, the pupils stand the chance of retaining the wrong pronunciation, since they have heard it many times. Or again in the case of phrases like "remonstrate with (a person)" we shall not be justified in allowing wrong variations of this phrase to be heard many times by the boys. For we always trust our ears in the matter of these phrases. We ask ourselves "Does it sound well?" and if it agrees with the form of the phrase as we have heard it previously, we are satisfied. The habit of asking a pupil to repeat the wrong answer given by his neighbour is a thing which

has very little justification. The teacher can test whether the pupil is attentive by other means. Whenever therefore many pupils are likely to give the same type of wrong response, it is always advisable not to allow the wrong answer to be repeated many times. So, in such cases the teacher would do well to give the correct response himself.

Similarly, in the case of wrong spelling, it is always a bad practice to put it up on the blackboard. For spelling is largely a matter of *visual* consciousness and we are giving the pupil a chance of seeing some wrong spelling and retaining it perhaps to the exclusion of the right one. Nor is the teacher right when he writes both the correct and the incorrect forms on the board. For, here both forms are seen by the pupil and both of them impress alike. And human nature is so perverse that it always retains that which we want to forget. Hence the wrong spelling stands the greater chance of being retained by the pupil. In all these cases the wrong answer becomes part and parcel of the candidate's mental make up and the teacher has the double task of making the pupil unlearn the wrong and learn the right.

It is no use dismissing all answers which do not agree word for word with what we have originally thought of. Much of tact is needed in handling wrong answers. It is easy to discourage all answers which do not correspond with what is contained in our notes of lessons. But it is infinitely better and at the same time more difficult to ask further questions, and elicit the correct answer starting from the wrong or partially correct answer as basis.

Lastly, we should study what is really at the back of the pupil's mind when he gives an incorrect answer. We should find out what made him respond wrongly. We should get at the very root of the error and cut at it. Otherwise in the majority of cases the pupil is apt to commit the same or a similar error again. For instance, if a pupil said that the square root of 16.25 is 4.5 then the intelligent teacher would experience no difficulty in finding out that the pupil is equating $\sqrt{a^2 + b^2}$ with $a + b$. This root cause being found out, it is easy to set it right. If the teacher does not pay heed to this basic misapprehension on the part of the pupil, ten to one the pupil will say next that 25.25 is 5.5. No doubt such a procedure will tax the intelligence and resources of the teacher to the utmost extent but it is part of the fine art of teaching.

History of Indian Pedagogics

BY MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

II MUHAMMADAN PERIOD PRE-MUGHAL EDUCATION

The advent of the Mussulmans into India brought its own valuable contribution to the integrity and completeness of Indian culture. They naturally promoted Islamic learning with a heavy hand. But as Mr. N. N. Law says: "We have harrowing tales of old universities broken up, libraries looted, and the votaries of indigenous learning, Hindu or Buddhist, murdered or driven away homeless. These were, however, the days of unrest and transition, of the travails of a new birth when the old order was changing, yielding place to new. The day was yet distant when we should find the Muhammadan rulers patronising the education of their Hindu and Muslim subjects alike and encouraging with equal ardour the growth of other learning besides the Muhammadan; but for about a century after the first Muhammadan conqueror had set foot on Indian soil, Hindu education and literature followed their own independent course supported by their own votaries".

Sultan Mahmud of Ghazni was a bigot though he was a learned man. So he fostered Islamic learning alone. He founded a university at Ghazni. During the time of his successors, Islamic learning made further progress. Works in Sanskrit and Greek were translated into Persian and Arabic. The Ghorī dynasty, however, cared less for learning than for valour, though Sultana Raziya and Sultan Nasiruddin were patrons of Islamic learning. The same state of things continued during the reigns of the Khilji dynasty, the Tughlak dynasty and the Lodi dynasty. The only brilliant exceptions were Firuz Tughlak and Alaaddin.

MUGHAL EDUCATION

Babar was a great scholar and took much interest in painting. Humayun also was learned and took interest in learning. But it was during the reign of Akbar, who was one of the greatest kings of the world like Asoka and Alexander and Alfred, that we find a signal encouragement of arts and letters and education and learning, though he seems to have been unlettered. Emperor Jehangir says about him: "With these Pandits my father was in constant habit of familiar conversation on every subject. He associated, indeed, with the learned men among the Hindus of every description." It is very likely that the

version about Akbar's illiteracy is but a fable. At any rate he was fond of learning and especially fond of the highest truths of all religions. He frequently encouraged religious discussions conducted in a spirit of toleration and he was himself very liberal in his views. He got the Mahabharata and the Ramayana translated into Persian. Other works such as the *Panchatantra* and *Harivamsa* and *Atharva Veda* also were translated. Akbar had a large library of his own. The books in it were beautified by beautiful illustrative paintings. He had also a painting gallery. He encouraged music also. The famous Tansen was a musician of his court. Tansen's great master was Hari Das. He and Ram Das were other great musicians of the time. The Hindus and Muhammadans were each adding to their music graces from the other's store. *Khyal* passed from Islamic music to Hindu music while Drupad went from Hindu music to Islamic music. Akbar encouraged also calligraphy. Jehangir also had literary taste though he had not Akbar's catholicity of taste or penetrativeness of mind. He built many Madrasahs. He was a lover of books and of paintings. His famous empress Nurjahan was well versed in Arabic and Persian. Shah Jahan also was a patron of learning though he is more famous in history as a patron of architecture. His queen Mumtaz Mahal was well versed in Persian. His son Dara was a proficient in Arabic and Sanskrit. He translated the Upanishad and Bhagawadgita and Yoga Vasishta. Aurangazib did not care for the promotion of Hindu learning as he was a fanatic and a bigot, but he encouraged Islamic education and culture. He despised music. About a hundred musicians took out twenty biers with loud lamentations when he was on his way to the mosque. He learnt on inquiry that the musicians were going to bury Music who had been killed by his order. The Emperor advised them to pray for her soul and see that she was buried deep and well. During the years subsequent to his death, Mughal sovereignty was on the down grade and education went down with it.

The Report of the Indian Education Commission of 1888 thus sums up the educational situation at the time of the British advent into India: "The East India Company found the four ancient methods of education still at work in the instruction given by the Brahmins to their disciples, in the *Tols* or seats of Sanskrit learning, in the Mantabs and Madras or schools and colleges of Muhammadans, and in the large number of village schools which also existed. These village schools gave an elementary education to the trading classes and to the children of the petty landholders and well-to-do families among the cultivators".

(To be continued)

Teaching by Students

BY MR. GAURI PRASANNA BISWAS, M.A., B.T.

The Educational atmosphere is ringing with slogans of what educationists sponsor as "New Education" which is not so much new or novel, startling or queer, as a scientific and more enlightened approach to the all-engrossing problem of education. The genesis of evolution is characterised by the cropping up of more complex situations in all the spheres of human activity and it is quite natural that thinkers and researchers would leave aside the beaten track to reconnoitre and light upon fresh avenues wherethrough they may reach the goal the sooner. But in their new venture they do not and cannot manage to proceed without some light from their past experience. It is but rebuilding a superstructure at an old site with a more deeply laid foundation and with scientifically tested and more durable materials so as to enable it to stand the severest shocks. Hence the term "New" in the "New Education" should be understood to mean "new" in the "old" and it may prove to be as refreshing and vitalising as new wine in an old bottle.

The Pabna District Teachers' Conference, inviting papers from teacher delegates on the above subject, compels, of course in an obliging manner, the fore-going prefatory remarks which carry us to the early nineteenth century when two Englishmen *Bell and Lancaster* inaugurated and successfully practised what has gone down in the history of Education as the Monitorial System, otherwise called the Madras System after the name of the native soil on which was nurtured this indigenous system by a zealous foreigner, Mr. Bell. It was pre-eminently a system of Mutual Instruction imparted by one master to 200 to 1000 boys though a veritable hierarchy of Master—Teachers—Asstt. teachers—monitors—ushers and boys, at a nominal cost in an age when the apathy of the people to national or mass education could not be otherwise shaken. A number of schools on the improvised models of Bell and Lancaster sprang into existence in England and America through the agency of regularly organised societies for imparting primary education to the poor. These organisations viz., The National Society and The British and Foreign School Society, founded respectively by the friends and admirers of Bell and Lancaster, were the only national agencies for educating the people in general and were employed for the distribution of parliamentary grants for Primary Education till 1870. A detailed account of the System may be found in Southey's Life of Bell and

Sir Joshua Fitch's "Practical Educationists". It has been characterised as indigenous in as much as it is traced to its origin in the distant past in the Vedic age when *Basistha* had to employ "Monitors" as co-operators with him in the instructional work. In the nearer past when education did not yet have any money value attached to it and when a school resembled more a family in its compact and sacred relations than a barrack or dormitory, senior students were relied upon as colleagues by Pathshala Gurus to supplement their teaching work. This principle of "Something being better than nothing" in the absence of a whole-hearted educational patronage was followed by Quintillian, Comenius, Pestalozzi, the Jesuits, and in more recent times, by Dr. Arnold of Rugby fame who was prudent enough to place much confidence in the 6th form boys in the matter of management and the imparting of a good tone to the school atmosphere.

Now, the psychological study of the child mind, the discovery of scientific methods of teaching and the broadening of the educational outlook called into question the soundness of this System of teaching and management by students which was at best only a *make-shift*—a rough and ready sort of expedient, a half-a-loaf consolation for the mass that hungered for stomach-fuls of elementary knowledge.

In these days of economies and cuts and controls, one would fain welcome such a system which may vouchsafe a semblance of education at a minimum cost. Students may also be spared the numbing presence of the "masterful master", who may coil himself up in a cozy chair, content with his role of being, according to Payne, "a guide, director or superintendent of the operations by which the pupils teach themselves". A spirit of helpfulness and corporate life may be fostered and learners may be awakened to a sense of mutual obligations natural to a thick-set and solid brother-hood of which the teacher is to stand in *loco parentis*. Boys open their hearts to their fellow students and are freer in their conduct to their teachers. Hence high-fliers in the class may back up their brethren lagging behind and thus be trained in the moral virtue of "more to relieve the wretched than to rise". A practical and ennobling illustration of it was observed by the writer in the coaching class for matriculation candidates from his school. Sluggards or border-line students as we may call them seeking help of their advanced brethren in the solution of Test Paper assignments and both now and then consulting the superintending teacher on a point of difficulty, produced an atmosphere of a miniature Dalton Laboratory. The Dalton Plan, the Project method, the supervised study and all that crop of teaching devices emphasise the need of a healthy co-operation

and mutual helpfulness under the guidance and direction of teachers who are to be merely consultant experts. The spirit, though not the letter, of the monitorial system is followed when the learners are thrown back on their own resources and a mutual exchange of trial and error. It is not so much teaching of students by students as the helping of a friend by a friend. What the supervisor is to guard against is all the chances of an evasion, a 'shuffling through' of the assigned task by unintelligent and slavish imitation or copying. Under able guidance emulation and not jealousy, community of interest rather than a conflict of interest, would result from such a principle of intellectual co-operation. A good boy would not shrink from communicating his acquisition to another good boy. The Patrol Leader in a scout troop is, in a sense, the assistant scout master, responsible to the scoutmaster for the orderly up-keep and individual training of his Patrol and rises and falls with it in competition with the auxiliary Patrols in scouting activities. A student has to be trained along with a teacher at a Folk-song and Folk-dance training centre which means that after their training, the student may help the Teacher in teaching the songs and dances to his school fellows. In a certain school a boy of Class IX, who had the dash of an elder brother, ably exercised the lowest form boys (i.e. boys of classes III and IV) in games and class drill under instructions from the Physical Instructor. He contributed thus a great deal to the moral and physical uplift of this elfish confraternity outside the four walls which a teacher might not within the four walls of the schoolroom. The reminiscences of the erstwhile Monitorial System can still be traced in the present System of electing class monitors and school captains for co-operation with teachers in extra-instructional affairs. In Pathshalas, too, Sardar Paruas or teacher students are made to teach numbers, multiplication table and Dharapat to the class by shouting these out in a sing-song manner, the class following suit. Modern educationists may brand it and discard it as mechanical memorising which is, after all, "weariness of the flesh". But there is no practice without a theory behind it.

However, some sort of co-operation of students with teacher, be it in teaching or in management, should always be welcomed to stem the tide of the impertinent conduct of younger students towards their seniors in the school a bad abundance of which is evidenced in these days. Senior students in a school have a position to maintain and their share in the responsibilities of teachers may impart an added weight to such a position. Students in Russia, according to Rabindranath's experience, sometimes take an active part in the management of schools with all competence that can be reasonably expected of growing brains. If it is so in the green, what may we not expect in the dry?

Now, after a review of the above facts, we should not flatter ourselves with the belief that actual teaching can effectively be carried on by student-teachers who are, after all, amateurs with no constituted authority and learned personality of professional teachers. The world has too far advanced in education to accept such a doubtful agency in 'teaching', better called educating, i. e. drawing out or evolving the innate faculties of a growing mind for which a wise and cultured mind with Himalayan patience and magnetic personality is required. Good students may, at best, be a step ahead of the mediocre and the sluggish, not miles ahead, but a teacher is. Then again, with all the benefits accruing from a partial and possible adoption of such a system, it cannot commend itself to ready acceptance at the hands of the guardians of students in these days of educated public opinion. The stock argument in favour of their non-compliance would be that fools should not rush in where angels fear to tread and it would be ridiculous to employ a team of tiny goats to trample the grain out of chaff, as the Bengali saying goes. Again the system under review may give rise to 'inferiority complex' in the taught and a 'superiority complex' in the student-teachers who may feel tempted to misuse their trust to suit their ends. In an age characterised by cries for balance between investments and rightful privileges, teachers have a serious obligation to discharge in view of the pittance apportioned to their lot though it may be ludicrously disproportionate to the demands on their sacred duty.

* Read at the Pabna District Teachers' Conference, Bengal on 26. 2. 34.

Fostering Reading Habit *

BY MR. S. R. RANGANATHAM, M.A.

PURPOSE OF THE SCHEME

THE purpose of the scheme is to develop in children the habit of purposeful reading. Reading is likely to err on two sides, either it may be too purposeful and the purpose may be too narrow or it may be too vaguely purposeful and the purpose may not have any definite or lasting shape. I am afraid it is seldom that the happy medium between these two extremes is struck. It is usual to attribute all misfits in a Society to faults in its educational system. If I follow that practice, I am sure you will grant in this case the appropriateness is more than conventional.

* A paper read at the annual meeting of the S. I. T. U. Madras, on March 31, 1934.

TOO PURPOSEFUL

You cannot find a better example of this extreme than in what you find in our children preparing for the examination. Our educational system and our public life have made such a fetish of examinations and at the same time helplessly exposed our examination system so much to the play of chance, that even our children have come to look upon the examinations as a game of chance. To them the purpose of reading has come to mean that of scoring a certain percentage of marks in that game of chance. Naturally they want to read just that minimum which will secure their purpose. In that attitude the books that attract them are not good literature which may please as well as pay but certain cram books, digests, and briefs, which have been written solely with the examination paper in mind, ruthlessly cutting away all the elements of beauty and enjoyment. Even the books set for non-detailed study do not escape this fate. A more extreme form which this narrow purposefulness takes is that an appreciable number of our children feel that even these cram books and digests are far too wide of the mark. They wait till the names of the Question Paper Setters ooze out of the confidential barrier, and clever guesses are made by competent people on the most probable questions. I have had actual experience of the temper of the School final, Intermediate and B.A. candidates who have narrowed their purpose of reading to such a remarkable degree. I am sure you will grant that our educational system misses all that is enduring, if the purpose of our children's reading gets narrowed to such a fine degree. It is the desire of the Madras Library Association that this contingency should be avoided.

VAGUELY PURPOSEFUL

Now let us switch on to the other extreme. Perhaps, the best example of that extreme is the method that some of us, adults, have developed in reading newspapers. How often does it not happen that we devote a full half an hour to the newspaper but find our minds quite blank at the end of the half hour. I have experimented with friends. They are unable to answer most of the questions set on what they had read in the newspaper just then. This is, you will grant a diseased form of reading serving no purpose whatever. This disease is also noticeable in our children who are addicted to mere novel reading. In their reading, no serious attention is paid either to form or to matter; nor is any attempt made to relate the reading to the development of the power of expression. When a novel is finished, the child is unable to reproduce the main gist of the story or to describe the outstanding characters. The story as a whole is not enjoyed, so to speak, in a differential

way, i. e. each small patch of the story is enjoyed in an isolated manner without being related to what goes before and what comes later. When informational books are studied in this manner, the result is even worse.

THE SOLUTION

In the view of the Madras Library Association, both these extreme results are due to the same cause. The reading is done superficially without its being integrated and built into the experience of the reader. In either case, the passive and very often temporary absorption takes the place of active pursuit and permanent experience. Whether the reading is done for information or for pleasure, if and only if it is actively pursued and is made to lead to a permanent enrichment of experience, can the institution of reading be said to be productive and worth preserving.

To foster such a correct mode of reading in a community, it is necessary that steps should be taken to induce the correct habit in the members of the community even before they leave the impressionable period of childhood. It is now an accepted educational maxim that a child cannot be developed by parts but that it has to be developed if at all, as a whole. It is further recognised that the only thing worthwhile in a child's education is that which can be built into its experience. Hence the Madras Library Association is convinced that the correct reading habit cannot be fostered in children if the library narrows its aim and simply measures its service to children by the number of books issued or by the number of pages read by the children. On the other hand, it wants that reading should be regarded as part of the life of the children, that reading should not be isolated from the life of the children but that the reading habit should be developed in the fullest organic relation possible with the other habits, propensities, impulses and intuitions of the whole child.

DETAILS OF THE SCHEME

In the light of these general principles, I am sure, you will appreciate the appropriateness of the details of the Madras Library Association's scheme. The final product in the scheme is an essay—I should say a book—written by the children after pursuing their own lines of tiny research in an assigned subject. The subject is to be chosen by the school, taking into consideration

- (a) the printed and manuscript resources available in the locality;
- (b) the local facilities that exist both for verifying and supplementing the information collected from written sources; and

- (c) the suitability of the subject to the tastes and attainments of the children.

The subject is to be announced before the commencement of the long vacation. The essay is to be written in its final form about six months after the end of the long vacation. It is to be written at home.

KEEPING THE DEVIL OUT

Now I am sure, you will grant, that there must be some safeguards to secure the genuineness of the child's production. For that purpose the child is expected to keep a diary. The diary is to show date by date the books read, the places visited, the observations made and the help and advice taken from others including elders. The diary is to be submitted along with the essay. Such a diary, I expect, will help the child in keeping out the devil which might tempt him to produce the essay with the help of a fond father or uncle; and thus the purpose for which the scheme is instituted will not be missed.

Again, the devil might take a subtler shape and make the child write a full diary mentioning the correct titles of several books which he might not have read with comprehension and enjoyment. To reduce this danger to a minimum, there should be two special columns in the diary against each book. One column should contain in about a dozen words the impression of the child about the book. It might point out, for example, what character in the book is most liked by the child and why it is so. Or it might record the impulses that the book might induce in the child or it might state the emotions roused in the child. I shall call this column the literary column. The second column, I shall call the linguistic column. It should contain the most outstanding linguistic peculiarities of the book according to the light of the child. It may mention some of the important new phrases and idioms learnt or it might record what is regarded to be the finest turn of expression in the book.

WEAVING INTO A WHOLE

To ensure that the child has pursued a subject in a systematic manner, has digested the information collected in a successful way and has woven all the data gathered into a synthetic whole, the child is asked to write the essay in the form of a book divided into chapters and to provide a preface and a contents page. Again, to teach the child the value of an index in the book, the essay is expected to be provided with an index. Again, to draw out the full child, the essay is expected to be illustrated in a suitable manner. The sample notebooks exhibited will disclose to you the enormous artistic potentialities

of some of our children. No method can be more effective in beating the ideas right into the child than the work of finding out or devising suitable pictures to illustrate the ideas. The child has to live the idea to succeed in this task. The note-books exhibited will show you the different methods adopted by children to fulfil this obligation. Those who are good at drawing provide their own illustrations. Those that are not so fortunate hunt for clippings from newspapers and magazines that will suit their purpose. There are still others who take the aid of an artist friend, give him the necessary themes and get the picture drawn by them. You will find how this class of children handsomely acknowledge their indebtedness to artist friends. The spirit of such honest acknowledgment is one of the most agreeable by-products of the scheme. I am sure it will stand them in good stead when they become men and women.

CORRECT FOCUSING

Above all, to ensure that the child has thrown into proper focus the general—or shall I say the most outstanding—theme of the essay, we ask the child to cover the book carefully and to provide a suitable cover decoration which will suggest and symbolise the spirit of the essay. Here again, the notebooks exhibited will show you the extra-ordinary resourcefulness of the children.

The Madras Library Association has run this experiment for three years. It feels that the scheme is successful in inducing the correct reading habit and at the same time drawing out the whole child as it were in the proper proportion. The Madras Library Association feels that this scheme provides a necessary corrective to the formal work of the school. To quote from the illuminating and suggestive Inaugural Address delivered by Prof. Kuppuswami Sastriar before the Madras Library Association, a few weeks ago, "In the modern world it is generally believed that the school makes for self-knowledge in an atmosphere of discipline and that the libraries make for self-development in an atmosphere of freedom.....The ultimate object kept in view may be taken to be self-expression and self-realisation." The purpose of the Library Association's scheme is to exploit this function of the library to the maximum extent possible. I appeal to the teaching profession, to every school in our province, to adopt the scheme for fostering the correct habit of purposeful reading in school children and thus increase the chance for our younger generation to take to reading with pleasure and profit.

Educational Problems

BY MR. K. S. VAKIL, M.ED., F.R.G.S., M.R.S.T., I.E.S. (*Rtd.*)

*(Extracts from the Presidential Address
at the Secondary Teachers' Conference at Bordi, 10th Feb. 1934)*

1. You will all agree that our greatest need to-day is training of teachers. We have a costly and highly centralised Department of Public Instruction, fairly expensive divisional administrative organisations, staffs of inadequately trained inspecting officers, and some well-built schools in which are placed a number of ill-trained, ill-paid, and often over-worked teachers. A staff of mediocre drudges, to use the words of Dr. Keatinge of Oxford, is thus to serve as the mechanical conduit by which a course of instruction determined by the Department of Public Instruction is to be distributed. An educational system which poises its Department of Public Instruction on detailed syllabuses and its detailed syllabuses on the backs of inadequately trained inspectors is doomed to collapse, unless the inspectors can place their feet firmly on the shoulders of first class teachers—teachers who are really inspiring, who have a comprehensive outlook on life, and a good knowledge of the subjects they teach, and, what is at least as important as the other desirables, have studied educational theory.

2. Training alone, however, will not give us professional status which we all desire. To get it, it is necessary to institute a Teachers' Register somewhat on the lines of the Teachers' Register in England and have a statutory provision that none but those borne on this register shall be employed as teachers after a certain year. Maintenance of such a register will make for unity in our ranks, facilitate united action on our part for common purposes, and secure us recognition as a professional body.

At the last All-India Educational Conference at Karachi, the desirability of the institution of such a register was recognized.

3. To raise ourselves in public esteem, it is also necessary to secure for us suitable service conditions as regards tenure, pay, promotion, provident fund, and pension. Satisfactory service conditions may be said to exist at present only in the case of Government teachers. Teachers serving in non-Government schools who form nine-tenths of the total number of secondary teachers suffer from instability of tenure, insufficiency of pay, lack of regular promotion and provision against accident, illness, old age, and death. These unsatisfactory conditions of secondary school service call for immediate attention at the hands of

educational authorities in the country. The matter is one which affects secondary teachers not only in this province but also in other Indian provinces and in Indian States. In view of the All-India character of this question, it is desirable to press this question on the immediate attention of the All-India Federation of Educational Associations which considered it at its last session last month at Karachi and urge that body to move the Government of India to take suitable measures in the matter. To secure the teachers' position in a general way, it appears necessary that the Government of India should recommend the provincial governments to provide, as is done in England, in their respective grants-in-aid codes (i) that the teaching staff of a school must be employed under written agreements or, in the case of teachers appointed by a District or Municipal Board, either under written agreements or under the minute of the Board (ii) that the agreements or minutes must clearly define the conditions of service, and (iii) that a teacher's appointment must not be terminated, whether by way of dismissal or resignation without previous reference of all the facts of the case to the Department of Public Instruction.

As regards pay and promotion, it is desirable to have minima of salaries to be paid to secondary teachers according to their qualifications and local conditions definitely laid down in the grant-in-aid code so that they may at any rate know the minimum salaries that they may expect to be paid. This has been done in the case of district local board and municipal primary teachers in the Rules sanctioned under the Primary Education Act, and there appears to be no reason why a similar provision cannot be made in the grant-in-aid code for the benefit of secondary teachers.

As regards provision against accident, illness, old-age, and death, it should not be difficult to secure it if associations of teachers all over the country combined and unitedly represented to the Government of India, through the All-India Federation of Educational Associations, the need for such provision, e.g., by admission to the benefits of the General Provident Fund and the Postal Insurance Fund.

4. Another measure necessary for the improvement of secondary education is to raise the minimum qualification for appointment as a secondary teacher. The present qualification, if qualification it might be called which qualification is none, is the Matriculation or Secondary School Leaving Certificate. Time appears to have now arrived for the rejection of this certificate as an insufficient qualification for secondary school teaching and for the adoption of the University degree as the minimum qualification for this purpose. Discontinuance of employment

of non-graduates in Government secondary schools about 30 years ago has resulted in considerable improvement of Government secondary schools, and adoption of a similar rule in the staffing of non-government schools will doubtless cause considerable improvement in their work. There is now no dearth of graduates.

5. To encourage non-government schools to employ none but graduates, train their untrained graduate teachers, and require their matriculate and under-graduate teachers to prepare for and pass the S. T. C. Examination. it would be well if the Educational Department notified to all aided schools that after a three or five years' period of grace, expenditure on salaries of untrained, uncertificated, non-graduate teachers would not, except in special cases, be admitted for the ordinary maintenance grant. As soon as such a notification issues, managers of schools will begin to appreciate the need of employing none but graduates, training their untrained graduate teachers, and requiring their Matriculate and undergraduate teachers to prepare for and pass the S. T. C. Examination and take necessary measures in the matter.

6. Other ways of improving instruction in secondary schools would be to select pupils for admission by means of suitable entrance tests instead of admitting them merely on the strength of their leaving certificates; to refuse admission to pupils after the year's work has commenced; to discard, as far as possible and as circumstances permit, the present system of class-teaching *en masse* and adopt instead a plan of work calculated to give freedom to pupils to study as far as possible by themselves and proceed at their own pace in their studies and to afford them ample opportunity to correct and discipline themselves; to divide the day, if local conditions permit, into morning and afternoon sessions and devote the morning sessions to ordinary class-room subjects and the afternoon sessions to such practical subjects as Geography, Mathematics, Science, Nature-study, School-gardening, Games, and Physical exercises; to limit the length of ordinary class lessons to 25 or 40 minutes except in such practical subjects as Mathematics, Science, and Drawing which demand more time; to reserve the last period in each subject in each week for revision of the work of the week in that subject; to abolish home-work except such as involves observation, imagination, or thought on the part of the pupils; to frame suitable short periodical tests of pupils' attainments and to maintain a record of periodical ratings of formal school examinations and base pupils' promotions (which had better be terminal than annual) on the record of periodical ratings of their progress and take care to ensure that pupils

who have punctually and regularly attended the school for at least 80 per cent of the working days of the year to become eligible for promotion; to organise extra curricular activities such as excursions, walks and rambles, regional surveys, school camps, scouting and guiding, readings, recitations, debates, theatricals, and inter-school competitions not only in games and sports but also in class-room work; and to enlist the active interest of parents in their children's work in the school by the organisation of social gatherings, exhibitions of pupils' work, annual school days, parents' days, etc, etc.

7. Having indicated in general some of the ways of improving our position as teachers and improving the education which is entrusted to us, let us turn to the activity of the Educational Department in the field of secondary education. To speak plainly, its activity during the last 20 years appears to have been a continuous process of doing and undoing, going forward and turning backwards. To illustrate this remark, one has only to recall the enthusiasm with which the Department introduced moral teaching, sloyd training, scout-training, school excursions and medical inspection of schools, and the manner in which it did away with moral teaching and sloyd training, became indifferent to scout-training, stopped excursion grants, and abolished medical inspection of schools. Important posts of Inspector of Science teaching, Director of Physical training, and Medical Inspectors of schools which were created after a great deal of deliberation were summarily abolished without any thought of the serious set-back to education involved in their abolition.

Besides doings and undoings, the Department has to its credit some notable non-doings. It has taken no action whatsoever on the reports of Sir Vishweshwar Ayers' Technical Education Committee, Mr. K. M. Munshi's Physical Education Committee and Mr. Hesketh's Primary, Secondary and Vocational Education Committee. The first committee made recommendations for the organisation of Technical Education in the presidency; the second made recommendations for the organisation of physical training in schools; and the third made recommendations for the re-organisation and revision of our primary and secondary school courses and for the introduction of a certain practical bias in them. All these, however, have been shelved and consigned to oblivion on one ground or another.

We realise no less than the authorities the limitation placed on their budget by the present financial stringency. But there are a good many reforms which can be carried out without any extra expenditure. For instance, the Department can, as recommended by the Hesketh

Committee, introduce, without any extra expenditure, a continuous general course of school education in which the local language shall be the medium of instruction from the lowest class in the elementary school to the highest class in the high school and abolish the present differentiation between the upper primary standards and the Anglo-Vernacular Middle School standards. It can make physical training a regular part of the curriculum and have open spaces in towns and cities reserved as public play-grounds. It can rule, through the grant-in-aid Code, that none but graduates shall, in future, be employed as teachers in recognised secondary schools and insist on their training within a certain period. It can provide a regular course of training for matriculate and under graduate teachers in service and rule that none who have not attended this course shall be admitted to the S. T. C. Examination. It can institute a Teachers' Register and rule that none not borne on it shall, after a certain year, be considered eligible for employment as teachers. It can secure satisfactory conditions of service for non-government teachers by ruling through the grant-in-aid code that teachers in recognised schools must be employed under written agreements and that none of them should be dismissed without previous reference of all the facts of their case to the Department. It can introduce a system of common teachers and common laboratories for schools in the same locality so as to save duplication and triplication of expenditure on the teaching of such subjects as Drawing, Experimental Science, and Physical Training. It can redistribute grants-in-aid so as to include in its aided school list new schools as well as old and allot them more equitably. It can require schools to charge the same rates of fees as are charged in Government schools in the same locality and thus materially assist them in improving their provincial resources. It can establish a Secondary School Examination Council like that in England for the co-ordination of standards and methods of examination in schools situated in the same area, *e.g.*, in each Division. It can refuse recognition to schools opened by private individuals and notify that continuation of recognition will be refused to such existing schools unless they are, within a certain period, transferred to society management. It can restrict admission of pupils to the first month of the school year. It can admit non-government school pupils to Government school hostels if they are not fully occupied.

8. Another question that has been engaging public attention is the suitability of our present secondary education for the actual needs of life. It is generally admitted that the present system has outgrown its original purpose of supplying suitable recruits for the public service,

has glutted the market of clerks and teachers, and has been yearly adding considerably to the large army of unemployables discontented with the system and the Government that has created them. It is high time that the course of secondary education were thoroughly revised and adapted to the life needs of the youth of the country. The present course is purely literary and bookish in tendency. It requires to be so reconstructed as to include in it alternative courses of study suited to the different needs of different classes of secondary school pupils. For instance, we need, besides (1) the present general course, (2) an alternative course for girls, partly general and partly domestic; (3) an alternative course for pupils of agricultural classes, partly general and partly agricultural; (4) an alternative course for pupils of industrial classes, partly general and partly industrial; (5) an alternative course for pupils of commercial classes, partly general and partly commercial; and (6) an alternative course for sons of art-workers, partly general and partly artistic. What the pupils need more than culture or anything else, on leaving school, is bread. It should therefore be the aim of Secondary education to give them, among other things, ability to earn a decent and respectable living. Any course which ignores and overlooks this aim is bound to fail. The same aim requires, in my opinion, to be steadily held in view even in the University stage of education and alternative courses of study suited to the needs of the different classes of students provided. Even in England, it is being asked "whether the genuine need for secondary education of the grammar school type (academic, literary and scientific) has not been more than met, and whether for many of the boys and girls who now attend country and municipal secondary schools a training curriculum intensely "practical" rather than largely "academic" is not to be desired.* In the address on "The Trend of Education" at the last annual conference of Educational Associations in London, Mr. Ramsbotham, Parliamentary Secretary to the Board of Education, observed:—"I anticipate that in our secondary schools and universities education will become broader, and will be less academic, for it is quite possible for a bookish education to be as narrow and illiberal as some people declare a technical education to be. Man has hands as well as brain, and the simultaneous development of both will be essential to the well-educated person of the future, I expect that the number of those whose education is mainly literary will decrease, for it will become more and more difficult to live a life adequately adjusted to social environment without at least a fair working

* Lord Athlone, Chancellor of the University of London, in his Presidential Address at the last Annual Conference of Educational Associations in January 1933, in London.

knowledge of scientific and technical theory and practice. Moreover, for those—and they will be the great majority—whose life will be concerned with the ordinary business of the world, an ever advancing standard of skill and knowledge will be needful."

9. I have placed the training of teachers in the forefront of this address and I should be failing in my duty to the teaching profession if I were to conclude it without any reference to the equally urgent need of training our inspectors and examiners. As the late Lord Rosebury observed while opening the London Day Training College in 1907, we need the training of our inspectors and examiners no less than that of our teachers. It would be well if it were fully realised by the educational authorities. Much of the dissatisfaction of teachers with the present educational system arises, from unskilled methods of inspection and examination.

10. Before I conclude I would venture to advise you not to rest content with merely meeting in such annual or biennial conferences but to carry on work on the resolutions passed at each session throughout the following year so as to be able to obtain definite results of your activity. As the president of the Educational Science Section of the British Association for the Advancement of Science advised at the last meeting of the Association at Leicester, the educationist should not adopt a passive attitude towards the current discussion of problems of education, leaving it to go forward while he immerses himself in professional duties. He owes it to the service for which he is enrolled to think out his position, to look before and after, so that where he hears education attacked or misrepresented he may be ready to explain and defend it.

Gleanings. Schools that might be

Within the last decade in England almost revolutionary changes have been made in the educational system; needs have been realized and fulfilled by deliberate and successful experiments. There is abundant evidence of progress being made. But as one looks round, one cannot help seeing that the progress is being retarded by the old-fashioned methods which persist in the building of schools. A more or less open mind may be kept by local authorities and school managers in regard to details of arrangement, economy of construction, and common hygiene, but, confronted with a complete problem, those in authority almost invariably commit anachronisms. The needs of the present are not really considered, far less the needs of the future.

There is a mass of carefully prepared data easy of access for the projectors of school building schemes, and results of experiments over many years are theirs if they want them. But helpful as all this is, no doubt, a comparison of English school buildings with buildings on the Continent indicates that there must be something wrong elsewhere. German, Dutch, and French schools, on the whole, have better accommodation, more true economy of space, are less expensive, and provide greater efficiency in ventilation, with maximum sun and air. Whatever form an educational organization may take on the Continent, it is neatly enveloped. It seems to be fitted with a "tailor made" building made to measure.

There is no exaggeration in saying that countries such as Germany, crippled by the War and far more affected than we are by financial and trade depressions and social unrest, have advanced and retained a high level in educational efficiency largely because of their clear conceptions of architecture. Turning away from custom and tradition, Continental architects have approached their problems with a proper estimation of the conditions which modern education requires. The method of teaching must regulate the structural form of the building, and the lack of funds creates a pressing need for cheap, light materials to clothe the new form. Fortunately for the economists the plastic nature of reinforced concrete, and its boundless possibilities of form, facilitates the proper housing of any organization, however complex.

Cheap, uneven, and restricted sites, acquired through reasons of economy, often meant inadequacy of light and air, and even of space, if the architects were bound to the thick walls and supports necessary in high buildings of brick and masonry. The use of any odd site occasioned difficulties and expense in digging for levelling and foundations when buildings of traditional form and materials were erected. Building in reinforced concrete has meant the utilization of such sites to a much fuller capacity by reason of the homogeneity of the material, the thinness of the walls, and the small points of ground support required. The foundations can be placed with comparative freedom as to position, and there is a little need for digging or levelling.

The doctrine of open air has long been taught as the basis for keeping child life healthy. Continental architects to ensure this open air condition often use a form of cantilever construction which obviates external wall support. This form of construction is peculiar to reinforced concrete and is extremely cheap. Each floor is carried on beams and columns placed most economically and conveniently in the structure, and the roof is merely another floor. There is a complete reversal of the accepted process of supporting the floors on the walls. The external walls are supported on the floors, and as they are only a protecting covering to the building, they may be so arranged as to allow the maximum of window openings. The windows of light metal frames and glass may be of any size or height. In some cases they can, and do, form a continuous band of fenestration round a building. They are easily

adjusted for proper ventilation, are designed for light and air, and have the minimum of frame and glazing bars.

In the continual search for new materials to meet economic needs, and through courageous experiment, Continental architects have gained a wide knowledge and are far ahead of English thought. An indication of this is in their development of standardized units, their quick appreciation of them as a factor, and their bold and expressive use of them. The need for economy has been met by studying each individual problem, making a clear statement of it and solving it to the exclusion of non-essentials. The plan is projected strictly to fulfil the needs required.

If one watches a building of the new type "going up" one sees better what is gained. Standardized "moulds" or shuttering, which can be erected by units by unskilled labour, and taken down and used again and again, are put up rapidly, and the concrete is poured into them to set and take shape. Mass-produced partition blocks, floors laid in one operation, standardized fittings, and spray painting all play their part. Materials which best fulfil the actual need are searched for, and nothing is adopted for the sake of carrying out a preconceived idea of "architectural treatment". There is a complete absence of carved or moulded stone and wood of any fitting specially made as ornament. In England, even when modernity is aimed at, there may suddenly be a departure from type not occasioned by a material reason—a circular headed "Georgian" door or window, a cast lead rain-water head or some such etcetra, known as "architectural treatment". The Board of Education in their Circular 1419 say that "they do not wish to fetter local education authorities or their architects either in their freedom of choice and treatment or in method of construction and use of materials," and the whole of the Circular evades the question of the relationship between "architectural treatment" and the economic use of materials.

As Corbusier has written: "If the problem of the dwelling or the flats were studied in the same way that a chassis is, a speedy transformation and improvement would be seen in our houses. If houses were constructed by industrial mass production, like chassis, unexpected but sane and defensible forms would soon appear, and a new aesthetic would be formulated with astonishing precision." Exclaim as we may at the strangeness of outward form and "line" of much Continental structure there can be no question as to its being the outcome of logic, analysis, and minute study. The inside plan or organization generates the whole structure.

—*Times Educational Supplement.*

The Backward Child

"The Backward Child" was the subject of a paper read by Dr. T. Maclaren, Director of Education, Moray and Nairn Education Committee.

Dr. Maclaren said that all experience taught them that it was impossible for all children to reach the same goal in the same time through uniformity of instruction. So long as physical, psychological, pathological, and social conditions varied in children, just so long would the ability of children to profit by instruction vary. The more pupils differed from the normal in their physical and mental make-up the more harmful was it to condemn them to mass instruction. Under the present conventional system of class teaching and lock-step classification, with annual promotions, they found in the same classes the talented and the talentless, the specially gifted and the poorly endowed, the mentally and physically right and the mentally and physically wrong, the well-fed and the poorly nourished, the over-age and the under-age, the well trained and the untrained, the regular and the irregular. They found also children of different types of mind, some with educational advantages at home and some without, some with powers of endurance, and some who were prone to early fatigue.

If they could detect backwardness at school entrance and cater for it during the whole process of the child's education to suit the child, there would be no further need to fear retardation and the consequent school wastage would seem to be inherent in the present system. The recognition of the two basic truths that backwardness was often inborn and that the world could find a place for the backward must cause them as teachers to revise their attitude towards the backward both with regard to the pupil in school and his chances thereafter.

Psychological science had analysed the situation, had pointed out where their present system failed and had suggested remedies. Tradition and prejudice were hard to break; yet in the light of the new knowledge now available the educational system could not afford to stand still. It must adapt itself to new demands, and the essential requirement of the immediate future was that the backward child, during childhood and adolescence, should receive that preparation for life and usefulness which was at once within his scope, to which he would make response, and to which he was entitled.

(*Teachers' Journal, Bengal*).

Why grow old.

The face cannot betray the years until the mind has given its consent. The mind is the sculptor; we renew our bodies by renewing our thoughts, or, in other words, we are only as old as we feel. Most people limit themselves to three-score years and ten, a theory that has proved a decided injury to the race. We are powerfully influenced by our self-imposed limitations and convictions, and it is well known that many people die very near the limit they set for themselves, even tho they are in good health when this conviction settles upon them. As far as the Bible is concerned there is just as much reason for setting the life limit at one hundred and twenty, or even at

Methuselah's age, nine hundred and sixty-nine years, as at seventy or eighty. There is no evidence in the Scripture that even suggests the existence of an age limit, beyond which we were not supposed or allowed to pass.

Scientists tell us that with right eating and thinking we should live five times as long as it takes us to mature (about twenty-five years). Therefore we should live to be one hundred and twenty-five years. We do not realize what slaves we are to our mental attitudes, nor what power our convictions have to influence our lives. How often we hear people say, "I do not expect to live to be every old; my mother and father died young."

If we can only establish the PERPETUAL YOUTH mental attitude, so that we feel young, we have won half the battle against old age. Be sure of this, whatever you feel regarding your age will be expressed in your body; nothing in the world will make us look young as long as we are convinced that we are ageing.

The great trouble with us is that our imaginations age prematurely. The hard, exacting conditions of our modern life tend to harden and dry up the brain and nerve cells, and thus seriously injure the power of imagination, which should be kept fresh and elastic. People who take life too seriously, who seem to think that everything depends on their own individual efforts, whose lives are one continual grind in living, have a hard expression: their thoughts out-picture themselves on their faces.

These people dry up early in life and become wrinkled, their tissues become as hard as their thoughts. The domineering mind also tends to age the body in life, because the thinking is hard and strained. People who live on the bright, sunny side of life, who cultivate serenity, do not age nearly as rapidly as those who live on the dark or shady side. Do not say that you can not do this or that as you once did. Live the life that belongs to youth; do not be afraid of being a boy or girl again in spirit, no matter how many years you have lived. Carry yourself so that you will not suggest old age in any of its phases; keep growing, keep interested in everything about you. If you wish to retain your youth, forget unpleasant experiences and disagreeable incidents.

A lady of eighty years of age was asked how she managed to keep young, and replied. "I know how to forget disagreeable things." A few years ago the London "Lancet", the highest medical authority in the world, gave a splendid illustration of the power of the mind over the body. A young woman, deserted by her lover, became insane. She lost all consciousness of the passing of time; she believed her lover would return, and for years she stood daily before her window watching for him. When over seventy years of age, some Americans, including doctors, who saw her, thought that she was not over twenty, she did not have a single grey hair, and no wrinkles or other signs of age were visible; her skin was as smooth as a young girl's, and she did not count her birthdays or worry because she was getting along in years; she

was thoroughly convinced that she was living in the very time when her lover had left her. This mental belief controlled her physical conditions; she was just as old as she thought she was; her conviction out-pictured itself in her body and kept her young.

Never go to sleep with the old-age thought or picture in your mind. It is of the utmost importance to make yourself feel young. At night you should always fall asleep holding those ideals dearest to you uppermost in your mind; as the mind continues to work during sleep these ideas are intensified and increased. The highest possible aims should dominate the mind when you fall asleep, and when you first wake up in the morning, especially if you have reached middle age, or later. Picture youthful qualities vividly; say, "I am young, and cannot grow old, because in the truth of my being I am Divine, and Divine Principle can not grow old."

Let us put beauty into our lives by thinking beautiful things. There is no remedy for old-age conditions so powerful as love: love for our work, love for our fellowmen, love for everything; it is the most powerful life reviver ever known. Love awakens the finest qualities in men,

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Notes

EDUCATION AND UNEMPLOYMENT IN INDIA

By PROF. C. A. KRISHNAMURTHI RAU, M.A., F.R. ECON. S.,

ASSOCIATE EDITOR

One remarkable feature of recent times in Indian conditions is the fact that all sections of people in India have been stirred to deep thinking regarding the problem of unemployment whose growing intensity is being felt in an ever-increasing measure in our country to-day. Its keenness has been brought home everywhere on account of the increased attention that has necessarily to be paid to an intensification and expansion of education in recognition of its inestimable advantages. But the most disturbing factor in the situation is that with a demand for such increased attention to education, disappointment at its results, particularly in the matter of providing employment to those who have gone through the mills of instruction, should be growing to a most disconcerting degree.

The complicated nature of the problem has given rise and prominence to a variety of questions. First, is education worth having at all? Is the present type of education imparted in schools and colleges conducive to employability? What should be the aims of Elementary, Secondary and University education from the points of view of knowledge, culture, utility and employment? Is diffusion or

concentration of educational institutions the better policy from the point of view of serving the country as a whole? Is the problem of unemployment the concern of educational authorities or of the provincial and central governments of our country? How far should industrial and commercial concerns of the land correlate their activities with educational agencies? How far should our social structure undergo modification to serve a new order of things? In the play of social and economic forces that is in evidence to-day in our country, questions like the above have been thrown on to the surface in a challenging fashion in more or less definite form and shape, exacting attention from various responsible sections of the public of our land. The dual problem of Education and Unemployment has become so far intertwined that it is impossible to think of either in isolation. But it is a happy feature that it has not only received serious and wide-spread attention but discussion has been, in the main, carried on not always along narrow sectional or communal lines, but from the point of view of the larger interests of the nation as a whole. The discussions raised in the Central and various Provincial legislatures amply bear out the truth of this statement. Indeed, it is only as it ought to be, because no sectional remedy can bring in the desired results when the problem is of a nation-wide dimension.

An Unemployment Committee was set up by the Government of Assam: and its recommendations recently published give us an indication, besides forming an instance, of how they have set about solving the problem. Among the recommendations are the establishment of a University, provision of vocational training in primary and secondary schools, and establishment of a Stores department to meet Government demands, re-organisation of technical schools in the province, the establishment of an agricultural colony in each valley, road development schemes and contracts under the P. W. D. being given to the natives of the province and the starting of new industries by the Government itself. In the light of the discussions at the All-India Universities Conference presided over by H. E. the Viceroy, where distinguished educationists made striking contributions, it is a moot question whether every province should have a university of its own: and judging from the experience of universities already working, whether a university for Assam so close to Bengal is going to provide greater facilities for employment or, after all, might turn out to be one more agency to create more graduates with diminished opportunities for useful absorption.

The presidential address of H. E. the Viceroy at the All-India Universities Conference and the discussion that followed have thrown

really useful light on the question of education and employment. True economy, according to the Viceroy, lay in a Federal University which can guide and co-ordinate the development of the existing colleges so as to result in a most effective contribution to their common weal. He pleaded for an elimination of extravagant duplication and overlapping between universities. Regarding unemployment, His Excellency pointed out the danger of excessive specialisation, since technological education figured largely on the agenda, especially if the main purpose was to relieve unemployment. "Educational authorities," His Excellency said, "should so adjust the general scheme of education that the bent of the students should be turned towards occupations best suited to their conditions and capacities."

The resolutions passed at the Conference, if given effect to, are bound to have a far-reaching influence on the economic well-being and outlook of the nation as a whole. The immediate and most wholesome effect would be the development of a truly national outlook, the various provinces of India being brought closer together and made to pull together in unison and harmony for the realisation, along practical lines, of a brighter and more prosperous India. The Imperial Council of Agricultural Research seems to have proposed the establishment of a Central Technological Institute for special industries relating to agriculture. The Conference, while welcoming the idea, said that the Government and not the Universities should be asked to look for the necessary funds. But it was felt to be imperative that the basic technological training should form a part of university education. The training in special industries should be had in demonstration plants set up by the universities and later in factories and workshops. Government departments and private firms receiving contracts from Governments should co-operate in providing this training. There was some heated discussion regarding the adoption by a university of any programme initiated by a neighbouring university to prevent unnecessary duplication and overlapping. It was feared by some that this would needlessly interfere with the freedom of certain universities in activities like soap-making, where duplication was not at all undesirable. It was also pointed out that States like Hyderabad would be prevented from opening a technology section if this were given effect to, and that taking advantage of this, the Government might grudge financial aid even where it was fully deserved. The Conference concluded its sessions by asking the Inter-University Board to prepare schemes for the exchange of professors and closer co-operation between Universities and Government.

Judging from the trend of thought and discussion now finding expression in varied quarters, the future is not entirely gloomy though

it is not immediately and positively assuring. But the lines of advancement and the pace and stages of progress seem to have been clearly grasped and well laid: and this, by itself, in a big problem like that of education and employment in a country like ours, might be regarded as no small achievement.

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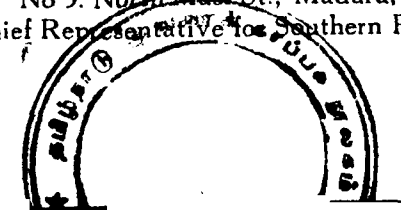
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