

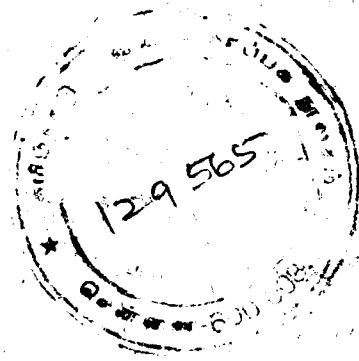
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THE INDIAN EDUCATOR

Devoted to Topics of Educational and Literary Interest
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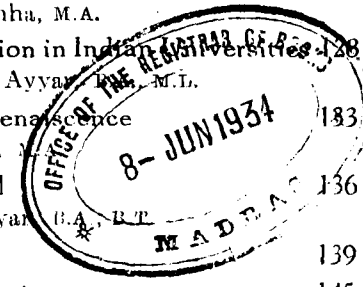
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THE INDIAN EDUCATOR

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

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History of Indian Pedagogics

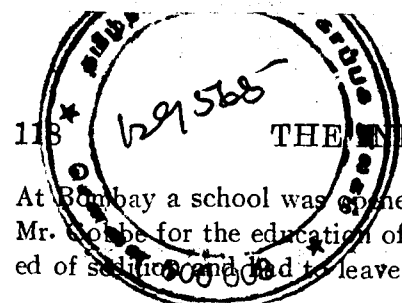
BY MR. K. S. RAMASWAMI SASTRI, B.A., P.J.L.

(Continued from the last issue)

II BRITISH PERIOD

The earliest educational efforts of the East India Company were due to a desire for the evangelisation of India by the propagation of the Bible. In 1673 a school was started in Fort St. George and secular instruction was imparted in Portuguese. Then an English school viz. St. Mary's Charity School was established in 1715. But outside Fort St. George all the educational work was done only by missionaries. Schwartz, a German Missionary, established about 1772 the Vestry School for European and Eurasian boys at Trichinopoly. Then he founded an English Charity School at Tanjore. Schools were established at Vepery and Cuddalore by the missionaries of the S. P. C. K. A Roman Catholic school was founded in Black Town (now called George Town) in Madras. Lady Campbell's Female Orphan Asylum was founded at Fort St. George in 1787 A.D. Dr. Bell conducted the Male Asylum. He inaugurated the ancient Indian pupil-teacher system which consisted in the elder or more advanced students becoming the teachers of the younger students. In 1785 three English schools were established at Tanjore and Ramnad and Sivaganga. The Ramnad and Sivaganga schools ceased to exist after 1790. But in 1790 Schwartz opened a school at Kumbakonam. Christianity was not expressly taught in the schools, though Schwartz hoped that the schools would have an indirect proselytising effect. In 1716 the S. P. C. K. missionaries founded charity schools outside Fort St. George. The educational activities of two missionaries viz. Ziegenbalg of Tranquebar and Grudler were specially noteworthy.

The Jesuits had started colleges in the Bombay Presidency even so early as 1575 and 1580 and 1620 at Bessein and Chaul and Margao.



At Bombay a school was opened in 1719 under the auspices of the Rev. Mr. Corbett for the education of Protestant children. But he was suspected of sedition and had to leave India.

The Tamil characters were first cast into printing types by the Jesuits about 1577. The art of printing was first introduced by the Portuguese missionaries so early as 1556. The first printing press in British India was established at Madras in 1711 by the S. P. C. K. It issued an edition of the Tamil New Testament in 1714. In Bengal a printing press was set up at the Hughli in 1778.

In Calcutta a charity school was established in 1731 by the English. Mr. Kiernander who was a missionary in the Madras Presidency, was taken by Clive to Calcutta and opened a school there in 1758. On 21st December 1789 the Free school of Society of Bengal was founded. Kiernander's school was amalgamated with the Calcutta Free School. Hastings founded the Calcutta Madrasah in 1781 to encourage Muslim learning and teach Muhammadan law. A Sanskrit college was founded at Benares in 1791. The first girls' school was established in 1760 by Mrs. Hedges. It was on 15th January 1784 that the famous Sir William Jones started the Asiatic Society of Bengal for the diffusion of historical and scientific knowledge. Mr. Carey's missionary school at Dinajpore was founded in 1794. The Baptist missionaries of Serampore founded no less than 115 schools with above ten thousand *alumni* before 1817. The earliest vernacular newspaper was the *Samachar Darpan* which was issued in Bengal by the Baptist mission at Serampore in 1818.

It was the Charter Act of 1813 that made provision for giving regular assistance to education from the public funds. It empowered the Governor General in Council to direct that one lakh of rupees in each year "be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India". Oriental colleges were established at Calcutta, Agra and Delhi in 1824-25. In Bombay, Elphinstone made efforts to spread culture through the vernaculars. His scheme was to teach English as a classical language and impart higher education through the vernaculars. In Madras, a Board of Public Instruction was established in 1826. Under its auspices a central school was established at Madras in which the Hindus were to be educated in the Sanskrit and the vernaculars. Bose says: "Whilst the authorities were trying to spread classical education in Bengal, vernacular education in Bombay and a mixture of both

in Madras, the Hindus themselves were expressing their eagerness for English education in no uncertain tone". Raja Rammohun Roy pleaded the cause of English education. The Hindu College of Calcutta was started by the leading Hindus and by David Hare to give English education. Speaking of it, the Committee of Public Instruction said: "The consequences have surpassed our expectation. A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe." In 1833 there was a famous controversy between the Anglicists and the Orientalists, which was terminated by the famous minute of Lord Macaulay. That minute marks the epoch at which official recognition was given to the necessity of public support of western education. A further impetus was given to English education by the discontinuance of Persian as the official language from 1838. In 1854 various measures were taken to carry out this policy further and more effectively. A Department of Public Instruction was constituted: universities were founded: training schools for teachers were established: provision was made for maintaining the existing college and schools of a high order and to increase their number and the grant-in-aid system was introduced to foster a spirit of reliance of local exertions. Vernacular education and women's education and mass elementary education also were given careful and continuous attention. The Government of India thus summed up the results in 1904 in its resolution on Indian Educational Policy: "It is almost universally admitted that substantial benefits have been conferred upon the people themselves by the advance which has been made in Indian education within the last fifty years: that knowledge has been spread to an extent formerly undreamt of: that new avenues of employment have been opened in many directions: and that there has been a marked improvement in the character of the public servants now chosen from the ranks of the educated natives as compared with those of the days before schools and universities had commenced to exercise their elevating influence".

The new education has been productive of many beneficial results. India was enabled by it to get out of mediaevalism into modernism. Further, India was already on her way to self-conscious unity and a new sense of power. The new education hastened her attainment of such unity and power. It enabled her further to imbibe the new science and the new democracy of the world. If to-day Federal India is on the eve of being born, the cause should be sought in the new education. We have risen to the conception of education as a national duty. We are making strenuous efforts to-day, to have universal

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and free and compulsory primary education. Women's education has become as general and as wide and as deep as the education of men. We are also devising means to have a higher measure of technological education so that a higher era of agricultural and industrial prosperity might be assured for our land. In recent years many universities have sprung into existence all over the land at Benares, Dacca, Delhi, Mysore, Chidambaram etc., and these universities are not mere replicas of the older universities at Madras and Bombay and Calcutta but are putting forth their best efforts—which are further co-ordinated and perfected by the Inter-University Board—to bring India into line with modern life so that Federal India may attain a noble type of national life and give her best contribution to universal welfare and universal enlightenment.

“Freedom” in the Educational Tendencies in the Age

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

A psychological study of mankind reveals the truth that man has freedom as his birthright. He is a thinking, feeling and willing being and has an organic growth rather than a mechanical adjustment of body and soul. The body, considered by an orientalist to be a clog to the soul, is not properly so, as the former is made subservient to the latter, being the medium through which self-expression and self-determination find full play. Hence every phase in the evolution of man has the stamp of an approach to freedom which, in other words, is a negation of restrictions. J. S. Mill in his essay “On Liberty” urges the claims of a full development of what is good in the individual's special and distinguishing group of capacities and tendencies. Every individual is conscious of being something, of having thoughts, tastes and aims which are his own. He is not a reflection of the predominant patterns of the hour.

Socrates, Bruno, Galileo and others suffered martyrdom at the altar of learning for free-thinking and free speaking but for which we would have been deprived of the accumulated wisdom of the ancients. Education being a process of gradual expansion cannot accord well with any check or ban that may be thrown in its way. Freedom is what constitutes its very pith and marrow. If intellect is free, its

highest flights are but natural. The Aryans with a world round them smiling with the fruits of their agricultural labour, shamed the spectre of starvation and the struggle for existence being therefore out of the question, they had ample time to think. The Hindu Philosophy which is racking the robust brains and is still the pride and envy of historic thinkers all the world over is the off-spring of free-thinking. The best English literature and philosophy and the modern developments in Arts and Sciences could not have unearthed the treasure-troves of wisdom or grown in a damping and cramping atmosphere. This element of freedom entered into the growth of a Shakespeare, a Shelley, a Byron, a Carlyle, a Faraday, an Edison, a Rabindra, and a lot of others to most of whom the acquisition of a modicum of school education along the cut and dried lines seemed an artificial barricade against their free browsing in the laboratory or the archives of libraries. Looking at the other side of the shield, we see that in the middle ages in India the ancient Hindu student, content with his narrow outlook, put on the shackles of the shastras and smritis and the result was that from morn to noon and from noon to dewy eve, he was an automaton, going the round of fixed daily rites and observances, bereft of all opportunities to produce a work betokening originality. His Muslim brethren fared no better. The slightest deviation on their part from the course of study and conduct enjoined by their religious tenets was considered blasphemous. Looking westward, we find no less disappointing a picture. The church and its adherents had all thinking and spirit of enquiry subordinated exclusively to the learning of words rather than things, to dry and abstruse metaphysics rather than common sense and practical things of the work-a-day world. Even the Jesuits crushed out individuality with an elaborate paraphernalia. Education, a make-believe after all till then, had a chilling effect on the growing mind and men became, in the language of Kant, “but living lexicons and, as it were, the pack-horses of Parnassus”.

Freedom was at a discount and the hands of the clock of intellectual emancipation were turned backwards for a few centuries.

But one custom, good or bad, corrupts or tires the world, and the human mind is not static. A great storm was abrewing to blow away the chains that tied it for sometime to a degenerate torpor. The Renaissance, the French Revolution, the Reformation, the German Transcendental movement, the American war of Independence, in the by-gone days and the last great European war, the modern scientific discoveries and inventions and a revision of the old-world ideas brought in a tremendous change in man's outlook on things and carried in their

trail the war-cry of Liberty, Fraternity and Equality which had their repercussions in the evolution of educational theories. Easier methods of communication have brought into closer touch and interaction the different countries of the world which were, till a few years ago, self-centred and like water-tight compartments. The rise of a generation of educational reformers such as Rousseau, Pestalozzi and Froebel revolutionised the educational world. Psychological researches have analysed the human mind threadbare and laid down also educational theories which, among other things, insist on an amount of freedom being allowed to the child mind as a keynote to its natural unfolding and gradual development. Education is no longer a monastic monopoly or monkish fiat in the west, nor is it exclusive and denominational, sectarian and metaphysical in India. The gates of learning are thrown wide open to all, irrespective of caste or creed, to the Samurai and the Eta, to the Brahmins and the Pariah, to the caste Hindus and the Harijans alike.

Mankind came to be recognised as an undivided whole, body and mind together, with his usual share of joys and sorrows. The "joy of using", so long denied to the taught, in artificial surroundings, is now a reality to them. Nature has come to her own in the citadel of learning and teaching. "Back to nature" is the cry of the day as much in social and economic questions as in educational reconstruction.

All the states in America are free to evolve and follow their own educational theories and practices consistently with their onward march in civilisation, and this freedom, the fountain head of originality and initiative, has blessed them with most of the up-to-date "plans" and "methods" of training the child mind. The child is now a free agent in the schoolroom and in the field and no code of discipline is deemed unquestionable which aims at inhibiting the free-thinking and free-movement of the child by barring an attempt at self-expression. A free child is a whole child, a piece of genuine metal in an admixture of counterfeits, to be shaped into any form by the educator. In America, the occasional sittings of Educational councils are the only unifying and co-ordinating element that serves merely as an impetus to the free spirit of competition in evolving new practices in the field of "guiding" the young, miscalled "teaching", in a less blessed country. They have reduced the necessity of external or governmental inspection to a minimum averting thus all unwelcome checks to the scope of freedom inside an institution. Dr. Thring of Uppingham fame insisted on "freedom for the skilled workman" and went so far as to disallow the Royal Commissioners "to thrust the deadhand of outside power into the heart-spring of a living machinery" viz., the Uppingham School in

England. Bertrand Russel advocates complete freedom to children so as to get them as they naturally are and not as they are already made to some extent by environment. Surely, experience tells us that a creature, cribbed, cabined and confined within prescribed limits, is a subnormal or abnormal one.

In Russian schools, students are allowed seats as members in the Managing Board and are thus given opportunity and a good share of responsibility for the management of school affairs, with riper brains as colleagues. Civilised countries open up avenues to their studenthood for the free exchange of ideas and first hand study of the manners and customs of different countries all the world over by offering them not merely inter-provincial but inter-continental tours. The plea for open air schools is an advocacy for less restrictions on the study atmosphere, nurturing inner human nature under the benevolent influence of outer nature. Really a God-made organism cannot grow to its full stature within man-made narrow confines. In these latter-day supplements to educational methods such as scouting and camping, excursions and educational broadcasts, socials, debates and magazines, school courts, manual training, gardening, games and physical exercises, folksongs and folk dances etc. this element of freedom and variety, which are the very spices of life, has been sought to be fostered in the boys who, in consonance with the working of nature, with what Bergson calls *Elen Vital* or Vital energy, are allowed to spoor and yell, to track and travel, to speak and think and read and write, to judge and adjudge, to romp and jump—a departure from the erstwhile lopsidedness and stereotype.

Education will have a fostering influence, and justify itself as meaning "drawing out", when the child is definitely left to exercise his own judgment, to act for himself without command or suasion or even a bare suggestion from the educator as in the Montessori System. Such an exercise in free individual decision is absolutely essential to the growth of an enlightened and self-reliant will. It is a part of the educator's duty to supply them. Freedom in the choice of subjects for study, in the choice of books, alternative questions and in the application of different methods in solving problems feed the natural craving for freedom. In every individual, there is an "urge", "a drive" which directs development from within. The educator is to let it have its way to the point at which he may spring his art on it to guide it on to the desired end.

The worst kind of so-called "rule" in childhood consists in piling up the little annoying "Don't's" and awakening a spirit of opposi-

tion to authority. But with all apology to Rousseau, a system of government is necessary for the child. The educative value of rules depends on the way in which they are selected and enforced. Lock warns us against multiplying them to an injurious excess. Government involves restraint and a child with an intense love of activities and a strong preference for initiating his own activities, may be led, if the rules enforced are oppressive or arbitrary, to resist them or avoid them by childish chicanery.

"Examination" as Adamson thinks, "is the dead-hand that tradition places upon all attempts to get out of the rut of established educational customs." That it has a necessity there is none to gainsay. But it disturbs the free pursuit of a particular course of study and, as a *Bête noire*, terrorises its victim who is guided by the idea that his education has been rounded up with this finishing cap. The zeal, say, for a book or a series of the same, is atrophied as soon as it is to be read over again for examination purposes. The standardised tests make a common cause with the early introduction of a foreign tongue, especially in the Indian curricula of study, to further curtail freedom—curricula, inflexible, universal and ill-assorted, which make no distinctions of national needs and individual bents and capacities.

As in politics, so in education, the surging tide of woman movement is gaining on grounds, hitherto considered too sacrosanct for women, as is evidenced in not an altogether negligible vehemence in support of co-education. Women, exulting over an anticipated emancipation, are claiming freer scope and equal share with their competitors of the opposite sex.

Even in a University, whence all educational forces diverge, a distant ring of that motto, "Freedom first, freedom last, freedom always," that Sir Asutosh, the celebrated university reformer of hallowed memory held up as the solid bedrock of sound education, still lingers in the memory of Varsity men who try to float their principles after it. Election is supplanting nomination to make a learned body more popular and representative. In more favoured climes, the educational system is pulsating with a new life which tries to bring the teacher and the taught, the home and the school, the society and the University and the State closer to one another by allowing a free interchange of ideas and ideals in the domain of culture. It is a Twentieth Century Renaissance, *par excellence*.

Year-End Addresses in Schools and Colleges

BY MR. R. NARAYANASWAMI, M.A.

It is the examination season now for all universities, schools and colleges in our country. In some of the Western countries it is the practice, an almost age-long custom, for all the students of a school or a college to be asked to meet together on a day just after the annual examinations are over and on the eve of vacation to hear what is termed the headmaster's or the principal's vacation address. All the students of the institution, irrespective of the class in which they are studying, meet together in common in the central hall of the school or college for the headmaster's address which is but a retrospect of the school life during the year and an intimate talk with students on how to spend the vacation usefully etc. Usually this year-end address is followed by a feast or social. I don't know in how many of our educational institutions in our country this year-end function takes place. The educational value of such a function cannot be over-rated. First of all, the head of the school or college is brought face to face at least once annually with a gathering of all the students under him and is enabled to perform his duties of advice and guidance in regard to all of them in a collective sense. Next, the students are enabled to feel the oneness of their '*Alma Mater*' and the common kinship of one and all of them with their headmaster or principal whose headship they have no other occasion to realise as a whole elsewhere. Further, it is when the irksome examination is over and long holidays are about to begin that students—drooping spirits apart—generally feel considerably relieved in mind and body and are in buoyant spirits. It is at this time that the headmaster's function of inculcating in them a spirit of loyalty and love towards the institution wherein they have been studying so long for all the good things they have learnt and experienced there and a desire to act up to the ideals familiar in school life is effectively carried out. The year-end address could easily be made the occasion to be eagerly sought after by students by the fact that the students are treated therein neither to books nor to note-taking nor to questioning, but to some general talk of absorbing interest to every one of them and of extreme value from the point of view of character building.

I would suggest the early adoption in our schools and colleges of this wholesome custom of year-end addresses.

External Examinations in Secondary Schools

BY MR. DHIRENDRA NATH SINHA, M.A.

For reasons best known to themselves, the Managing Committee of a Bengal school recently tried an experiment in the system of the school examination. Outsiders—and *most of them not in the teaching line*—were associated as paper-examiners with the annual examination of the school and the boys were promoted on the strength of the marks secured in such an external examination.

So far as a school-examination is concerned, it is certainly an innovation, for no such thing has ever been heard of in any school and at any time. Of course, this practice obtains, we must admit, in university examinations, but there also the examiners are men in the educational line or such men as are known to have specialised themselves in certain subjects, but not a group of gentlemen who are thought to be *Subjanta* (omniscient) because they hold certain positions in the public life.

We cannot too highly condemn the principle underlying any such system of examination. It betrays,—if not anything else—a lamentable lack of confidence in the teachers of a school and also a wanton disregard for their claims to sit in judgment upon the fitness or otherwise of their own boys. If, in any case, the members of a school-committee go out of their way and hold a so-called external examination, their unusual conduct can be accounted for only by thinking that they consider their own staff either corrupt or incompetent. If corruption or incompetence of the teachers be the reason for such a risky step, the staff ought to be overhauled making it impossible for the continuance of any such thing. If, instead of adopting that procedure, the committee tread upon a very slippery ground, the chances, ten to one, are that they will be hurled down into the yawning abyss along with all their boys and their amateur examiners.

The unwary rush in where the prudent dare to tread. Even bonafide teachers are often hard put to it when they are to exercise their judgment in looking over the answer-papers of boys; they always fear lest there should be any unfairness in awarding marks and lest, owing to their own error of judgment, the unworthy should be pronounced fit for promotion while the meritorious branded as unfit. The authorities of the school certainly reckon without their host when

they expect of their amateur examiners such judgment, knowledge and tact as experience gives to a full-fledged schoolmaster. Moreover, many of such men might be busy with their own work and so cannot but prove hasty examiners. They are bound to do the work in a purely dilettante fashion; to them it is more a luxury than any serious occupation,—a mere pastime but no sacred duty with the performance of which the fate of so many boys is indissolubly bound up. They little think that if they err a bit either on the side of leniency or on that of strictness, they unknowingly do an act which cannot but go against the best interests of the school. If such precarious test be applied so as to judge of a year's labour of a school-boy who may have thought of nothing but his studies in his waking hours and in his moments of dream, the result, we must freely say, cannot be anything but uncalled for injustice.

Alas! It is quite unfortunate that while other professions are thought to be close preserves for the professionals, where any kind of intrusion is put down with a high hand, teaching is the only profession on earth in which the value of experience and professional skill is completely ignored and in which anybody who is somebody in the locality can dabble with impunity. Every body pokes his nose into this subject, no matter whether he possesses the requisite qualifications or not. It is often argued that there is obviously no material loss in this, but it must be admitted that the set-back which the intellectual and moral progress of the boys receives therefrom, is indeed very great.

What is the duty of the teachers of a school in which the authorities think it proper to hold an external examination of the kind described above, throwing them into the cold shade of neglect and thus breaking their morale? Do they not owe it to themselves and to the sacred trust which they hold in the name of God, that they should rise and make a combined and effective protest against such a preposterous scheme,—a scheme which all right-thinking people will say is subversive of all the principles of sound education? It is a gross insult to their abilities and an ill-merited slur on their fair name. A reduction in pay they may smilingly accept, for poverty is their badge in life, but such a challenge to their honesty, such an affront to their intelligence they should never submit to on any account.

Anomalies of Legal Education in Indian Universities.

By Mr. V. R. SUBRAMANYA AYYAR, B.A., M.L.

INTRODUCTORY

The methods and scope of Law teaching in India have come in so frequently for defence and criticism that the main issues have been confounded in the midst of personal predilections one way or the other. The development of public life and public work in India requires that a knowledge of Law should be imparted to those who want it, without imposing on them the necessity to undergo an elaborate course in technical procedures meant for a lawyer. The Universities in India have never thought of a suitable Law course for a public man. Their methods and aims have been different. There has been very little of academic consideration or policy in the starting, or affiliating or conducting of Law schools in India. It is candidly admitted that honest differences of opinion are bound to exist especially when vested interests combine against a satisfactory reform of legal education. It is difficult to persuade the supporters of the present muddle to believe that the galaxy of legal luminaries were produced in spite of the system, not on account of it. The system should be viewed dispassionately from an academic standpoint and its educational side.

CULTURAL ASPECT IGNORED

Out of wrong angles of vision have sprung up certain anomalies in legal education, which do not find a place in other departments in the Universities and affiliated colleges. The first of these anomalies is that surprisingly enough legal education is always looked at from a commercial standpoint. It is examined by the authorities whether the Law college is self-supporting or not. Such a theory is opposed to all principles of education. It has even become a practice to find out funds for other departments by the opening of law classes and to spend less amount on them in disregard of principles of efficiency. When reforms are proposed, the paucity of funds is put forward as an excuse.

PART-TIME STUDENTS

The second anomaly is that law students need not be full-time students. They are attached to various offices, governmental or private. Such persons cannot be expected to devote adequate attention to their work. Consequently, work in offices suffer. Full-time clerks

are bound to be better clerks than student-clerks. They are also less efficient as students. They believe that their studentship is only a subsidiary occupation, and they are indifferent to the discipline of the institution. In fact they have no interest in conforming to the rules, and their desire is only to get their attendance. The example of such indifferent students militates against sound academic environments and engenders an undisciplined atmosphere.

EVENING CLASSES

The third anomaly is a consequence of the second one. Unlike other classes, law classes may be held at any time, during the day or even till nine in the night. Part-time students, irregular classes, unacademic concessions, form a distinctive feature of legal education in India. The student is asked to be at the lecture-hall immediately after sports. One wonders how much this will facilitate the study of the principles of Law. An empty stomach waiting for the dinner-bell and an exhausted body, are certainly not conducive to a proper grasp of Law. If the students attend after taking their meals, the predicament is most unenviable. The University allows them to take rest in the lecture-halls of Law colleges preparing for the last item in their daily progress i.e. sleep. It is in the midst of this tumultuous struggle between the man and his sleep that learned discourses in law are sought to be imposed on him.

Dr. N. P. Asthana, Ex-Vice-Chancellor, spoke as follows at a meeting of the Agra University Senate in March 1929:—"Now look at the evening classes. They are only play-things. I was also a student of these classes. Students go to the class and when the roll-call is made, they answer "yes", and slip out. The Professor, who comes tired after a whole day's work in court, delivers a lecture, which is never prepared before-hand. In the Agra College, we had a very good professor, who gave us the whole of his time. His lectures were very much appreciated. But to expect a practising lawyer to deliver efficient lectures in the evening is, I think, too much. Dr. Asthana is at present the vice-chairman of the U. P. Bar Council.

PART-TIME LECTURERS

In the early days of English education, there were not many lawyers available to work as whole-time professors. So the system of part-time lecturers was adopted. But it continues even though the exigencies have disappeared. This is facilitated mostly by the existence of part-time students. But the question is one of efficiency, not sufficiency alone. The system of part-time students and of part-time

lecturers may not be said to be inter-dependent. In purely theoretical subjects at least, whole-time professors should be entertained by the Universities as far as possible. In his celebrated minute on the reorganisation of the Calcutta University Law College, *Sir Ashutosh Mukherjee* advocated in strong terms as follows:—"All this laxity encourages our graduates to enter themselves largely as law students. This is contrary to the spirit of the new Regulations. The college shall have a whole-time Principal. Each of the Law colleges in other Provinces has a whole-time Principal; it does not require any argument to show that someone must take it his business to look after the college and maintain it in a state of efficiency." Similar arguments would prevail for at least full-time professors with greater force.

Some years back, the *Madras Law College Magazine* had the following editorial note:—"Sir B. K. Bose (LL.D.) the Vice-Chancellor of the Nagpur University, in the course of his Convocation address observed that as regards imparting legal education, an ideal system would be to have law colleges like arts and science colleges with whole-time professors and students. No doubt it is true that financially such a system would involve some expenditure. But the question nevertheless is whether, if such a system would really be an improvement in the existing mode of imparting legal education, it ought not to be tried." *Mr. M. Retnaswami C. I. E.*, former Principal of the Madras Law College and now member of the Public Service Commission, was of opinion "that something must be done to make the teaching of Law a career by itself and to endow research in Law by means of whole time instructors in Law."

In the course of an interesting lecture to the Bombay law students, the *Rt. Hon'ble Sir D. F. Mulla* said:—In my time, the study of law was easy partly because our professors did not know much of Law, and partly because those who knew it, often seemed to be anxious to finish up their work and go to their clubs. They did not attach weight to the introductory portions, and began from the 150th page. One professor defined Law as that which was taught in the Bombay Law College. Once a professor lecturing on Evidence, dwelt on "consideration of promise"; and when the students grumbled that it could not be found in the Evidence Act, he said that the law seemed to have been considerably amended since his time. There is every chance of indifference and want of enthusiasm prevailing in the discharge of duties.

It is sometimes urged that practice at the bar will be more helpful in the teaching of law. It may be freely conceded that persons

who had not put in at least five years' training at the bar will not prove successful teachers in law. This is the minimum qualification for appointment besides high academical distinctions. It is scholarship and capacity to explain and elucidate that might count as distinguished from busy practice at the bar, for efficiency as a teacher. At least for subjects which do not come within the purview of daily court work even for the leaders, whole-time men must be appointed. Roman Law, Constitutional Law, International Law, Theoretical Jurisprudence, Equity, Real Property, English Law of Torts and Contracts are subjects which may be left for being taught by whole-time professors with leisure to prepare them untrammelled by professional worries. It is high time that the Universities insist upon these subjects at least being taught by specialists. This will allay to some extent the opposition of vested interests to any reform in the teaching of Law, as the practitioners can be requisitioned for teaching the Procedures, Evidence, and similar subjects. A compromise like this can alone bring about a change in the system. It is better to accept the compromise and reform accordingly than delay the reform till all parties are satisfied. This change can be brought about easily and speedily without offending or affecting much the vested interests of a few.

NEGLECT OF LEGAL RESEARCH

In the Universities, the Science and Arts subjects, and Agriculture, Medicine, Engineering—in fact all departments of intellectual activity have been provided with adequate funds for research work. As if law is divorced from man and does not require any attention nothing is provided for Law. When the Tagore Law Lectures were instituted, it was of course anticipated that there would be at least some specialised work done in each of the Universities in the fulness of time. But the subsequent history is something which does not redound to the credit of the Educational authorities in India. But is not the result deplored? In the course of an illuminating article, the learned editors of the *All India Reporter* of October 1926 remark as follows:—

"The libraries attached to our superior Courts are over stocked with all kinds of reports, ancient and modern, and a multitude of text-books of practical utility from the point of view of the busy legal practitioner. Well known works on Jurisprudence, International Law, Historical studies in the development of Law, and theoretical expositions of the different branches of Law, are conspicuously absent. Even all the well known and available books in the English Language on particular legal topics are not collected.....it would be much

better if three or four law libraries come to an understanding to specialise in particular departments of higher legal studies. We must admit that Indian lawyers have not so far given sufficient attention to the growing volume of literature on International Law, public and private. We feel that the reputation of Indian Lawyers should be kept up in the same degrees in the field of advanced legal research and in the prosecution of studies which may be described as purely scientific without any immediate utilitarian value for the practitioner."

LAW OPTIONAL GROUP FOR B.A.

A radical reform will be the introduction of the Law group (Jurisprudence, Roman Law and Constitutional Law) as optional for the B.A. Degree Examination. Vested interests might oppose it; experts might decry it, but the place of Law will be similar to that assigned to it for the B.A. in Oxford or Cambridge. The course for the LL. B. might require some re-adjustment corresponding to the differences in the course between the B.A. and the B.C.L. in Oxford. If the Universities in India are serious in discharging their duties to the aspiring citizens of India, this will be a good method. They cannot do better than appreciate and adopt the spirit of the following remarks under the caption "Teaching of Law" in the *Law Times*, London, quoted in 1926 *All-India Reporter* Journal 44:—"Following the precedent of Lord Justice Atkin in his address just two years ago, Prof. De Montmorency in his introductory lecture on "Law and the Faculty of Arts" at the University of London put forward a strong plea for Law teaching in schools as part of a regular curriculum. To make the broad principles of law a normal and compulsory subject of instruction and examination would be productive of much good inculcating a respect for law and order, bringing home to the young a general knowledge of the system and method of government under which they live. Not only schools but also colleges might well make the subject a necessary one; for, merely as mental instruction and intellectual discipline, a study of law is invaluable. No one desires to turn laymen into lawyers, to use the words of the learned Lord Justice; but merely that the laymen should learn the elements of law." It is high time that the universities in India tried to do something on the lines indicated by Lord Justice Atkin and Prof. De Montmorency, so that the ideal of the poet may be achieved;—

"Let knowledge grow from more to more,
But more of reverence in us dwell."

Wanted an Educational Renaissance

BY MR. DIP CHAND VARMA, M.A.

Our educational system—meaning thereby the whole fabric of the modern pedagogy which is so intimately and immediately connected with our present culture and civilization—has of late become an object of scathing criticism, and as some of the critics happen to be not only men of established integrity but also pioneers and leaders of world thought, it is certainly not possible to brush aside the argument as a matter of triviality.

"People" thus begins H. G. Wells while broadcasting what he would do if he were made a world dictator, "are apt to identify schools and education. Never was there a more mischievous error..... The reality of education for every one over fourteen in a modern state lies more outside any class room.....The fewer the school made values a boy has, the juster will be his apprehension of reality. So far as the general business goes beyond mere special drillings and instructions, the need for schools dwindles to the vanishing point. So that I am an educational gaol deliverer than a school reformer. I do not so much want to alter and improve the schoolmaster as induce him as gently as possible and with the fullest recognition of his past services to mankind, to get out of the path of civilization."

With the name of Wells may be bracketted such celebrities of our times as Bernard Shaw, Bertrand Russell and a couple of other intellectuals who aspire for a new order of things, who visualise, however vaguely, a state of things, when the existing stagnation, monotonous boredom, sterility and bankruptcy of thinking along lines which can usher in the contemplated order, will end, and the dead weight of social inertia will be sufficiently stirred and mobilized so as to lead to sunny lands and grassy plots of human regeneration and happiness.

In the first place, Wells opines that there is no necessary connection between the school and education, rather the true variety of the latter is never the boast of the former. This, however, may be interpreted as indicating the intensity of the author to revolutionise the *status quo* and though he assigns to himself the *role* of an educational gaol deliverer rather than a school-reformer, I prefer to put him in the latter category, for it is the impetuosity and impatience of his genius that makes him run before his time.

Granted then that the present school fabric is not to be bombed off, how is to be improved, what new wine is to be put in the old bottles?

That the present school atmosphere is dull to a degree, snobbish, inconveniently conventional, incapable of any regenerative thought or action, and that it dooms its functionaries to a round of routines which are both an anomaly as well as an anachronism, being as much out of place and date as a feudal-cum-popish despotism would suit if thrust upon a country like the U. S. A.—this, I think, would be easily granted.

Wells, after appreciating the services of the schoolmaster, wants him to get out of the way of civilization. Let us see if this functionary can still be retained to his job and be yet a bit of help in working up the wheel of progress. Let us try to see if the teacher and the taught can be so entirely revolutionised as not to occasion the alike remarks of a future Wells.

There is no doubt, the average schoolmaster of our daily knowledge is a creature of the most unenviable lot. Overburdened and perhaps over-worried (at least he looks that), over-worked and under-paid, his potentialities, spirit, energy all sapped away and dissipated through a tyrannical process of life which he knows not how to control, he is a pitiable figure, indeed. Add to this his presumptuous pretension to be the 'maker' of the 'future order', 'the builder of the would-be citizens', and you have the full picture of confusion worse confounded. Nations are not made by impotent imbeciles of this stamp, that is a task that demands a more robust hand.

It is nothing strange if the schoolmaster is dull, fails to inspire or regenerate any new thought in his charge, is entirely incapable of developing any personality and to utilize the same to enspirited his surroundings, for all this is easily explained by the schoolmaster himself who pleads "guilty" to the charge and expresses his entire incapability to do anything in the matter. The complex of inferiority sits so heavily upon the pitiable pedagogue, that he always seems to be apologetic about his ways, apologising of his very presence in this world in which he finds himself so much of a misfit.

I want the schoolmaster to feel a little more confident of himself, to respect himself, if he expects respect from the world, to know that he is just the functionary without whom the society would not function and his work being so invaluable, certainly he can exact a high toll of remuneration, at any rate it can be exchanged at its

full deserts. "*Teachers of the world unite*" and the world is at your feet. You are the natural pioneers and prophets of the world in thought, art, culture and science, Civilization itself is of your making and it is only your own diffidence, hesitation, moral cowardice and sheepishness that has tethered you to a vicious circle which threatens to take the very soul out of your body.

True, you are low paid, so low indeed that it is absurd to expect you to do anything in the way of self-accomplishment which can inspire your pupils, granted that the world thinks more of the paltry wages grudgingly paid and nothing of the nature of the work entrusted to you, but then whose fault? Surely your and mine, for we are not worth our salt, for surely there has yet to be a new generation of born teachers, who would change, nay revolutionise, the very absurd frame-work which accommodates these nasty and retrogressive ideas and ideals. A bit of idealism, you will perhaps suspect. Nothing of the sort. I solemnly assure you. I mean every word of what I say and mean it literally.

A healthy system of education I regard to be the very panacea for the multifarious diseases of the social body. A time has come, when nothing shorter than a complete breach with the present state of stagnation will alone save it from descending down to still lower depths of dullness and stillness. Things have to change soon root and branch. That is the objective which every teacher who at all takes his job seriously, has to settle down to achieve. A reform and a Wellsian reform at that has to be brought about, then alone the schoolmaster will merit his much-boasted claim of a "*nation-builder*".

Ultimately the schoolmaster needs to emphasise the solidarity, compactness and the potentialities of his own class. He has to force the society to acknowledge the superiority of his trade, the value of his work has to be deciphered at its true worth. The schoolmaster, humble though his title, is *par excellence* the very saviour of humanity, and the society, if it wants to be rightly benefited, must sportily extend the due honour by acknowledging the very pregnant part that this great functionary plays in pulling down old structures and erecting new ones more suited to the exigencies of the changed times.

The Function of the School.

By Mr. S. VISWANATHA AYYAR, B.A., B.T.

To think that education is confined to the school or at least to the school and home is a narrow view. Educational forces may be divided into (a) informal education, embodying the modifying influences to which every individual is subject in varying degrees, (b) formal education embodying the modifying influence the control of which is consciously assumed either by the individual himself or by some educative agency, such as the home, the school or the church.

Informal Education

Experience is the greatest teacher. The burnt child dreads the fire. The experiences that issue from practical life will have a more lasting effect and will function more effectively than the experiences gained in school. Still informal education has some limitations. It is unsystematic as it fixes only the experiences that happen to come, with no provisions for such experiences that may not be presented till adjustment has come and it is uneconomical, since it leaves out of account the mass of experience that the race has acquired. It leaves unutilised the capacity which man alone possesses to profit by the experience of others. If experience is the best teacher, it is also the dearest.

Formal Education

It seems to perform an indispensable function in life. It does not leave the child to the haphazard operation of active processes, but sees to it that he assimilates, whether he will or no, those experiences which will help him the most.

The fundamental agency of formal education is the family. The atmosphere of the home is dominated by a conscious purpose to bring the child into harmony with whatever degree of civilized life, the home may represent. Habits of personal cleanliness are inculcated through imitation, by conscious construction, involving the correction of mistakes, the serious repetition of trial and error. So also ideals of morality and religion are impressed. In the most primitive forms of human society, formal education is imparted at home also in whatever crude arts of hunting or warfare, the adult members of the family may practise.

Passing from the stage of savagery to the stage of barbarism, a differentiation of the educative function, is to be found. The home

retains its fundamental educative functions but training in the primitive arts of hunting or warfare gives place to a more thorough training in special trades—not confined to the home. 'Guild instruction' forms the first type of conscious formal education outside the family. With division of labour there arose social castes—priests, producers and soldiers. The priests became constructors of whatever race experience had been concentrated or condensed into forms of knowledge. The temple became the school. A new type of formal education, centering in books and neglecting all arts, save those concerned with language, became a fixed and permanent function of religion.

The modern school gradually developed from this educational appendage of the church. Education as concerned with all conscious and purposeful modifications of adjustment is coming to be recognised as the true function of the school. No longer limited to the realm of the intellectual and the abstract, it teaches life at all points.

As an agency of formal education, the field of the school is largely limited to the period of individual maturity and to understand the function of the school one must grasp in some measure the significance of this period to human evolution.

Infancy

Infancy in the first place is a period of necessary dependence. Responsibility is borne by other shoulders and the child lives, what may well be termed an artificial life.

Infancy is a period of plasticity. In the nervous system of man the entire cerebrum is unorganised at birth. It is a matter of latent possibilities and whatever connections are made later, are due almost entirely to the forces of environment and not to the forces of heredity. But, these connections once made tend to become fixed and inflexible in the course of time.

The School as a Specialised Agency

The school then is a specialised agency of formal education, which aims to control in a measure the experiences of the child during the plastic period of infancy. It must be repeated, however, that education is not limited to the school. Where a man learns from his experiences or from another's, there an educative process is going on. The education by the family and the society and the education by the individual in the school of experience—none of these factors can be neglected. But, at the same time, the school demands the largest share of attention and study, not because it influences the child more than any of the forces, but because it is more amenable to control.

Factor of parental education is invariable. The social factor is ultra-variable, possessing very little stability. The school lies between these two extremes. A powerful educator of to-day can so direct the forces at his command as materially and tangibly to influence the future condition of society. The greatness of Japan and Germany in the commercial sphere is due to their high grade technical schools.

The Environment

Environment is more influential than heredity in determining character. And just because the factor of environment is all important in human life, education which simply represents the rational employment of this factor, is all influential. The school is only an institution for providing environments, for regulating environments, for turning environmental forces to a definite and conscious end. Every subject of the school curriculum represents some specific phase of experience with the environment. Arithmetic-number is one of the ways in which we interpret environment. Geography is a study of environment in the concrete. Botany, Zoology and Meteorology are but abstractions from the comprehensive field that Geography covers. Chemistry and Astronomy are experiences that result from our contact with the outer world. Human sciences, history, sociology, politics—represent our experiences with the social environment. Psychology is the science of experience itself. Ethics and Aesthetics and Logic are but specific phases of the larger field of Psychology.

Conclusion

The function of the school, therefore, should be to impart the above experiences to the child. The school has another function as well. Education means not only the assimilation of race experiences, but also the acquisition of individual experiences. The school must provide for the child certain environments, reactions to which will give him experience that will be serviceable to him in later life. This is the phase of education that is just now coming into prominence.

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Gleanings.

1. Mental Deficiency work in England.

It was my good fortune to be the guest of Dr. F. Douglas Turner and the Royal Medico-Psychological Association on the occasion of the 1933 annual meeting of that Association at Calton-on-Sea. This afforded an opportunity for meeting the leaders in the field of mental deficiency in England with whose work I had heretofore been familiar only at a distance. It also made possible brief visits to a few of the institutions for the mentally deficient, and fulfilled a long-standing desire to see something of England itself. Unfortunately, my visit was far too brief to permit any appreciation of what is being done, or to evaluate the difficulties which confront such work and the opportunities for its further development.

To record my impressions is hazardous, for on a first visit one is naturally at a disadvantage by the total lack of acquaintance with conditions, men and events. There is also the temptation to compare the ideal in one's own country with the actuality in another, so that one tends to over-emphasise the advantages at home in contrast with apparent limitations abroad. If such impressions are unavoidably comparative, the comparisons themselves may be of additional interest to readers of this Journal who may not be familiar with conditions in the United States.

Since no field of work rises much above its leadership, my impressions of the professional personnel engaged in mental deficiency work in England are of special interest. I find it difficult to avoid effusive commenting regarding the universal courtesy and hospitality accorded me by those engaged in this work, courtesies which were so generous and spontaneous that to call them "surprising" or "unexpected" might seem a dubious compliment. Yet a stranger is so fearful of obtruding, that every courtesy assumes international importance and any rebuff justifies one's worst fears of a foreign country. However much I should have been prepared for such universally cordial reception, this remains one of the outstanding and most gratifying features of my visit.

It was particularly pleasing to meet some of those whose names have loomed large in the history of mental deficiency in England. One hesitates to single out individuals whose published reports of their work have reached foreign shores. One of the specially pleasant advantages of visiting abroad is the discovery of those other leaders performing perhaps equally important work whose lack of articulate expression reflects a modesty not consistent with promoting the work at large. I frequently encountered this reluctance to recount really important progress where published reports would mean much to those not familiar with those advances.

Leadership in mental deficiency in England seems more definitely restricted to the medical profession than is the case in the United States. This is particularly true in the institutional field. In this regard I sensed an atmosphere of conservative administrative policy, apparently reflecting traditional social attitudes. In many quarters dominant views obviously restrict individual initiative and freedom, so that experimentation with new procedures seems unduly hampered. While this may produce a slow-but-sure type of progress, it also tends to limit creative variation and to restrict practice to orthodox activities. One readily notes some unrest and dissatisfaction on the part of the younger professional workers whose eagerness and enthusiasm seem unduly restrained by conventional conservatism and official supervision.

As my visit progressed I became aware of a lamentable lack of mutual familiarity with what is being done in England as compared with the United States. I was naively unprepared for the programs I encountered, and was just ingenuously surprised to learn that so much of the American work was quite unfamiliar in England. The exchanges of professional visitation in this field which have recently been taking place are most encouraging, but this movement will not be really successful until similar exchanges of views are promoted in the field of publications. It is little short of distressing that in the absence of any difficulty of language the publications in each of these two countries should be so generally unknown in the other.

Most English visitors to the United States commend the high developments in plant equipment in the American institutions. Physical comforts and mechanical facilities, which America takes for granted, are still relatively uncommon in many English institutions where the need for "contraptions" seems not so keenly felt. What is more important than these material facilities are the programs of education, care, treatment and training. Here it seems that practice lags rather seriously behind ideas and a conventional inertia cools the ardour of enthusiastic novitiates.

Also, the authority of the superintendent medical director of the English institution is much less than seems consistent with the high type of personnel engaged. Man for man, talent for talent, the American superintendent has much more authority in the immediate administration of his own institutional affairs and much more freedom of action in initiating new practices.

In the treatment and training programs there appears to be more successful emphasis in the English institutions on physical education and recreation, than is the case in America. On the other hand, manual education of the classroom types seems not so highly developed. Medical treatment seems fairly comparable in the two countries, although the emphasis in respect to clinical categories takes different direction. Thus the subject of epilepsy, which has received such definite attention at Caterham, is hardly touched in the United States, while the recent emphasis on birth injuries in

this country seems to have had comparatively little development in England. The excellent all-round programs at the Royal Eastern Counties Institution reflects a standard that many American institutions are striving for; the extraordinary development of trade training at Besford Court sets an ideal which has not yet been reached in similar institutions in the United States; the interesting work at the Borstal institution for developments at Feltham has its counterpart at Napanoch, New York.

An interesting development in England is the comprehensive scheme of social control which owes its origin, in great measure, to the Central Association for Mental Welfare. While other countries have experimented with various aspects of this program, none appears to have achieved such a well-rounded synthesis of all aspects of protection and prevention. The objects of the Central and of Local Associations provide a plan which embraces the essential aspects of social control and provides for detailed developments in all modern directions.

One cannot think of this Association without, also, thinking of Miss Evelyn Fox and her important personal share in its success. Her visits to the United States and her writings in this Journal have already prompted a similar movement in this country. Indeed, the initial steps towards this end have already been taken in several of our States. Here and there in the United States local organisations are carrying out some of the details of the program of the Association, but nowhere is there a central organisation or a comprehensive scheme.

The unified body of information and the centralized uniformity of legislation in the field of mental deficiency in England is another objective not yet attained in the United States. The co-ordination of school authorities concerned with mental deficiency has also not yet been achieved. Unfortunately, I did not have time to observe the work being done under the education authorities.

The impression one gets in discussing sterilization with English authorities is that this is a subject in which one "believes" or does not believe and an issue on which one takes sides in a rather partisan manner. Professional opinion seems not to have reached that stage of academic deliberation and factual scientific basis which is necessary to the development of sound programs. The objections to sterilization seem to reflect professional rather than public opposition and to rest on dogma rather than evidence.

English writers have long been classical authorities in the text-book descriptions of the various problems of mental deficiency, and Tredgold's book is still unrivalled in American publications. Nevertheless, progressive research seems not to have developed a very broad scope or an exceptionally high level except here and there. To observe Brushfield's prolific eagerness for scientific knowledge and to explore the research library at the College of Surgeons, to the organisation of which he is devoting his retirement, is a delightful

experience. The young man who has not met Brushfield has missed a rare treat in scientific enthusiasm and devotion, just as the American clinician who misses Tredgold has made an incomplete journey. The scholarly research work of Stewart and Ashby at Leaveden; the original program of research activity of Earl at Caterham; the extensive and well-planned work of Penrose and Turner at the Royal Eastern Counties Institution; the long-continued productivity of Berry at Stoke Park; the psychological investigations of Father Erlington and others under the stimulation of Monsignor Newsome at Besford Court, are all gratifying developments of great promise, not to mention the work being done in other quarters.

On the administrative side, the visitor is impressed with the overlapping of different agencies and the apparent confusion of authority arising from the different administrative groups. There is, nevertheless, a high degree of co-operation on the part of the various agencies working side by side in both voluntary and official capacities.

Finally, some caution must be observed by those visiting between the United States and England because of the oft-times contradictory meaning of terms. Thus, the "voluntary" worker in the United States is both unpaid and unofficial and has a very different status from that of the voluntary workers in England. The "private" school of America is apparently the "public" school of England. The American "moron" is the English "feeble-minded". And so for many other expressions both lay and technical in respect to which one must be on guard if one is to be understood and not be seriously misunderstood. Even in every-day speech it behoves the visitor to guard well his language lest the cultured expressions of one country be vulgar parlance in the other.

Edgar A. Doll, Ph. D., (Mental Welfare.)

2. The Use of Tests in Career Finding.

The careers master of a school can never take quite such a complete summer holiday as his fellows, for it is at the end of the summer term that most boys leave school and require his services. Many schools have long lists of boys awaiting posts, and employers are becoming more exacting in their demands.

Mechanization and the fact that many banks, insurance companies, shipping, and commercial houses are carrying larger staffs than their volume of business warrants, mean that for some years the number of opportunities available in sedentary posts will be very much fewer than usual, and that boys will have to turn their attention to the more practical type of work which wholesale houses and manufacturing firms offer. These posts require

a greater variety of abilities than office work, and the question for which of these the boy is most fitted by talent and temperament is now a great problem. The common-sense method of advice needs to be extended by some more definite means of obtaining information about a boy's potentialities, not only for the benefit of prospective employers, but also to provide the boy and his parents with more comprehensive data on which they can base their choice of a boy's career.

As a result of having taken a course in Vocational Guidance at the National Institution of Industrial Psychology in 1930, the careers master at one school gained a very useful insight into the methods employed in this work by the Institute, and adopted many of them. The intelligence tests had proved extremely useful, not only for telling employers whether a candidate might be entrusted with intricate work or whether he would be happier in routine jobs, but for advising boys who were thinking of entering various professions whether they might expect to be successful in passing their professional examinations. Although in most cases the intelligence test scores correlated well with the position of the boy in his form, there were some interesting exceptions which often confirmed the parent's contention that although their son was not interested in ordinary school work he did not lack the ability for abstract thinking which forms the basis of everyday "common sense". These exceptions were usually cases of boys who had reacted badly to the drive through the narrow gate of the school certificate examination, and had failed through weakness in mathematics or in languages. The common-sense challenge of the intelligence tests appeals to this type of boy, disgruntled and lacking self-confidence because of his lack of success in school work, with the result that he gave through them a more reliable indication of his real power to think. The proved utility of this test as a valuable aid in vocational guidance made the careers master decide to extend his work to the testing of special abilities. The additional tests that it was decided to apply were a performance test of intelligence, a clerical test, a test for manual dexterity, a test of mechanical ability and tests for ability to distinguish from relationships and to remember faces.

The performance test of intelligence, as well as the test of manual dexterity and mechanical ability show where an apparent lack of intelligence is due to thinking in concrete terms and "through the fingers", rather than in abstract terms and by the written word, and are extremely useful in advising boys who contemplate entering the more practical professions and crafts. The clerical test has been found of great use in recommending boys as reliable "juniors" to commercial firms. If a boy is intending to become an architect, a designer, or a surgeon, the results of the test for ability to appreciate form relationships are given special considerations. Observation of the methods which the boy adopts in doing the tests, whether he is impetuous or whether he is methodical, whether he is easily discouraged by failure, and so on, gives an indication of his temperamental traits which may not have shown up in the ordinary school activities.

When a boy's name is entered upon the "careers" register he is given a form of *questionnaire* to be filled in by his form master or the master who knows him most intimately. The questions asked are those which bear on the boy's temperamental qualities, his sense of responsibility, his reliability, his power of perseverance, and so on, and this information is often invaluable to the careers master. The judgments of temperament gained by the replies to the *questionnaire* are then added to the confidential record, which includes details of family tradition, scholastic record, out-of-school activities and interests, medical history, capital available, and so forth. It is by means of this comprehensive survey of the whole of the relevant facts that the most valuable help may be given to the boy and his parents. Too much reliance is not placed upon the mere results of the tests, which in themselves might give misleading ideas, but if they are viewed in perspective with the rest of the boy's record of abilities they furnish valuable clues. The results of the tests are included in the confidential record of the boy, and the additional information thus recorded is well worth the few hours spent in giving the tests.

—[*Times Educational Supplement*,]

3. Don't Speak Correct English.

"Summarise the following.—If you are learning English because you intend to travel in England and wish to be understood there, do not try to speak English perfectly, because, if you do, no one will understand you. There is no such thing as perfectly correct English; there is presentable English which we call "good English" but in London nine hundred and ninety nine out of every thousand people not only speak bad English but speak even that very badly. You may say that even if they do not speak English well themselves, they can at least understand it when it is well spoken. They can, when the speaker is English; but when the speaker is a foreigner, the better he speaks, the harder it is to understand him. No foreigner can ever stress the syllable and make the voice rise and fall in question and answer, assertion and denial, in refusal and consent, in enquiry and information, exactly as the native does. Therefore the first thing you have to do is to speak with a strong foreign accent, and speak broken English: that is, English without any grammar. Then every English person to whom you speak will at once know that you are a foreigner, and try to understand you and be ready to help you."—*Matriculation English Paper, 1934, University of Bombay*.

Gleanings from Tamil Literature.

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

(Continued from the last February issue.)

Even Kamban's birth and parentage are involved in mystery. Some say that he was a son of the King of Kambanadar who was slain by some insurgents when he was in his mother's womb. She fled away from the kingdom and took refuge in an Occhan's house where she gave birth to the poet. Another version makes him a real Occhan by his birth. There is a third story which says that a Brahman adultress gave birth to the poet at the foot of a flagstaff in a Vishnu Shrine and the temple priest brought him up as his own child. Since he was so born he was known as Kamban. Whatever the fact might be, it is beyond doubt that he was brought up by an Occhan in his early life. One Sadayappa Mudaliar, a rich landlord in the neighbourhood, pitied the orphan and educated him along with his sons. He is said to have got the gift of singing poetry by the grace of Kali. Once his schoolmaster deputed him to watch over his millet garden, when the King's horse broke into the field and destroyed the crop. Unable to turn it out, Kamban sang a song of death and the horse fell down dead. Afraid of the King's wrath his master asked him to revive the horse by means of another song and the horse got back its life. The king, in admiration of his divine gift, is said to have taken him to Worur and made him a court poet. Apart from all this mythological story, one fact seems to be very clear that his patron was Sadayappa Mudali to whom he was grateful to the end of his life. His famous work the "Ramayana" was sung only at the request of his patron and not at the instance of any king. Nowhere does Kamban say that any king patronised him and lavished rich presents upon him. It is said that the Chola King asked Kamban and Ottakuttan to sing the Ramayana in Tamil verse and that Kamban idled away his time till Ottakuttan's work was nearly finished. Kamban was reminded of his task at a late hour and then he sang away his epic at the rate of 700 stanzas a day. Ottakuttan is said to have destroyed his own work as he thought that his rival's work was in every way superior to his own. Kamban is said to have lived a loose life in the company of two dancing girls in succession and to have even defied the Chola's power even at his court. In his early exile he is said to have been patronised by King Prata Rudra of Warangal, who, in his admiration of the poet's genius, became his betel bearer.

The Chola King became afraid of him and took him back into his favour. Kamban's son is said to have been in amorous relationship with the King's daughter, which cost him his life. Kamban himself is said to have been killed by the Chola King with an arrow. At the time of his death Kamban is said to have cursed the King, who must be Raja Raja II, after whom the Chola power came to its decline. All this cock and bull story is to be gathered from stray songs sung by later poets and are found in a book called Tamil navalar charitai (தமிழ் நாவலர் சரிதை). Tradition makes out that Kamban was even humbled by Avvayar and by an oil monger poet who condemned his work known as Mummanikkovai (மும்மணிச்சோவை). Nothing of all that is said of him seems reliable. To make him a contemporary of Ottakuttar is itself a myth. If tradition should be believed, Kamban should have lived in the days of Kulothunga II, a staunch Saivite and admirer of Ottakuttan. A king, who callously destroyed Vishnu Temples and persecuted Vaishnavites, could not have thought of asking the greatest poet of his court to sing the Ramayana and pitted him against his own master and friend, Ottakuttan. Ottakuttan, who was all in all in the King's Court, would not have even tolerated the presence of Kamban, a poet who has in several places in his epic extolled his hero and lowered Siva worship. That Kamban was an ardent Vaishnavite is known from his own work and it is an open question if the Chola King would have tolerated the perpetuation of such a work. Besides, if Kamban had lived in the days of Kulothunga II, he ought to have heard at least of the great Vaishnavite reformer, Sri Ramanuja who lived at that time. On the other hand, it is said that at the time of his presenting his epic for approval at Srirangam, Nathamuni objected to his having eulogised his patron in several places in a sacred book. That Kamban sang the Satagopar Antadi (சடகோபர் அந்தாதி) to please the Sri Vaishnavas of Srirangam is doing the poet the greatest injustice imaginable. Unless Kamban had a real admiration for that great sage, he could not have sung that poem which is full of devotion and attachment towards him.

A stanza specifically says when Kamban wrote his epic and if that should be believed Kamban, should have lived in the 9th Century, probably at the time of Aditya Chola's reign. No mention is made of Gangaikonda-Chola-puram which was the scene of all Chola activities in the later times. In no line of his voluminous poetry does Kamban make mention of any king as his patron, nor do we think that he lived in an age when the Chola kings had come to prominence. All this stupendous fabrication falls to the ground when we look into Vira

Soshium (சீர சோழியம்), a Tamil grammar, where the author makes mention of Kamban, and the grammar itself should have come into existence even as early as the latter half of the 11th Century, when Raja Raja II could not have lived. The fact seems to be that many later scholars and poets, who, interested in villifying the poet and distorting his works by introducing their own compositions in to them, gave birth to all those stories about him, even to the extent of impeaching his moral conduct. Our conclusion is that Kamban lived in an age when Vaishnavism was rampant in the land and that his genius was fully saturated with Vaishnavite ideas and devotion long before the later Cholas came to power.

So far about the life of the poet. His greatest work, the Ramayana, shows that, in addition to his being a genius, he was a great scholar as well. He must have studied deeply Chintamani whose style and diction he has adopted in many places. The stanzas referring to the eulogy bestowed upon the divine here by the Rakshasa warriors at the time of their death show clearly that he was thoroughly conversant with the ideas expressed in the hymns of the Azhwars. Though he adopted Valmiki's Ramayana as his groundwork, he has departed far from the original in many places and has added descriptions and episodes of his own. He has dexterously introduced into his epic the story of Hiranya Kasipu which is not found in the original. His devotion to Vishnu was so great that he in many places has spoken of the supreme powers of his god and the inferior status held by the other gods. His Bhakti went so far as to make him repudiate even Valmiki's narration of how Sita was carried away by the Rakshasa king. He deliberately holds that she was lifted along with the ground on which she was standing and that Ravana dared not touch her. According to the traditional mode of Tamilian courtship he makes his hero and heroine see and fall in love with each other even before the public ordeal of bending the bow was undertaken by Rama. His description of cities, forests, and mountain scenery far excels the original work of Valmiki. From every aspect we may pronounce Kamban's Ramayana to be an original work and Kamban, the prince of Tamil poets, stands on a pedestal which could be scarcely touched by any poet who lived before or after him. Besides the Ramayana, Kamban is said to have sung two Antadis (அந்தாதி)—Satagopar and Saraswathi Antadis. He is also the reputed author of Eruzhapathu (ஏழுபாது), a song in praise of agriculture. Semponsilai (செம்பொன் சிலை), Kanchipuram (காஞ்சிபுரணம்), Kanchipillaitamil (காஞ்சிபிள்ளைத் தமிழ்) Chozhakuruvanji (சோழகுறவஞ்சி) and Tirukkaivilakkam (திருக்கை

வினாக்கம்) are attributed to the authorship of this poet. Probably some other poet had sung these and fathered them upon the great poet—a thing very common in the Tamil land. Many interpolations have been made into Kamban's Ramayana, especially to soften his vigorous Vaishnavite feelings, but a sensible reader can easily weed them out. It is said that Kamban did not sing the last Kanda of his epic and that it was taken from Ottakuttan's work. The tragical part of a hero's career is generally left unsung and so Kamban should have stopped with Rama's installation on the throne of his ancestors. The last Kanda could not be the work of Ottakuttan as the very name of Rama should have inspired him with hatred. The popular belief is that it was sung by an oil-monger poet, which may be true.

After Kamban, we do not hear of any great poet for a century or two. It does not mean that there were no authors or books written by them. In fact, we have already seen that it was in this period that Saivite literature came to prominence and that it was Raja Raja Chola who caused the hymns of the Adiyars to be collected and arranged as Tirumurais. A few grammars came into existence now and perhaps some Puranas might have been rendered into Tamil at this period. But a work of purely literary character does not seem to have come into existence then. The reason is not far to seek. The Tamil country was then in the throes of a revolution and the Pallava power was then having its last struggle for supremacy. The Pandyas and Cholas were coming to prominence and the decisive battle of Tirupurambiam established once for all Chola supremacy in the land. The early Kings of the Chola revival were too busy with the work of regaining their lost prestige and in consolidating their power to think of the fine arts. The honour of establishing a Chola Empire goes to Raja Raja Chola I and it was in his time that literature seemed to breathe again. But people were more actively engaged in religious matters and so even quasi-secular literature did not come to exist. It was in the reign of Kulothunga I that we hear of a great piece of secular literature. The Kalinga war established the Chola power in the north and the martial song sung in glory of this war is a masterpiece of secular poetry.

Jayamkondan, the Court poet of Kulothunga I, has sung a Bharani in praise of his king's martial exploits. A Bharani is a martial song sung in praise of a warrior who has succeeded in killing on the battlefield at least a thousand elephants. It is so called after the name of the Bharani constellation, on which day warriors celebrated their victory in festivities and made offerings to the goddess of war. Nothing is

known of this poet, except that he was a native of the Tanjore District. By this time Gangaikonda Cholapuram had become the Capital of the Chola empire and this poet could have had easy access to his king. The Bharani gives a stirring and faithful account of the Kalinga war and how the Chola general came off successful in the end. Hence it is known as Kalingattubharani (கலிங்கத் துபரணி), a book of a considerable, political importance and literary value. It is a rare piece of literary merit the like of which we do not hear of in the whole range of Tamil literature. We only hear of some other Bharanis, but they do not seem to have ever caught the imagination of the Tamilian world. The king is said to have richly rewarded the poet for his literature. The style, metrification and diction adopted are eminently suitable to the subject handled and we have no quarrel with the famous commentator Adiyarkku Nallar when he called Jayamkondan a prince of poets. The Bharani consists of 13 chapters and contains many weird descriptions.

(To be Continued)

Notes.

The Teachers' Service Conditions Bill was one of the subjects of discussion at the recent meeting of the South India Teachers' Union, at Madras. The need for such a bill has been admitted on all hands, but the problem bristles with difficulties, which, it is hoped, teachers will endeavour their best to get over. First, it has got to be shaped Teachers' Service into the proper form acceptable to the Conditions Bill and legislative body. Much spade-work has, their task ahead. further, to be done to educate the legislators in the main principles of the bill and their significance, and get it into their good graces to secure for it an easy passage through the legislative anvil. Very few of the M. L. C.'s care to know of, and interest themselves in, the modern educational problems, as will be evident from a perusal of the proceedings of any session. Most of them have yet to realise that the problem of true citizenship and efficient government is at bottom the problem of true education with a staff of contented teachers assured of their tenure of service and emoluments. To give the legislators necessary enlightenment, teachers' organisations would do well to invite those within reach, to attend their discussions of the subject and have a free exchange of views. This might lead to a better understanding of the scope of the bill and the creation of a bond of mutual sympathy which would enthuse the members to interest themselves in the consummation of teachers' aspirations.

Besides this, teachers have to exert thoughtfully to improve the bill in certain directions. They would do well to take in the management's standpoint as well. The power of transfer vested in the Provincial Board may probably come in conflict with the pronounced Improvements policies of some managements, and this deserves needed their serious attention. Provision has to be made to include all sections of teachers, if a Registry is to be opened. Further, legislators may wish to know, for the purpose of comparison and strengthening their position, of any parallel legislation obtaining in other countries. It would be a good thing if the Executive of the S. I. T. U. could get at the necessary literature, but failure to obtain it, or the absence of similar legislation, should not deter them from thinking out a scheme originally and forging ahead. It may also be pointed out that the framers of the bill had not considered the financial implications and the ways and means necessary for financing the scheme.

The re-drafting of the Bill may take some time, and in the meanwhile efforts may be concentrated on the creation of an Arbitration Board, which seems to be the urgent need of the hour. Though this Arbitration Board may not be expected to be a panacea for all the ills of the profession, it could at least serve to be a stop-gap measure to alleviate the present misery of teachers. The Board may consist of representatives of the Department, the management and the teaching profession, and act as a tribunal to hear complaints and judge, whose decision would be final and executable like the decree of a civil court. In the increasing vagaries of managements abruptly dispensing with the services of teachers of approved merit and experience for no valid reasons, this would be a great relief. The D.P.I. is said to have remarked at a recent meeting of the Madras Teachers' Guild that most of the removals could be traced to the manager's poor finances. We wish it were so. Enquiry would, however, show that 99% of the removals from service has been the result of some caprice, party and communal bickerings or an unwillingness on the part of the teacher to compromise his dignity. We have numerous instances of such cases in these parts but it would be difficult to substantiate them. All the same, they are facts. This deplorable state of things may tend to ease a little, if the Department would insist on each management submitting a list of removals of teachers and their reasons, along with the annual returns. The fear of a prospective enquiry may perhaps deter some of the scrupulous at any rate from going headlong. We hope teachers will put their heads together to get something tangible done in the nearest future on the lines sketched above, to safeguard their interests.

Reviews.

1. *Composition Exercises in Elementary English*: By A. S. Hornby. Published by Macmillan & Co., Ltd. Price: 2/-.

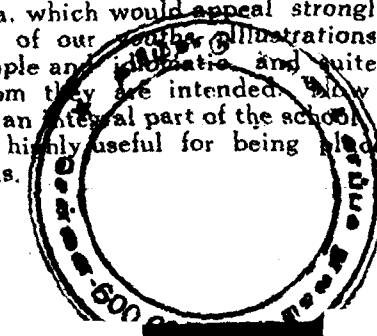
The book under review seeks to give foreign students of English a knowledge of the most important grammar mechanisms of the language, together with the structure of sentences. Part I deals with the "24 Finites" and their important uses. This has been placed first in the book as the author believes that without a thorough knowledge of how to use the Finites, progress in oral work in the early stages of language study will be poor. Part 2 treats of Nouns, Pronouns, Adjectives, and Adverbs, Part 3, Verbs and Verb tenses, and Part 4, Sentence structure. Students can best learn things by doing, and with this in view, the grammatical notes are followed by exercises, which form about half the book. The publication will give students a good grounding in the elements of grammar necessary for writing and speaking fairly correct English.

2. *The Prince of Endrevast*: By John Robinson Pleasants. Published by the Meador Publishing Company, Boston, Massachusetts, U. S. A. Price: 2 dollars.

This fairly handy volume of 474 pages, very attractively got up in handsome cloth bind, embodies a romance of thrilling adventures. The principal scenes of action are laid in Central Europe, in time preceding and following the Great War. The country is subject to great political turmoil and unrest. A number of powerful characters appear on the scene, prominent among whom are Endrevast and Eulalie, a beautiful young shepherdess. The experiences of the maiden in the Castle of Rozanka and her subsequent adventures culminating in impressive climaxes form very fascinating reading. The crowning episode in which Eulalie weds Harold, 'the worthiest product ever wrought by Nature's master hand', marks the happy consummation of their love. There is a striking literary flavour throughout.

3. *The Golden Treasury of Indian Tales*: Grade I (i) A Story Garden, (ii) Under the Rainbow, Grade II (iii) Woodland Tales, (iv) In Fairyland, Grade III (v) Himalayan Tales. By Arthur Duncan, M.A. Published by the Bharathi Publishing House, Avenue Road, Bangalore City.

This series is a welcome addition to the existing readers for supplementary reading in the lower forms. The books have been very attractively got up and printed on art paper. One interesting feature of the series is that all the themes have been based on Indian life and traditions; stories have been culled from the rich storehouse of myths, legends and folklore peculiar to India, which would appeal strongly to the imagination and sense of wonder of our youth. The illustrations are apt and ample. The language is simple and idiomatic and suited to the different grades of pupils for whom they are intended. Now that silent reading in library has become an integral part of the school timetable, books like these will be found highly useful for being placed in the hands of young folk in all schools.



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leading people of those times and the sympathetic Government officials, though the attitude of the Government towards the education of the people was not definitely expressed excepting an announcement of a grant to be utilised towards aiding the promotion of learning. So the aim of introducing English in India or in Bombay Presidency at least in the early part of the 19th century was to establish a medium of free communication between the rulers and the ruled.

II

This policy took a different turn with the arrival of Lord Macaulay who opposed vehemently and advocated the introduction of English in this land. He had his own arguments to prove that the amount that was sanctioned by the East India Company for promotion of learning in India should be spent with advantage on the introduction of western sciences in India. He believed that Indian sciences were false sciences and, therefore, the study of such false sciences ought to be discouraged by the Government. He laboured to prove that a single shelf of English was equal to the whole of Sanskrit and Arabic literature. We should certainly excuse Macaulay for such a sweeping remark because of his utter ignorance of these ancient languages. He, therefore, recommended to the Government of Lord William Bentinck to uproot the 'rotten' oriental sciences and begin afresh with the occidental sciences which were to be introduced through the medium of English only. Indians were to be necessarily taught English, a knowledge of which would make them understand the world forces in operation. Macaulay does not forget to advance a point that the knowledge of English would enable the majority of the people to earn their livelihood. He said that a Sanskrit pundit was not able to earn his bread while a boy in the street with a smattering knowledge of English was in a better position to maintain himself than a learned pundit. Macaulay won the day and the Government of Lord Bentinck pronounced their judgment in a resolution stating that 'the great object of British Government ought to be the promotion of European Literature and sciences among the natives of India and that all the funds appropriated for the purposes of education would be best employed on English education alone'. This pronouncement settled the heated controversy for the time being.

The Government Resolution issued after the memorabe minute of Lord Macaulay gave a great impetus to the spread of English Education in India. The vernaculars, and particularly the ancient languages of India, namely, Sanskrit and Arabic, received a set-back. The so-called western sciences were given preference to, and were taught through the medium of English which few could know. More

importance was, therefore, given to the study of English than to the study of sciences. The most important factor behind this introduction of English, under the disguise of the infusion and spread of western sciences, was the need felt by the Government of English-knowing Indians to be employed as clerks in their offices. The company had by this time assumed the role of rulers and was no longer a commercial firm. This idea of producing English knowing clerks is well expressed in the famous Dispatch on Education in 1854, for we read therein: "We have, moreover, always looked upon the encouragement of education as peculiarly important, because it is calculated 'not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and, so supply you with servants to whose probity you may with increased confidence commit offices of trust' in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State." So the system of education that was laid down in India was, in its origin, meant to produce a servant class which would be honest and obedient to them.

Besides this declared object, there were others which were not explicitly expressed in official documents. Returning to Macaulay himself, we find him exhorting his countrymen in India to do their best "to form a class of persons Indian in blood and colour, but English in taste, in opinion, words and intellect". He aimed at the destruction of the feeling of nationality among Indians and force upon them English tastes and customs and civilisation. He even believed that it was possible within a short time to turn all Hindoos into Christians or at least into those who were not sincerely attached to their religion. Spread of Christianity and English civilisation also formed the motives that induced the authority in power to introduce English in India.

III

For the purpose of systematising educational activities of the Government, Committees or Boards of Education were established in most of the provinces. In 1840 was established in Bombay a Board of Education consisting of seven members, four of whom were appointed by Government and three elected by the Elphinstone Institution. Though dissemination of English was the aim of Government activities in education, we note with gratification that the activities of this Board, though it was controlled by Government, were directed towards introduction of national education according to their own view of it. The main idea underlying the efforts of this Board was to spread the

knowledge which was contained either in Sanskrit or Arabic books or in English. They could not subscribe to the views of Macaulay and others of his way of thinking that knowledge of useful sciences could be got through the study of English only. So a controversy arose round the medium of instruction, as that is the important factor in any system of universal education. Any sort of knowledge, if it is to be imbibed by the people, must be imparted through the language which is known to the people. In the words of F. Boutros, who carried on an Enquiry into the system of education most likely to be popular, "The real, the ultimate object of a rational system of Education of the Educational Establishments supported by the Government of this country for the benefit of their native subjects is, I assume, to afford the people the means of obtaining instruction of such a nature as may have the most beneficial influence on their intellectual and moral feelings". The Board of Education again report "One of the main duties of Government in modern times is to protect one class of its subjects, the weak, the unwary, the helpless, in one word the large majority, from the unprincipled few, and the remedy, acknowledged to be the most available one, is to inspire the bulk of the population with the desire, and to afford the means, of acquiring as much exact knowledge as possible on the various subjects and ideas which will come across their path on their walk through life. We are perfectly satisfied, therefore, that the only feasible project capable of being carried out on a large scale for the introduction of national education is by pursuing steadily the system already adopted by Government and by making the cordial co-operation of the natives the basis of all our proceedings." The idea behind 'national education' was that of education for all. The policy of the Board is briefly outlined in the rules and regulations issued in 1845. The following gives some idea of the policy:-

"2. The main principle on which the Board seeks to diffuse the benefits of national education, is to endeavour to obtain the co-operation of influential Natives in the efforts made by Government to improve the moral condition of the people.

"3. For this purpose the association of Natives in the local management of schools is encouraged as much as possible.

"4. But in order to maintain a sound system, and uniformity of proceedings wherever it is desirable, constant professional superintendence is relied upon as the governing principle.

"11. The system of education which the Board of Education have in view in the above arrangements, is to lay the foundation of a sound moral character, and to impart information of such different kinds, as experience points out, will be most useful in after life."

The Board, however, should be congratulated on their idea of national development at a time when India but feebly thought of nationality and upon the various improvements brought about in the system with a view to spread useful knowledge among the mass of people. The Board intended to spread new ideas and ideals through the language of the people themselves. The ideas were to be acquired from English also, which was to be taught to the few, who in their turn were to communicate them to the masses. English was to be studied mainly for cultural purposes. This had been well expressed by Captain Candy, Superintendent of Poona Sanskrit College, in the following extract:-

'It seems to me that too much encouragement cannot be given to the study of English, nor too much value put upon it, in its proper place and connection, in a plan for the intellectual and moral improvement of India. This place I conceive to be that of supplying ideas and the matter of instruction, not that of being the medium of instruction. In a word, knowledge must be drawn from the stores of the English language, the vernaculars must be employed as the media of communicating it, and Sanskrit must be largely used to improve the vernaculars and make them suitable for the purpose.'

Juggonnath Shankershett, a member of the Board of Education, states the same idea in different words in a Minute with which the other two Indian members of the Board concur. He says:-

'It is, in my humble opinion, an impossibility to teach the great mass of the people a language, such as English, so widely different from their own. Nor have I any hesitation in stating that the desire of acquiring a knowledge of the English language and literature, evinced by the natives is very great and very prevalent; and this is evident from the efforts which parents make to get their sons as quickly removed from the vernacular into the English schools as they can. Their motives for this acquirement are obvious, public employment, and facility of intercourse with Europeans, but it seems to be hopeless that we can ever change the language of a whole country. In reality how insignificant a portion of the whole population are acquainted with the English, or have any prospect or means of becoming so. If our object is to diffuse knowledge and improve the minds of the natives of India as a people,

it is my opinion that it must be done by imparting that knowledge to them in their own language.'

A study of these extracts from educational documents leads one to come to the conclusion that the object of the Board of Education in Bombay in encouraging the study of English and retaining it in school curricula was that of cultural development of the people. Free communication with the rulers and public employment formed minor objects in view.

IV

We have divided the period under review into three parts to place in clear relief the objects with which English was introduced in India. During the first period which closes with the decision of Lord William Bentinck in favour of English as the medium of instruction, the aims in view were: (1) free communication of ideas with the Europeans and (2) promotion of learning. During the second period English was introduced (1) for the sake of securing English knowing clerks, (2) for forcing upon the people of India English customs and civilisation and (3) for promoting interests of Christianity. The establishment of the Board of Education marks the beginning of the third period, when public employment and communication with Europeans formed less important aim than the spread of ideas which were contained in the English language and literature. All these motives behind the introduction or retention of English in India deserve to be examined as to how far they were fulfilled. That may perhaps help us to determine the place of English in the system of national education for India.

Pre-School Education in Modern Russia

PART II

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

Kintergartens: their aim: The Nurseries, as we have seen, are meant for children under three. Of real teaching there is but little in these pre-school institutions. Games and playful out-door activities form the basis of these nurseries. The kindergartens, however, belong to a higher grade. When the children in nurseries have received a fairly good training in discipline and been used to living out of homes, they migrate into the kindergartens. They spend about eight years here, starting from the age of three. Here the Russian children, get their outlook on life and things completely 'sovietised.'

Though there is a Froebelian and Montessorian smack about these kindergartens, in substance there is a wide difference between the two. The aim of these pre-school institutions is to impart physical training, artistic education, and develop the will, speech and the thinking faculty of the children. The most important function of kindergarten teachers is to get the pupils in touch with nature. They are introduced, though in a very elementary form, into what are called experimental methods of work in a well-organised laboratory. They are made to observe things and make experiments; but the standard must be in keeping with age and comprehension of the children. Under instructions from the State Scientific Council, "the material of instruction should be organised about human labour as a centre". There is no hard and fast rule for the didactic materials to be used in the kindergartens. This is a matter of secondary interest with them. The State wants the authorities of these institutions to fully comprehend the aims of communistic education. When this has been realised, they are free to make use of any material, which, they think, will best suit their purpose.

Types and Daily Routine:

(a) "*Ministerial*" kindergarten: There are two kinds of kindergartens—(i) one for the children of mothers engaged in ministerial occupations; (ii) the other for those of mothers employed in industrial factories. The programme and aim of both are the same. They have been differentiated only to suit the convenience of the mothers. The first type of kindergartens, generally founded in cities, open at 9 o'clock in the day. By 10 the children assemble. First of all, they are made to wash themselves, and put on dressing gowns, supplied by the institutions. Half an hour is given them to take light exercise, which includes taking care of the school garden. This part of their out-door work carries them to break-fast time.

Precisely at 11 they have breakfast, which consists of milk, and sandwiches. After this, they are divided into groups, when the day's real work begins. These groups are scattered into different rooms, each group participating in various group-occupations. One group goes to the game-room, another listens to music, and a third retires to the study room. About an hour and a half they spend in this way, under the supervision and guidance of expert teachers, mostly women.

At 12-30, the children sweep clean the rooms in which they worked. This done, they again go for another hour's work. At 2, dinner is served. Simple chats on table-manners are talked over the

dinner table. All noisy behaviour and indiscipline are strictly guarded against. After dinner, the younger children are allowed to have a nap and the older children twenty minutes' rest on their beds, which are kept hygienically clean. After the rest, they go once again to their study to spend about two and a half hours in quick and meditative study. The work finishes at 4 when parents come back from their work to take their children home. The kindergartens are closed for the day at 5. This is the daily schedule of kindergartens in cities.

(b) "*Industrial*" kindergartens: The kindergartens of the second type have a larger day to suit the convenience of mothers employed in industry. Such kindergartens generally open at 7 in the morning. By 8 all children are ready for the day's work. They are taken charge of by the matron-in-charge, washed and dressed. Some time is then spent in exercise, and minding the garden flowers. At 10, they have tea. For two hours after tea they are engaged in group studies. Between 12 and 1 they work and play. Dinner comes at 1. After dinner practically all the children go to rest on their beds. Tea with bread is again served at 4. After this, they put on their own clothes to start for their respective homes with their mothers, who pick them up on their way back from work. By 5 the schools are empty. There are, however, some kindergartens whose time for work is adapted to the convenience of mothers who work at night.

Children's Homes are more or less places of whole time residence for children, and are naturally meant for children of the kindergarten age. The same routine as is followed in kindergartens are also followed here, with the exception that the evening hours are devoted to assemblies and committee meetings. There are, however, no fixed hours for study in these homes. There is, of course, a time for this; but it is not previously fixed. It depends on various conditions, which cannot be determined in advance. There are fixed hours, however, for rest, play, meals and the duties of commissions and monitors.

At present these institutions are graded according to the ages of the children. There are three such divisions: (a) all children of pre-school age are grouped in one; (b) all children of primary age in another and (c) all defective children in a third. Eminent Russian educationists, however, do not favour this classification. They think that mutual influence and mutual aid among the different age-groups can only be beneficial".

Summer play grounds:-The last in the string of pre-school institutions are the summer play grounds. These are play grounds, simple and pure. Little children are taken out into the open air during the warm months. They are something like our children's parks with the difference that while we send our children to these parks under the charge of an ayah or boy, the Russian children are led by trained matrons, who have the care of both the health and education of these children. The life of the children on the play grounds is organized in strict accordance with the principles underlying all other pre-school institutions. They are not there simply to romp and skip. There is a vigorous propaganda for establishing a net work of such play-ground schools in the remote Russian villages. The social significance of such institutions is greater than that of the school, for the pre-school worker is more intimately connected with the family of the peasant than the ordinary school teacher.

This brings us to the close of this chapter of Russian elementary education. We shall now conclude with some general remarks on the subject. In this ambitious scheme of Elementary Education for Russian children is visible the anxiety of the State for the physical development of its children.

Care of children:- The State has realised that with the mental development of the children, the body must also be developed. With this view in mind, it begins to care for the child from its pre-natal state. Mothers in the family way are advised to visit maternity clinics regularly, and have medicine, advice and help. Their troubles, if any, are attended to by expert doctors, who also instruct them in child-nursing, child-rearing and child-dieting. Special diet is supplied them free of charge, should any necessity arise for it.

Special privileges for mothers:- Defective and ailing mothers are specially cared for. Every possible precaution is taken to see that the child is born free from any disease. There is a law which allows all Russian women doing manual work with full four months rest at full pay—two months before and two months after the child is born. Women doctors also have the same privilege. Only women working in offices have three months respite. When they join their work, they are allowed one hour and a half out of a working day of seven hours, to feed their children, and attend to their needs. Special rooms are attached to almost every factory for this purpose. While the mothers work, their children are kept in creches which are found in all factories, and even in universities.

Fresh, open air—a necessity: To let in fresh air, the windows and doors of the class-rooms are kept open. Thin muslin screens are spread over them to prevent the entry of flies. Special steps are taken during food shortage to ensure the supply of fresh and sufficient milk for children. Babies are as a rule fed on tubercular-tested milk. The adult population may and often do go without milk; but they cannot suffer their children to go without it. There are state farms where large herds of cows are reared for supplying pure and fresh milk to children only.

Organized plays: Games form the most important part in the syllabus for the Elementary education of Russian children. Most of the games and occupations for pre-school children are classified as "organized play". Each play is purposive. The collective and social aspect of life is impressed on children through play. Some games are so arranged and materials so made that they cannot be handled by one child alone. Without the help and co-operation of other children, one child alone cannot play such games. There are for example nursery building blocks. These blocks when put together make a toy building. They are pretty large and heavy. Children have to co-operate with each other to make these into a building.

Excursions: In the kindergartens children are taken to workshops to interest them in all kinds of labour-processes, such as dying and cleaning, sewing, catering, tram-driving, motor-driving etc. Regular excursions to factories and big industrial centres are a common feature of Russian education. The chief aim of these educational trips is to impress on the children the importance and necessity of industrialism. These excursions are pre-planned in consultation with the authorities of the factories and mills the children are led to.

Summer camps: During the hottest months in the year the schools are closed, and the children are sent to what are called *Summer camps* or *forest schools*. Here they live in the open air. Such schools are commoner in villages than in cities. In cities there are special play-grounds and parks with dining-rooms when they spend the time under the supervision of trained supervisors, maintained by the State. Twenty-five p.c. of the cost of maintaining these institutions is met by the parents' Trade Unions; and the rest by the parents themselves. Parents, who are too poor to pay, are helped by the Commissariat of Health. In 1932, 1.5 million children attended these summer camps.

Cultural aspect: Theatres & Cinemas: Though games and play form the chief part of pre-school education, the Russian educationists are not blind to its cultural aspect. This is sought through theatres and cinemas, specially built for children, and supported by the Commissariat of education and the Trade Unions. Plays have been specially prepared to suit the taste, age and interest of the children. Before they are played, they are thoroughly discussed and criticised. There are travelling theatres whose main function is to advertise new children's books. These theatres are very popular and attractive. The admission rates are very low, and often there is no such fee. The two biggest opera houses for children in Russia to-day are the Moscow and Leningrad theatres. The latter can accommodate 1,200 children.

Artistic side: music, drawing etc: The artistic side of education is also not neglected. The artistic creativeness of Russian children is developed through choirs, orchestras, drawing, clay-modelling and dramatic clubs. Competitions are often held in these subjects, and certificates of honour are awarded to the best competitors for efficiency in music, drawing, playing on musical instruments etc.

Children's Village: Clubs, libraries and similar social organizations are provided for children both in cities and villages. There is a *Park of Culture and Rest* for children in Moscow. There is attached to it a *Children's Village*. Simple in surrounding and equipment, it is a village in miniature, meant for recreation and rest. There is a library here. There are arrangements for various amusements, which are calculated to remove the fatigue, boredom, and tedium of the children. There are lakes for boating and swimming, and play grounds where they can play. There are small workshops in huts with carpentry and modelling classes. Above all, there is a train with stations running round the compound of the place. The administration and control of the village is in the hands of a well-trained staff of teachers who look after the children, who come here to spend the day. It is open to all children of school-going age. For a small sum of money they can spend a day here, and have their meals.

It will be in the fitness of things to conclude the article with the remarks of Dr. Pinkevitch, a pioneer of the new education in Soviet Russia, about the general purpose of Soviet pre-school institutions.

Dr. Pinkevitch's Remarks: "The typical form of pre-school education is play, of school education the recitation. The anarchy of the child's development is extremely arbitrary, and the external coercion

of the school period exists only in abstraction. Our task is to free ourselves as far as possible from heteronomy in the school age, and to submit education in the pre-school period to the national will of the educator. There is a single unified educative process which alters its forms in accordance with changes in the surrounding environment and mental life of the child. If at present play bears the sign of wilfulness, this does not mean that we teachers should refuse to provide the child with some form of invisible guidance here. If to-day the recitation exhibits a forced and "heteronomic" character, this does not mean that we should not strive to remain in the back-ground by placing the child-pupil in the position of an independent "investigator" who supposedly formulates and solves various processes by himself. The elements of play are present in the second case, just as the elements of instruction inevitably enter into all the forms of pre-school education."

Conclusion: Such is the educational career of a child in Soviet Russia. This is the result of the Great Russian Revolution of 1917 which has been the turning point of almost all the present Soviet activities. As educationists, any new experiment in Education will always interest us. It will be a pity if the political forces working in Russia blinds us to the really good work done by the Russian educationists. Our mission is far above politics. Our profession is immune from any political tint. It is no sin to distil all that is best in any educational scheme. We may not follow the educational ideas of communistic Russia but there is no harm in squeezing out whatever is good in them. "In spite of the undoubted differences in ideology" remarks Prof. George Courts of America, "which divide Soviet from Western educational leaders, mutual understanding and recognition of scientific attainments are indispensable. Even in order to condemn, one must understand..... Within the narrower domain of pedagogy Russia is also the scene of many interesting experiments which may prove of value to the rest of the world. Russian educators have literally canvassed the world for educational ideas which they may fit into their own scheme, and make to serve their purposes. Among the more interesting aspects of their school program are the wide extension of freedom to the pupil, the development of what they call the complex method of teaching, the organization of the curriculum about nature, labor and society, and the large emphasis on socially useful labor."

Indian Pedagogics To-day

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L.

I. GENERAL DEFECTS.

Great as have been the results of the new education on western lines in India, it can scarcely be claimed by its best friends that it is perfect or urged by them that it has been an unmixed good in our land. I shall point out below its two great defects in particular viz. its deficiency in the realm of moral and religious culture and its equally notable deficiency in the field of practical education in science and industry and commerce and politics. But they are not its only defects.

The most curious feature about Indian education to-day is that it is vitiated by a commercial conception of education while at the same time it is impractical and too theoretical and fails in fitting the youth of the land for new pursuits and careers enabling them to live honourable lives and contribute to the prosperity of the country. Bishop Whitehead says: "In the evidence given before the Indian Universities Commission in 1902, witness after witness from every part of India deplored the 'utilitarian spirit' that prevails among the students and the fact that students will not attend to anything that does not pay for the examinations. With a few notable exceptions it may be said that love of learning is almost non-existent in our modern universities." It is lamentable that such a degradation should come into existence in a country which prized learning for its own sake beyond all other countries in the world.

So far as educational ideals are concerned, much remains to be done. Artistic education is thoroughly neglected to-day. Unless we recombine beauty and holiness and the *asrama* ideal in our schools with the study of the sciences and the humanities, we must be prepared for a great landslide in regard to the cultural greatness of India. Aesthetics were developed in India to a height unattained elsewhere in the world, and yet Indian aesthetics have no place in our schools and colleges and universities. In a country where education is divorced from its literature and art and aesthetics, how can we expect great forward movements in art life? We are told about the sterility of the Indian intellect to-day. It is an insult to make such a statement after doing us the injury of denying us a study of our own literature and art and aesthetics.

Thus education has to be broadened and sweetened by giving an honoured place to the fine arts. We should attend not only to the utilities but also to the higher values and ideals in life in regard to beauty and holiness. India has consistently proclaimed *budhi* as higher than *manas* and hence education has to attend to the development of the *budhi*. If our youth are taught to appreciate a life much fuller than that made familiar to us and if they are taught to see life steadily and see it whole, they will rise to a higher level of life and lead the rest of the world to higher levels of life. While Bacon says that knowledge is power, Sri Krishna teaches us that knowledge should be a sacrificial offering to God (*Jnana Yagna*).

Such uplift of educational ideals will be incomplete unless woman's education goes forward along with man's education. It should enable woman to know all branches of knowledge without unfitting her for domestic life or creating in her distaste for it. It should not be a mere replica of man's education. Domestic life and the fine arts and the beautifying and sweetening of life are the special privileges and duties of woman.

Indian educational methods also have to be reformed a great deal. Our teachers yet act on the information ideal in education. Monier Williams says in his *Modern India for Indians*: "To secure more real education we have to make our teachers understand that the human skull, which is their field of operations, is not in childhood a mere rigid case or empty cavity to be packed like a portmanteau with a given amount of knowledge in a given time, but rather an assemblage of organs and capacities, to be gradually and carefully shaped, moulded and expanded." Further, the interest of the students is not well roused in practice. Inductive processes are not taught and applied. Though there is much learned talk about apperception, yet there is no real applied apperception. No attempt is made to activate the existing social cultural inheritance and to vitalise it by new and fruitful and modern ideas. Further, no attempt is made during the period of youth to train the memory and emotions by tales of national heroism and service and by the biographies of the geniuses of the race. Again, the most fatal of all the defects is that education is not imparted through the vernaculars. As I observed on an earlier occasion, "our lack of originality, the hopeless gulf that exists between the educated classes and the masses, our inability to get through the words to the things which they represent are due to this defect". Bishop Whitehead points out that one reason why the western culture has had a different effect upon the Japanese nation is that almost from the first introduction of

western education, the Japanese resolved that the medium of instruction should be their own vernacular. He says: "The result is that they have been able to grasp and understand the new ideas of western literature and science far more readily than the people of India." We must immediately make the vernaculars the media of instruction in the high schools, making English a second language. In course of time, vernaculars should become the media of instruction in colleges as well. Text-books will spring up in the vernaculars in no time if the policy of instruction through the medium of vernaculars is laid down and rigidly followed. Our vitiated mentality to-day is more busy finding reasons for not beginning that indispensable work than starting the work itself. Further, we have to restore to Sanskrit its rightful place as the classical language of India. It was Sanskrit which vitalised the vernaculars in the past and which can enable them to function as instruments of modern thought. Our short-sightedness and our communal feuds have resulted in the dethronement of Sanskrit and the consequent de-divinisation of life along with the devitalisation of the vernaculars. We have also to insist that in the interests of all-India unity and inter-provincial sympathy Hindi should be compulsorily learnt by our youth. It is not possible to detail here all the numerous defects of our education. Our hours of study are unsuited to the hot climate of India. We must have our classes in the mornings and in the evenings. Dress reform has to take place in the direction of simplicity and comfort. We must have smaller classes so that we might have individual appeal in education. We do not realise the value of the home-element in education. The modern Indian parents think that their duty is done if their boys and girls are sent to school. A distinguished Headmaster once said: "Boys generally had some sense, masters sometimes, parents never." I plead for the recognition of the view that education is a co-operative adventure in which parents and teachers and boys should take a co-ordinated and harmonious part. Further, education is costly and futile and examination-ridden to-day. All these and other defects have to be remedied and set right without delay.

Gleanings

Note-taking from Lectures.

BY PROF. SIR JOHN ADAMS.

Note-making is the usual phrase applied to the preparation made by the lecturer who does not propose to read to his audience: note-taking is applied to the work of the listeners whom he addresses. It is a common fallacy to imagine that in a well-conducted lecturing scheme the two sets of notes should coincide. It is not a case of transferring a body of knowledge from one mind to another. No doubt the fundamentals of the *docendum* remain the same in the lecturer's mental content and the listener's, but it has been materially modified in its passage, and in the listener's mind bears definite marks of his personality. In various institutions of university standard, students are called upon to present their notes of lectures as part of their evidence of solid study, and those who inspect these notes are the last in the world to expect in them a duplicate of the lecturer's notes from which they were delivered.

One of the most wholesome and humiliating experience of a lecturer is to examine his students' notes of his own lectures. In my education courses at the University of Glasgow, it was the custom to have in each session three general examinations in the great examination hall. Students were not allowed to carry their note-books to the individual desks at which they wrote their examination, but were directed to range their books along the big platform at the end of the room. I used to place my assistant, under the large clock in front of the students while I spent three chaste hours behind them on the platform reading their notes of my lectures. Naturally, I learnt a great deal from the blunders they made, and did my best to remedy the defects in my method that the tell-tale notes suggested. But probably the most important lesson I learned was the reality of the partnership involved in my treatment and theirs of the same subject matter, the common *docendum*.

My investigations naturally threw back to my own student days in the same university, and set me to recalling my own note-taking and my fellow-students. I found that I could distinguish four characteristic ways of facing what was a very serious problem, in an institution where the lecture method was universal. Southey makes fun of the Scottish students rushing about from lecture to lecture, and his sarcasm was as valid in my day as in his. The first of the four ways of dealing with the lectures was by far the most common, and may be called the "catch-as-catch-can." It consisted in writing down as rapidly as possible as much of the actual words of the lecturer as we could capture. We had little chance of thinking about what we wrote, and put off till the evening the consideration of what it was all

about. This "writing up" in the evening was a serious business, for it involved a nightly *poena* equivalent to the writing out of three or four books of the *Aeneid*, with the additional torture of making some sort of sense out of the whole. Our desire to get the most of the actual words of the lecturer arose from the ignoble belief that at the examinations our professors allocated good marks in direct proportion to the closeness with which we gave them back what they gave to us. They used to protest that this was not the case; but we thought that we knew better.

It was natural, therefore, that the second way of meeting our problem was very popular in theory, though few there were of us who could apply in practice. This was the method of verbatim reporting. Thinking as we thought at the time, it seemed the ideal plan to take down the professor's words as they were actually uttered. There could then be no question about their authenticity, and we were safe from any charge of heresay about what came from the chair. We did not realize that the radical defect of this method was that it discouraged real listening. The mind was so much occupied with the technical details of stenography that it had not sufficient energy left to deal with the subject matter. Of course, had we been experts at shorthand we might have done a little genuine listening; but even then we would not have attained our real goal of playing our fair share in the partnership of speaker and listener. We did not realize that no lecture, however good, is worth taking down verbatim. Indeed the better a lecture is as a lecture the less justification in reporting it verbatim. For a lecture differs radically from a pamphlet, or a chapter in a book. In printed matter there is no need for providing "before and after" areas. The reader can turn back at any stage to make sure of any point about which he is in doubt. Accordingly, the lecturer's style must differ from the writer's. He may, and indeed ought to, include a certain amount of repetition in his work, and his presentation should be direct rather than involved.

If you ask an intelligent and educated man which is the better of the two—a loose sentence or a periodic?—the answer is almost always in favour of the periodic. The very word loose damns the sentence to which it is applied. And yet, when we are considering lecturing as opposed to writing, the loose sentence is greatly to be preferred. It is inadvisable to publish a series of lectures in the form of a book: the style has to be radically changed from the lecture-setting if a reading group is to be approached. For the same reasons, the verbatim reproduction of a lecture is unsuitable for those who are being approached by oral instruction. The truth is that every method of note taking must be evaluated according to the place it gives to *listening*! Unless the method can be shown to provide maximum opportunity for genuine listening it must be regarded as inadequate. The higgledy-piggledy process of the catch-as-catch-can gives small opportunity for listening technique, and must be condemned accordingly, and the verbatim plan must share in the same condemnation.

The third plan among us had a better standing in as much as it left a definite place for listening. It had a certain historical standing, though we did not know that at the time it was the plan adopted by those who kept the public in touch with what was going on in the House of Commons at the time when reporters were not admitted there. It may be called the "Topical Plan", and depended for its success mainly on the working of the Laws of Association of Ideas. It consisted in the jotting down on the shirt-cuff or any other available and reasonably clean spot a word or phrase to indicate some striking idea. These notes or symbols performed the same function as the bladders of fishermen or rum-runners—they indicated the whereabouts of hidden treasure. When the reporter examined his surreptitious records he found it easy to correlate them, and work them up into a whole that corresponded fairly well to the original speech. If the man's cuff were sufficiently big to allow the notes to be consecutive, there would be the valuable assurance of the order in which the different items occurred.

What interests us particularly at this point is that the reporter necessarily had to listen carefully, and as a matter of fact could not help impressing himself upon his report. It was not uncommon for the report to be better than the speech itself. When one had a man like Dr. Samuel Johnson reporting the speech of a country squire, it would be remarkable if it did not read better in print than it sounded in the House.

This method was not commonly used by my fellow students, but the few who did adopt it made rather a success. They *had* to collaborate with the professor, and for most of the hour they kept prancing in front of him. Their plan was admirable for themselves, but involved a possible economic loss. For at that time notes of certain academic courses had a market value. The fee for each of the professorial courses was three guineas, and by a not very remarkable coincidence the price of a good set of student-notes was the same. But notes drawn up on the Topical Plan seldom commanded the three guinea price. They were of no use to the commonplace student, and the student with a strong personality had no use for the individualities of another.

"Now," say my readers, "for the ideal scheme of note-taking." For they know that the correct academic method is to put a series of 'straw' men, and by knocking them down prepare the way for the genuine article that he has been keeping in the background. If it must have a name we may as well give it a dignified one, though we may run the risk of having it said that it begs the question of its value. The *Rational* Method, then, consists in playing to the full the partnership game. The listener tries to thrust himself into the personality of the speaker and think as he thinks. No doubt this is a difficult process in any case, but while it reaches its *some* of difficulty in dealing with a single lecture by an unknown speaker, it soon comes to its zenith when we deal with the work of a lecturer whose course

we are following. In adopting the Rational Method the listener tries to seize as early as possible the big broad general plan of the lecture. This naturally assumes that there is a big broad general plan. Too often this assumption is not justified—in which case so much the worse for the lecture; it is scarcely worth taking notes of.

This Rational Method is sometimes given another name, from the form the notes take on paper. This name is the "Indented", since the "heads" of the subject are arranged at different distances from the margin, the important heads being at the margin and the others at varying distances from the margin according to their importance. In the formally finished product the heads are classified under various letters and numbers—the marginal heads being, say, Roman numerals, the next capital letters, the third small letters, the fourth Arabic numerals, and so on. As a matter of fact, this classified heading scheme is more commonly found as the result of note-making rather than of note-taking, which recalls the rather common misunderstanding suggested at the opening of this article. It seems at first sight reasonable enough to expect that a fairly accurate method of testing success in note-taking would be to compare the student's notes with the lecturer's. But if the tester sets up as his standard an exact duplication of the two, he is on the wrong track. The subject matter is not to be merely slipped through the listener's mind and reproduced on his note-book. It has to be assimilated, made part of the listener's being, and reproduced with his stamp upon it. Oliver Wendell Holmes has a happy metaphor in which he figures the individual's reaction to any matter in terms of chemistry. What may be called the professorate of a subject appears in the class note-books as its studentite. On the factual side there ought to be exact correspondence between the *ate* and the *ite*. But each of the two compounds bears definite and inevitable traces of its origin.

Teachers and professors mean what they say when they ask for their students' honest reaction to the matters presented in a lesson or lecture, though there are certain instructors to a manifold reproduction of instructor-pole reaction to the subject.

But propagandism apart, instructors want to "put over" their *docendum* "neat", and accordingly ought to take account of the problem of note-taking, and school teachers of the higher grades should accept the responsibility of training pupils in this matter. It is not that these pupils should be prepared for work at the university. It is now sufficiently recognized that the percentage of secondary school pupils who go to the university does not warrant the special university bias that has hitherto marked our school curriculum. But the training in note-taking is, in itself, a valuable training in general education, and indeed is of vital importance in carrying on the work of the higher classes in school itself, involving as it does a training in the art of thinking.

To apply the Rational Method the listener must grope about at the beginning of his lecture in order to get as quickly as possible on to the general plan of the speaker. But it is unreasonable to start the listener straight away on this groping. He ought to have some training in the process, and here a lesson may be learned from the way in which shooting is usually learned. You may begin the novice by setting him to shoot snipe, and an intelligent youngster will undoubtedly, by trial and error and a vast waste of ammunition, acquire skill. But why not begin with something within his power? The sportsman speaks with horror of shooting at sitting game, but the beginner may fairly claim that a fixed target makes a most reasonable beginning. As a novice may start with a haystack and advance by degrees to smaller and less stable targets, so a beginner in note-taking should not be set, as a freshman at college so often is, to deal with an ordinary lecturer and left to make the best he can of the situation.

Like the young marksman, he should begin with still life, sitting game. In my own case, the process began with printed lectures. Into my hands was placed one of Huxley's lectures, *A piece of Chalk*, if I remember right; and I was called upon to make out the "heads" that Huxley might be presumed to have made to guide him on the platform. All manner of blunders naturally followed, and I had to begin again many times. But the whole matter was before me, and I could try back as often as I needed. Similar printed lectures followed, Ruskin and Grant Allen supplying some of the best material. Our next step was to make notes of separate chapters from some of the best written textbooks then on the market. This marked a distinct increase in difficulty, since the note-maker had to take into account the contents of preceding and following chapters.

The next stage was actual listening, and my master made the choice of actual sermons as material. This was an excellent choice since the speed is slow. Further, the preacher in those past days in Scotland had a helpful way of exposing the skeleton of his address, and supplying his actual "head". In many cases he really did our note-taking for us. After a few weeks of this practice, our wise master got us to change places with each other at our different churches. This introduced the new element of a changing personality, and we learnt, without being taught, the effects of environment on the art of note-taking. The next stage was to prescribe certain preachers whose churches we were to attend in a body. Here we had the grievous experiences of listening to an eloquent preacher, only to find at the end of the sermon that we had no notes. We explained to our master on Monday morning that we were so impressed by the religious appeal that we had been unable to make notes. He smiled understandingly and told us to go back next Sunday, when we would no doubt be able to make a satisfactory report. The following Monday found us in the master's room with the same blank and no better explanation. We grinned with satisfaction when he explained that this particular orator could preach, but

could not think. We could not find "heads" because there were no heads to find. We learnt an important lesson that day when our master made it clear that there are types of preachers who can do a great deal of good in the pulpit, even though formal logic makes but a poor show in their mental equipment.

The moral of the experimental method of training—if it can be called by such a dignified name—is somewhat curious. We got so skilful in getting into the preacher's stride that we could metaphorically walk with him throughout the whole sermon on our own power, and come in at the end quite unexhausted. Some of the less worthy among us, in fact, acquired such skill that they could make notes on their own account with the aid of nothing more than the text and some of them took the mean at advantage of getting the text from their sisters and attending what they called "Greenfields Church", secure in the knowledge that they could turn in to the master on Monday a highly creditable set of notes.

Morally this shows up a deplorable state of affairs, but from the technical side it indicates success. It signifies that the process of partnership has been carried to its natural issue. Education in its widest sense is a bi-polar process in which the educand begins as pure educand and progress makes the educand more and more of an educator: till at some stage in the higher grades the educator gradually steps aside from his directorship and the educand takes his place, becoming really a complex personality who, in the educational aspect, becomes an educator-educand. The professional educator does not give up educational work altogether, though he gives up his leadership. He is used by the educand as a means towards an end. The educand may, at the final stage, be said to educate himself by reacting upon the educator. A French cynic has said that a cat does not caress us: it merely caresses itself against us. The application to school is obvious.

So note-taking begins with a partnership in which the listener plays the part of the sedulous ape, but by and by works his way up to an understanding of the game, and finally to a skill that enables him to play off his own bat, surely "a consummation devoutly to be wished".

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THE Political Philosophy of Burke

BY MR. S. VISVANATHA AYYAR, B.A., B.T.

IN the whole range of English literature there is no decrier of theories and theorists comparable to Burke. It is very remarkable that the world has turned and never turned in vain for that large reasoning discourse upon the nature of society and of man's place in it as a political and religious animal, which makes it impossible to withhold from its exponent the designation of thinker, theorist and philosopher. He carried into affairs a reasoning imagination, fed and nurtured on very wide reading. Every speech, pamphlet or treatise that he gave out to the world is proof of the range of his reading.

When he encountered a political problem it was not in him to deal with it in ordinary fashion and to be content to cut knots with the hatchet of commonsense. Hardly could a policy, a bill, an amendment, an administrative act come before him which he did not press back to original principles with a thoroughness which raised it far above the levels of ordinary politics. He goes to meet them as a statesman. But he never leaves them till he has enriched their discussion by the insight and reflection of a thinker.

On the one hand he is never weary of confronting abstractions with concrete fact. He is oftenest quoted as the 'Prophet of Circumstances'. 'Circumstances give in reality, to every political principle its distinguishing colour and discriminating effect'. To see human life no less than nature as a whole—this is the essence of the whole spirit of Burke.

'Nothing universal can be rationally affirmed on any moral or any political subject.' Burke believed in this wholeheartedly. Hence the difficulty of reducing his political beliefs into a systematic code. He believed that there was no absolute truth in Politics. The only guidance he provided for members of his party was to guide themselves by justice and equity. Expedience, according to Burke, must be another governing factor, in all practical crisis. But by expediency, Burke meant what was attainable and practicable in the best interests of the ruled and the ruler. All his life, he was a practical politician. He was a combatant, not a spectator, whose prime business it was to promote good measures and resist bad ones. In order to achieve this, he felt it absolutely

necessary to maintain and strengthen the system of Government by parties. He was firmly convinced that strong party was one of the prime securities of liberty.

His life and thought came to be dominated by a sense of patriotism, which in fervour has never been surpassed and in utterance seldom equalled. This passionate admiration for his country and constitution was responsible for his vehement opposition to all proposals of radical reform. He was so obsessed with the idea of the state being a delicate equipoise that he felt it to be impossible to effect sweeping reforms without upsetting the whole constitution. So he advised reformers to be cautious and prudent.

Burke's conservatism is not one of sentiment and still less of prejudice. It is the conservatism of principles. Burke was deeply convinced that by the very nature of a civilised society, as well as by the very nature of man; all radical reconstruction of a political system is, to put the matter bluntly, simply a thing that cannot be done, though of course, it may be attempted, as a man is a moral, religious as well as a political being. This sinful action ought not to be attempted.

The happiness of the people is to be promoted slowly and by making the most of existing conditions. Never, if Burke is to be believed, does the path of the happiness of men and nations lie through sweeping innovations; always it lies in doing justice to the past in recognising what it has achieved and in retaining it as an entailed inheritance. This is the secret of these passionate exhortations in which Burke adjures the reformers to approach the defects of their country, as they would, the wound of their parent with pious awe and trembling solicitude.

Burke's conservatism passed into a political sickness, which shrinks from touching even the insignificant parts of a constitution from a nervous fear of the far reaching effects upon an organic whole so delicately balanced and so permeable to influence.

Another unique feature of Burke's writings, is the combination of rhetoric with reason. He presses into view pregnant words, maxims which are true for all time. There is no such thing as governing a people contrary to their inclinations. The desires of the people when they do not militate with the stable and eternal rules of justice and reason ought to be a law to the House of Commons.

'Nobody can be argued into slavery' is another phrase which presses into half a dozen words the confutation of petty fogging lawyers, who argued against American Independence. 'I know no method of

drawing up indictment against a whole people. This is another valuable contribution to prevent people from thinking that the whole country is guilty. The discussion of abstract rights is the great 'Sermonian bog where whole armies have sunk'. One sure symptom of a misgoverned country is the fondness of its people of theorising. No constitution can be called good or bad in itself. The circumstances are what render every civil and political scheme beneficial or noxious to mankind. Therefore any absolute system must be erroneous and mischievous. This is the most valuable teaching of Burke, and its value especially is being recognised more and more in modern days.

Gleanings From Tamil Literature

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

(Continued from the last issue)

Pugazhendi. We are now coming to the days of Kulothunga's successors, in whose time two great poets lived, Pugazhendi—Ottakkuthan. They are said to have been rivals in the worst sense of the word and Pugazhendi seems to have suffered a great deal at the hands of Ottakkuthan who enjoyed the royal favours most. Numerous stories are narrated of the enmity between these two poets, but they do not brook investigation. But one thing seems to be clear that Pugazhendi was not very much in the good graces of the Chola King for two reasons—that he had greater attachment to the Pandya King and that he was a declared Vaishnavite. Kulothunga II was a persecutor of Vaishnavism and it was Ottakkuthan, his teacher, who put him in the way. So it was no wonder that the meek Pugazhendi should have met with ill treatment at the hands of both. Pugazhendi is said to have been imprisoned by jealous Ottakkuthan, but released at the intervention of the queen, whose favourite poet he was. At any rate Pugazhendi soon left the Chola court and retired to the Court of Chandrabhargava, a feudatory king ruling over Wortuyanad. It was at the request of this King that he sang his famous Nala Venba. It is a poem consisting of 417 stanzas in Venba metre and describes the adventures of King Nala narrated in the Mahabharatha. This metre is peculiar to the Tamil language and Pugazhendi handled it in a masterly fashion. Each stanza may be looked upon as a literary gem, full of melody and pathos.

The metre is spotlessly pure and this apt simile and crisp sayings catch the imagination and touch the heart beautifully. There is interest

evidence in the work to show that the poet was a staunch Vaishnavite. Next to Kamban he is the greatest luminary in Tamil literature. In his imprisonment he is said to have been the author of a number of ballads such as Alliarasani Malai, Pavalakkodi Malai, Pulandran-kalavumalai, Subhadrai Malai, Viduran Kuram, etc. As the language used in them is most commonplace and even vulgar at times, it is highly doubtful if a genius of Pugazhendi's stamp would have produced such works. It may have been written by some one else and fathered upon him. At any rate it shows that this poet was more popular than Ottakkuthan, whose only redeeming feature is that he passed for a great poet.

Ottakkuthan. This poet was a native of Manakkudi in the Chola territory and was born of poor Sengundar parents. One Gangaya, a rich man of Tiruvennainallur, is said to have educated him. Out of gratitude to him, the poet is said to have sung Nalayirakkovai in his praise. He became the Court poet of King Vikrama Chola. He was a hot-headed and arrogant man and teased all the poets who came to the King for rewards. He is said to have even imprisoned a few of them. He distinguished himself in singing Ulas, Kavais and Artadis and passed for an expert singer. His people hearing of his fame, requested him to sing of their caste glory which the poet refused unless they could show their valourous spirit by cutting off the heads of 1000 men of caste and heaping them in his presence. They did so and the poet sitting upon the heap sang his poem known as Itti-ezhupatu and then made them all come to life by singing in praise of Saraswathi. It is said that he once killed a Saivite Sanyasin, for which a band of Saivite devotees from Kumbakonam went to Gangaikonda-cholapuram and demanded his head. The king unwilling to part with his favourite poet is said to have sent his son in a palanquin in his place. When the fraud was detected the prince was released and the King was compelled to hand over the culprit for punishment. This time the King had to accede to their request and sent the real offender. As they were about to cut off his head he pleaded for mercy and agreed to sing of the glory of their favourite god Virabandan. They relented and allowed him to sing. He sang what is known as Takkayaga Bharani and pleased his would-be murderers. Goddess Kali herself is said to have held a torch to light him in his work.

All this fabulous story shows that he was a man of an inhuman character and militant spirit. But for his patron's and pupil's support he might have fared ill at the hands of his enemies. He lived to a good old age and had the pleasure of seeing three Chola Kings on the throne. He began his career in the reign of Vikrama Chola, saw his pupil Kulo-

thunga II dead and succeeded by Raja Raja II. In honour of each of these kings, he has sung a poem known as *Ula*. The King is said to have given him a village near Nannilam, which even now exists in his name as Kuthanur, where there is a Saivite shrine built and endowed by this poet. The origin of his name has been fantastically explained in three different ways. But the most probable interpretation is that he was so called on account of his betting habit whenever he challenged a rival poet in a literary duel. Admittedly a man of petty jealousies and arrogant manners, he was never popular with the people and hence many stories have been invented to his discredit. But as a poet he seems to have held a high rank. To rank him along with Kamban or Pugazhendi is doing the greatest injustice to them and conferring upon this poet an undeserved honour. With all his ability and genius he has not left one immortal work which can perpetuate his memory. What he has left is not very much to his credit, though its literary value cannot be gainsaid. One was sung for patronage, another in a spirit of vainglory and the third out of necessity to save his life.

Arunagiri. The next poet worthy of literary notice is Arunagiri. His birth is miraculously accounted for. It is said that the great sage *Pattinattar* once happened to fall in love with a dancing girl in a fit of weakness. The result was the birth of this child. This story cannot be believed as these two great men lived at different times with a gap of at least 400 years. He was a devout worshipper of God *Subramanya* and has sung a famous work known as *Tiruppugazh*. It is a highly musical treatise and the spirit of devotion breathed in each stanza is enchantingly thrilling and the diction is of a high order. Nothing else is known of the author, except that he led the life of a recluse. He is said to have met Villiputturar in a literary duel and won over him. The whole story seems to be a myth, because there is no evidence in the works of either warranting such a conclusion.

Bhadragiri, a recluse King, is said to be a disciple of *Pattinattar* who left the world at the instance of his preceptor. He has sung some dolorous songs about the transitoriness of worldly enjoyments. Though they are highly devotional and appealing to the heart they do not seem to be of such literary value as Arunagiri's *Tiruppugazh*. Tamil literature teems with devotional songs of this nature and they must be esteemed more for their spiritual value than for any literary flourishes.

Villiputturar. Next to Kamban, Villiputturar shines as the greatest luminary in Tamil literature. He was the son of a Vaishnavite Brahman known as Viraraghava Chariar of Saniyur Village in a central Nadu.

He was well versed both in Sanskrit and in Tamil and was patronized by Varapati, King of Kongu land. A curious story is narrated of how he came to sing his Tamil Bharatam. It is said that he quarrelled with his brother in dividing his patrimony and the brothers went to the King for his decision. Thereupon the King is said to have impressed upon the poet the futility of brotherly disputes and requested him to render the Sanskrit Bharatam in Tamil verse. There is another story in connection with this poet's life. He is said to have been a militant poet and cut off the ears of all poets who were defeated by him in literary duel till he suffered discomfiture at the hands of Arunagiri. Both the stories are myths and do the greatest injustice to the poet. His greatest work is his Tamil Bharatam whose style, diction, melody, and treatment of subject matter are in no way inferior to those of Kamban. While Kamban's stanzas are highly sonorous and pregnant with sense, Villi's songs are more melodious and impressive. He distinctly says that he took up this work on account of his devotion to Lord Sri Krishna, whose adventures are narrated in the stories of the Mahabharata war. Though a Vaishnavite by birth, he does not seem to have been so intolerant of other gods as Kamban, though he never failed to display his Vaishnavite tendencies in his songs. The Tamil Bharatam consists of 18 parts, but Villiputturar is said to have sung only the first ten. As already remarked, great poets do not care to dwell upon the tragic events at the close of their heroes' careers. As in the case of Kamban's Ramayana, some other poet or poets, probably his son might have completed the work carried to a certain limit by Villiputturar. He is also said to be the author of *Alagar Antadi*. As he was a good Sanskrit scholar his work is full of words of Sanskrit origin, which, instead of distorting, has enhanced the music of his songs.

Irattayar, said to be twin brothers, were contemporaries of Villiputturar. The elder was lame and the younger was blind. While the elder showed the way, the younger carried his brother on his shoulders. Both of them were gifted poets. They always sang together, by one singing the first two lines and the other completing the stanza with the last two lines. They seem to have been in indigent circumstances and sang stray songs for food. They moved from place to place begging for their food. They were at first under the patronage of *Alkhondan*, the King who supported Villiputturar. They were extempore poets of rare genius and spent most of their time in singing stray songs. They have sung two poems of literary merit, which has assigned them a distinguished place in literary merit, which has assigned them a distinguished place in literature. Their Tiruamuttur Kalamakam has procured them the fame

of their being unrivalled in singing poems of that sort. Their other work is Ekambanathar Ula. They are, also supposed to be the authors of Ammanai Padal, a panegyric on Pandya, but the general belief is that Pugazhendi is the author of this work. Much has been said of their wanderings and adventures in course of which they displayed their poetic talents in numerous stray stanzas. (To be continued)

Problem of sex Education

By PROF. J. N. GHOSH

Many of you must have seen the letters that have recently appeared in the Indian press on the need of sex education for the young and the desirability of the school taking up this work in addition to the other duties. Personally, I do not think the average teacher can be of much help in imparting even the bare facts of biology, and physiology of sex to the boys, not to speak of the far more difficult task of creating the right emotional outlook in matters of sex. There is far more need of sex education for adults in this country than it is for boys. The main facts concerning sex and reproduction are familiar to the majority of boys in this country—life is lived more openly and conversations on the part of the adults are far more suggestive and informative than in the western countries. There has never been a Mrs. Grundy in our land; and except in very sheltered households, no body did ever cause his parents to blush by asking the question "where babies come from?" Our problem in the matter of sex education is of a different nature from what is usually understood by that expression. When people talk about sex education, they usually mean imparting a knowledge of the facts of sex and warning the growing boy of the harmful effects of auto-erotic practices. But we should realise that mere knowledge of the facts of sex will not carry us very far. We must try to create a saner and more rational outlook towards sex and the teacher is quite helpless in this matter. Being just an average member of society, his own outlook in this respect is just as warped and prejudiced as is that of his fellow citizens and we cannot expect any improvement till the social outlook is changed. It would not help matters in the least if the teacher talks to the boys about the stamens and pistils of flowers, while at home the parents by their behaviour suggest that sex is sinful and shameful—a

Address at the B. & O. Secondary Schools Teachers Conference

thing that must at all costs be ignored and its very existence denied. So long our attitude towards sex has been governed by conscientious beliefs or social traditions or blind instincts or prevailing conventions. It has been the last sphere of human life and activity to be invaded by rational knowledge.

Whatever knowledge we now possess of the sexual element of human life has been won by a few ardent students who worked against tremendous odds and were not daunted by the obloquy and odium that the world invariably heaps on those who dare to question the current beliefs and customs. But this knowledge, so dearly gained, is still confined to the few. One hardly dares to guess how long it would take for this to become the current coin of human thought.

VARIOUS ATTITUDES TOWARDS SEX

How distorted our views on sex are! It will be evident if we attempt a classification of the various attitudes towards it. Firstly, there is a small minority of the Don Juan or Casanova type for whom sex is a pre-occupation. The evidence of the existence of such a type is furnished by the advertisement columns of our newspapers. Quite a disproportionate amount of space is taken up by the advertisers of aphrodisiacs in these columns. In the primitive state, the satisfaction of passion is one of the main motives of man's activities. With his progress towards civilization a number of counter-motives come to challenge this impulse. The libertines don't seem to have outgrown the primitive stage where greater importance was attached to sex than to the functioning of the specifically human activities. The sex problem with civilized men is how to regulate the call of sex so as not to interfere unduly with his other duties. Mental energy can pass through various channels to spheres of action. It may be allowed to flow along religious, artistical, professional, scientific, political and sexual channels. All these channels are for use and should be used, but it should be clearly realised that all are not of equal value. Thoughts which are concerned with sex are of lower value than those that have to do with intellect. This is not a theological dogmatic assertion. The sex-activities are shared by man with the animals. Man has made his way up not because of his sex, but because of the intellect. As the supply of mental energy is not unlimited, it is desirable that the greatest amount of mental energy should flow down the channels of greater value. It may seem to some of you that I am taking a great deal of pains to prove the obvious. It would have been easy enough to dismiss libertinism with a categorical assertion of its being wicked. But this arbitrary and dogmatic method fails to achieve

its purpose in the modern world. The discredit of religion in the present day world is largely due to its excathedra dictums which the present generation is not prepared to accept. If we are to convince people we must base our arguments on reason and get away from all preconceived notions and prejudices.

THE ASCETIC IDEAL

At the opposite pole to the libertines are the ascetics who are for the complete suppression, if not abolition, of sex. Their ranks have been much thinned in recent years, but being a vocal section, they are able to make a big noise in the world and to get the ears of the adolescent idealists. Leaving out of consideration those who belong to the *Faisee que je dis et non ce que je fais* class in this group, we find the large majority of people who hold out an ascetic ideal for the world to follow are: (1) homosexuals, (2) those with a very sub-normal sex instinct, (3) those who have had some unfortunate experience in heterosexual relations, (4) those who had a wrong twist given to their *vita sexualis* in early years, and (5) those in whom a sense of distaste prevails owing to sexual fatigue. Nobody can find any fault with an individual because he chooses to set up an ascetic ideal of life for himself; it is entirely his own business. But it becomes incumbent to protest when such an ideal is paraded before the world as the only one to be followed by all and sundry. The instinct was given to man for use, not suppression. Like all other animal instincts it has to be controlled and regulated, not abolished. The effects of repression have been studied and have been found to be a lack of poise, intolerance, nervousness, narrow-mindedness, cruelty, excessive piety, perversion, and religious mania. To the above list, Freud would add the various neuroses and hysteria. The most unfortunate effect of all is to make the mind sex-obsessed. In this respect the libertine and the ascetic are very much alike. Sex is given a disproportionately large importance in the imagination of both; neither is normal in their mental attitude to sex.

AUTO-EROTISM

It would take us too far to discuss the effect of asceticism on society in general, but I would select one topic which is the special problem of adolescent youth, viz. auto-erotism. There has been no lack of writers of alarmist literature to paint in lurid colours the horrible consequences of self-abuse. The vendors of patent medicines have joined forces with sex-abolitionists in proclaiming to the immature youth of the world that once a person has been foolish enough to indulge in such practices, he is damned beyond redemption. Among

the consequences of this act, insanity is supposed to be the mildest fate that can befall the transgressor. Morality enforced by such terrorist methods is a deterrent only with an uneducated population; but it eventually falls to pieces if it is based on assumptions which are scientifically false. The truth about the matter can be summarised very briefly in a few words: We are all born auto-sexual and find sexual interest in our own bodies in infancy. Thus auto-erotism is merely an infantile method of deriving pleasure from one's own body and unless indulged in great excess (which is unlikely for a normal person) the physical effects are insignificant. The mental effects are of far more consequence, and these are greatly exaggerated in the so-called "purity" literature. It is the fear of consequences that does more harm than the habit itself. Inculcation of fear, hitherto the accepted method of dealing with this youthful manifestation, has an exactly opposite effect than the one desired. It brings about a condition of nervousness and sex pre-occupation which is far from healthy. Loss of self-respect and the feeling that he has injured himself irreparably prevents the delinquent from trying to lift himself up from the slough of despondency in which he finds himself. The unfortunate part of the whole affair is that the hypersensitive, emotional and conscientious type of boy suffers the most. Boys of a coarser grain are not influenced much. In them there is little conflict and hence less suffering. They learn from experience to assess the purity literature at its real value. It is necessary for us to realise that the mediaeval method of making people moral through fear of fiat does not work in the modern world. Auto-erotic practices are unfortunate, but they are largely the natural result of unnatural circumstances. Our aim should be to keep sex as much in the background as possible during the adolescent period of life. But a gospel of "don't's" is a poor preparation for life. If I am permitted to make use of an Irishism I should say that sex education in the sphere of youthful self-abuse should be as much non-sexual as possible. Emphasis should be laid not so much on the wickedness of the practice as on the glorious ideal of vigorous youth. If the boy has this ideal before him, if his waking moments are occupied with mental and physical pursuits, if he goes to bed thoroughly tired out by the day's occupations, we shall be satisfied. He will not do anything light-heartedly which would interfere with the attainment of full physical vigour. There may be occasional falls from grace, but no sense of guilt will be associated with it. Apart from lowering one's self-esteem, and developing the inferiority complex and undermining self-control, the traditional treatment meted out to this universal form of juvenile sex delinquency has been productive of other serious consequences. Those

to whom sex has been portrayed as disagreeable, shameful, disgusting and humiliating, cannot be expected to be perfectly normal in their psychosexual life in adulthood.

ADOLESCENT HOME-SEXUALITY IN SCHOOL

There is another problem that every teacher has to face more or less often in the course of his career,—I mean manifestations of adolescent home-sexuality in schools. It has been customary to regard home-sexual activities as crimes of the blackest type and any one who pleads for a change of outlook in this direction is more than suspected of being an invert himself. But in a discussion on this subject, one has got to speak out his mind even at the risk of being misunderstood. We require a great deal more of common sense, less of mystery and less of irrational prejudice in our outlook. We have got to recognize that juvenile home-sexuality which alone is the teacher's concern, is an entirely different thing from adult home-sexuality. In the study of the psycho-sexual development of the individual, the following stages have been recognized. The auto-erotic stage in childhood lasts for about the first five years of life, during which there is no sex object apart from one's own body. This is followed by the narcissistic stage in boyhood which extends up to the pre-adolescent period. During this stage, one's own self is the object of one's love. Boyhood is marked by vanity, a desire for praise, exhibitionism, self-admiration and egotism—the boy can make no real sacrifice, and has no real love for another person. There is a distinct homo-sexual stage lasting from about the twelfth to the sixteenth or eighteenth year of life. In normal psychic development, this is followed by the hetero-sexual stage. It is wrong to think, as some do, that unnatural vice is merely a result of the quasi-monastic segregation of the sexes beyond the age of puberty, as is the custom in our country. Homo-sexual love is normal in adolescence, and it would prevent misunderstanding to recognize two aspects of it,—the homogenic or the romantic and emotional aspect, and the home-sexual or physical sex aspect. There can hardly be any difference of opinion that homogenic form of homo-sexuality is a perfectly innocent phenomenon which is to be expected along with the other pubertal developments. The man who has avoided this period very soon, temperamentally loses his youth. This is very clearly to be seen in all who have been married very early. Development occurs more

gradually, and a more youthful mentality is retained for longer time in those who have passed through the homogenic period in a normal way. It is usually believed that immoralities at school are peculiarly dangerous because they are liable to create permanent homo-sexual tendencies. A study of the life history of adult inverts does not lend any support to this view. Except where there has been an arrest of development, the homogenic stage is naturally followed by the hetero-sexual stage in later adolescence. The true expression of homogenic attraction is romantic and idealistic, not sexual.

OTHER ATTITUDES

We have been discussing the various attitudes towards sex that we come across in contemporary society. We have tried to show that both the libertine and the ascetic attitudes are wrong and harmful, although they both agree in making a pre-occupation of sex, giving it a value which does not belong to it. If we had time, we could have discussed the other prevailing attitudes. There is the chivalric attitude, which would raise woman on a pedestal but keep her under orders never to come down from the pedestal. According to this view, woman is superior to man only in the sense that the child is superior to the adult. There is an effect to mockery in the exaggerated homage as there is a very thinly veiled feeling of contempt to womanhood in this attitude. Then fourthly, we have the Schopenhauer—Weininger—Sankaracharya view of woman being the root of all evil,—the she-devil incarnate, the eternal temptress of man, the gate of hell. Sharply contrasted to the above is the attitude of those who would incorporate sex in the highest mysteries of religion—raise it to a spiritual level. In actual practice, it has only encouraged an orgy of debauchery, homo-sexuality and sadism, as in the debased Tantric cult of our country. To invest sex with any spiritual significance is to assign an entirely false value to it.

Then there are those who belong to the patriarchal polygamous camp, with whom woman is at best a doll, at worst, a chattel, a domestic drudge or a slave, never the equal, the mate and the comrade of man. In spite of the much-vaunted civilization of man, this attitude of a bygone age is still to be found in every country, and perhaps more glaringly in the orient. Naturally enough, the followers of this school of thought attach the greatest importance to physical virginity and they are the great upholders of the dual standard of morality. Then there are the prudes to whom sex is taboo. They would, if they could, prevent all discussion on sex, would not allow people to discuss birth control, or venereal diseases or sex education even in a scientific spirit. It is easy to see that sex is far more of a pre-occupation with the prude

than it is with the average normal person. The chief interest in life of the former is to denounce sex sins, to be always on the look-out for sexual misdemeanours, and to be very easily shocked when these are discovered. To this class belong all our vice crusaders, pornography hunters and smut-hounds who engage themselves with great enthusiasm in their self imposed tasks in order to be able to see and read and handle every kind and form of obscenity. Of these people it may well be said 'Blessed are the purists for to them everything shall be impure.' Of the same ilk but more honest are those who are frankly out in search of pornography and who incidentally provide occupations to many a photographer in Berlin and Paris and for whose sake, the Customs departments of all civilized countries have to maintain extra staff. They gloat over vulgar obscenity and sex is a favourite subject of joke with them. It is superfluous to point out the essential morbidity of such an outlook. They are ignorant of the dissatisfaction that follows all pleasure consciously sought. Then we have the mid-Victorian attitude in which the premarital sowing of oats on the part of young men is looked upon indulgently, if not quite expected, while any swerving from the straight and narrow path on the part of a less experienced and more immature young woman is looked upon with savage ferocity and is supposed to "ruin" her for ever beyond redemption. Chastity is supposed to be an exclusively feminine virtue and the only morality. The mid-Victorian attitude lays great emphasis on moral respectability. It is the outward appearance that matters. Provided that the surface is kept smooth and unruffled, it does not matter whatever may fester below. We have only to look around us to notice doughty champions of this view in contemporary society. Then we have the dogmatic—theological attitude towards sex which is based on rules laid down thousands of years ago and supposed to hold good for all time to come. In an ever-changing world, moral rules are supposed to be absolutely immutable. Sharply contrasted to the above are the left wing secularist, ultra moderns with their free-love code, many of whom seek to rationalize their varietist tendencies by holding even a transient love to justify sex. It is an axiom with the followers of this code that man is polygamous and women polyandrous by nature. Our objection to setting love free from all the trammels that have been put on it through the ages is based on the apprehension that it will have the effect of emphasizing the sex factor rather than minimizing it.

Practical Difficulties In Sex Education

To recapitulate: There is a demand from various quarters that sex education should be given a place in the school curriculum. Theore-

tically, it is a perfectly sound request but there are practical difficulties in the way of its being given effect to. There are certain spheres of human knowledge where the proper outlook is of far greater importance than the actual knowledge of facts. Hygiene, religion and sex may be regarded as belonging to this category. The average teacher is not competent to undertake the teaching of sex as he has not got the right emotional attitude to it. It is far better to be ignorant than to be in possession of wrong information. Canada has solved the problem by appointing specially trained medical officers who visit schools, if requested by head masters, and give informative lectures to the boys. These officers possess specialized knowledge and can achieve what can never be done by the average teacher. In the light of recent knowledge, a reorientation of our outlook towards juvenile manifestations of auto-erotism and homo-sexuality is urgently necessary. I have tried to enumerate the various mutually conflicting views with regard to sex that are to be met with in contemporary society. No one should attempt to instruct youth in matters of sex until he has a rational and sane outlook himself. The latter seems to be of rare occurrence at the present time.

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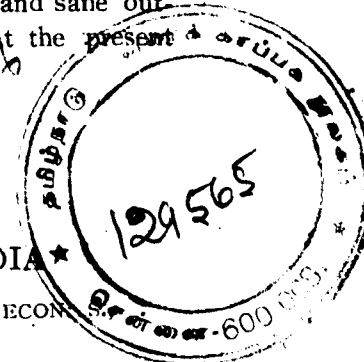
A FEDERAL UNIVERSITY FOR INDIA

BY PROF. C. A. KRISHNAMURTHI RAO, M.A., F. R. ECON.

Associate Editor.

Things are moving fast enough in the world of education in India, thanks to two different sets of forces operating, one from within and the other from without. Educationists and educational reformers have felt the need for changes in methods and ideals from their observation and experience in the field of education. But currents and forces, economic and political, have had their own influence on the system of education obtaining in every country; and India is no exception. The idea of and the need for a Federal University is an instance in point, and when brought into existence will constitute a landmark in the progress of education in India.

Certain proposals had been made at the last Indian Universities' Conference which have affected the decision of the Government of India in this matter. Developments in countries like England have had their own influence on the Government of India to whom applications for



grants have been frequently made. It is but proper that those who pay for the music must also order the tune. More than this, they have to see that all waste and conflict arising out of duplication of work and overlapping must be minimised, if not entirely eliminated. Since finance plays an important part in the future Federal Government of India, they have to see that the maximum results are obtained with the minimum burden laid on the shoulders of the Central Government. They have also to envisage the possibility, nay, the certainty, of the Indian States entering the Federal Scheme, in which case a redistribution of territories might be required. So the Government of India have thought it fit to select the Delhi University for development into a University of the Federal type since it is also the seat of Government in the Indian Federation. But in approaching this question they have considered it as an All-India question, throwing incidentally much useful light on Indian educational problems in general. No one is better fitted for this task than the Government of India, since many of the higher institutions are of an All-India character and are recipients of grants from the Central Government.

The relation of the colleges to the Universities and of the Universities among themselves as it ought to be has been looked at from the proper angle of vision. In certain universities like those of Delhi and Madras, the direction of teaching and control has been allowed to run so as to result in much avoidable wastage through neglecting to utilise economically and to the best advantage forces and resources which are available. The interference of the Government so as to bring about a better state of affairs is resented in many cases. All these seem to have been weighing heavily on the mind of the Government of India which has addressed the Chief Commissioner of Delhi on the matter of the remodelling of that University so as to serve as a model for other Universities as well.

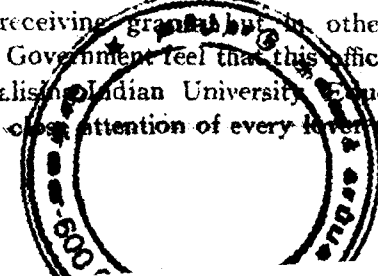
Certain points of wider application than the University of Delhi have been placed in very clear light. First, Universities ought not to be lifeless replicas of each other but should strive to widen human knowledge by distinctive contributions. Teaching should be by closer co-operation. The Federal University should not supplant but supplement the teaching of colleges particularly in subjects beyond the normal scope of colleges or where centralised teaching is advisable as, for instance, in the teaching of Science and Law. In the latter, subjects common to the History Department could be taught by the colleges. The Government communication goes to the very root of the matter and advises that the system of biennial examinations leading to waste and cramming be

given up; that the present period of school training is too short for those entering the portals of a University and too long for those not fit for or inclined to such a course. The remedy lies in the shortening of the Secondary course but giving it increased efficacy by the introduction of the vernacular in all subjects except English. This would divert a large number at an earlier stage to occupations or separate vocational institutions. Over and above these, a three years' higher secondary course is proposed for those proceeding to a three years' degree course in the University.

All this might be regarded as too much interference by the Government of India. But this is, as has already been pointed out, unavoidable; and it is interference, if at all, in the right direction. Such a complaint is not heard of in countries where education is a State Department and any action on its part would be looked upon as a legitimate discharge of duty. In England, the Universities have been enjoying a measure of autonomy which they would not easily surrender or see encroached upon. But the Treasury Grants Committee brings about in a very happy manner the needed co-operation and co-ordination, acting as the liaison body between the State and the Universities, directing the latter into helpful channels of activity. A similar part has to be played by the Government of India here. The difficulties are many. Universities drawing large grants and located at short distances do much the same sort of work; and the entry of the Indian States into the Indian Federation is sure to raise the question of a redistribution of territories.

The Government feel that a more central body could be brought into existence to which educational institutions of an All-India character could be affiliated—those like the Aligarh and Benares Universities, the Indian Institute of Science at Bangalore and the Research Institute at Pusa, the Agricultural College at Coimbatore and the proposed College of Technology at Bombay. Delhi with its Central Legislature could well specialise in Political Science and Law on the model of the famous Universities of Europe like the International School of Law at the Hague or the one at Padua or Paris.

Last, though not least, the services of the Educational Adviser to the Government of India should be better and more liberally utilised by the Universities. At present he has a sort of financial control over Universities receiving grants but in others he is a mere honorary visitor. The Government feel that this officer could be made an instrument in federalising Indian University Education. The whole subject deserves the close attention of every lover of Indian Education.



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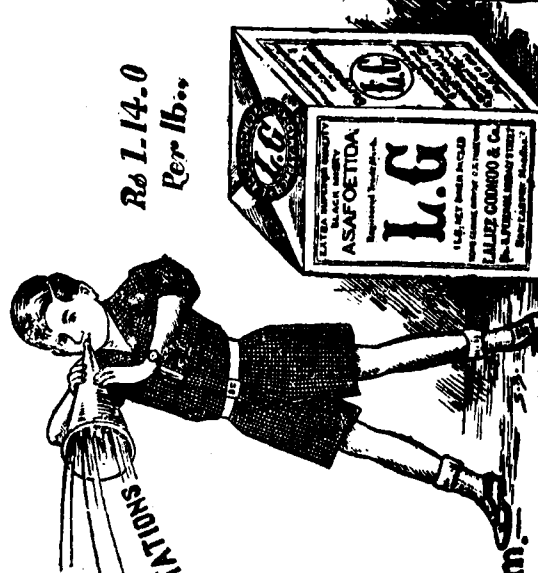
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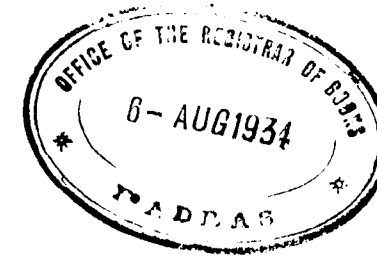
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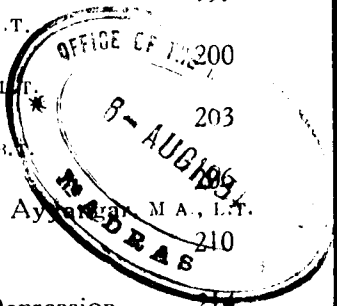
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Indian Pedagogics To-day

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., D.L.

(Continued from the last issue)

One direction in which modern educational superstitions are carried too far is the exaltation of facts over words, of things over ideas. W. H. Payne says: "Has not this extravagant preference for things, as distinguished from words, become a new superstition in educational theory? Considering the misuse made of words, by Scholasticism, it was time for Montaigne to summon the attention on-wards to sensible realities: but it is more than doubtful whether there is any valid ground for the absolute rule of modern pedagogy. "first the idea, then the term". "In actual experience, there is no invariable sequence. The really important thing is that terms be made significant". We must bear this truth in mind when we borrow ideas about educational methods from the West. The kindergarten system is fundamentally sound but in Indian schools the elementary readers overdo the theory of abseption from abstract ideas. We must not ride a hobby to death as we are all likely to do when we fall in love with this or that theory.

We must also take care not to disturb the social background of the students' life. In modern schools in India very little attempt is made to make the boys love Indian scenery or Indian flora and fauna or to make him venerate the heroes and heroines of India. Like a plant which can flourish only when it is rooted in the soil, the boys and girls of a country can achieve greatness only when their minds are rooted in the cultural soil of their country. We must enrich and integrate their personality by relating them to their culture wisely and well. We must socialise and nationalise and spiritualise their natures in such a way that everyone of them will, while assimilating the best in the thought and life of the world at large, be an incarnation of the genius of the race.

The whole field of education consisting of elementary education and secondary education and collegiate and university education has to be improved in many respects. Our elementary schools have no ideals beyond the three R's. They make no attempt to impart national culture by means of the Indian epics. They do not aim at preparing the boys for the agricultural or industrial work. In them there is no bias for vocational and practical work. The aim should be to fit the general run of the boys for their father's calling, taking care of course to fit the best boys according to their aptitudes and inclinations. Only then will elementary education cease to be the devitalising force which it is to-day, because it merely creates a distaste for manual labour without brightening the mind. In most cases the boys lapse into illiteracy while keeping up their distaste for manual labour. In the secondary schools, the present curriculum is overweighted and get impractical. In them also a vocational bias should be given so that the boys may get trained for skilled and paying industrial and commercial jobs. The richer boys, if they have a preference for practical work, will go into technological courses, while such richer boys as are fit for the learned professions or for the fine arts or for research work will go into the universities. We have to start also continuation schools and organise a scheme of adult education and insist also on university extension work. These branches of activity have been altogether neglected in India to-day. Professor Sadler says in his recent work on *Continuation Schools in England and Elsewhere*: "The purpose of the continuation schools is to provide further instruction for those who have already left the elementary day-schools and have entered upon the practical work of life whether as apprentices or as independent wage-earners or in the duties of the home". It is by university extension work that universities show that they realise their function in relation to democracy. By it alone will the higher ideas circulate quickly and permeate the entire nation by the agency of demonstrations and exhibitions and cheap and popular publications and tracts and lectures. We have also to vitalise and broaden the library movement which was inaugurated a few years ago.

We have not yet risen to the conception that education is the first charge on the national income. Every year this truth is urged in vain during budget discussions. Money given to education is not a gift but an investment. Our politicians and statesmen must rise to this conception of education if we are to get out of our present muddle. The situation is getting worsened by premature dabbling by students in politics and also by the commercial squabbles outside the

field of education being brought into that field as well. If money is grudgingly spent and hence the quality and quantity of education are poor, and if at the same time we find political passion and communal hatred running riot, what good will follow from tinkering with the educational ideals and methods in a feeble and faltering fashion here and there?

There are now in existence a few institutions in which we see the dawn, as yet faint and uncertain, of a new educational era in India. In the Gurukula, the Rishikula, the Shantiniketan School and Viswabharthi university of Rabindranath Tagore, and a few other educational institutions a strenuous attempt is being made to effect a fusion of the old learnedness and the new spirit. Tagore says in regard to the impulse that moved him to start his Shantiniketan School and his Viswabharthi University: "I seemed choked for breath in the hideous nightmare of our present time, meaningless in its petty ambitions of poverty, and felt in me the struggle of my motherland for awakening in spiritual emancipation.....I said to myself that we must seek for our own inheritance and with it buy our true place in the world". In Tagore's school the boys are trained to take their place in Indian society and to lead it to future greatness. The ideal is not information for examinations but training for life and super-life. Furniture and equipment are subordinated to training and discipline. Simplicity of life and love of nature are the keynotes of Indian culture and are hence the keynotes of the life at Shantiniketan as well. Early bath, rising, worship, bhajana and meditation are the prelude to the Shantiniketan life as to the Indian life in general. The fine arts, and especially music, are given a prominent place as the door leading to the innermost shrine of Religion is Art. Indian languages and literature are given an equally prominent place. The modern role is equally conspicuous by its presence. Science is given an honoured place. Self-help and self-confidence and self-respect which are our vital elements of democracy as sweetness and sympathy and service are prominent traits in the daily life of the Shantiniketan school. The boys are trained in self-government by being allowed to punish all improprieties and transgressions by holding a Juvenile court. They are trained also in co-operative effort and team spirit by being induced to take part in modern games while due provision is made also for training in deep-breathing and rhythmic breathing which are the secret of Indian vitality. The younger boys take their meals in the homes of the married teachers, thus reviving the old gurukula life so far as it can be lived to-day. Tagore says well: One thing is truly needed to

be a teacher of children viz. to forget that you are wise or have come to the end of knowledge. In order to be the guide of children, you must never be conscious of age or of superiority or anything of that kind. You must be their elder brother ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion,—to cultivate the spirit of the eternal child if you must take up the task of training the children of man."

Technical Education

—♦♦♦—
MR. BANKIM CHANDRA RAY, M.A.

The system of Indian education with its stereotyped course and hide-bound syllabus originally designed for pandering to the needs of the administration by creating a race of officers and clerks has outlived its period of utility and ought to be renovated on modern lines. A vast majority of alumni turned out by academic factories find themselves ill-equipped for the battles of the work-a-day world and are compelled to lead a spurned life of enforced idleness. Sir Daniel Hamilton has humorously observed that a Master of Arts is a man who has mastered the art of starving at a cost of Rs. 4000 and a Bachelor of Arts is an artless bachelor who cannot feed himself and his wife. The education in the country has proved too literary, bookish and theoretical rendering our university educated men fit for quill-driving only and unfit for any other means of living. Education for the sake of education may be a desirable thing for the chosen few but for the generality of students the aim of education cannot be such as would make them misfits of callings involving manual exertions. Hence it is necessary that facilities should be offered for technical education i. e. training in some art or craft which may aid them to earn their bread.

Few branches of education are more important than technical education. It gives a practical bent to education by unlocking the door to various profitable employments. Moreover, it makes a country prosperous by promoting trade and industry, bringing in money and teaching people to set store by independence above anything else. It also enhances the productive efficiency and economic welfare of a people. Besides Vocational, technical education has a Vocational Value in that it gives opportunities for the profitable and pleasurable employment of leisure hours.

There is at present an insistent popular demand for the introduction of 'bread and butter standards' into the educational institutions of the country as means of tackling the bread-problem which has assumed a colossal proportion. But it is a mistake to suppose that Vocational education pure and simple which will be really helpful to boys later in life can be imparted in schools. A perfunctory learning of carpentry, smithery etc. as a part of the ordinary school curriculum neither equips scholars to earn their bread nor to hold their own in competition with the genuine followers of the aforesaid vocations. The following excerpt from one of the speeches of Mr. E. F. Baten, quondam D. P. I. of Bengal, will, it is hoped, prevent confusion of ideas on the subject: "There are two kinds of Vocational education. One is purely Vocational which is given in the trade or industrial schools and definitely prepares a boy for his life making him spend all his time at it. The other is what is known as practical arts education which consists of that diversification of the ordinary general school curriculum by a certain amount of practical work with the hands. The second class of training is primarily educational and not vocational; essentially it is a part of general education and not specifically Vocational training." It becomes abundantly clear that for imparting technical education for the purpose of Vocation are beyond peradventure needed separate institutions which can offer training for all lines of industry and trade.

The origin of technical education in European countries may be found in the apprentice-ship system under the guilds, but real technical education may be said to begin from the latter half of the 19th century when politico-economic tendency led to the inclusion of different aspects of technical and industrial training. Post-war conditions in Europe have emphasised the need for technical education. Germany has made it compulsory. Students there are to join special technical schools on the completion of the compulsory courses. The Sandwich system of teaching technical and cultural subjects has been introduced in England where exist Central Schools for professional courses.

Owing to the economic conditions around us it is necessary that technical institutions should be established 'to teach the scientific principles of industrial processes, the processes themselves or the manipulation of the materials involved in trades or crafts'. Some authorities think that the workshop wherein is demonstrated the application of novel processes is an indispensable necessity in any scheme of technical education; others consider that what is done in the workshop hardly deserves the names of education. The Germans who occupy the

most prominent place in technical training attach a greater importance to a training based on scientific principles and the Yankees who are ultra-practical are veering round to the German point of view.

It is a truism to remark that the mere starting of technical institutions is not calculated to solve the prevailing unemployment problem. Rightly did the Hartog Committee remark, "We feel bound to point out that the training of technical experts only creates more unemployed, unless there are industries to absorb them." Big industrial concerns should therefore be set so as to offer ample fields for the absorption of those Indians who have availed themselves of technical education. Unless there is a genuine demand for men with technical knowledge of a specialised character, students would not care to undergo huge labour and heavy expenses involved in mastering the technique of industries. In Euro-America the establishment of technical institutions was marked by a phenomenal success in as much as these followed and not preceded the development of various industries. Mr. H. Sharps in his book entitled "The Educational System of Japan" tells us that the effectiveness of numerous technical schools of various grades in Japan set up by the Imperial Ordinance in 1899 was due to the sudden expansion of technical openings and of the demand for school-trained men. Soviet Russia is provided with technical schools functioning in close co-ordination with factories and collective farm. Hence it is but meet and proper that the technical courses should be accompanied by a provision for the absorption of the products of these institutions, if technical education is to be productive of fruitful results.

That the Universities of India have realised the necessity of making provision for professional and technological courses in the institutions affiliated to them augurs a happy and hopeful prognosis. Employment Bureaus should be opened by the universities, as has been done in Western countries. It is also a matter of gratification that the Government have bestowed some thought upon the question of technical education by equipping technical institutions for higher and varied courses, by bringing them as far as possible into intimate touch and practical relationship with the employers of labour and by instituting state-scholarships tenable in Europe and America. In view of the supreme importance of technical education, is it too much to expect that Indian capital, its proverbial shyness notwithstanding, will be attracted to industrial enterprise?

School Societies.

By MR. A. S. VENKATARAMAN, B. A., L. T.

Much can be said on this subject and still the state of things may not improve, thus reinforcing the argument that it is the spirit that is more important than the excrescences of a thing.

It is a matter of common knowledge that School Societies as functioning at present, are more dead than alive, more ornamental than useful. They only embellish the school reports. We are aware how societies spring up one fine morning, sleep during the year and wake up for the anniversary. A good beginning, they say, makes for success in an undertaking. Yes, a good beginning and a fine ending too. If they can mean the success of the venture, there is success already. But what about the benefit to the children at school?

The aims in a School Society are undoubted and indisputable. The more we expatiate on them, the more painful is the reminder to our teachers of the tasks devolving upon them. Even the worst pessimist of a teacher cannot deny that if properly worked, a School Society can lead to independence of thinking and create or stimulate the expressional side of a pupil's activity. Reliance on the teacher, on the book or 'the bazar notes' only fosters a slave mentality. One can very well observe the bright looks, the fresh face and the alert and hopeful mind of a pupil who has worked independently at any thing and has discovered the truth after a big effort, and contrast the worn-out face, the blank looks and the sluggish and gloomy disposition of a pupil whose mind has not been self-fed but spoon-fed, fed by others, more often artificially.

There are two stumbling blocks in the progress of societies but they are so formidable that they cannot be removed. They will continue to exist and their influence will persist, and remedies have to be sought all the same.

The education that is imparted in our schools and colleges is bookish. One has necessarily to depend on books very largely at present but the complete reliance on books destroys self-reliance. This is so axiomatic that an elaboration is superfluous. One argument against the infant industries, is that a stage will be reached when the support will have to be withdrawn but the infant industry will still cling to it. This argument can very well apply to a reliance on books.

Practical work in certain subjects is insisted on. The principle behind it is sound. But such practical work too is often bookish. What shall we say of pupils being unable to bring to bear their knowledge of science upon ways of living?

A second impediment is the examination system. This is not the place to digress on the virtues or drawbacks of the system. The examiners themselves have not had the requisite training to test the examinees. Their tests are neither precise, valid nor reliable and the examiners themselves do not know what they are about and the surprise is, that not that the results are disappointing, but they are not more disappointing than they are. Whatever the examinations may do, they have not done anything to help the pupils to seek the truth or to encourage independent effort and thinking.

But certain things have to be taken for granted, and therefore books and examinations will continue. And societies have to be worked to a successful future.

The teacher's personality goes a long way. It must be said at once that a doubting Thomas, cannot be expected to go into the meeting hall with any sanguinity. If he has little faith in his work, the pupils easily take the cue and their faith becomes less. Unfortunately, the failings are easily copied, and perhaps more easily caught than any enthusiasm in a right cause. It is better therefore that such a teacher is not entrusted with this mission. Indeed the motto shall be, "I have a right to fail but I am determined to succeed. I will it."

Then with this determination to succeed despite obstacles and difficulties, the teacher goes about his business. The pupils often have no ideas, or they lack expression. It is sometimes this, sometimes that or more often both. If it is a question of ideas, the English teacher calls in the aid of the vernacular teacher and enters into a holy alliance for a sacred cause. Indeed, the realisation has dawned on our minds that there can be nothing in English which cannot be forestalled in the vernaculars whether it be reading, speaking or writing. It would appear that the more the two pandits, the English Pandit, pardon me for the expression, and the Vernacular Pandit, join hands, the more assured is the success of the societies. The only thing is that teachers have not set their minds at thinking on this aspect of the problem.

In the initial stages, pupils may be encouraged to read the manuscript matter prepared at home or school. Gradually the discontinuance of the practice may be encouraged, so that the children can

freely express themselves. The purpose is not to turn every child into an orator—though some children may become orators at last—but to enable every child at school to speak out his or her ideas without let, shyness or fear. When this is accomplished, the goal is more than attained.

As for subjects, the careful teacher is punctilious in their choice. He has a plan beforehand but does not feel fettered by its rigidity. He adjusts it to the capacities of the pupils. The subjects are graded according to stages. Story first, speech next and debates afterwards, constitute a good scheme. Or they can be followed on a concentric basis in the three higher forms. For obvious reasons, the hackneyed topics are taboo. You cannot expect a teacher to infuse *interest* in the children, when he has no interest in a subject, though he may be prompted by lofty considerations of *children's interests*.

A useful way of stimulating powers of expression on the part of pupils is to provoke mirth and cause them to express themselves. One has of course to be on guard in differentiating between coarse or indecent jokes and real mirth or refined laughter.

The teacher has to arrange for a debate. The pupils at first have to be rehearsed for it. An informal discussion may be had and an informal debate has to be held. In this connexion, a word about class meetings. Each of the higher forms may have its own association and hold meetings once a week. And to enthuse the pupils, a sort of healthy rivalry has to be provided in the class and between one class and another. Monthly competitions may therefore be arranged for. The idea behind this, is not the production of any spectacular effect—though if it comes by the way, it may not be harmful—but the creation and the stimulation of a genuine desire to speak freely and to speak well.

More may be written on this, but lest it should have an unfavourable reaction on doing, I wish to conclude with a reference to one of the school societies in England. At a time when the coal question was the burning problem of the hour, a miner was asked to come in and put the case of the "coolies" in a school society meeting, in which the particular subject was discussed. When he finished it, pupils who had hitherto been fed on the stuff provided by the capitalistic press, felt that they came into the possession of the other side of the picture and felt too that a debating society, if so planned and conducted, would really "knock windows into the mind". How I wish every Society functioned likewise!

Re-Orientation of Our Studies

BY MR. K. S. VENKATASUBBAN, B.A., L.T.

The education of our boys and girls, as imparted at present, is suffering from a number of defects, the chief of which are:—

1. The great disparity in strength of pupils attending primary, middle and high schools;
2. the unsuitability of text-books and courses of study in them;
3. faulty or inefficient methods of instruction; and
4. want of proper co-ordination of instruction given at the different stages and the absence of continuation courses.

In this article we will consider a few of these important defects and suggest remedies therefor.

DISPARITY IN STRENGTH.

It is a notorious fact that not more than twenty per cent of the pupils that enter the Primary school reach the stage of college or University education. Nearly fifty per cent of the pupils drop off at the end of the primary course, while the rest do so at the end of the high school stage, with the consequence that very few enter the portals of a university. This by itself is not ominous, but it involves a great deal of wasted effort which might have been turned to better channels. The want of proper facilities for higher education and the absence of alternative courses to suit the varying capacities of the pupils must be deemed as the important causes of this sad feature of our educational system.

Since a larger percentage of our pupils drop off at the end of the primary stage, it is worth while asking whether the present primary course may not be extended by one or two years with profit. In some provinces Primary education extends over a period of four years, while in others it lasts for five years. Now is a move in certain quarters to extend the primary course to six years. This lengthening of the primary course, it is expected, will benefit the pupils considerably in as much as it would give them a longer period of schooling and create a better desire for learning.

UNSUITABILITY OF TEXT-BOOKS AND COURSES OF INSTRUCTION

This is too wide a topic to be dealt with in the course of an article. All that we desire to point out is that some of the text-books in use are ill-suited to the needs of our children and that the courses of instruction are more or less uniform and there is no variation to suit local surroundings. For instance, the subjects studied and the scheme of instruction pursued in a town school hardly differ from the text-books used and the scheme of instruction followed in a mofussil or rural school. This dead uniformity or conforming to certain prescribed courses irrespective of the local conditions, is inimical to true progress in education and requires to be remedied very soon.

FAULTY METHODS OF TEACHING

This again arises from several causes such as want of proper training, absence of suitable aids, defects in organisation, etc. But granting the minimum equipment, it should be possible for the head of an institution to set these in order by personal care and supervision. All teachers that are earnest desire to learn and are anxious to progress. It is very necessary that the instruction and advice must take the proper form and not be dictated from above.

Another reform that is badly needed at present is the freedom, wherever deserved, of teachers to experiment with new methods of teaching and apply new methods of assessing the pupils' work. No doubt in progressive schools under the management of enlightened head master such a thing is possible even now, but it would not be wrong to say that in the large majority of cases stereotyped methods are still largely in use.

WANT OF PROPER CO-ORDINATION.

This is a defect appropriate to technical and industrial education rather than the common scholastic education of our pupils. Just as we have primary schools leading to secondary or high schools and colleges, so also in the matter of technical or vocational education there should be well co-ordinated courses leading from the secondary stage onwards. Some authorities suggest that the bifurcation should begin as early as the eleventh or twelfth year of the pupils and that the courses, ordinary, technical or vocational, run parallel to each other. Such a scheme would remove the present defect of a blind alley scheme of education, which takes the pupil up to a certain stage and then leaves him to shift for himself.

Speaking of vocational or practical education, we have to impress the necessity for placing it on a sound basis. The present half-hearted attempt, which we find in so many places, of combining ordinary schooling with practical instruction is beneficial to neither, as sufficient attention cannot be paid to both in the limited time at our disposal. Granting that the practical or vocational education begins at the age of twelve years, it must continue right up to the age of eighteen years and there should be a more intensive course than at present. The subjects generally taught in schools such as carpentry, tailoring, mat or cloth weaving, rattan-work require a long time if the pupils are to acquire real proficiency and later on make it their vocation in life. So the subjects must receive much more attention than they have been receiving at present.

One other sad feature of our present day education is the lack of artistic education, that is, education in fine arts. The only fine art taught at present is drawing. Very few schools attempt to teach music. In the interests of true education all schools must make provision for the teaching of this subject. The aim is not to turn out musicians, but to cultivate the latent faculties of the pupils and in some cases instil a desire for learning and appreciating an art that will be a source of recreation in later life. The capacity to appreciate good music or good painting is a sign of sound education and our schools have done very little to foster this quality among pupils.

If our education is improved on the lines suggested above, there is no need to say that pupils will take to schools more naturally and the benefits of schooling both to the pupils themselves and the nation at large will be much greater than they are at present.

Co-ordination of School and Home

MR. PARESH CHANDRA SEN, M.A., B.T.

The greatest defect that obtains in the Educational system of Bengal is the absence of real and effective co-ordination of school and home. Practically there exists no co-operation between parents and teachers in the matter of educational training of boys. In most cases parents and guardians are indifferent, and in some cases it is beyond their power to take an account of systematic educational progress of their sons and wards owing to their illiteracy. So far as the collegiate education is concerned, about 75 p. c. of students live in private mess houses under nominal guardianship of so-called mess superintendents and they are easily led away by undesirable outside influence. If we take a stock of student delinquents, who have gone away from the normal path, both in college and school, we shall see that a very great number of such students lived in an unhealthy atmosphere of no control and no supervision.

The time has really come when we should seriously think of this state of things and devise means for its remedy. Recently, a circular has been issued by the Inspector of Schools, Dacca Division, introducing "Wards Systems" in schools—that is, the whole area of residence of students has been divided into a number of wards; and teachers have been placed in charge of the wards to look after the conduct of students outside school hours. The system, if it works well, and if the parents and guardians co-operate with the teachers, is calculated to improve, to a great extent, the present state of things.

Now let us see how co-ordination between school and home is possible. I may be permitted to suggest here certain lines of action for the guidance of teachers and parents.

THE PARENT'S SIDE

The parent can render effective aid in the following manner:—

- (1) Sound early training at home.—The parent should see that young children receive proper training in truthfulness, obedience, cleanliness and preciseness at home. Young children spend the greater part of day in home circle, and parents have got opportunity of inculcating in them, the habits of truthfulness, obedience etc. They should see that the children imbibe the habit of doing the right thing in right time. In most cases, the duty of teachers is to supplement the training at home. Boys are apt to speak falsehood for fear of punishment and this bad habit of lie-telling generally originates at home. The most useful

habit of obedience should also be cultivated at home. Early training for the habit of obedience to and respect for superiors must have its foundations in the home influence. It is often found that too much license is allowed to children in many homes. It is bad and goes against sound training.

(2) Habits of regularity and punctuality.—

Parents should see that children attend school punctually and regularly. Only the illness of children should be allowed to excuse absence from school and in that case a note of explanation for the cause of absence should be sent to the Head of the institution beforehand, if possible. It is generally the case, where the guardians are illiterate, they do not realise the value of punctuality and regular attendance. Boys are often kept at home for trivial reasons. This "keeping away" ensures a great loss to the child, for he may miss some essential part of school work.

(3) Supervision of work at home.—

The parent should see whether children do regularly school work at home. In Bengal where most of the guardians are either indifferent or illiterate, supervision of this kind is not possible, and no sound method can be devised to better this deplorable state.

(4) Co-operation with teachers.—

Guardians should always lend their helping hand to teachers and co-operate with them. Very often unhappy cases of difference of opinion between teachers and guardians arise but such differences should never become apparent to the child. The influence of both teacher and parent is weakened, if the child knows of the conflict between the two. In such cases differences should be settled by an interview with the Head teacher or by a letter. For the sake of good management of the school, it should be the duty of parents and guardians to lend their whole-hearted support to all actions adopted and organised in schools for the welfare of children.

THE TEACHER'S SIDE

There are various ways and means by which teachers can enlist co-operation of parents and guardians. Teachers may render aid in the following ways:—

1. It should be the duty of teachers to see the parent, as soon as the child is admitted, in order to know the peculiarities and weaknesses, if any, in the character of the child. Principal rules and regulations of the school should be made known to the parent.

2. Periodical report should be issued showing the progress of pupils in each subject. The Head teacher should also note in the report lapses in conduct and attendance.

3. A day should be set apart in a year for the meeting of teachers and guardians for mutual exchange of ideas and healthy discussion of matters relating to working of the school.

4. Teachers should set proper home work in order to keep a link between school and home. The child should learn that school and home are working together for its benefit. Home work creates a habit of private study and self-reliance. It should be judiciously set and should be moderate and within the capacity of the child. Home work should always be checked and tested. It is very bad practice not to test and correct home-task. Teachers should send a note to guardians inviting their attention to the neglect of home task.

5. One of the most important aims of teachers should be the fostering of the habits of punctuality and regularity. The value of these habits is apparent to one and all. The Head teacher should be very strict where a large percentage of students attend school late. He may adopt the system of "early and late" marks and may have recourse to some sort of punishment for late attendance at least three days a month. It may serve a good purpose if there is a prize for regular attendance. All possible methods should be adopted for eradicating the vice of unpunctual habits.

Nothing can be more derogatory to the cause of regularity and punctuality than unpunctual and irregular habits of teachers. The Head teacher should always see that his assistants attend school punctually and take up their respective duties in proper time. Instructions of unpunctual and irregular teachers carry no weight.

As in the formative period of life, the imitative instinct of students is very strong, teachers should be on their guard so that their conduct and dealings may not in any way impair the proper training of students.

In order to ensure sound educational progress, teachers and guardians should always co-operate with one another. Home and school are so vitally connected that one cannot do without the other. Education and discipline in school cannot be real and effective unless they are cemented at home. It is wrong on the part of teachers to think that their duty is confined within the four walls of the school house and that their responsibilities end at 4 P. M. It is equally wrong on the part of guardians to think that teachers are alone responsible for the well-being of their children. In fact, in these days when the distracting outside influence is at work, co-ordination of school and home has become an object of greater importance demanding more serious attention now than it was before.

Teachers' Journal, Bengal.

Gleanings From Tamil Literature

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

(Continued from the last issue)

Kalamekham is a poet of Irattayar's stamp. His was a perverted genius and he wasted his talents in singing stray songs only and has left no poem of sustained length and merit. He was a cook in the Siva temple at Tiruvanakkaval near Srirangam and was in love with a dancing girl attached to the temple. One night he slept away in the temple premises and the goddess blessed him with the power of poetising. Unfortunately his rough manners never left him and he wandered from place to place singing uncouth rhymes and withering verses. Many curious adventures are narrated of him and on one occasion he is said to have laughed at great Kamban for having taken the trouble of singing his Ramayana. It would have given him great credit if he had utilised his poetic gift in singing a continued poem. In his perambulations he is said to have gone to Tirumalai Rajan Pattinam, where a court poet by name Ati Mathura Kavi challenged him in the art of versifying. In a spirit of bravado Kalamekham is said to have boasted that he could sing extempore even in a zama kanda situation. The poet was taken at his word and made to undergo a severe ordeal in versification. He came out successful and was able to put in verse form various incongruities suggested to him. In the end the king and his courtiers showed no appreciation of his poetic feats and so the poet in a rage cursed that the whole city should be swallowed up in a sand storm. The curse had its effect and the city now lies buried in a heap of sand. How far this fantastic story can be accepted is for scholars to decide, but one thing seems to be clear that this perverse poet was a genius of a high order and could have done real good to Tamil literature if he had cared to write an immortal work. The poet is said to have met with his end in a manner befitting his nature. He is said to have seen his own figure in a looking glass and sang a song in disparagement of his own look and shape. His divine gift proved fatal to himself. There are numerous stray stanzas said to have been sung by him and the stanzas sung by him in his ordeal bear witness to his ingenuity and skill in composing extempore poetry. He is said to have composed an ula known as Tiruvanaka Ula.

Poyyamozhi Pulavar. He is one of the early poets, though the exact period when he lived is not known. He was a native of Tondai

Nadu and spent his later life in the Pandya Kingdom. Many fabulous stories are narrated of him, which are mostly unbelievable. His only important work is *Tanjaivanan Kovai*, a panegyric sung in praise of a minister. The language is good and in excellent style.

CHAPTER III

COMMENTATORS

Towards the close of the 9th century the idea of writing a commentary on good and famous works seems to have come upon the people. The language and ideas of the later times became so changed that without the aid of commentaries many works of the Sangam age could not be properly interpreted or understood. Tolkapyium, the first great book which gives an account of the language and the customs of the ancient Tamils, will be a sealed book to many modern scholars, but for the many commentaries written upon it by later scholars. The many lyrics and didactic works received due attention at the hands of later commentators and even they confessed their inability to interpret several passages in them.

1. The first great commentator is *Ilampoorna* Adigal. He is known as *the* commentator, by way of respect. He was a Jain by birth but there is room to look upon him as having had Saivite inclinations. Later commentators speak highly of him. Unlike those of other scholars his commentary on Tolkapyium is easy reading. He quotes from the Saivite 11th Tirumurai in support of his grammar interpretations and so he might have been a Saivite. He was also a good critic and scholar. But for him, Tolkapyium would be a study of hard labour.

2. The second commentator worthy of notice is *Mankudavar*, a Jain. He has written a commentary on 'Tirukkural'. Parimelazhagar refers to his commentary and repudiates his view in several places. Nothing more is known of this scholar.

3. *Gunasagarar*, is the author of a commentary on a prosody work known as Yapperunkalam. He was a Jain monk and should have lived in the 10th century.

4. *Perasiriar*. He is known as the great commentator. He has written commentaries on Tolkapyium, Kuruntogai 380 stanzas, and Tirukkovaivar. He has added one Sutram of his own to Tolkapyium and expounded it in his own words. It is known as *Potuppayiram*. His commentary on Kuruntogai is not available. Since he has com-

mented upon Tirukkovaigar he must have been a Saivite. He was a Brahman of Atreya Gotra.

5. *Perumdevanar* is not the Sangam poet who sang the Bharatha war nor is he a poet of that name who wrote the Bharata Venba. He is a grammarian who has commented upon Virasozhiam, a treatise on grammar. He was a contemporary of Perasiriyar. He has largely quoted from stanzas referring to the Chalukya wars such as the battles of Kuppam and Kudalsangam. Since he refers to the exploits of Rajendra Chola made mention of in his inscriptions he should have lived at that time. His age has been determined to be the middle part of the 11th century. Since he makes a pointed reference to the great Kamban, it is conclusively proved that Kamban should have lived before him and that, therefore, he could not have been a contemporary of Ottakkuthan, who lived in the days of Vikrama Chola and his successors.

6. *Senavarayar*,—has elaborately commented upon the Etymological portion of Tolkapyam alone. He seems to have been a scholar in Sanskrit as well. His commentary is accepted as an authority on that portion of Grammar.

7. *Adiyarkku Nallar* has commented upon Sillappadhikaram. His commentary on the first 19 stories alone is now available. The 7th story is missing. But he has said that he has commented upon the whole. It is from his that we understand clearly that Tamil poetry was of three kinds—Iyal, Isai and Natagam. The great epic is said to contain all the three varieties. He makes an elaborate reference to Isai in the story pertaining to Mathavi's dance. In his commentary he refers to five works—Isainunakkam, Bharata Senapitiam, Indira Kaviyam, Panchamarapu, Pandyan Mathivananar Nataka Tamil Nul, and says that his commentary is based upon them. This commentary was written at the request of Gangeya, a feudatory chieftain of Narambayai. It is said that he was a native of Jaffna and a Saivite. He lived in the 12th century.

8. *Nachinorkkiniyar*,—is a great commentator. He was a native of Madura and of Brahmin origin belonging to the Bharadwaja gotram. He was well versed in all the great works of Tamil literature. His famous work is a commentary on Jivaka Chintamani. He was a devout Saivite. He has also written commentaries on Pathuppathi, Tolkapyam, Kalittokai and 20 stanzas in Kuruntokai, not commented upon by Perasiriyar. Some other works are also attributed to him. It is said that some scholars first refused to accept his commentary on

Chintamani, which he then destroyed. Afterwards he made a critical study of Jain literature and then wrote his second commentary, which was accepted with great admiration. His quotations and remarks show that he should have been conversant with Sanskrit literature also. Since he refers to the previous critics he should have lived after them.

9. *Kalladar* is one of the commentators on Tolkapyam. He has already been referred to in Saivite literature. He should not be confounded with the poet of the name in the sangam ages.

10. *Parimelazhagar*, may be said to be an ideal commentator. His commentary on Tirukkural is the best. It is neither verbose nor abstruse. He has the knack of using his quotations in his prose style as if they were his own. By exposing the errors in other commentaries he has brought out his own and so he must be accepted as an authority in interpreting the thoughts of Tiruvalluvar. He was a Vaishnavite Brahmin of Conjivaram and has given a Vaishnavite colouring to his interpretation. In the works of others the commentary is generally more difficult than the original text, but this commentator is singularly free from such bias.

11. *Sankara Namasivaya Pulavar*. He was the court poet of Sethur Zemindar. He became the disciple of Swaminatha Desigar of Tiruvaduturai Mutt, who has written a grammar treatise known as Illakkanakkotho. He has written an elaborate commentary on Nannul and is an authority in grammar.

12. *Sivagnana Munivar*.—He is the reputed author of Sivagnana-botham, Sivagnana Siddhi and Kanchi Puranam. He was a Vellala of Tinnevely district and well-versed in Sanskrit as well. He has written a commentary on Tolkapya sutras. He was a powerful factor in the Tiruvaduturai mutt. He had twelve disciples and many modern scholars take pride in tracing their discipleship from him. He laboured much for the spread of Tamil literature.

Galsworthy's View of Life

BY PROF. T. N. JAGADISAN, M.A.

Galsworthy, though primarily an artist of the first rank, is a great social critic. In his novels and plays he aims almost exclusively at the representation of contemporary life and its vicissitudes in its familiar, every-day aspects. He is particularly our great social historian and critic of the English middle class and its chances and changes from the Victorian to the Neo-Georgian era. His *Forsyte Saga* traces the fortunes of a great middle class family from its Victorian conservatism and hypocrisy to the brazen disbelief of the post-war England.

His criticism of English Society is true of all civilisation. Like all experiences of human life, he finds that life as it is lived now on earth by most men is a sorry scheme. Humanity at present is neither intelligent nor happy. Human stupidity and human greed have produced conflict, friction and waste among men and women. Self-centredness, the want of sympathy and imagination, the inability to understand different points of view—these are man's great enemies to happiness. It is not vice, or villainy or fate that spoils man—it is stupidity and, self-absorption. This is perhaps not the whole truth about life, but it is at any rate a great portion of it, for which Galsworthy has found a consistent artistic expression in all works. The necessity for sympathy and imagination in life is his slogan throughout his works. That pregnant sentence of his: "A deal of mortals in this world, and not enough imagination to go round."—(*Forsyte Saga*) may be prefixed as a motto for all his works. Realising as he does all the evil effects of human stupidity and selfishness, he yet does not show any direct impatience with them like Shaw or Wells. He is satirical but his satire is closely allied to pity. He overflows with compassion for all the hardness and suffering which humanity brings on itself out of its own want of enlightenment. His criticism of the ills of society may, therefore, be said to be compassionately satirical.

Galsworthy's criticism of civilisation may be said to be both length-wise and cross-wise. He depicts the peculiar foibles and weaknesses of not only particular classes and types, but also of particular periods in one and the same work. The *Forsyte Saga* is at once a study of certain types in the upper middle-class and also a picture of various periods of society. In his novels he has immortalised

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the transitions of English society from the Victorian to the present era. The Early Victorian era was in essence an era of faith, an age of quiet. The early Victorians led a life of contentment and energy, without asking any question whether life was worth living. They found it interesting, very absorbing from day to day and even though they had no very intimate belief in a future life, they had very great faith in the progress of their own position and in laying up treasures for their children. Then the late Victorians and the Edwardians grew more self-conscious. The walled serenity of the early Victorians, they had lost. They were troubled by doubts, but they were not over-come by unrest or positive disbelief. These men and women still retained their sense of property and believed in building fortunes for their off-spring. The third and the post-war generation has completely revalued life. Doubt and scepticism have unseated all serenity, and calm contentment is a thing of the past. It is an age which knows not what it wants, and yet is pre-occupied with getting it. In this general unrest, values of life have completely altered. The outlines of vice and virtue have lost their firmness. Life has become a bewildered cry for experience and more experience. It is a ceaseless and wearisome exploration after things of which one does not know. Ultimate questionings do not bring a satisfactory solution. The past is a mystery, the future a problem; the present is the only reality. To seize with greed and impatience what is here and now—that is the most obvious aim of life. The desire to accumulate wealth and bequeath it to off-springs is not so vital a motive in life as it was before. It is not that the post-war men and women love their children less; humanity does not change on such fundamental things. The moderns will not provide against that which they cannot see ahead. This spectacle of an age which chases serenity without knowing how to achieve it evokes a sad smile in Galsworthy.

The fundamental trait of all humanity, one that is not confined to a period or periods, to a section or sections, to a class, country or climate, but which is true of human nature is the possession instinct, the sense of ownership. It is an instinct which Galsworthy attacks to the core. It is at the root of all human endeavour—the desire to own money, property, house, wife, children and all. While this instinct undoubtedly stimulates industry and energy, it is yet the cause of self-absorption in most men. The husband enchains the wife in an honourable captivity against her will, because he does not want to loosen the grips of ownership; the father denies liberty to his children so that he may not lose his possession over them. "My children, my wife, my house, my money" it is in these terms that man thinks of every

thing in life. It is this that makes man think so much more of himself than of others. It is this that is the enemy to all progress and perfection, sympathy and understanding. Yet Galsworthy knows that the possessive instinct is too deeply ingrained in man to be easily eradicated. Probably it can never be eradicated. Galsworthy also knows that it is this sense of possession, it is this tie of family responsibility and duty—that accounts for man's activity in life. The destruction of the ego, (which can never be completely effected) may, therefore, also mean the destruction of all legitimate endeavour. But it is certain that the sense of possession is too often an obstruction to sympathy. It must therefore be effaced as much as possible. An impersonal, unselfish and detached view of things must be developed as far as possible. It is in this direction that the hope for the future of humanity lies.

The tragedy of life, according to Galsworthy, is for the most part not a tragedy brought about by an external fate or a malicious villain but by domestic and social disharmony. Individuals, groups, classes, interests pull in different ways. There is no spirit of harmony, no reasoned co-operation, no imaginative entering into the point of view of other people. It is all passionate prejudice, unthinking convention, unreasoned self-interest and unforgiving obstinacy. The result is friction, waste, havoc, a house divided against itself,—the exhausting struggle of tumultuously clashing forces at cross purposes with one another.

Galsworthy is sure of his diagnosis of the disease of civilisation; but of the remedy he is less certain. Unlike Shaw who is like a doctor who diagnoses the disease as well as suggests the remedy, of whose efficacy he at any rate is certain beyond doubt. Galsworthy understands the malady, but is unable to prescribe any patents. He is altogether sceptic of the utility of any patents. But he does not leave humanity helpless. He offers Nature's remedy. He prescribes a fundamental change of outlook. Galsworthy's diagnosis of the disease called tragedy of life is this: (a) unbalanced personal egoism and group self-centredness (b) undue dominance of the acquisitive and possessive dispositions in the wielding of social power, the determining of social judgments, and the allocation of social punishments and rewards and (c) the general lack of imaginative sympathy and a communal sense of the social organism as a whole. But to these evils, Galsworthy suggests no particular remedies; nor does he seem to be hopeful that the kingdom of brotherhood is so near as Shaw or Wells would have us believe. The world of Galsworthy, in short, is by no means so rosy, as the world of "William Clissold".

Let us look at some of the possible remedies, and Galsworthy's attitude towards them. There is little in the plays or novels to suggest that much help is to be expected from *politics*. The general feeling seems to be that the state is ineffective in providing the individual with the justice and security which are necessary for the ordering of a good life. Government is a factor which mars all human relationships; it mechanises everything. Parliament does more discussion and talk than real business. After all, political measures and instruments of reform cannot be in advance of the public opinion they express. Galsworthy, who is on the whole, an artist with visions rather than a politician with practical suggestions feels that a new spirit must be created in society before it is possible to give that spirit embodiment in laws and institutions. The desire for reform has necessarily to precede reform itself.

From *Education* also little is to be expected. "This modern education has no fruitness about it." Nor is *philanthropy* a satisfactory remedy for social evils. Philanthropy may be well-meaning. It may gratify the vanity of benevolent persons; it may be soothing to the discontented. But it demoralises him who gives and him who takes. When we turn to *organised religion* we are no better. In *A Sheaf* he says "The religious bodies have tried their best, but since our last state is worse than our first, they must be considered to have failed..... There is no longer, I am afraid, hope in that direction." In his novels and plays, on the whole, though religious feeling is not absent, a rejoicing religious faith is generally absent.

Galsworthy looks upon life as an artist, as an observer, a lover of all that is. For him the words 'optimistic' and 'pessimistic' are crude labels. The optimist, to him, seems to be the man who cannot bear life as it is and therefore pictures it as it ought to be; the pessimist, one who can not only bear the world as it is but loves it well enough to draw it as it is. "The true lover of the human race is surely he who can put up with it in all its forms, in vice as well as in virtue, in defeat, no less than in victory. The true seer is he who sees not only joy but sorrow, the true painter of life one who blinks nothing. It may be that he is also, incidentally, its true benefactor."

The last words strike the key-note of Galsworthy's service to humanity. In default of a religious faith, it is the distinctive service of *imaginative art* that he has to offer. He is an artist with an artist's vision of life. And art is not only for the artist a joy and consolation; it is for the community, a means of enfranchisement. Art is, to him,

"that imaginative expression of human energy, which through technical concretion of feeling and perception, tends to reconcile the individual with the universal, by exciting in him impersonal emotion." Art does not directly aim at conversion, improvement or exhortation. Yet it takes men out of themselves, enlarges the boundaries of their vision, kills self-centredness and egoism, extends their sympathies, steals them away from prejudice and passion into harmony with the universal life. To Galsworthy, the besetting sin of humanity is unimaginativeness and self-absorption, and where can be a better remedy for this sin than art which is the foe and nullifier of partisanship and parochialism or distortion and extravagance. Art, says Galsworthy in a passage which condenses his whole gospel, "is the continual unconscious replacement, however fleeting, of one self by another; the real cement of life; the everlasting refreshment and renewal."

League of Nations.

THE ECONOMIC DEPRESSION AND CHILD WELFARE.

The effects of the economic depression on child welfare are such as to constitute a matter of international concern, in the view of the League of Nations. This question was a feature of the meeting in April of the League's Committee on Child Welfare. At this meeting, reports were read on the position of children in Belgium, Denmark, United States of America, France, United Kingdom, India, Italy, Poland, Roumania and Uruguay. Further accounts of the effects of the crisis on the welfare of children were furnished by the liaison officer of the International Labour Office and by the assessors on the Committee, who represent eight national and international organisations for child welfare.

These reports agreed that the continued depression had resulted in seriously lowering the vitality of children and weakening their resistance to seasonal complaints and disease: that the position of children in many agricultural areas was as serious as in the industrial centres, because welfare services in such areas are, in general, less well developed: that, in particular, the depression has had grave psychological effects upon children, due to the atmosphere of strain and discouragement in families and the loss of prestige and authority in the unemployed parent. They suggest as guiding principles, which should be observed in meeting the difficult situation in the homes of the unemployed:

(a) That the unity of the family and of the home should be safeguarded;

(b) That provision should be made to enable the children to receive the necessary material care and to give them some relief from the depressing atmosphere resulting from privation:

(c) That the methods adopted should not be such as might undermine the child's self-respect.

With regard to the effects of the depression upon unemployed young people, the Committee had a long discussion on the reports placed before it by the International Labour office and on information furnished by various members. It suggested a series of direct and indirect means for improving the material and psychological position of unemployed young people. The indirect means suggested were (a) the abolition of child labour: (b) the extension of the compulsory school period; (c) the extension of the pre-school period by one year; (d) the return to rural areas of families and unemployed young people; (e) the provision of garden allotments and the foundation of suburban colonies consisting of houses surrounded by small kitchen gardens. Interesting information was given on experiments of this kind which had been conducted in France, Poland, United Kingdom, Denmark and Germany.

With regard to direct means of relief, the Committee expressed its view that the only effective remedy for the material and psychological condition of the employed was the provision of work.

Under present circumstances, this work might be created by the establishment of voluntary civil services and voluntary labour camps. The Committee emphasised its opinion that vocational guidance services and continuation courses of technical nature should be organised for young people leaving secondary schools. This would compensate in some measure for the decrease in opportunity for apprenticeship which has been one of the most serious result of the depressed condition of industries.

The Committee urged its members to keep in touch with experiments now being made in the various countries with a view to counteracting the pernicious effects of the depression upon young people.

Two Conventions recently drawn up by the International Labour Office concerning compulsory insurance for the benefit of widows

and orphans have an important bearing upon social problems. One of these conventions applies to persons employed in industrial or commercial undertakings, in the liberal professions or in domestic service: the other applies to persons employed in agricultural undertakings.

The Child Welfare Committee discussed at length the connection between educational cinematography and child welfare. It had before it a report drawn up by the Committee on Educational Research of the Payne Fund (New York), which had conducted an experiment in 1,000 secondary schools in the United States, where the pupils were given courses in the technical and aesthetic features of the moving picture. The Committee's work in this field is to be continued at its next session.

Meanwhile, its members were asked to take action in their own countries to ensure the necessary ratifications and adhesions to the International Convention on the Circulation of Educational Films in order to promote the free interchange of films produced, especially for children.

"DECLARATION OF GENEVA".

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva", men and women of all nations, recognising that Mankind owes to the child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

(1) *The Child* must be given the means requisite for its normal development, both materially and spiritually.

(2) *The Child* that is hungry must be fed; the child that is sick must be nursed; *the child* that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succored.

(3) *The Child* must be the first to receive relief in times of distress.

(4) *The Child* must be put in a position to earn a livelihood and must be protected *against* every form of exploitation.

(5) *The Child* must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

The Late Mr. D. A. Narasimham.

BY MR. N. R. KEDARI RAO, M.A., L.T.

(Devapalle Appala Narasimham,—such was his full name—was a native of the District of Vizagapatam. Born of humble parents in 1883, he soon showed signs of a brilliant intellect, passing the B. A. Degree Examination of the University of Madras in 1904, from the Maharajah's College, Vizianagaram. Joining the Educational Department soon after, he studied under the famous Mark Hunter for his M. A. in the Rajahmundry College and took his Master's Degree in 1907. By dint of sheer merit, he rose step by step until he became the Chief Lecturer in English in Rajahmundry first and then in Kumbakonam, drawing a salary of Rs. 600/- per month at the time of his death on the 15th January, 1934, after a very brief illness of six days.)

There are some people in the world who seek for name and fame and are more or less successful in getting what they desire. Others there are, who shun the lime-light, and are perfectly contented with doing their duty without a thought of increasing their reputation by any extraneous means. These are becoming rarer and rarer in the modern world with its sick hurry, its palsied aims, and its mania for advertisements of all kinds. The late Mr. Narsimham may be said to belong to this rare type. Very few, outside the small circle of his intimate friends, fellow-teachers and pupils, had any knowledge of what a sweet soul resided in that frail body of his. I must count myself fortunate in having been a member of this 'inner circle' and it is a proud privilege for me, at the call of the Editor, to pay him this humble tribute, in the pages of an Educational journal.

The first time I met him was in July 1929, when I was transferred to the Kumbakonam College as an Assistant Lecturer in English. He was then the head of the English Department; and so, as soon as I had reported myself to duty, the Principal asked me to learn from him the exact work I had to do. Never, never can I forget the very cordial way in which he received me. In a moment he put me at ease, by kind enquiries as regards my lodgings, and said that I could take my own time for handling the classes. When I told him that I was prepared to begin my lectures that very day, he was immensely pleased. He looked at me full in the face, and said, "Mr. Kedari Rao, I feel that you will do your best for the students, and I am happy to have you for my assis-

tant." It was a flattering compliment that he paid me in that first interview, but the point is that he was such a good judge of human natures that he had really no need to revise his first opinions of the people about him.

Later on, as there were more occasions for us to come into contact with each other, our acquaintance ripened into friendship. There were many opportunities for us to meet, both inside and outside the College, but everywhere there was discernible in him the same urbanity, the same kindness and consideration for others, and the same sweetness of temper that marked out the perfect gentleman that he was.

As a Lecturer in English, he always enlivened his classes by apt quotations from Sanskrit Literature of which he was an ardent student. He also impressed upon his pupils the essential connection between Literature and Life, so that they might have a lasting love for the books which they had to study. With his sense of delicate humour, he would at times send the whole class into peals of laughter, which it would do one good to hear.

He had an abiding love of his own mother-tongue, Telugu, and some years ago, he brought out a monograph on Potana, one of the greatest of the Andhra Poets. He also rendered into English verses some of the best passages of the Telugu Bhagavatam and published them in the pages of the Kumbakonam College Magazine. Now and then in his conversation too, he would refer to some of the proverbial lines from the great Telugu Poets.

But the man was even greater than the scholar or the teacher. Having stood many a fierce trial, his character had been strengthened, and it was further mellowed by experience of various kinds. He had realised the vanity of ambition, the illusion of fame, and the fleeting nature of all types of pleasure. Firmly therefore did he take hold of the sheet-anchor of Duty, as his watch-word in life, and who shall say that he was wrong? Thus it came about that he was willing to do his duty to the best of his powers, and did not worry himself about its results. He was content to leave everything in the hands of His Master, in whom he had the most unbounded faith.

The word, 'Master', reminds me of the fact that he was one of the most devoted followers of the Yoga school, founded in Kumbakonam some years ago. The self-surrender of Mr. Narasimham was something remarkable. The sandals worn by the Master were the objects of his

daily worship. Every month there was puja on an elaborate scale, on which occasions he would invite his friends and distribute to them the Prasadam offered to the Master. The Master's portrait occupied a prominent position in his house, and was always looked upon with the greatest reverence. It was adorned with fresh flowers every day. In the evenings, his friends and fellow disciples would gather together in his house to perform those spiritual exercises, which were ordained on them, and it was a pleasure to see them all concentrating their thoughts on the Divine Being in silent prayer. It was a miscellaneous group, in which old and young met together to worship the Lord in the way that was revealed to them by their Master. This proved to be a potent bond of affinity which knit together all the members, and therefore it is no exaggeration to say that they felt his loss most keenly of all.

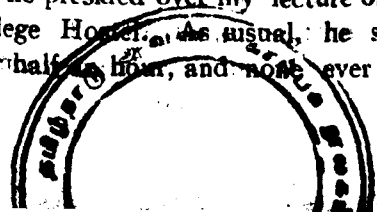
This unquestioning faith in the Master accounted for many of those peculiarities which so puzzled his other friends. Before he began a lecture in the College Literary Society, he would murmur to himself the name of the Master, for was it not necessary to invoke the divine aid for the success of his undertaking? Similarly, before he began any piece of writing, be it a note to his friend or an article for the Magazine, the hieroglyphic symbol would first of all be inscribed. Again in every one of the commonest incidents that happened to him, he would perceive the mysterious hand of the Master. The uninitiated may explain them in the natural course of events, but the enlightened would surely find a deeper cause than that which lay on the surface. The ignorant would therefore call him somewhat superstitious, but the fact was that he was an enemy of superstitions. Hence it was that he departed from many of the common observances of Hindu Society. The common rites and rituals which were so slavishly followed by the masses had no meaning for him. He would laugh at them in his own gentle way and pity the errors into which the masses were led by the 'crafty priests', as he termed them.

But it had its pathetic side also. I was present at his bedside during his last illness, when the doctor had to pierce a long needle into his shoulder, causing terrible pain in the process. The patient uttered a shrill cry and then remained silent. A few minutes after, when the doctor was about to take leave of him, he said, "Did it pain you very much?" Then came the characteristic reply, "No doubt it was painful, but the Master bore it for me." This supreme faith in the Master moved us, the bystanders, almost to tears, but we controlled our emotions as best we could. In these days, when faith is so lacking, this was a rare instance of its exhibition.

Another noteworthy feature in Mr. Narasimham's character was that he did not care very much for money. It was an open secret that on several occasions he declined the offer of an examinership in the University of Madras, though he knew full well that it would fetch him several hundreds of rupees. He had his own scale of Values in life, and worldly wealth never occupied a high place in it. On the other hand, he would be giving away liberally out of his own money to any cause which he considered deserving of help. It was refreshing like the cool breath of heaven to come across a man who did not have an exaggerated opinion of the value of money, especially when the whole world is running a mad race after it.

In this as well as other respects, he was very much helped by his angelic wife. She was the personification of Patience. His health, which was always delicate, gave her oftentimes cause for anxiety; but she bore it all cheerfully. She was a real helpmate to him in life. Their views on most of the questions of life were more or less the same. She encouraged him in all his high endeavours, and would watch after him with tender care. During his illness, she nursed him with more than ordinary affection. Once the Doctor remarked that the fomentation had been given with hot water of such high temperature that it had scalded the skin, hinting thereby that it was due to the carelessness of his wife. At once he burst out, "No, Doctor, she knows how to foment better than a nurse. Don't you know that she has been used to it for long, and don't you remember how she nursed me skilfully during the last illness for forty-five days together?" Then the doctor understood that he had committed a mistake and simply kept quiet. It is said, "Hanging and wiving go by destiny". If that is so, it was a kind Destiny that gave Mr. Narasimham a congenial wife who sympathised with him in every one of his hopes and aspirations, who rejoiced in every one of his successes, and who consoled him in every one of his difficulties. In fact, he felt that she was alone in a strange land without any of her relations near by, and said to us who were near by, "After all, what does it matter? You are all more than her brothers." It is difficult to restrain a tear when we think of the good lady, who had so soon to wear the widow's weeds. May God give her strength to bear this heavy affliction that has so suddenly fallen on her!

Just a week before his death, he presided over my lecture on the 'Testament of Youth' in the College Hostel. As usual, he spoke deliberately and thoughtfully for over half an hour, and none ever suspected that the end was so near!



Born in 1883, Mr Narasimham was just over fifty when he died. In the ordinary course of nature, one might have expected him to have lived for at least ten years longer. It was tragic that he was cut off so soon. The mighty gods have their own way, and it is not for us poor mortals to question them. All the honours that could possibly be paid to the departed soul were bestowed on him. His friends and colleagues and hundreds of his students, past and present, lined the route of his funeral procession, and, truly speaking, there was not a dry eye in the whole of that assembly. The College which he had served so long and so faithfully was choiced for a day, to honour his memory. There were meetings everywhere to express regret at his premature demise and a very long editorial note appeared in the pages of the College Magazine (which he himself had edited years before) from the pen of our esteemed friend Mr. Rajagopala Iyengar, in which were recounted all the services he had rendered to the cause of education in his truly fruitful life. But none could recall him from his grave!

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull cold ear of Death?"

A truly noble soul had winged its way to Heaven and left the world poorer on that account. "And oh! the difference to me!"

In Mr. Narasimham's demise, South India has lost a great educationist, a sound scholar, and above all one of the noblest souls that ever inhabited this earth!

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Notes.

Religious and Moral Training in Schools.

Recent terrorist activities in India reveal the urgent need for the religious and moral training of youths in Indian schools and colleges. Barring special denominational institutions, the majority get themselves exclusively occupied in the imparting of secular instruction divorced from religion and morals. This godless education in schools added to the sweeping influence of western materialism has not a little undermined the character of Indian pupils. Modern methods of developing reasoning powers and freedom in the young have over-reached themselves. Young and old have ceased to realise that faith transcends reasoning and freedom emerges from restraint. Incalculable harm has been done to the youths of the land by the Non-Cooperation and Civil Disobedience Movements. The questionable challenge of politicals to Law Order in the name of securing a millennium for the country has resulted in an open defiance of man and God and of the sanctity of our long-cherished customs and mutual regard. We wish the politicals had realised that political and social emancipation of the country would follow in the wake of a right educational reform. Much of the money and energy till now wasted in the name of 'Swaraj' could have been diverted, with fruitful results, to the building up of a generation of young men and women trained in true citizenship and God-fearing nationhood leading a well-ordered life. Indian history to-day would have been different from what it is if this had been done. What the short-sighted politicals have failed to recognise, the Government can make good, at least in their interests, for Law and Order in the land. Religious education disciplines the mind and trains it to respect what is good, without allowing it to run riot. With a fairly good training in religion and morals and the consequent springing up of a new generation who have a sense of God over-head and love of men on earth, much of the gaudy paraphernalia in the shape of costly ministries, special police and troops would be felt superfluous. Will the Government do this?

Teachers' Efficiency and Examination Results.

The service agreement in schools in Madras Presidency has of late been abused in many ways by unscrupulous managements. Among the reasons provided in the contract for the removal of a teacher by a manager, one is inefficiency. The question arises who is to certify a teacher as inefficient and what criteria should decide it.

REVIEWS

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The certifying authority should, no doubt, be the headmaster, as he is supposed to supervise the work of the teacher from day to day. Where the headmaster is enlightened, sympathetic, progressive in his views and also capable of independent judgment, his opinion may be relied on. The District Educational Officer, though equally competent, has not got the necessary intimate touch with the teacher or the opportunity which will entitle him to venture an opinion, and he has to be guided only by the headmaster. The manager, too, should do similarly, but in no case could he arrogate to himself the right of declaring a teacher inefficient and book him. However, it often happens that managers, on their own responsibility, do send away teachers on the score of incompetency and indifference to work.

The pretext for this procedure is that the pupils' results in the examination are unsatisfactory. How far examination marks are reliable as a test of pupils' ability, and much more as a means of assessing the teachers' efficiency, is a question which deserves our serious attention. People have been crying hoarse against examinations and have been putting up with them as a necessary evil. Bad results are mostly due to various causes beyond the control of the teacher. They are: indiscriminate admission, promotion and selection, indifferent co-ordination of work, and vagaries of examiners, among others. To mulct sincere, hard-working teachers on the ground of poor marks resulting from these extremely unreliable variables, would be extremely unfair. The Department of Instruction would be doing a great service to Education if it would promptly inquire into vagaries of managers and help aggrieved teachers, taking the S. I. T. U. into its confidence.

REVIEWS.

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These neatly got-up booklets have been designed to meet the requirements of young learners of English. The Primer seeks to teach about 200 new words, Readers I and II about 300 and 350 respectively. The lessons have been written in simple language. New words appear in bold print. The books have been beautifully illustrated, the first two being in colour. The Primer and Reader I have Revision lessons for recapitulation and drill. Nursery rhymes also find a place.

Books IV and V are intended for higher standards. They have been compiled on the same plan as the earlier parts of the series, and include a variety of interesting matter. New words to be learnt appear in bold print both at the beginning and body of every lesson. The brief notes at the end of each lesson dealing with meanings, pronunciation, composition and grammar will be found very useful. They will prove good text-books of English in the high school forms.

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