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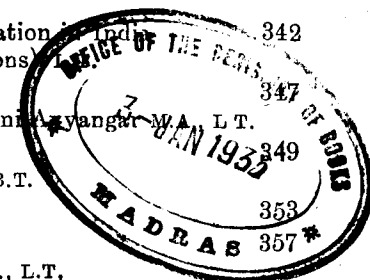
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Vol. X No. 10.

THE INDIAN EDUCATOR

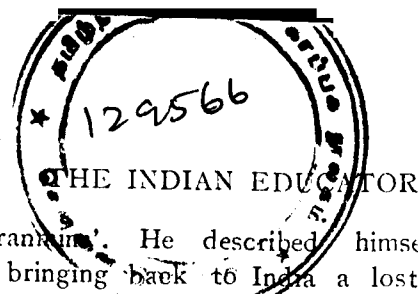
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"Brahmin to Brankin". He described himself as a Brahmin from the West, bringing back to India a lost Veda. He wore a light yellow robe of a *sanyasi*, painted sacred marks on his forehead, engaged Brahmins as his servants, and restricted himself to vegetarian food. He would have no dealings with the lower castes and would not minister openly to low-caste Christians.

In 1543, Xavier took over charge of the Seminary of Santa Fe (Holy Faith) which had been founded in 1541 by earlier missionaries for the instruction of Indians newly converted to Christianity. In 1525, at his suggestion, the Portuguese government entrusted the work of propagation of Christianity to Portuguese officials rather than to priests and the clergy.

In 1575, the Jesuits established at Bandora near Bombay a College called "The College of St. Anne", which soon developed into a University and conferred degrees. This "University" seems to have continued till its building was destroyed in 1739 by the Portuguese to prevent it from being seized and used as a fort by the Marathas.

About 1580, another "Jesuit College" was founded at Chaul, which was attended by more than 300 students and taught Latin, Logic, Theology, Portuguese Grammar, and Music. Other Jesuit Colleges were also founded about the same time at Margao and Rachol in Goa and later at other places.

With the decline of their power, however, the system of education built up by the Portuguese broke up.

With the coming of the English, the Protestants entered the field of education. As early as 1614, steps were taken for

UNDER THE EAST the recruitment of Indians for the propagation INDIAN COMPANY. of the Gospel among their countrymen, and for giving them such education at the East India Company's expense as would enable them to carry out effectively the purposes for which they were enlisted; and an Indian youth was sent to England for missionary training, was christened Peter by King James I himself, and was educated there at the Company's expense.*

In 1638, a Professorship of Arabic was established at Oxford by Archbishop Laud with a view to giving special training for missionary work in India.

* "Promotion of Learning in India by Early European Settlers" by N. N. Law, p. 7

In 1650 the Court of Directors of the East India Company declared their earnest desire by all possible means to propagate the gospel and allowed missionaries to embark on their ships. **

In 1670, they made inquiries about the education of children of Fort. St. George at Madras and, in 1673, MADRAS appointed a Scotch preacher named Pringle on £ 50 a year to teach the children of Portuguese and British Eurasians and a few Indian subordinates through the medium of a debased form of Portuguese which was then current among these classes of people. †

In 1698, a clause in favour of Christian missionaries was embodied in the Company's Charter.

About 1704—05, it was suggested to Frederick IV of Denmark that steps should be taken to convert his subjects in the Danish Settlement at Tranquebar (near Madras) to Christianity. This suggestion was acted on and a college for the training of missionaries was founded at Copenhagen. But in order that a beginning might be made forthwith, Francke of Halle, the pioneer of teacher-training in Germany, was applied to for men suitable for the purpose. Francke chose Ziegenbag and Plutschau for the purpose, and they both arrived at Tranquebar in 1705. Ziegenbag's missionary work was so highly approved that when he visited London after his return home in 1715, he was presented to King George I and was sent an appreciative letter by him.

In 1711, a Hindu convert named Timothy was taken to Germany by Plutschau for training at Halle as a missionary. He was the first Hindu to visit Europe.

In 1717, with the permission of the Madras Government, the Danish missionaries opened two charity schools in Madras. one for Portuguese children and one for Tamil children. In the same year, the Company also started a school for Indian children at Cuddalore. This was the beginning of the system of Government schools in the Madras Presidency.

The first school in the Bombay Presidency was opened in BOMBAY Bombay City in 1718 by the Rev. Richard Cobbe, Chaplain of St. Thomas's Church, with the object of educating

** Selections from Educational Records. Part, I. p. 3

† "Promotion of Learning in India by Early European Settlers" by N. N. Law, Pp. 11—12

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THE INDIAN EDUCATOR

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

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Education In India

MODERN PERIOD

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

The origins of our present system of education are to be sought in the activities of early Christian missionaries.

As soon as the Portuguese had gained a foot-hold in this country, Roman Catholic missionaries began to arrive and UNDER THE organise institutions in different parts of the PORTUGUESE Portuguese possessions for the evangelisation of 'heathens' and 'pagans' of this country. These institutions fell into 4 classes:—

- (1) Parochial Portuguese schools for elementary education, attached to churches and missionary stations;
- (2) Orphanages for Indian children, in which, besides rudimentary instruction, industrial and agricultural work was provided for;
- (3) Jesuit Colleges for higher studies;
- (4) Seminaries for theological instruction and training of candidates for priesthood. *

Among the earliest missionaries to arrive, and the best known among them, was Francisco Xavier (afterwards St. Francis Xavier), associate of Ignatius Loyola in the foundation of the Society of Jesus. He came out in 1542 and at once began walking through the streets, ringing a small bell and telling all to come, and send their children and servants, to the "Christian Doctrine". Robert de Nobili who arrived some years later and worked in South India adopted still cleverer methods. He sought to become an "Indian to Indians" and a

* Appendix to the Indian Education Commission Report, Bombay Vol. 1, pp. 221-222.

who made himself acquainted with a science through English would be able to communicate it in his own language to his countrymen. At present, however, there is but little desire to learn English with any such view. The first step towards creating such a desire would be to establish a school at Bombay where English might be taught classically, and where instruction might also be given in that language on history, geography, and the popular branches of Science.

Immediately on receiving Government approval, the Society adopted this suggestion and opened a school to teach the English language "grammatically", with one Robert Murphy, a corporal in the Artillery, as Head Master. He worked the school on the Monitorial plan with occasional help from the native Secretary of the Society and his deputy. This was the origin of the Elphinstone Native Education Institution which, in course of time, developed into the present Elphinstone High School and Elphinstone College.

In 1825, the Society sent out 24 trained teachers from its vernacular schools to take charge of primary schools which Government had then begun to establish at its own expense in district towns in the Konkan, the Deccan, and Gujarat under the superintendence of the District Collectors. The system of instruction in these schools was Lancastrian or Monitorial. Each class had its monitor, while the master exercised supervision over all, but gave particular attention to the senior classes. The instruction comprised Reading, Writing, Grammar, Arithmetic, Geography, and Moral Instruction. *

Much of the credit for these activities of the Society was due to Mountstuart Elphinstone who, as its President (1823-1827), had initiated, guided, and supported all its proceedings.

In 1833, the Poona English School was established with the view of communicating to the Natives a knowledge of the English language, and to those who had made some progress, the elements of History, Geography, Astronomy, and Experimental Philosophy. †

In 1834, the Society, with the approval of Government, founded the Elphinstone College with a fund of over two lakhs of rupees that had been raised in 1827 by the people of Bombay to commemorate the services of Mountstuart Elphinstone to the Presidency. Government hoped that the College would be instrumental in raising

* Report of the Board of Education for the years 1840, 1841. No. 1, p. 51

† I bid, p. 9



"a class of persons qualified by their intelligence and morality for high employment in the Civil administration of India". *

In 1840, the Native School Book and School Society was superseded by a newly constituted body called the Board of Education which took over control of the Elphinstone Institution, the English Schools at Panvel, Thana, Poona, the Poona Sanskrit College, † and 92 Government vernacular schools which then existed in the Presidency.

Side by side with the Bombay Education Society and the Bombay Native Education Society, several European and American missionary societies had also commenced excellent pioneer work in Education. The American Marathi Mission which had arrived in Bombay in 1813 had opened in 1815 a Hindu boys' school, the first school conducted on Western lines in the presidency, and in 1824 the first girls' school. The Church Missionary Society had also entered the field, and opened its first school in Bombay and begun compilation of a series of moral class books in 1820. The Scottish Missionary Society had also commenced work in 1822 in the villages of Southern Konkan, and opened in 1829 a school for Indian girls in Bombay.

In 1842, for the better administration of Education, the Board of Education arranged its schools in three territorial divisions, the first consisting of the Deccan and Khandesh, the second of the Northern Konkan and Gujarat, and the third of the Southern Konkan and Southern Maratha Country, and placed a European Inspector with a native assistant in charge of each Division. It supplied every English and vernacular school with printed regulations relating to school management and established in many places English and Vernacular School Committees composed of 3 or 4 persons of local influence. It further undertook to open a vernacular school in any village with a population of not less than 2000, provided the people supplied a suitable house, rent free, for its accommodation and agreed to the levy of a monthly fee of anna one on each pupil. It considered that the English schools should represent the "secondary schools" of a system of national education, analogous in position to the gymnasias of Germany and to the grammar schools of England. Accordingly, it prescribed an entrance examination test, levied a higher fee, and provided free studentships for poor and deserving boys from vernacular

* Appendix to the Report of the Indian Education Commission, Bombay Vol. I. p.

† Opened in 1821, 1823, 1833, and 1821 respectively.

ing poor European children in the Christian religion according to the use of the Church of England. It was supported by voluntary subscriptions till 1807, when the East India Company took it under its own control and gave it a grant of Rs. 3600 p. a. In 1815, the Company transferred it to the Society for promoting the Education of the Poor within the Government of Bombay (afterwards known as the Bombay Education Society) which was founded in that year. This Society admitted Indian children to its schools and conducted them on Bell's Monitorial System.

In 1820, at a meeting presided over by Mount-stuart Elphinstone the Society appointed a special committee to prepare school books in both English and the vernacular languages and to aid or establish vernacular schools "for the conveyance of knowledge in the language of the country".

In 1821, the company established the Poona Sanskrit College with the object of encouraging and improving "the useful parts of Hindu learning and preserving the attachment of learned Brahmins who had suffered severely by the change of Government and who had considerable influence over the feelings and conduct of the people at large".

In 1822, the Bombay Education Society found that it had undertaken work which went beyond the original aim of its institution, and decided to confine its efforts to the education of European and Eurasian children. The special committee appointed by it for the preparation of vernacular school books and for aiding and establishing vernacular schools, therefore, formed itself, in 1823, into a separate body called "the Bombay Native School Book and School Society" named the "Bombay Native Education Society" since 1827), with Mountstuart Elphinstone, Governor of Bombay, as its first President. The Society adhered "to the principles and rules on which education is conducted by the natives themselves, and, in consonance with these principles, adopted the Lancastrian plan".*

The Bombay Native School Book and School Society, soon after its formation, appointed a special committee to examine the system of education prevailing in the province and to suggest measures for its improvement and extension. In 1823, this committee reported as radical defects the want of books, method, teachers, and funds. It suggested the vernacular school books required and also rules and principles for the guidance of compilers and translators. It also recom-

* Selections from Educational Records, Part I, p. 199

mended the training of six intelligent natives in the Lancastrian system of teaching and their appointment as superintendents of schools in the districts with a view to introduction therein of this system of teaching. The Society endorsed the committee's recommendations and placed them before Government for sanction. In his famous minute thereon, Elphinstone advocated a threefold policy: "first, to train a civil service whether European or Indian, to be competent for its duties by securing that it combined the enlightenment and morality of Europe with a knowledge of India and its people; secondly, to diffuse widely through the province, first of all, an improved elementary education conveyed through the vernacular, and, next, strictly subaltern to this yet of real value, instruction through English in the English language and European science; thirdly, to carry out this purpose by a combination of direct Government undertaking and superintendence with aid to voluntary but non-missionary organisations."

As regards the Company's responsibility for the education of the Indian people, he observed: "It is difficult to imagine an undertaking in which our duty, our interest, and our honour are more immediately concerned. It is now well understood that in all countries the happiness of the poor depends in a great measure on their education. It is by means of it alone that they can acquire those habits of prudence and self-respect from which all other good qualities spring: and if there was a country where such habits were required, it is this."

"With regard to the education of the poor, that must in all stages of society be in a great measure the charge of the Government."

As regards missionary activity which was then very great, he wrote: "To the mixture of religion, even in the slightest degree, with our plans of education I must strongly object. I cannot agree to clog with any additional difficulty a plan which has already so many obstructions to surmount. I am convinced that the conversion of the natives must infallibly result from the diffusion of knowledge among them." †

As regards English education and the means of creating a demand for it he observed: "If English could be at all diffused among persons who had the least time for reflection, the progress of knowledge, by means of it, would be accelerated in a tenfold ratio, since every man

* Elphinstone High School Centenary (1824—1924) - A Short History, pp 3-4

† "Life of Mountstuart Elphinstone" by Colebrooke. Vol. II, pp. 153-156 and 159

increase his distaste. Hence, learning as a by-product of hobbies is much better than many other kinds of learning.

"The heights by great men reached and kept" were sometimes precisely due to the hobbies which they cultivated in their youth. For instance, Sir Isaac Newton rose to eminence because of his deep interest in Mathematics, early in his life.

On the moral side, hobbies have an importance of their own. By undertaking them for their own sake and not in return for money, they teach us that work untainted by love of money is capable of many possibilities. Besides, there is a certain pleasure afforded by work which is not paid for.

Some Aspects of University Education in India

BY MR. V. P. NATARAJAN, B.A. (HONS), B.T.

Ever since the dawn of civilisation it has been a strikingly curious phenomenon that Man has shown the amazing inclination toward reaching out for the remotest things rather than caring enough about the objects in his closer vicinity. One of the first sciences which attracted the human attention more than any other was that of Astronomy, the study of the stars which are the farthest from man. On the other hand, the study of anatomy and sex life, so vitally near to human existence, is one of the newest sciences and is yet in its experimental stage. And it is remarkable that this tendency in man might conceivably be adduced as sufficient explanation for the obvious fact that while, in the struggle for economic and political existence, we resort, for the settlement of differences and disputes that arise among interested groups, to holding diplomatic gatherings, Round Table and World Economic conferences, and congresses of religions, measures that in themselves naturally tend to appeal to man in his developed stage fraught with staunch prejudice and prepossessions with regard to most of the vital problems of existence in civilised society, we have all the while been neglecting Education, the most primal instrument of social evolution and the fostering mother of world civilisation.

However, it is a very happy sign of our times that, after all manner of evils that have harassed and are still harassing the peoples of

the world, there is one unanimous opinion regarding a solution to our present unwholesome predicament. There is no sophisticated person today who is not a firm believer in the potency and promise of education carefully conceived and firmly but wholesomely administered. Education is not in any way a new means for redressing the life-problems of humanity: it has rendered that service under one name or another throughout the ages. What is new about education is the definite formulation of its rational purpose and the psychological co-ordination of its contents and its method of administration. In the educational institutions of the world the new philosophy is gradually and surely gaining ground and the striking effects of its vital influence are becoming prominently visible.

The aim of education has been, from time to time, stated and restated in divergent ways. The formulation of the new rational purpose of education demands the definition of the end of education as the full and harmonious development of personality—the training of intelligence and character and the intellectual and cultural equipment necessary for citizenship, the fitting of men for right living in the widest sense, the infusion of knowledge, mental integrity, and disinterested love of truth, in brief, the creation of men of fine moral and spiritual sensibility, actuated in all things by a lofty ideal of character and service. A recent writer has observed, "Education is to fix up the tendency of life upward; stimulate a striving for the perfection of character: to enlighten and strengthen the native tendencies of the soul: to intensify and purify, broaden and deepen, refine and enrich life by all things true, beautiful and good; and to establish the current of being in the safe channel of spiritual activity. Education is not power unqualified, but power regulated and directed to righteous ends."

In the confusion and chaos that reign in the world, it is only natural that educational systems, ideals and methods, should be profoundly affected by various influences. Whatever may be the abstract principles which guide the working of educational foundations, it is a fact, evidence of which is found in almost every country, that educational ideals are on the eve of a great change—a transformation which would reflect the conditions of the times accurately. The first impression of any one studying the world conditions today would be one of bewilderment and confusion. We find a number of countries struggling for freedom, and political and economic autonomy; some are trying to effect a synthesis between the ideals of the West and the ideals of the East; Japan has made great and rapid strides in progress; China is still seething with agitation and smouldering in the midst of

schools. In 1845, it opened normal class for primary teachers in the Elphinstone Institution and appointed a special committee for the preparation of English and vernacular text-books.

In 1843, the policy of Mountstuart Elphinstone in favour of vernacular education which had been followed by the Board was changed at the instance of Sir Erskine Perry who strongly favoured the spread of English education among Indians and held the "downward filtration" theory of giving higher education to a few and depending on the influence of these educated few to filter down, to the mass of the population.

In 1852, with the retirement of Sir Erskine Perry and increase in the Government grant, the Board changed its policy in favour of primary education, and undertook to open a school in any village in the presidency, if the village people, on their part, agreed to defray half the master's pay and to supply a school room and class books.

In 1855, the Board's activities came to an end with the creation of the Department of Public Instruction in accordance with the directions contained in Wood's Education Despatch of 1854. Since that year, educational administration has begun to run on the present, more or less uniform, lines all over the country.

In 1857, the Bombay University was incorporated, and in 1858 the Grant in-Aid Code for schools in the Bombay Presidency was sanctioned.

(To be continued)

THE Educational Significance of Hobbies

BY MR. S. VASUDEVAN, M.A., B.T.

A hobby is, as is well-known, an occupation indulged in by one during leisure time in order to break the monotony of his daily routine. It is a favourite piece of work undertaken by one, and not one's main business through which he earns his bread. When we feel sick of our daily work, we welcome some change, and such a change is afforded by a hobby. It is a fundamental principle in educational psychology that change brings about mental relief. It is one of the remedies for *ennui*. Hence hobbies are quite essential for teachers and pupils, since their mental strain must be lightened after a hard day's exertion at school.

Persons without hobbies are very uninteresting to deal with—much more so if they happen to be teachers. For the be-all and end-all of such people is their daily routine—nothing more than that. They will talk 'shop' pretty after, and of all 'shops', a school master's shop is the most nauseating. Whoever will like to hear the series of leading questions that a teacher asked in his class in order to establish the principle of floatation? That is the reason why persons without hobbies are sometimes rather insipid companions.

As for boys, besides providing amusement, some hobbies are really instructive. For instance, suppose a person who collects stamps comes across a new stamp, which he has never seen before. Then the instinct of curiosity in him will naturally tempt him to gain some knowledge of the country to which it belongs. Similar results can be had from the collection of old coins.

Such an education derived from hobbies is longstanding and is to be preferred to many other kinds of learning, because it is acquired by the Play Way. Besides, we all know what a lot of difference exists between learning under the spur of interest and learning under the urge of coercion. If one is really interested in Mathematics, for instance, when he sets about the task of solving a problem, the difficulties in his way act as a spur, and impel him to greater and greater effort. At the end, success brings with it extreme satisfaction, and the Law of Satisfaction states that it strengthens the bond between situation and response. But in the case of coercion, the difficulties only tend to

turmoil; Turkey is trying to kick off the shackles of the past and put on a new mantle; Italy, Germany and Soviet Russia are forging on ahead; America is still busy with her gigantic experiments! and Britain and India are warily watching on. The rapid strides in the growth of the international ideal in the post-war years have brought forth a new potent force in the world. "The scale of modern civilisation" observes Harold J. Laski, "has made the national and sovereign State an institutional expedient of which the political unwisdom and moral danger are both manifest. We are committed to international experiment by the facts about us. We have been driven to recognise the economic and cultural interdependence of states. The experience of what the world-conflict has involved seems to have convinced the best of this generation that the effective outlawry of war is the only reasonable alternative to suicide." Is the world thinking today in terms of 'nationalism' or 'internationalism'? These are the two foremost contending forces. Europe, for instance, has not been able to extricate itself from the nineteenth century tradition of intense nationalism, but at the same time she is realising that the world is one whole organism, and that all nations are members of one family of humanity. Science today has, no doubt, rapidly developed, but the development has assisted both in sundering nations as well as in cementing them; it has helped the forces of national animosities as also the spirit of international amity.

In this struggle between nationalism and internationalism, the educational institutions of the world cannot but reflect the spirit that is in the air. Education runs into every department of human life being as broad-based as human life itself. And the Universities, the centres of culture and liberal education, forming as it were the bedrock of the whole structure of education, must adequately reflect the current thought of social consciousness. No primary education of the extent of the three R's will be a substitute for an effective, genuine and progressive University education. A nation can and must be built up on the best creative minds of culture in the University. A University must truly pulsate with all the thoughts of the great, thoughts high and noble in the life of the people, not merely in the life of a particular nation but of the world in general. The greatness of a nation depends on its talents, and the wealth of talents depends in its turn on the contribution the Universities make to the world's thought. In spite of the existing confusion, there is still a living spring in European society and it is that cultural spring, the drawing upon the treasurers of our culture to make our contribution to the world's thought, knowledge and progress that will enable us in the future to go forward.

It is thus obvious that the Universities have to perform a great task. Their function is the regeneration of human culture and civilisation. Yet a pertinent question might arise whether the Universities of the present day in India and abroad, have been advancing in the right direction all these years towards the achievement of their end, and whether they retain the stamina necessary for adjusting themselves to a changing civilisation. The Rt. Hon. Sir T. B. Saprú has drawn a realistic picture of the conception of a University as a retreat, situate in sylvan surroundings, "far from the madding crowd's ignoble strife", where knowing and pious professors and eager and devoted youths flog themselves to quench their thirst for knowledge, to discuss and rediscuss the eternal verities of life and death and to leave behind for a not too happy posterity elaborate, if not illuminating, commentaries, upon the texts of sages and rishis, ... a conception which may bring comfort to the heart of the revivalist who lives in an ancient past which can never be resuscitated or furnish a theme to the moralist who thinks that to preach morality is to live a moral life. But a distracted world like ours in the grip of an unceasing and unsparing struggle, for bare existence and torn by the confusing and conflicting cries of nationalism, economic and political, and the demands of a seductive internationalism, the centre-piece of Mr. Wells's new philosophy which can live only on the ruins of nationalism, will not easily accept this monastic conception of a University.

There is a growing revolt in the West against the traditional ideas of the functions of the Universities, and while it is no doubt true that they still are and will continue to be the radiating centres of learning and culture, they are watchfully becoming more and more responsive to the needs of the times, they are contributing not a little to the solution of those pressing problems of life which must needs be faced and tackled in a practical business-like manner. The cry against the old type Universities has been distinctly heard. "In spite of all their apparent modernisation, the Universities have never yet discovered how to lead a community. They have a timidity in their hearts; they would rather propitiate than dominate. They will always be, by their very nature, by their instinct for following power instead of exercising it, not quite up to date. It is difficult to imagine how they can even get beyond yesterday. With their degrees and examinations, their curricula and direction of study, they must always remain organisations for the confirmation and transmission of what has already been accepted in the unorganised world of free intelligence. They cannot handle knowledge in this fashion until it is more or less traditionalised." The reaction against the ruling conventions of University ideals has been so strong

that the need for Universities itself is being questioned and their early doom foretold. Acharya Sir P. C. Ray has pertinently pointed out, "If one took a census of the greatest of world's men and women, I fear he would be surprised to discover that the majority of them owe very little to Universities or indeed to any educational system. Shakespeare knew little Greek and less Latin. Our Keshab Chandra Sen and Rabindranath, Sarat Chandra Chatterjee, the prince of novelists and story writers, Girish Chandra Ghose, the foremost of our dramatists, never crossed the threshold of the University. I may also add the names of Bernard Shaw, H. G. Wells, and the Nobel Prize Winner of the present year, Iran Alex Bunin, all of whom were self-educated. Then again the great rulers and statesmen of Europe who hold the destiny of the world in the hollow of their palm—Ramsay Macdonald, Mussolini, Hitler and Stalin,—have also been innocent of college education. Nor need I mention the names of Abraham Lincoln and others who, born in a log cabin in the backwoods of America, rose to be proud occupants of the White House." The severest condemnation of Universities is expressed in the doom pronounced thus: "The break-up of the Universities may be at hand in their very phase of maximum expansion. The undergraduate body may melt away quite suddenly, dispersing to forms of work and training of a more specialised and continuous sort, and with that the University, properly speaking, that immense obsolescent educational gesture, that miscellaneous great gathering of students and teachers, will achieve a culminating gala of sport and splendour—and cease."

That is a grim foreboding and a sad future for the widely-sought and beloved centres of Universal culture—the Universities. Whether for good or ill, India has been emulating, in respect of education, and particularly University education, the nations of the West, and she has *ipso facto* to share the fate of the West in the unfortunate collapse of University ideals, should it occur. The problem of University education as enunciated and developed in India presents some of the most interesting topics for wide discussion, and is all the more worthy of examination on account of the unique feature of the Indian educational structure—the over-emphasis on University, as opposed to the primary, educational aspects. What the future of the Universities in India is to be, what role they are to take up if they are to adequately justify their existence, what mode of performing their functions they should adopt, and what they have done till now for India in the light of historical retrospection,—these constitute some of the problems one is confronted with now.

(To be continued.)

Gleanings from Tamil Literature.

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

(Continued from the last issue.)

MODERN LITERATURE CHAPTER I.

The first poet of this age who deserves our notice is—

1. *Pillai Perumal Ayyangar*, otherwise known as Alagia Manavala Dasar. He was born in a village called Tirumangai near Shiyali in the Tanjore District. He is believed to be the son of Amudanar, who sang the Ramanuja Nutrandadi which now forms part of the Vaishnavite Prabandham. He was well-versed both in Sanscrit and in Tamil and was a poet of a high order. He served as clerk under the Nayak King of Trichinopoly but finding him to be a great devotee, the King, afraid of keeping him in service, allowed him to retire to Srirangam where the poet spent his time in singing and prayer till he met with his death at the tread of a temple bull. He has composed eight poems, known as Ashta Prabhandam, all in praise of God Vishnu. His style and diction are of a high order and scholars look upon them as pieces of standard modern literature. In addition to his eight devotional songs he has also sung a Clouds Message, in praise of the Vaishnavite God at Tirunarayur. The genius of many a former poet is found blended in him and Vaishnavites look upon him as a great saint.

2. *Kavirathnakkavirayar*. He was a native of Peraiyur near Alwar Tirunagiri in the Tinnevely district. He was a Vaishnavite and well versed in Tamil grammar. He has written commentaries known as Maranalankaram and Parimelazhagar Nun Porulmalai.

3. *Santalinga Swami*. He was a native of Turayur and was a Jangama by birth. He was a staunch Saivite and had a matam at Perur. His works are Vairagia Satagam, Vairagia Dipam, Avifodhavanadiyar and a Condemnation of animal slaughter.

4. *Arasakesari*. He was a native of Nallur in Jaffna. He was a Saivite and lived about three hundred years ago. It is said that he was a pupil of Ramanuja Kavirayar at Alwar Tirunagiri. His chief work is a Tamil rendering of Kalidasa's *Raghuvamsa*. The style and diction show that the poet was well versed in Sangam literature. It is in 27 parts and contains 2407 stanzas.

5. *Antakkavi Viraraghava Mudaliar*. He was so named as he was a blind poet. He was a native of Ponkalathur in the Ton-

dai country. He was a Vellala and Saivite. He was a born poet and has sung many songs in praise of some kings and their grandeur. He was patronised by a Ceylonese King named Pararajasakaran, in whose presence he sang a poem and got a rich reward. His works are: Seyurmurugan pillai tamil, Kazhuk kunra Puranam, Chandravanam Kovai, Tiruvarur Ula, Seyurkalambakam, etc. He was a genius of a high order and displayed his skill in memory feats.

6. *Viraraghava Mudaliar*, a grandson of the former poet, was a Vaishnavite and has sung Tiruvengada Kalambakam and Tirukkannamangai Malai.

CHAPTER II.

Monastic literature.

Great kings and patrons of Tamil literature had passed away. The country had passed into foreign rule and the rulers of the land could not be expected to patronise Tamil and its literature. Therefore original literature, worth its name, came not into existence and sporadic attempts were made here and there, mostly by poets and scholars themselves, to keep ablaze the flame of literary torch. But for the religious zeal of the people, Tamil literature might have been relegated into the limbo of forgotten things and people could not have had the zeal to unearth the past and add to it by their own efforts. Fortunately for Tamil, there was a relic of a Hindu Kingdom in the extreme south at Ramnad, where poets and scholars met with a ready reception and warm support. The rise of Saivite monasteries contributed not a little to keep alive Tamil and its literature. Though closely associated with religious propaganda and activity, yet the Saivite monks of the Tanjore Mutts and their adherents in other parts have given birth to a mass of religious literature, which has made Saivism a living force in the Tamil land. Tiruvaduturai Mutt has largely contributed to the growth of Saivite literature and we propose to take it up for investigation. It was Namasivaya Desigar, the first head of this Mutt, that took up the work of propounding Saivite philosophy as enunciated by Meikanda Tevar in Sivagnanabotham. He has written commentaries on Arulanandi Sivachariyar's Irupe Irupadu. He had three disciples, Umpathi Vira Venba, Maraignanadesigar, Dhakshinamoorthi Desigar and Ambalavana Desigar. Of these Dakshishnamoorthi Desigar wrote a work known as Desakaryam which expounds the principles contained in Meikanda Tevar's work and another book known as Upadesa Patrodi (உபதேசப் பட்டுடை). Ambalavana Desigar was the author of eleven treatises called Desakaryam Sanmarga Siddhiyar, Sivasramathelivu (சிவாச்சிரமத்தெனியு)

Siddhanta Patrudai (சித்தாந்தப்பட்டுடை), Sithantha Sikamoni (சித்தாந்தசிகாமணி), Upayanethai Venba, Upadesa Venba, Nittai Vilakkam, Atisaya-Malai, Namacchivaya Malai and Uyurattavanai (உயிரட்டவனை). One Ulakudaya Nayanar (உலகுடையநாயனார்), a Vaishnavite convert, became his disciple and has sung a poem known as Kazhi-nedil (கழிநெடில்) consisting of 10 stanzas in praise of his guru. Isana Desigar, an adherent of this Mutt in Tinnevely, has written three works called..... Ilakkanakothu, Dasakaryam, Tiruchendur kalambakam (திருச்செந்துர் கலம்பகம்).

Velappa Desigar, who became the head of the Mutt, has written Tiruppariyalur purana (திருப்பறியலூர் புராணம்), Panchakkara Patrodi (பஞ்சாக்கராபட்டுடை). The famous Sivagnana Munivar was a disciple of this author. Other works referring to Saivite ritual also came into existence.

Fourteen books written by the above mentioned Mutt heads are known as Monastic literature and form the ground work of Mutt philosophy and ritual.

(To be Continued.)

Co-education.

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

Co-education seems to be in the air at the present moment. Owing to the dearth of any subject of interest for which ordinances are to be thanked, the only topics that engage the attention of the Press and the public are child marriage, widow remarriage, Harijan uplift and the like. And of all these social topics, co-education has of late suddenly leapt up to the surface and has been agitating the public mind. There are two distinct schools of thought on this vexed question. Generally speaking, the younger section of society hug and the older section howl at the proposition. Let us see if any *via media* can be found between these two radical and conservative views.

The older section seems to hook their opinions on the primitive idea that women should exercise all parts of their body except the brain. Whether this hoary-headed gentry at all believe in the existence of this commodity in women is not germane to our topic, and may, therefore, be left to the sociologists to bother their heads about; but that many of them do believe that brain culture is not meant for women is a fact. Women are born, they seem, to say, to bear children, to do

household duties, to worship their husbands and to fondle their kiddies; in short, they are wanted to be doting wives and loving mothers. But whether to act up to this noble ideal, education is necessary is a question to which we shall presently refer. To the men holding this view of female education in general, the idea of co-education is naturally tabooed. They shudder at the idea of boys and girls mixing together to receive an education to which they attach no value. "Help, murder" is the cry they raise and gravely warn the youngsters against the headlong plunge they have been taking.

Young men are by nature rash. They cannot resist it, particularly in these days when the social control has become lax and when they chafe and foam at many things they see perpetrated before their eyes almost every day.

They have, besides, been steeped in Western culture and are almost totally divorced from the culture of the East. Lacking thus the comparative view, their young minds naturally hail with delight the imported culture like little children making a parade of their new clothes. Men and women mix freely in foreign countries, why should not they so mix here? This is the naive reply they give to the whole question. They want to graft an oversea plant in the Indian soil, without caring to think that the materialistic civilisation of the West can hardly be wedded to the spiritual culture of the East. The two are poles asunder and the thrusting of the one on the other has already snapped many a bond that so long held society together in a compact mass. The disintegration of the family, the breaking up of the domestic ties, the dissolution of the village life and the upsetting of the sweet relations among different communities have followed in the wake of western philosophy and science, art and culture which have placed personal pleasure over social benefit and have banished "plain living and high thinking" from the land. An Indian, be he a Hindu or a Muhammadan, must be an Indian first, just as a European must be a European first and everything else afterwards. The destiny of the two must be evolved through the accumulated traditions of each. This is the law of nature. The British oak cannot thrive on the banks of the Ganges, nor can an Indian chant his mantras in the snow houses of Lapland. Khaddar is good, necktie is as good, but a Khaddar necktie is a queer amalgam of which the wearer will be ever branded as a hybrid specimen of the human race.

If in addition to the evils that have already entered into the marrow of the society and have undermined its very foundations, the new ideas of birth control, trial marriage, and unchartered liberty of the

sexes of the West be introduced here, the noble edifice that was built by the sages and saints in this land of religions will ere long crumble to pieces. Who has still maintained the characteristic features of the Hindu and the Muhammadan cultures—men or women? Have not railroads, aeroplanes, electricity and other amenities of modern times, good as they are in their own way, made men of this unfortunate country fall victims to the habits of life that have, generally speaking, turned them into jackdaws in borrowed plumes? It is women—our mothers and sisters and wives—who have still kept the society in its place. You may call them unenlightened and superstitious as you like, but it is they who have preserved the traditions and culture of the two noble races of the world and will continue to preserve them unless you invade the Zenana in the manner in which you have allowed your own lives to be invaded. Anglicize your mothers, sisters and wives, and the two ancient races will be effaced from the surface of the earth.

Again, has co-education been successful in the land of its birth? Are not numerous elopements, clandestine marriages, illegitimate children and the network of orphanages proof, if any proof is needed, positive that man, poor man, can hardly pooh-pooh with impunity the law of nature. The whole creation has been poised by the Supreme Being on the mutual attraction of man and woman. The ancient sages understood it and restricted the company of man and woman in a way that has so long ensured the stability of society. It is not from a spirit of hatred to the other sex that saints like Buddha and Chaitanya kept themselves rigidly aloof from women, but from the spirit which has been so beautifully described by Cowper:

"To combat may be glorious, but to fly is safe."

Even in the West the tide seems to have taken a turn and statesmen have been laying their heads together to decide means for removing the evils of mixed schools and colleges.

But this does not mean that our women folk should not be educated and half the people of a vast country should remain for ever in darkness. Whatever our grannies may say to the contrary, our mothers and sisters have brains and it will be a heinous offence, nay a crime, if we do not allow them facilities to culture their minds. In the lands of Gargi, Maitraya and Lilabati, the women must be trained so that they may again attain to the noble womanhood of old. But the way in which this should be done lies not through the huddling up of boys and girls in the same room but by separating them as soon as the sex-perception dawns on them, so that they may live and move freely amongst themselves without feeling any sense of hesitation or shyness.

It is said on behalf of flogging that discipline cannot be maintained without it, and that it is a stimulant to scholastic activity to punish blunders and negligence with the cane. The same argument as to discipline was advanced in Parliament by officers of the army and navy but, in spite of their unanimous opposition and gloomy prophecies of disaster, flogging in the army and navy was abolished and discipline was never so good as it is to-day. There is no reason to believe that either discipline or scholarship has suffered in those schools where corporal punishment of any kind is strictly forbidden.

What effect, whether for good or evil, flogging has on the victim and the flogger cannot be easily ascertained. Victims are generally silent as to their sufferings, whether physical or mental; and the more sensitive and highly strung they may be the less likely they are to complain.

The question is one for public opinion and public discussion, and the views of schoolmasters should not be excluded on the ground that the schoolmaster has a personal interest in the question.

II

An attempt is sometimes made to draw a parallel between the barbarous floggings of the old-time army and navy and the mild doses of stick or taw which are still (but only very occasionally) administered to the wayward schoolboy. Because the one has been abolished, it is argued, so ought the other to be. Since, then, brutality verging on murder has been renounced, are we to withhold the salutary chastening with which we can never safely dispense?

The average schoolboy is a cheerful, lovable, and often wilful young imp, getting into scrapes partly through thoughtlessness and partly through an unconscious flair for adventure. He is a healthy young animal, who tends to harbour a secret contempt for the milk-and-water type of reproof which is all too common at the present time and who will respect and finally like the master who deals drastically, swiftly, and without malice.

But, apart from these considerations, a more vital point must be stressed. So long as the public, acting through their elected representatives, place the care of their children in the hands of specially qualified and experienced teachers they have a right to expect that those children shall be imbued with certain elementary but cardinal virtues, without which, on attaining maturity, they cannot hope to fulfil the obligations of good citizenship. The inculcation of truthfulness,

industry, obedience, and self-control ought to be regarded as the paramount responsibility of the schoolmaster; and these fundamental qualities are capable of development in every child, whether he be otherwise teachable or not. Incredible though it may seem to the public, who have to find the money for education, it is considered wicked in certain educational quarters to administer corporal punishment to a boy who deliberately lies, disobeys, or idles away his time. In several areas the schoolmaster is definitely instructed by his governors or immediate superiors that no penalty whatever of a corporal nature may be inflicted, be the offence what it may. His hands are tied.

One would be the last to wish for a return to the days when children were caned for being slow, caned for whispering to each other, caned for insufficiently high marks—caned, in fact, for the most trivial misdemeanours. But we have swung to the other mad extreme, when by abolishing the cane outright, we provide much unnecessary work for the magistrates later on. Is it only by accident that, coincident with the neglect of corporal punishment in the schools, the amount of juvenile delinquency has greatly increased?

The great body of schoolmasters who do the actual hard work of the class-teaching and do not direct affairs from the seats of the mighty must be getting rather tired of being told how cruel and undignified it is to inflict chastisement—an occasional but necessary duty which is too often shirked by parents. Of course, it is the great misfortune of present-day education to be in the grip of abolitionists, who have usually nothing practicable to offer as an alternative. In their affectionate zeal for the children (whom they generally contemplate from a safe distance) they itch to remove every difficulty, physical and mental, from the path of these our future citizens, and they are eager to make the child's career a royal progress, free from the pains which must ever attend the labour of human endeavour and the collapses of human frailty. It is a dangerous ambition, however well meant, and the campaign against corporal punishment is only a part of a movement which is tending to produce a generation of flabby citizens. Our responsibility toward the young is far too great to permit of our jeopardising their ultimate moral well-being by the abandonment of methods which, when all is said, still constitute the swiftest and most merciful form of correction.

III

The use of the cane, we are told, "inculcates" truthfulness, industry, obedience and self-control. This might be worth considering

Again, the mixed schools labour under a most serious disadvantage. They take the nature of men and women to be the same and prescribe the same curriculum for boys and girls. Nothing can be more harmful. The suppleness and grace of the body and gentleness and charm of mind, of the fair sex should find a response in the curriculum, unless masculinity is aimed at in the education of the future mothers of the race. Domestic hygiene, cooking, needle-work should be given a prominent place in the list of studies for girls, as they will be necessary for rearing children and doing household work on which the old school of thought lay so strong an emphasis. But to go a step further with the ultra-radicals and to include foot-ball, cricket and other athletic games as a part of the physical education of women will be to turn them into seedy specimens of the fair sex fit to be the sisters of Miss Mayo and Miss Kenedell. A system of suitable drill for developing the female frame in all its beauty and strength should take the place of violent manly games, and cultural studies should be so regulated as not to end in the reading of fictions and whining over the fate of Helen or Cleopatra.

Music and fine arts which the girls, as a rule, take up with alacrity should be particularly stressed in their cases so that they may, as H. Spencer says, pass their leisure moments pleasantly and add a little joy to the dreary monotonous tone of Indian homes. The whole aim of the curriculum should, in short, be to make our girls Indian capable of holding before the world the noblest ideals of an ancient civilisation.

The education that is at present imparted to our girls makes them neither Indians nor foreigners. It has, on the other hand, been sapping the very foundation of society. The little three R's which many of them pick up in schools and then get plucked or married do not enlighten their minds or broaden their outlook, while the peculiar dress and deportment to which they get accustomed during their stay in schools turn them into so many aliens in Indian homes. They do not get any education properly so called nor can they comfortably accommodate themselves into the families of their birth. They lose all and end their lives in moping over their sad lot. Such shallow smattering coupled with an apish desire for glitter and pomp have, it must be admitted, become a menace to society.

Lastly, child study has been acknowledged all over the world as an important factor—if not *the* important factor—in the education of boys and girls. No remedy can be successfully applied unless the patients

are carefully studied. The teacher must know John's interests before he can harness these interests to the teaching of his pet subjects. If the true chord is touched, the whole being of the child will be overflowed with music. How does the boy or girl think, what is the natural bend of their minds, what appeals to them most? These and many other things like these are to be first known, before the strategic point of attack is found out. Teaching of girls should, therefore, be placed in the hands of those who were once girls and that of boys in the hands of those who were once boys. Each naturally knows his or her own sex better than the other and half the difficulties of child-study as a main factor in education will be solved if male and female teachers be employed to teach the boys and girls respectively in our schools.

A judicious scheme of separation of both the teachers and the taught together with differentiated curricula for each is, by satisfactorily solving the sex problem, likely to usher in an era of Progress in female education that may once again enable our girls to show to the world how life is to be lived and how Indian culture takes a comprehensive view of existence in all its aspects, physical, moral and spiritual.

Flogging in Schools*

A CONTROVERSY

I

The right of the schoolmasters to flog is a delegated authority from the parent. By the common law a parent may inflict reasonable chastisement on his child and this right may be delegated, expressly or impliedly to the schoolmaster, who is regarded as standing in *loco parentis*. Formerly husbands habitually beat their wives, and the wife had no remedy, but this form of discipline has now been lost. If a husband chastises his wife, however moderately, he may be fined for assault, and the plea available to a parent or schoolmaster that the chastisement was reasonable and necessary will not avail the husband.

While flogging has been entirely abolished in the army and navy, it still persists in public schools and grammar schools and to some extent in elementary schools. Very rarely a schoolmaster is summoned at petty sessions for assaulting a scholar by excessive flogging, but the defence that the punishment was justified, however severe it may be proved to have been, almost invariably succeeds and the schoolmaster is acquitted.

* From "Manchester Guardian".

Ballard's words above are worth noting. They imply that our schools are doing very little to foster the habit of self-study and self-education, and most if not all of our pupils are far too dependent upon their teachers. Now this takes us to the root of the problem as to the real meaning of education and the objectives of schooling. Professor Welton has said somewhere that in a very true sense all real education is self-education, and all learning is by doing. The efforts of both teachers and pupils should be directed to the attainment of this end. It is almost a commonplace saying that the teacher in the classroom should be like a guide while the pupil who is the learner must be regarded as the traveller. Yet, with all this, we find that very often the teacher gives too much guidance while the pupil who has to learn makes little or no effort. In such cases the pupils instead of being active partners in the work of learning behave only as passive listeners.

Now how can these things be remedied? First, the pupils must be made to take an interest in what they do. This implies that they should be made to realise the worth-whileness of whatever they have to do. Secondly, our methods of teaching should be improved. We should no longer be content with preparing a lesson according to the Herbartian or some other method and delivering it in the prescribed manner. The class room should become the laboratory or workshop in which the pupils feel certain problems and are tempted to solve them. The Dalton Laboratory Plan and the Project Method of teaching carry out this object in full. But even in ordinary class teaching it is possible to achieve this end to a limited extent. For instance, when studying a piece of prose or poetry, pupils may be asked to study the passage by themselves, suitable directions being given as regards the dictionaries or reference books to be consulted. Similarly, while working out sums in arithmetic, instead of the time-honoured method of working a model sum and then asking the pupils to solve a number of sums on the same plan, the teacher would do well to frame some suitable problems and get them examined by the pupils and afterwards solved by them, paying due attention to the several steps of reasoning used in the process. At times pupils may be asked to frame problems on the lines suggested by the teacher. These and other exercises, such as construction of models, diagrams, etc. will make the subject interesting as well as instructive. Thirdly, there should be much more scope for 'doing' things than at present. Too much has been made of books and book-keeping. We have also had enough of lecturing. However much these methods might be suited to colleges, they are not appropriate to schools, where children must know how to learn. Consequently, hand work, drawing, performance of experiments and dramatisation should occupy a more

prominent place than at present. The last, viz. dramatisation, is full of possibilities by way of rousing the interest of children, especially in subjects like literature, history, geography, story telling, etc. Of course, the teacher should take care to see that he does not overdo any of these methods.

From a brief consideration of the process of schooling followed at present, we find that it is lacking in certain respects and hence it is the duty of all teachers interested in the welfare of children to improve their methods so as to make the education imparted in schools more effective than it is at present.

Correspondence.

All-India Federation of Educational Associations. Educational Experiment & Research Section.

Dear Sir/Madam,

Under the auspices of the above association, it is proposed to prepare an all India survey of the actual conditions in which various school subjects are taught in different parts of the country, particularly with reference to the use of teaching devices, general plan of lessons in different stages, practical difficulties experienced with their possible solutions, and constructive suggestions for improving the quality of teaching along useful and helpful lines. The subject selected for this year's survey is the "Teaching of Indian History" and information is desired on the points given below. All those educationists interested in this topic, particularly those in charge of History in the various Training Colleges of India, are requested to send their replies to the Secretary, Educational Experiment and Research Section, at the address given below, by 7th December, 1934. The consolidated survey on this subject will be presented at the next All-India Educational Conference to be held at Delhi during the Christmas week.

1. What should be the main points of difference in the methodology of History in the different stages, Lower Middle, Middle, and High School? Kindly illustrate this difference by outline lessons on the same topic treated differently in the three stages.

2. What should be the general plan of notes of lessons in History? What is your opinion regarding the following plan:—

(a) Revisional and introductory questions; (b) Main lesson divided into a number of sections, each containing (i) brief summary of the subject matter

if there were the slightest evidence that pupils from schools where the cane is still used are in any way better than those from schools where it is a thing of the past. Actually of course, corporal punishment has rather different results, from those claimed it "inculcates", not industry and obedience but a habit of working well only when forced to, not self-control but a control induced by external compulsion, not truthfulness but a fear of being found out.

To many schoolmasters this seems a singularly inadequate training for future citizens. Therefore thousands of schools, of all kinds, are abandoning the use of the "stick", or at least relegating it to the headmaster's study for rare occasions, and these are usually found to be the very schools with a reputation for the character of the boys and girls they turn out.

IV

Punishment has two functions, retributive and redemptive, and the latter aspect is obviously the only one to be considered in the up-bringing of youth. But does the boy of healthy animal spirits as described, who is caned when in the lower school, mend his ways? Do schoolmasters find after one, or two, or even a few "mild doses" that the boy is a reformed character and has no further need of chastisement? The usual experience is that the same boys are the troublesome ones all the way up the school. Clearly, then, the cane has no redeeming qualities. It does not cure the boy of his faults—the example and the fear of punishment falling upon themselves probably keep less boisterous and more sensitive boys from being a nuisance to the community.

One cannot be oblivious of the fact that it takes an outstanding personality to control and keep usefully occupied thirty, forty or fifty restless little boys sitting in desks for many hours a day, when their hands and legs are craving for the active and creative outlet that is rightfully theirs. The men and women who teach in our crowded city schools are heroic, but let us be honest and say that we cannot manage a young mob under existing school curricula and conditions without the cane, and let us drop the pretence that it is good for the upbringing of future citizens.

The True Function of the School.

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

"Too often our pupils leave school knowing many things, but ignorant of the most important thing of all—how to learn, how to study, how to find out things for themselves." So says Ballard in his book 'The Changing School'. This statement is worth pondering over inasmuch as it is a criticism of the methods of teaching followed in our schools and their consequent achievement in the field of learning. So we shall first examine the statement somewhat in detail and then suggest means for overcoming the defects in the present system.

The statement quoted above admits that pupils nowadays learn many things before they leave school, but at the same time it deplors that they are ignorant of the most important thing of all, viz., how to learn, how to study, etc. To any one conversant with the modern methods of teaching it must be obvious that children are much better equipped nowadays with knowledge of different sorts than they were formerly, say, a decade or two ago. If only we re-call the subjects which were being taught in schools prior to the introduction of the S. S. L. C. scheme, we will find how few subjects were being taught and how little scope there was for satisfying the individual needs of the scholars. Both in the Primary School and in the Middle School, pupils studied the same subjects year in year out, and there was hardly any variety worth the name to suit either local conditions or the tastes of the pupils. The story of the High School was not far different. But with the introduction of the S. S. L. C. scheme in the High School and the Kindergarten and Montessori Systems in the lower standards, not only was there greater variety in the subjects taught but also in the method of dealing with them. The curriculum of schools was enriched by the introduction of subjects like botany and physiology, short-hand and typewriting, book-keeping and commercial correspondence, music and domestic economy. Side by side with the introduction of these subjects came the changed outlook, namely, that the school was not a place for learning, but a place where pupils learnt things which were calculated to help them in their everyday lives and that by the most interesting method. This is no doubt an improvement, and an improvement of which we may be proud, but this is not all. For the latter part of the statement refers to the gap that still exists, the ground that has yet to be covered if our schools may be said to fulfil their true purpose. Now what is this defect and what can we do to remedy it?

not be at least a standardisation of scales of salaries among teachers of the same grade? Even supposing it is made applicable to future entrants only, as is suggested in certain quarters, it does not seem to be the fairest way of dealing with the eternally "noblest" of professions; nor does it disclose any purposeful policy of encouraging the builders of the "nation of to-morrow". It is hoped that a better turn would be given to the situation, and education, which is a first charge on the governments of other countries but occupies a miserably last position in India, would not be a forlorn cause here. There is all the greater need, therefore, for the consolidation of public opinion among teachers of all grades for whole-heartedly supporting the Teachers' Services Safety Bill which is before us to-day and which must be made a legislative success, at the earliest possible opportunity. Separate concessions to some in the profession must be firmly discountenanced in the interests of education and the profession as a whole.

Annamalai University:

The occasion of the celebration of the Founder's Day at Annamalainagar on the 12th Octr. must make everyone think of an enduring monument to the philanthropy of the Founder whose example must stimulate many a donor now "blushing unseen" in other Chidambarams. We wish the Rajah many a return of the Founder's Day, and hope the Vice-Chancellor's appeal will find adequate response in every direction.

Universities and Technological Education:

Mr. R. Littlehailes' Address at Annamalainagar the other day throws clear light on some of our most urgent and difficult educational problems. Tracing the history of Universities in the past, he said that Science studies were introduced into them only very late and technological studies, particularly, found a place only within living memory. The technological institutes in India, the Indian Institute of Science in Bangalore, the Harcourt Butler Institute at Cawnpore and the Indian School of Mines at Dhanbad are unconnected with any university. But the feeling to-day was towards an insistence on technological courses in Indian universities. The Benares, Bombay and Andhra Universities had provided for such courses and other Universities were thinking in this direction. Mr. Littlehailes pointed out that there were three points to be considered in such a matter: (1) the minimum general and special educational qualifications for the new entrants, (2) the length of the course and the details of the curriculum and (3) the cultural and other benefits obtained, such as openings in life after the course.

Technical education must be suited to students with a Primary or Lower Secondary Education as also to those with Secondary, Intermediate and a graduate's education. The first two are looked after by Technical Schools. The question for the Universities is to decide whether technological courses are to be opened at all and if so, what minimum qualification is to be insisted on. The practice in those universities which have instituted these courses varies with different centres. Technological education requires a high standard of basic scientific education with a knowledge of the industrial art to be studied. General education to a fair degree is indispensable. In the three technological Institutes in India, the courses are shorter for students of higher qualification and longer for others. Provision made at these for the technological courses has been primarily intended to meet the requirements of the respective trades and industries and training for careers as Technical managers or Technological Chemists, besides providing for technological research with a view to offering technical advice to trade and industry. It is this aspect that makes Universities hesitate to introduce these courses.

Mr. Littlehailes concluded by pointing out that certain axioms have to be borne in mind in this connection. Firstly, an industry must exist before training for it can be offered. Secondly, the leaders of the industry must be associated with the institute and must guarantee employment on pay and prospects commensurate with the costliness and difficulty of the course because the education is vocational and not general. He said that administrators of such institutes, present and prospective, must bestow mature consideration on these points. There has been too much condemnation of general education, particularly of the higher kind, accompanied by a vague cry for technological courses. Mr. Littlehailes' address is bound to place many knotty points in more clear and helpful light.

Reviews

1. "An Economic and Commercial Geography of India" by Principal B. B. Mukherjee of Ranchi, Behar, is an excellent book on the study of a subject which is becoming increasingly popular on account of its importance. That the book first printed in March 1931 has already seen a second edition is testimony enough of its usefulness which the public has not been slow to realise. The plan of the book is all that is desirable and essential beginning with the physical back-ground and passing through the various aspects of agriculture, mineral resources, forests and other materials after which, transport, foreign trade and ocean routes and ports are taken up for well-planned treatment, the distribution of population and the growth of towns

(ii) explanation of treatment of the particular section, pupils' and teacher's share, mention of some special teaching device, visual aid, etc., and (iii) questions on the section; (c) Recapitulatory questions on the whole lesson; (d) Instructions for home work. Kindly illustrate the plan actually followed by you by furnishing a model of notes of lessons on any topic for any class.

3. How do you approve of the giving of black board summary, embodying the main points of the lesson? Should this summary be given in all the stages? What do you think of definitely excluding it in the Lower Middle stage? In what language should the summary be given if the class consists of pupils offering different vernaculars? What do you think of adopting simple English in such cases?

4. How far do you find it practicable to employ what is commonly called the "Source Method" in History? In what stages of the school do you consider it definitely impracticable? Kindly mention some useful publications from which extracts (suitable for school classes) could be taken for purposes of this method.

5. Kindly describe the actual steps taken by you to stimulate practical activity on the part of the pupils during History lessons. To what extent do you actually make use of dramatisation, handwork in clay or paper or any other similar device in this connection? If not, what handicaps prevent the application of such devices on a wide scale?

6. What are the various types of visual aids actually used by you in teaching Indian History? Kindly give a list of the publishers or other firms who can provide suitable wall pictures, maps, charts and other illustrative material likely to be useful in lessons on Indian History.

7. Do you maintain a History Room in your institution? If so, kindly give a brief description of its actual contents, so as to give a clear idea of the lines upon which it is maintained.

8. Besides the above, kindly mention any special difficulties experienced in the teaching of Indian History in your own or in neighbouring institutions, with your suggestions regarding the ways and means of meeting them. If there be any experimental work in this subject, actually undertaken by you or one in which you are interested, kindly give its full details.

Correspondents are particularly requested not to indulge in vague generalisations or to suggest over-ambitious but impracticable scheme. Answers should be such as to give a correct idea of the ACTUAL state of things in different parts of India, while suggestions, besides being thoroughly practical, should take into consideration the usual limitations of time and expense.

S. C. Kapoor,

M.A., B. Ed. (Edin),

Lecturer, Training College, Agra.

Dated, 1—11—1934.

Notes

By PROF. C. A. KRISHNAMURTI RAU, M.A., F.R. ECON. S.,
ASSOCIATE EDITOR.

New scales of pay for teachers:

Those who accuse the Government and the Ministry of Education in Madras of inactivity or lethargy would be well-advised to revise their notions in the light of the new G. O. revising the scales of pay for teachers, in Secondary Schools under Local Boards and Municipal Councils. They have not been inactive in resolving to revise the scales of pay of teachers nor slow in giving effect to their decision as is evident from the fact that it is to be operative even from the 1st of November. But the tragedy of it is that this activity and promptness are bound to result in seriously affecting the position of a vast number of teachers with a shocking suddenness. Besides, ample provision has been made for needless and avoidable irritation by leaving untouched, on the one hand, the teachers in Government Schools of the corresponding grade drawing higher salaries; and, on the other, by unconsciously developing a baneful influence on the private aided institutions where the teachers already under-paid and ill-paid will find this evil overtaking them in a corresponding measure. There will thus be three classes of teachers imparting the same kind of instruction but remunerated at a progressively declining rate from the Government and Local Board Services to service under private agencies where life is already a regular struggle and the teachers are hardest worked, sometimes under unimaginable circumstances. The effect on the general efficiency of instruction in Secondary Education and the conceivable, nay, justifiable, fall in the morale among teachers have not engaged the attention of the framers of the G. O. sufficiently; and we do not know what advice was tendered by the Department of Education and the local authorities in the matter before such a drastic step was adopted.

The real point for consideration is not so much the detail, as the policy underlying the G. O. The scale of pay that the teachers in question had been enjoying must have received the sanction of all the authorities when they were inaugurated. What has happened since then to justify this reduction which threatens to be permanent, especially at a time when the cost of living is going to rise? Why should the Government Service be exempted? Why should not private agencies be pressed to fall in line with the new move? In a word, why should there

forming the natural culmination, on account of their logical and intelligent development of the whole process, of the whole study. The author has shown considerable ability and industry in the matter of the collection of data and their intelligent marshalling so as to result in a clear understanding of the subject on the part of the reader. By the time the book is ready for a 3rd edition, the author may have to include air-ports in India in the chapter dealing with Ocean Routes and ports. The book is well-printed and got up. There is an excellent bibliography (Published by the Kamala Book Depot, 15, College Square, Calcutta.)

C. A. K.

Books by Messrs. Macmillan & Co., Ltd.

2. English Poetical Selections for College Classes.

This is a fine collection of standard poems from English and Indian poets, dating from Spenser down to Robert Bridges, Tagore and Sarojini Devi. They offer a high intellectual treat to students of literature. The selections from the Song Celestial, Ode to the Nizam, and others that breathe pure Indian air will be of special interest to lovers of Indian poetry. The volume is provided at the end with brief biographical notes and annotations on difficult passages, which will be of value to students.

3. Elementary Dynamics: By R. C. Gray, M. A., D. Sc., Companion I. E. E., (1934). (Price: 5 sh.)

This has been designed to meet the requirements of university students beginning a course in Engineering or other applied science. The subject is hence treated as an introduction to applied science. The first few pages deal with the dynamics of a particle and the rest with systems of particles and rigid bodies. Explanations and proofs have been briefly and concisely given. The problems are all of a practical nature and are representative of the various topics. Students of Engineering and those of the Arts Course who specialise in Mathematics will find the volume invaluable.

4. Matriculation Prose and Poetry.

The selections in this book form a good introduction to English literature. The pieces are from the works of standard authors, which are supplemented with useful biographical and textual notes added at the beginning and end of each lesson respectively. The matter makes a departure from the usual beaten track and offers varied and refreshing reading. The printing and get-up are good.

5. A Book of Indian Culture: By Prof. D. S. Sarma, Price: Re. 1/-

This is a laudable attempt at popularising Indian culture among students. In eight chapters, the author places before them the best that has been thought and said in India. The eight extracts deal with different aspects of our country's greatness. The level of excellence attained by us in arts and literature, ethics and religion has been clearly brought out. The author himself is well-versed in Geetha, and his own essay on it as a great Indian Scripture along with the other selections, which are excerpts from master-pieces, makes highly interesting and elevating reading. Brief notes have been added at the end, which will be found useful. The book needs to find a place in all school and college libraries for the benefit of pupils and teachers.

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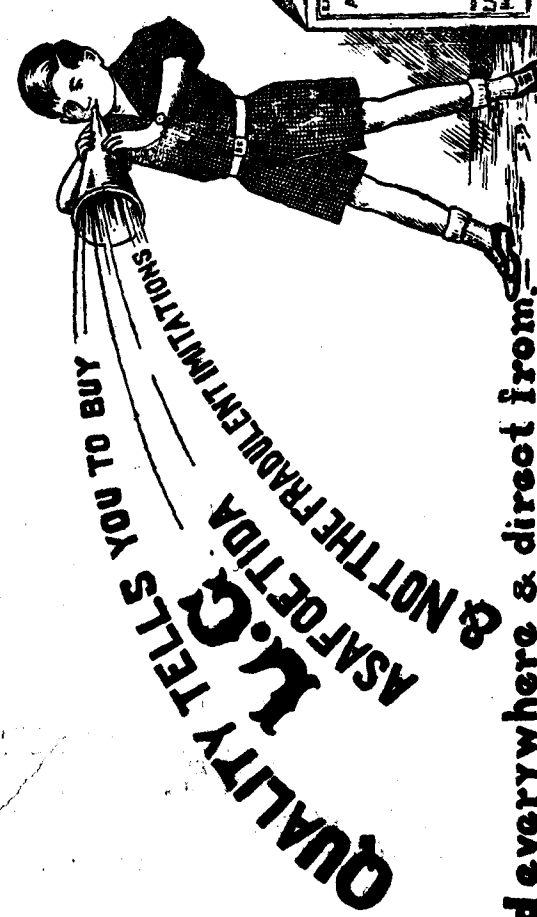
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BUSINESS NOTICE

November and December Numbers appear as a combined issue to enable us to bring out future issues punctually on the 25th of every month.

Managing Editor.

THE INDIAN EDUCATOR

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

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Education in India

Modern Period

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

(Continued from Octr. issue)

As in Madras and Bombay, so in Bengal, as soon as the foundations of British Rule were laid, British administrators felt the need of introduction of education among the people as a means of INDIA. reconciling them to the change of Government and of meeting the practical needs of the administration. Warren Hastings, the first Governor General of India, took the first step in this direction by founding in 1781 (a memorable year in the history of education, being the year of publication of Rousseau's "Confessions" and Pestalozzi's "Leonard and Gertrude") a College at Calcutta called the Calcutta Madrasa "to conciliate the Mahomedans of Calcutta" and "to qualify the sons of Mahomedan gentlemen for responsible and lucrative offices in the State, and to produce competent officers for the Courts of Justice to which students of the Madrasa on the production of certificates of qualification were to be drafted as vacancies occurred." * The course of studies in the Madrasa included natural philosophy, theology, law, astronomy, geometry, arithmetic, logic, rhetoric, and grammar all on Islamic lines.—

The next step was taken by Jonathan Duncan, Resident at Benares (afterwards Governor of Bombay), by the establishment in 1791 of a similar institution for Hindus called the Benares Sanskrit College "for the preservation and cultivation of the Laws, Literature, and Religion of that nation, at this centre of their faith and the common resort of all their tribes". It was designed "to accomplish the same purpose † for the

* Howell's "Education in British India". p. 1

† "Endearing our government to the native Hindoos."—Letter from Jonathan Duncan, Resident, Benares, No. 17 dated the 1st January 1792, to the Earl of Cornwallis, Governor General in Council (Bengal, Past and Present, Vol. III, p. 131)

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Hindus as the Madrasa for the Mahomedans, and specially to supply qualified Hindu assistants to European Judges". The course of studies adopted at the Sanskrit College included theology, medicine, music, grammar, philosophy and metaphysics, law and history, ethics, and poetry.

In 1792-93, when the question arose of the renewal of the East India Company's Charter, Wilberforce, the well-known philanthropist, *at the instance of Charles Grant, who was then one of the Directors of the Company and had before served the Company as one of the Factors in India, carried the following resolution in Parliament:—

"That it is the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement".†

He also proposed to introduce into the bill a specific clause for the encouragement of missionaries and schoolmasters to be sent out from England. But the opposite party in the Court of Directors urged:

"That the Hindus had as good a system of faith and of morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed."† Government was, therefore, unable to press Wilberforce's clause. Wilberforce's resolution remained inoperative, as it was negatived by the House of Lords.

In 1797, Charles Grant published his "Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to morals; and on the means of improving it". In this, he said:—"The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove the best remedy for their disorders.

*At this time philanthropists in England, both in and out of Parliament, were making out a strong case in favour of schools for the people. They were urged to do so by the social conditions brought about by the industrial revolution. The factory system had tended to bring large masses of people into small areas and in these crowded places the most appalling social conditions prevailed, specially among the child population. One remedy, at least for the evil of parental neglect, was obviously the provision of schools.

† Selections from Educational Records, Part I, p. 17.

'There are two ways of making this communication: the one is, by the medium of the languages of those countries; the other is by the medium of our own...'

'It is perfectly in the power of this country, by degrees, to impart to the Hindoos our language; afterwards, through that medium, to make them acquainted with our easy literary compositions upon a variety of subjects: and, let not the idea hastily excite derision, progressively with the simple elements of our arts, our philosophy and religion....

'The first communication and the instrument of introducing the rest, must be the English language; this is a key which will open to them a world of new ideas, and policy alone might have impelled us, long since, to put it into their hands.

'To introduce the language of the conquerors seems to be an obvious means of assimilating the conquered people to them. The Mahomedans, from the beginning of their power, employed the Persian language in the affairs of Government and in public departments. This practice aided them in maintaining their superiority and enabled them, instead of depending blindly on native agents, to look into the conduct and details of public business, as well as to keep intelligible registers of the income and expenditure of the State. Natives readily learnt the language of Government, finding that it was necessary in every concern of revenue and of justice; they next became teachers of it; and in all the provinces over which the Mogal Empire extended, it is still understood and taught by numbers of Hindoos.

'It would have been to our interests to have followed their example; and had we done so on the assumption of the Dewanee, or some years afterwards, the English language would now have been spoken and studied by multitudes of Hindoos throughout our provinces.'*

Thus was raised the question whether the language of the conquerors or that of the conquered was to be the medium of instruction—a question which led to a long and historic controversy between two schools of thought: (i) the Anglicists and (ii) the Orientalists.

The East India Company did not pay much attention to Grant's "Observations", as its charter had already been renewed by Parliament.

* Report of the Committee of the House of Commons on the Affairs of the East India Company, 16th February, 1832, Appendix I, pp. 60-61

In those days, even in England, education of the people was not regarded as a duty of the Government. Mr. Whitebread's Bill for Parochial Schools (for two years' free schooling to poor children between 7 and 14 years of age in reading, writing, and arithmetic, and, for girls, needlework, knitting, etc., in addition), introduced in Parliament in 1807, was rejected, as it was considered monstrous to tax the occupiers of lands and houses in order that all the children of the country should be taught to read and write, as it was thought that it would give an education to the lower classes above their condition, as it was feared that if the teachers of the good and the propagators of bad principles were to be candidates for the control of mankind, the latter would be likely to be successful."†

The Company was a trading rather than a ruling body and thought that if England could get on without a state organisation for education, there could be little reason why India should not.

In 1808, the Company, alarmed by the consternation caused among the native population by addresses to Hindoos and Mahomedans by Carey, Marshman, and Ward of the Baptist Missionary Society from the Danish Colony of Serampore, (twelve miles north of Calcutta), declared strict religious neutrality and refused to lend authority to any attempt to propagate the Christian religion. * Since the assumption of the Dewanee of Bengal in 1765, the Company had indeed begun to realise the advisability of abstaining from doing anything in support of missionary attempts at proselytisation that was calculated to cause suspicion about its motives among the people and arouse their opposition to its rule.

In 1813, the Company's Charter came again before Parliament for renewal; and Wilberforce, assisted by Charles Grant who was then a member of Parliament, succeeded again in carrying his resolution and getting inserted in the East India Company Act of that year a clause declaring "That it shall be lawful for the Governor-General in Council to direct, that out of any surplus which may remain of the Rents, Revenue, and Profits arising from the said territorial acquisitions, after defraying the expenses of the Military, Civil, and Commercial Establishments, and paying the Interest of the Debt, in manner hereinafter provided, a sum of not less than one lakh of Rupees in each year shall be set apart and applied to the Revival and Improvement of Literature and

† Barnard's "National Education in Europe", p. 727

* Selections from Educational Records, Part I, p. 3

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."†

This declaration is a great landmark in the History of Education since it is the first recognition by the British Parliament of the principle that education of the people is one of the duties of the state. In England this principle was not recognised till 1833, when the first Parliamentary grant of £ 20,000 was sanctioned for education.

In 1814, the Court of Directors of the East India Company issued their first education despatch, and therein observed: "The Clause presents two distinct propositions for consideration: first, the encouragement of the learned natives of India, and the revival and improvement of literature; secondly, the promotion of a knowledge of the science amongst the inhabitants of that country. Neither of these objects is, we apprehend, to be obtained through the medium of public colleges, if established under the rules, and upon a plan similar to those that have been founded at our Universities. because the natives of caste and of reputation will not submit to the subordination and discipline of a college; and we doubt whether it would be practicable to devise any specific plan which would promise the successful accomplishment of the objects under consideration.

"We are inclined to think that the mode by which the learned Hindoos might be disposed to concur with us in prosecuting those objects would be by our leaving them to the practice of an usage, long established among them, of giving instruction at their own houses, and by encouraging them in the exercise and cultivation of their talents, by the stimulus of honorary marks of distinction, and in some instances, by grants of pecuniary assistance.

"The mode * of instruction that from time immemorial has been practised under these masters has received the highest tribute of praise by its adoption in this country, under the direction of the Reverend Dr. Bell, formerly Chaplain at Madras, and it has now become the mode by which education is conducted in our national establishments, from a conviction of the facility it affords in the acquisition of language by simplifying the process of instruction.

"We are informed that there are in the Sanskrit Language many excellent systems of ethics, with codes of laws and compendiums of the

† 53, George III, C. 155, clause 43 ("Acts relating to India," Vol. I p. 1138—Record Department, India Office, London)

* the Monitorial System.

duties relating to every class of people, the study of which might be useful to those natives who may be destined for the Judicial Department of Government. There are also many tracts of merit, we are told, on the virtues of plants and drugs and on the application of them in medicine, the knowledge of which might prove desirable to the European practitioner, and there are treatises on Astronomy and Mathematics, including Geometry and Algebra, which, though they may not add new lights to European science, might be made to form links of communication between the natives and the gentlemen in our service, who are attached to the Observatory and to the department of engineers, and by such intercourse the natives might gradually be led to adopt the modern improvements in those and other sciences.

"With a view to these several objects, we have determined that due encouragement should be given to such of our servants in any of those departments as may be disposed to apply themselves to the study of the Sanskrit language, and we desire that the teachers who may be employed for this purpose may be selected from those amongst the natives who may have made some proficiency in the sciences in question and that their recompense should be liberal".

Thus, the Company took advantage of the vagueness of the Education clause and proposed to do little beyond (i) leaving the learned natives of India to their old-time methods of instruction and encouraging them in their pursuits and (ii) encouraging its own officers to study Sanskrit with a view to improving the efficiency of its administration.

But no action was to be taken on those proposals, until a plan for giving effect to them had been prepared and sanctioned by the Court of Directors.

Indian opinion, however, was turning rapidly in favour of English education and institutions for the purpose were established in response to it by Indian leaders and missionaries. Thus, Raja Ram Mohan Roy, a bold, enlightened, and foresighted Hindu leader, with the active support of David Hare, an unofficial resident of Calcutta, and Sir Edward Hyde East, Chief Judge of the Supreme Court, Bengal, opened a Hindu College at Calcutta in 1817; the Rev. Dr. Carey founded the Baptist Mission College at Serampore in 1818; and Dr. Duff, the Bishop's College at Calcutta in 1820.

(To be continued)

The Limits of Education

A Study in Pedagogical Handicaps

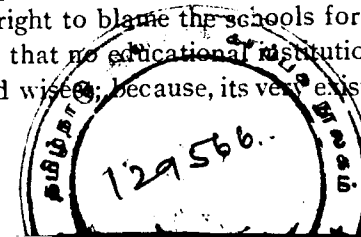
BY. MR. M. S. SRINIVASA SARMA, M.A.

TRUE DEMOCRACY

The modern age is characterised by the universal clamour for deep-rooted democracy, wide-spread individuality, and all-round equality. But the first necessity of a sound and successful democracy is the bringing into existence of a vigorous mental and moral aristocracy. A most perverted and mischievous feature of the present-day democratic movements is the worship of mediocrity and commonness which results in a levelling down of the cultural life to the low average tastes and powers of the vulgar crowd. When democracy says "I am as good as you", it is wholesome, and is a contributory inducement to infinite improvement; because, there is the genuine recognition of the superior merits of others which the individual honestly proposes to strive to achieve and assimilate. But when it says "You are no better than I am", it not only makes itself ludicrous and unprogressive, but actually becomes oppressive and intolerant of exceptional merits and superior talents. True democracy must inspire self-respect, and foster exceptional capacities wherever found, and endeavour to help those who do not possess them to ascend to the level of the best. Genuine democracy is in the final analysis the art of spiritual elevation by the strenuous process of self-direction and self-education. That is why Plato seriously and sincerely felt that there was only one method for the realisation of the Ideal State, namely, Good Education by which men could be made reasonable.

WHAT SCHOOLS CAN DO

Modern leaders of social reform and political movements perhaps taking their cue from Plato, wax eloquent on platforms and in the press that education is the foundation for all improvements in society, and that it is the most effective panacea for all social ills. But their interest in education is confined only to the extent of attributing the failure of everything concerning public welfare to the inefficiency of the schools, and making the poor school-master the target of all kinds of attacks, and holding him responsible for the shortcomings of his pupils. In the first place, it is not right to blame the schools for every social evil. Let it be carefully noted that no educational institution can do exactly what it considers best and wisest; because, its very existence depends on public



favour and public support. Secondly, it should not be forgotten that education is a co-operative enterprise, for the success of which all the important departments of society should work with equal efficiency and understanding. A little scrutiny will show that the teacher is only a secondary and therefore an accessory factor in the fulfilment of the educational aims.

Modern biological and psychological researches have conclusively established the fact that the parents are responsible for the mental and physical equipment of the children, and the special aptitudes, intellectual abilities and moral tendencies are really matters of heredity, and not solely of instruction and training in schools. Both parents and educationists should bear in mind the pivotal truth that man himself can and should regenerate himself. Genuine culture, like true reform, has to be secured not simply by the aid received from others, but by self-effort and self-mastery. In the final analysis, education is individual, and comes from within by personal effort and incessant striving; and it could be made to work miracles if it is remembered that it is more a process of drawing out than of putting in. The task of the schools and colleges is nothing more than preparing and starting the individual for a life of self-directed study and self-chosen path of orderly growth.

EDUCATIONAL SIGNIFICANCE OF HEREDITY

Perhaps the most important and energetic department of modern psychology is to be found in the Intelligence Tests. "Mental Measurement" is a concept which is peculiarly the unique characteristic of the twentieth century psychology. These tests for the measurement of intelligence started as a modest experiment in Paris by Alfred Binet with the definite purpose of finding out the causes of the poor progress made by the educational institutions, and to devise methods for improving them. But to-day the practical interest evinced by the public in them is so great that its undoubted advantages are appreciated not only in the schools and colleges, but also in the law courts, the army, and the vocational and technological institutes. Not only this; the treatment of the criminal, the young delinquent, and the feeble-minded has been radically changed by the new orientation which is directly the result of the mental tests.

That individuals differ in intelligence and general ability from each other is an obvious fact. But the school work in the nature of things cannot be arranged for each individual. It is and will always be mass instruction. It is impossible even for the most patient and the most conscientious teacher to pay individual attention to every student

and adapt his teaching to the capacity and limitations of each pupil. In this connection the immense advantages of the concepts of Mental Age and Intelligence Quotient have been availed of to minimise the difficulties of class teaching in all enlightened institutions in the West. It has been proved that the IQ gives the "drive" and the "stay power" to ambition, interest, and the will-to-learn which are the potent forces for the success of the educational enterprise. The students admitted to a class must be of the same mental age and possess more or less the same IQ if the teaching is to be of benefit to them. If the IQ of the student is less than 90, his chances of educational success are almost nil; and by continuing in the school, he not only harms himself, but actually becomes a nuisance to the teacher and the other boys.

A fact of basic importance that is revealed by these tests is that the IQ is a constant quantity. It has been established that the IQ remains the same year after year, and that the children retain their ranks not only throughout their school career but also throughout their lives. A good deal of human waste and mental agony could be averted if by a careful use of intelligence tests their IQ's are fixed and their ability to pursue and profit by school education is determined. Otherwise, among the students admitted into a class, some will start with a handicap and the others with an advantage; and certainly not all the resources of human ingenuity and skill could ever bridge the gap between them. Further, it is one of the teacher's trade to give more difficult work to the bright students in order to draw out the best in them; and the presence of the laggards in the class is not only an embarrassment to the teacher and the bright pupils: but it has a most demoralising effect on the laggards themselves, as they are sure to develop an incurable inferiority complex. One very important point has to be emphasised here in this connection. It is a melancholy fact that in most of what are called "private" institutions the retention and promotion of teachers depend entirely on the "results" in examinations. If all sorts of students are promoted or admitted to a class on the score of financial expediency then no human effort will ever succeed in making the instruction really profitable to them; and in such cases to judge the efficiency of the teacher on the basis of the pupils' performance at the examination without at the same time taking into account the nature of the material entrusted to him is a travesty of justice.

INTELLIGENCE—A NATIVE ENDOWMENT.

A flood of light has been thrown on the nature of intelligence by these tests. Intelligence, of course, does not consist in ready made

native responses as do the instincts. It is the capacity to profit by past experience, and consists in performing a variety of acts and performing them efficiently. It is the power of adaptive plasticity, and manifests itself in quickness of perception and neatness of execution. That this capacity of intelligence is native and inherited is proved by the fact already referred to, namely, the constancy of the IQ. Galton's studies of heredity indicate that not only intelligence is inherited, but that specific abilities are transmitted. It stands to reason that if certain characteristics are dominant on both sides of a child's parents, such characteristics should continue to be dominant in their progeny also. Dr. Goodenough gives the IA averages obtained from a statistical study of the young children of California: the IQ of Jewish children 106; of Scandinavian 105; of English 101; of German 99; of Italian 81; of Portuguese 83; and of Red Indian 73. Not only this: there are also differences in the intelligence of the children whose fathers are in different occupations. The IQ of the children of parents belonging to the learned professions is 116: of clerks and mechanics 108; of semi-skilled operatives 104; and of labourers 96. A clear understanding of the significance of these facts will help us in assessing the work of institutions and the ability of individual teachers, and in discouraging hasty comparisons between this school and that.

These tests have been effectively and profitably applied in fields other than education also. For eliminating the feeble-minded and for investigating into the nature and scope of juvenile delinquency, these tests have been applied on an extensive scale, and have been found to reveal surprisingly useful results. The patient and laborious investigations into the records of the families of the Jukes and the Kallikaks have proved that insanity, imbecility, and feeble-mindedness run in families. Dr. Goddard's study of the Kallikak Family is specially instructive because of the startling contrast between its two main branches. The first of these was the product of an illegitimate union of a mentally normal man and a feeble-minded girl. The 480 direct descendants included 143 feeble-minded, 292 unknown, 36 illegitimates, 33 prostitutes, 24 alcoholics, 3 epileptics, 3 criminals, and 8 keepers of disreputable houses; 82 died in infancy, and only 146 were normal. Subsequently the father married a woman of normal intelligence. Of the 496 descendants, all except 5 were normal, and occupied positions of respect in society. These facts plainly confirm the truth that intelligence, defective mentality, and criminal tendency are matters of heredity.

EDUCATION ESSENTIALLY A DIFFERENTIATING PROCESS.

In the light of these facts revealed by intelligence tests, we recognise the inherent limitations of education. Reformers who seek to

eradicate delinquency, idiocy, and other inequalities by spreading education ought to note the inevitable fact that it is not a levelling process. As Dr. McDougall points out, it is more a differentiating process. "The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows". After all, there is great truth in the Christian dictum that "to him that hath much more will be added". He who is given much by heredity in the shape of intelligence and special aptitudes certainly profits tremendously by education, and acquires an infinite stock of abilities. It is sometimes fondly believed that all men could be made equal to the best if only the educational process could be sufficiently improved. This pious wish, however laudable, is blind to the fundamental fact that the success of the educational process is entirely dependent upon the *kind* of mind which receives the instruction and the *sort* of ability that reacts on it and integrates it into a system of knowledge. The educator is no creator, nor could he obliterate the native differences and inborn defects by any magic wand. As Prof. Starch says in his "Educational Psychology", "Education and training do not equalise abilities; in fact equal practice tends to increase differences in achievement and skill. The more gifted individuals profit more both relatively and absolutely than the less gifted".

That education by itself cannot improve matters is clearly brought out by careful experimental studies of the "foster" children. In America there are many "child-placing" agencies which take charge of children soon after birth. Most, if not all, of these babies are born in shame and belong to unmarried mothers (a sure sign of their feeble-mindedness) who feel compelled to abandon them. And these babies are adopted into foster homes of higher occupational classes. Prof. Van Theis who gives his impressions of his studies of such children in his "How foster children turn out" concludes that they do not come up to the level of their foster parents. Of course the superior environment certainly improves them, but not to such a high level as would be expected from their foster home environment.

Certainly this does not mean that the actual process of education is futile and meaningless. It only points out that the benefits of school course are primarily due to native ability, and that where this inherited capacity is wanting, it is impossible to produce it by any system of education. The metaphysical dictum "ex nihilo nihil fit"—out of nothing, nothing comes—applies equally to educational matters as to other factors of reality. Prof. Terman has worked out that an IQ of

90 is indispensable for successful high school work, and an IQ of 100 for college work. This helps the student and the teacher in the proper selection of subjects and courses. The most important educational problem is to classify the pupils on the basis of their native ability so that the instruction given in the schools may be useful to every one of them. It is only then that the class work would be a joy to the student and the teacher alike.

HOME INFLUENCE—ITS IMPORTANCE

So much for heredity. Now let us turn to the problem of upbringing. Psychology points out that it is the first half a dozen years of a child's life that are of the greatest importance in the shaping of his character and attitude to men and things in the world. In childhood the mind and brain are most impressionable. The child observes acutely, watches keenly, and notes carefully what is happening around him. He is actively attentive, and is exceedingly susceptible to imitation and suggestion. The instincts and emotions, which constitute the nucleus of all activities and the germ of all conduct and character, do not wait till the teacher comes along and takes charge of the boy. They are at work from birth; and the proper direction and control of them is the main task of education. In a well-regulated family a very congenial atmosphere is created for the child to grow and develop a lovable and co-operative spirit. Good habits, correct tastes and right conduct are engendered in the child spontaneously; and when he reaches the school-going age, the skilled effort of the educator really becomes profitable. It should be noted that the chief incubator of nervous disorders and misanthropic tendencies is the home. Fretting, worrying, nagging, and harsh parents cannot but exercise a baneful influence on their children. The child absorbs ideas by suggestion; and these are stored up in his mind and powerfully affect his later growth, and serve to assist or retard his progress. If the family were filled with men of servile disposition, irregular habits, and low character, no human effort will ever succeed in producing men of resolute spirit, lofty ideals, honourable character and stout heart. The important thing in the upbringing of a child is the character and spiritual quality of its parents.

Thus the child becomes more or less a settled individual with his character in a way formed, habits stereotyped, and tastes fixed before he joins the school; and the teacher only takes up his duties when the most impressionable and educationally vital years are past. Therefore the initial advantage which the parents have is that they begin at the

beginning in the task of education. Again they have the most intimate relations with the children based on the most natural affection of parental love which the teacher can never hope to realise in the school. These two factors are perhaps the most fundamental bases of all education. Many of the bad habits such as lying and stealing and almost all delinquencies in schoolboys and criminal tendencies in youths are traceable to early faulty training and unbalanced home life, and want of maternal affection and paternal control.

EFFECTIVE REFORM—ITS ROOTS

Thus it is evident that education is a process which commences not at school but at birth; and the parents cannot possibly shirk the moral obligation which they take upon themselves from the very moment of the child's birth. "The sins of the fathers shall be visited upon their children" is not a merciless maxim; it is only the statement of a law of nature which if broken brings punishment in its train. Prof. Eucken sums up the infinite force of parental influence in his maxim that "the best kind of life is that which is best for the unborn" a truth which contains the secret of all morality and education. Thus what a man *can* do is determined by his native equipment which he inherits from his parents, and what he *does* do by the training and circumstances of his early life.

Since heredity plays such an important part in the determination of one's intelligence that, for eugenic purposes the social, political and religious leaders ought to take a more lively interest in this problem. The investigations into the criminals and delinquents carried on by competent experts point out a high degree of correlation between mental deficiency and moral defects. The drunkard, the criminal and the prostitute cannot be left to themselves. They constitute a problem of vital public concern, because they are not only a heavy burden but a positive menace to society. We can realise how serious the problem is if we note that the imbeciles, idiots and morons have an extraordinary capacity for multiplying their species out of all proportion. Under these circumstances, to expect the school to undo the mischief of bad heredity and undesirable home influence is to ask for the impossible. Let these leaders ponder and reflect on the wise words of Dr. Mc Dougall in his "Conduct and Character of Life" addressed to young men. "Remember that in choosing your wife, you are also choosing your children, that their degrees of intelligence, their dispositions, their temperaments and tempers will very largely depend on what she brings to the common stock. And it is well to know that in this respect the

qualities of her near relatives are as important, if not more so, than her own. If among them there are a number of feeble-minded, disharmonic, or cranky individuals, it is highly probable that although she may reveal no traces of such defects, she will transmit them to some of her children".

What Should Teachers Do?

BY PROF. DIWAN CHAND SHARMA, M. A.

The calling of teachers is very noble, indeed. This is the reason why even great prophets are called teachers of mankind. In this way a kind of sanctity is associated with this profession. In fact, for a long time education was thought to be one of the chief duties of the church every-where. It was, therefore, not possible to distinguish the teacher from the priest and the priest from the teacher. Both of these were thought to be workers in the same field—workers for the uplift of mankind. It was they who taught people the meaning and value of life and equipped them with moral and intellectual resources to fight the battle of life. There came, however, a time when education took on a secular aspect. For reasons which it is not possible to go into at this time the church ceased to exercise a dominant influence on education. Education then came to be for merely material ends, and educationists aimed only at providing a sort of bread and butter education through their institutions. This was something very low indeed, but people had to be content with it in this highly competitive age. They came to look upon education as on any other profession or industry as a source of income. They began to measure its utility by the gross results that it produced and not by the intangible values of life that it engendered.

This has in fact been the bane of our modern education. We ask a teacher these days how many students he has on the rolls of the school. If the number of scholars is on the upward grade we believe that the teacher is justifying his existence. We ask him also how many scholars he has passed in a particular examination. If the pass percentage is on the increase we believe that the teacher is conscientious in the discharge of his duties. But if there is decrease in the pass percentage, we think that the teacher has been remiss in the performance of his duties. Similarly, we enquire of teachers, how many pages of a particular book they have taught in a week. If they have done the required

number of pages we think that all is right with the world, but if, by some chance, any teacher has failed to do the required number of pages we accuse him of slackness.

But I believe that teachers are not to be judged by these things. They are not to be judged by results which can be weighed, measured or calculated and their main occupation is not to deal with attendance and results and text-books and victories on the playing-field. To think that their utility lies mainly in producing these things is to misrepresent them. For to me the chief value of a teacher lies in his being a custodian of the conscience of mankind.

It is, therefore, a pity that teachers should be asked to set before themselves merely parochial and pedestrian aims. It is really shocking that a teacher should be content merely with his immediate ends and not think of the ideals he has to work for. It is also dangerous that teachers should not be allowed to see beyond their noses. In other words, they should not work for things which have merely a local or temporary significance. If there is one profession in which matters of local and temporary importance are to be seen in the light of things remote and eternal it is the teachers'.

I think such a teacher was President Wilson. He started his life as a teacher, though later on he became a politician. But even as a politician he did not forget that he had been once a teacher. There are some people who believe that therein lay his chief defect, and that is why he dismally failed as a politician. But I refuse to believe that. He was not such a failure as people make him out to be. Even to politics, in which the concern is only the immediate, he gave a wider significance. With a courage that is unparalleled he rose above the details of day to day work; and with a vision that is unsurpassed in its sweep and range he saw the Great War in its true bearings. The Great War, as we all know, had driven the nations into a mad fury of violence and even when peace was going to be signed, people were not intent on arriving at any amicable settlement of the issues that had brought about the war. Each nation was intent on ruining its neighbour and each wanted to prosper at the cost of the other. Thus acquisitiveness was at a premium. It was in such a world torn by strife, maddened by a desire to push its frontiers that President Wilson emphasised the need of setting up the machinery of peace. He told people that the end of this war should not be to sow the seeds of another war but to finish war altogether. He thus stood before the world as an apostle of peace. It is true he was checkmated by manoeuvring politicians and petty diplo-

mats, but he did set up before the world a great ideal which will take people many years to realise. He thus lent to dirty politics the lightning streak of nobility and taught people the value of ideals.

The teacher, therefore, lives mainly for ideals. He is, therefore, the conscience of nations. Even when he is working in a dark room in a tumble-down building and drawing starvation wages he does not forget his noble vocation. Crushed by poverty, bullied by the management, and victimised by the department, he still remembers that he is to work for noble ideals. He thus forgets his present misery and remembers only the joy born of his consecration to higher and nobler things.

The teacher, therefore, is in the world and yet not entirely of it. He is not a producer of utilities like other persons. His chief function is to keep the spirit of idealism alive. It is for this that he works. He thus strives for immediate ends without forgetting to hitch his wagon to a star. I do not think any one else can do a thing like him. Every teacher should, therefore, remember that he is to work for those ideals for which humanity has worked and suffered and died. He is thus an inheritor of the traditions of great martyrs, philosophers, idealists and benefactors and he lives in the faith which inspires them and for the ideals for which they devoted their lives.

Educational Methods of the West.

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

I have just returned from a long tour in Europe and have been struck by the difference in the educational methods and ideals that prevail there and in India. In England and other Occidental countries the purpose of education is not preparation for a job in Government service—that pious hope that almost every parent here entertains for his beloved son. Education, in the West, is a preparation for life and as such the schools of to-day strive to draw forth from the pupil his maximum on the mental, physical, and emotional qualities. Cramming has no place in the educational systems of Europe as every attempt is made to enable the boys and girls to visualise as far as possible the objects of their study and get into close touch with the actual realities of life. In a Girls' School at Weybridge in which Sir Michael Sadler takes a keen interest, English History is taught by making the students dress up and enact the various important scenes from their lessons,

which proves of immense interests and fascination for the young minds. Children are led to study animals, plants, and natural phenomena by means of direct observation. The key-note of success in teaching is interest and the methods adopted in European schools serve to stimulate the interest of the individual in the subjects taught. Education in these schools consists in a harmonious all-round development—a synthesis of play and work, of freedom and discipline. Corporal punishment has been abolished in most institutions, and school life to-day is more a joy than a bore. Unlike the days of old, one hardly hears of truants who evaded both teachers and parents. In India, the education imparted is sometimes quite out of harmony with the needs of life. Voluminous books dealing with foreign history, foreign surroundings, and foreign institutions are prescribed in many schools, which being alien to India's conditions and the subjects being treated in a dry abstract form, the students have no option but to set to cram the facts and figures in order to get through the examination and obtain a passport for entry into an official career. The rigidity and narrowness that are now prevalent in Indian schools should give place to elasticity and freedom. Moreover, the student should be given free scope for creative expression—for the release of the inner nature in him, which the present-day system of education in India hampers.

Another feature of the European schools of to-day is the effort that is made to bring the boys and girls by travel into first hand touch with the social, economic, and industrial conditions of the different countries. The School Journey Movement is becoming more and more popular. Small parties of children go on journeys under the guidance of their teachers, and instruction is given sometimes over a period of weeks and even months on the country or district to be visited in order that the pupils may derive educational benefit from their travels. The pupils are given a series of talks on history, geography, architecture, art and literature of the place they visit, and each pupil is provided with a booklet containing the full itinerary giving notes and helpful references, maps and plans, and an assortment of pamphlets and guide-books. One week the school sends the pupils to visit a Welsh mining village, another week to a shipping yard at Liverpool; during one holiday they are taken to Germany to witness the Obberamaggu Passion Play, at another time to Italy to spend days of enchantment in galleries and churches at Florence and Rome and hear lecturettes full of inspiration and interest. Children in lower secondary classes in Great Britain have a much wider general knowledge than the Matriculates of Indian Universities. The European is a voracious reader of news-

papers, and this habit is inculcated in the young at an early age for whom children's newspapers are provided. A child of 12 and 14 years in England knows more about world politics than most Indian undergraduates and sometimes even graduates. It is not uncommon to have a graduate here give such meanings as window-panes covered with dust for 'stained glass windows' and describe Napoleon and Alexander as contemporaries!—mistakes the like of which even an English school-boy would never commit. Moreover, at every stage of education, the spirit of social service is inculcated. The Junior Red Cross Movement, Scouting and Guiding have made tremendous headway in the schools of the West. In short, education there is not merely academical but also practical, and it better equips the pupils for entering life and discharging their function as citizens than the education that is imparted in Indian schools, whose systems and methods, with certain exceptions, require complete re-orientation.

Education and Employment.

BY PROF. D. S. GORDON.

There is no problem in India at the present time more serious in its consequences, more pressing in character, or more difficult to tackle than the problem of the educated unemployed. The growing body of educated men and women who have nothing to look forward to after long years of school and college preparation, is one of the most pathetic sights of Indian social life to-day. The situation has become so bad now that all thinking people must take serious notice of it. And yet educationists have not been able to suggest and carry out any measures that will alleviate the sufferings of these unfortunate people. They seem to be simply flabbergasted as if the situation was suddenly, without warning, sprung upon them. But as a matter of fact, the educational developments of the past two decades were slowly but surely leading up to the present state of affairs.

Twenty years ago life had a rosy outlook for educated young men. They could pick and choose the calling into which they wanted to enter. They felt sure that at the end of their school or college career there was something waiting. In those days things went merrily with the universities. The demand for graduates was so great that new universities had to be called into existence; and everybody felt proud of the phenomenal expansion of higher education. They conveniently forgot the future.

The first signs of overproduction in university graduates began to appear some fifteen years ago. Educated men had to take the first jobs that came their way and at whatever remuneration they could get. But still the man with a university degree had some prestige left, although he could not command the money. The increased production of graduates, however, soon destroyed everything. To get an appointment in these days is like receiving charity.

It is sometimes argued that universities cannot be justly held responsible for this state of things. The function of a seat of learning is merely to hold up the torch of learning; it has no concern with the problem of employment. No one will deny that this ideal is a laudable one, but the question is whether in the circumstances of the country it is the wisest and the most desirable one. For the man with independent means education for its own sake is the right thing; it helps him towards a cultured life. But for the large majority who look upon education as a means to an end, this ideal will hardly recommend itself. Moreover, a university is a servant of society, and it must take into consideration, not only the intellectual needs of the people who have created it, but also their material needs. Without an adequate recognition of material needs the spirit cannot live.

The ideals of our universities and of our educational system are a heritage from England. In that country the older universities were modelled upon certain medieval prototypes on the European continent. They came into existence in order to cater to the needs of well-to-do classes for whom the practical affairs of life were not of much importance. All that the patrons of these universities wanted was that their sons should acquire certain graces suitable to their station in life. Naturally, therefore, the studies at these universities had no relation whatever to the life of common people. Indeed the universities would have felt insulted if any one had proposed that they should include in their curriculum the sciences that were likely to find application in the problems of ordinary life.

This divorce between life and learning is entirely unsuited to modern times and especially to a poor country. Educationists have long been under the impression that the cultural value of a subject of study was in inverse ratio to its practical utility. Hence Latin and Greek, metaphysics and scholastic logic, became the favourite pursuits in universities. The tyranny of the ancient past has not left us even to-day, for universities still devote far more attention to purely academic studies than to utilitarian ones. But in modern times nations live by practical

knowledge and applied science. So universities would be failing in their duty if they did not actively enter into the life of the people at every point and contribute to their progress. The most outstanding example of a country where this obtains on a large scale is the U. S. A. Placed in the midst of immense natural resources, and surrounded by obstacles both natural and human, the Americans early realized that without the application of scientific knowledge to agriculture, manufacture, commerce and mining they would be nowhere. Hence they developed institutions which would impart knowledge of a practical nature. Their schools and colleges did not think it beneath their dignity to teach the people how to grow rich, and how to live more comfortable lives. In return, the people who derived these benefits did not forget their old *alma mater* in the days of their prosperity. Having realized the value of education in their own lives, they gave away staggering sums of money in endowments for the support of these institutions.

In India the situation is quite different. Here present-day education is an exotic plant. The people do not look upon it with affection. They only make use of it in order to obtain government jobs. The only large-scale industry in India is government service, and the whole educational system is directed to the doors of government offices. The man who manages to get into the government pay-roll is the most fortunate of human beings. Such is the mentality of the people and such the pernicious influence of government employment. In other countries the people normally look forward to economic enterprise as their main source of income. The greatest fortunes are made in industry and commerce; towering ambitions are realized here. But in India it is otherwise; government service has settled like a blight upon all educated people.

It is perhaps worth while to examine a little more closely here the economics of government service. To the majority of educated men and women in India government service seems to offer the most attractive prospects; it means safety, power and a good progressive salary. To the ordinary mediocre man, with no originality and grit, it offers a reward far in excess of his merit. Most people do not realize that appointments under government as a rule do not need extraordinary intelligence. Often they do not even need ordinary intelligence. Why then are high educational qualifications prescribed? Simply in order to reduce the number of applicants. This has worked well so long as the number of educated people were few, but when they increased out of all proportion to the available jobs, the trouble began. There is now a

regular scramble for government jobs; not only individuals but also whole communities are engaged in it.

From the national point of view the production of an unwanted army of quill-drivers seems to be one of the most important achievements of Indian education. Well-paid pot-bellied speakers may deliver convocation addresses exhorting new graduates to lead angelic lives, and indirectly suggesting how well education has been rewarded in their own case. The actual truth, however, is something different. It is not education that has rewarded them with the good things of this life but the accident of having been born some twenty years earlier, before the present unemployment situation developed. For aught we know, if these men had been born later, they may well belong to the army of unemployed today.

The fact that the older men who are in positions of trust and responsibility know of no education other than what they themselves have had, explains why we are unable to strike out new paths in the face of a serious employment crisis. In this atmosphere of bankruptcy in imagination and leadership among men in high places, we find all sorts of people making all sorts of suggestions for solving the problems of unemployment. Some say that the country's industry and commerce should be so improved as to furnish increased employment for its educated youth. They forget that by the time these improvements are effected the present generation would have died without having lived. Others opine that by overhauling the present system of education and giving it a technical and vocational bias men and women may be fitted for new jobs. These people forget that nowadays even technically qualified people are without employment. Still others think that opportunities for higher education must be denied for all except those who could normally be absorbed in positions. A few go further and suggest that colleges and universities should suspend work for some years until the present supply of educated people is exhausted.

Such are the remedies suggested. But there are also those who do not think that any remedy is necessary; they believe in *laissez faire*. According to them unemployment in India is but part of a world-problem; it is but a passing misfortune which will disappear when better times come. Meanwhile do nothing. This is truly typical of oriental defeatism for which Westerners look upon the East with contempt.

The problem of unemployment will not solve itself. It is already beginning to overwhelm the people, and if nothing is done the situa-

tion will soon be unmanageable. Merely tinkering with the curriculum and giving it a practical bias will not do. A deeper change in the life and outlook of people is necessary. Our agricultural colleges in India are supposed to teach people how to cultivate their lands; but in reality they only teach them how to become agricultural inspectors and supervisors. The students who join these institutions have no interest in tillage; the vast majority of them belong to non-agricultural classes. Similarly in regard to industry. Candidates who are specially trained in certain manufacturing processes do not look forward to setting up their own business, but to some cushy job in the Industries Department. Thus we come back to the vicious circle of government employment.

Our commercial schools and colleges are of very little use, for the business of the country is in the hands of those who despise education. The banias and money-lenders have financed industry and agriculture for ages on certain traditional lines, and their sons do not readily change their methods. Our commercial training therefore does not produce leaders in business but only commercial underlings and short-hand typists for government offices.

Thus education is altogether unrelated to economic life. Nay, it is not even related to life. Education and life run in parallel grooves; they do not touch each other. The social life, opinions and outlook of educated Indians do not materially differ from those of the uneducated masses. Thus the most serious criticism against Indian education is that it does not educate. It merely makes people acquire a great deal of information which never affects life. True education is knowledge which shapes one's out-look and conduct.

But the problem which demands immediate solution is the employment of young men and women who are being turned out of our schools and colleges in such large numbers. Since there are not enough jobs for these people under existing circumstances it is obvious that new avenues must be created. In England the problem of the educated unemployed has never become so serious, partly because the colonies and dependencies absorb hundreds of them every year, and partly because the army, navy and the consular service provide decent employment for a very large number. These openings are almost entirely absent in India. Very small beginnings are being made just now, but on the whole employment of this kind is practically non-existent for the sons of educated Indians. But if a truly Indian army, navy, air-force and consular service is developed for this country, the unemployment situation will be considerably eased at once.

Along with this attempt to create employment there should be wide and intensive propaganda in favour of birth-control, for the chief cause of all our troubles is overpopulation. This is being admitted everywhere now, and the more intelligent and well-to-do classes are already practising birth-control. But the classes that need knowledge and advice most are the very poor. It will save them from a great deal of unnecessary misery and at the same time solve the problem of unemployment.

English Poetry

IN THE FIRST QUARTER OF THE NINETEENTH CENTURY.

BY MR. K. N. ANANTAPADMANABHA AYYAR, M.A., L.T.

The first quarter of the 19th century witnessed an out-burst of new poetry in two distinct stages. From 1798 to 1800 the predominance of Wordsworth, Coleridge and Scott was steadily growing as if they were the uncrowned monarchs of the poetic realm. Indeed 1800 may be said to mark their glory at its zenith; after this date their glory and influence gradually waned. The subsequent period till 1816 was as sterile of poetic genius as the years preceding 1798. But 1816 inaugurates a short but brilliant period when the Muse of Poetry appeared in different garbs, singing songs entirely different in rhythm and ideas and dancing new and refreshing measures. During this period, up to about 1820, the honour was shared by Shelley, Keats and Byron, who were indeed the poets of the day. Thus 1798—1800 and 1816—1820 constitute two great poetic epochs.

No doubt it took some time for the Muse to cast off her old garments. The poetry of the younger generation, in the beginning, necessarily evinced the influence of the older. One has only to read poems such as 'Alastor', 'The Ode to Liberty', 'The Ode to a Nightingale' and 'La Belle Dame Sans Merci' to note how far Shelley and Keats were under the influence of Wordsworth and Coleridge. Nor was Byron immune to their influence. He 'became half-Wordsworthian among the mountains'. But the period of apprenticeship was short. The individuality of the poets was too strong to remain under the yoke of the elders. They began to sound distinct notes and evince new tendencies. It could not be otherwise, for the two schools differed fundamentally in their outlook. Wordsworth and Coleridge were bitter opponents of the Revolution while the later poets were all Liberals to

the pith and marrow of their bones. Byron and Shelley, especially, may be said to have revolutionised the spirit of Poetry.

Again their interpretation of the term 'Liberty' was entirely different. To Wordsworth liberty did not mean the free play of individualism without restraint. On the other hand he knew and realised that man must conform to standards of morality. Only he objected to external factors or forces compelling one to adopt a particular course of action. In other words, according to Wordsworth, liberty was "the condition in which men observed morality without outer interference". Byron and Shelley went to an extreme. They revolted against all restraint, internal or external. Even the general conventions of society were to be shaken off. The indispensability of even morality was questioned. They must plunge into action in entire accordance with their will or inclination. They interpreted liberty as nothing more than 'a vehement out-pouring of individuality into action'. There was this difference, however, between them. Shelley exalted 'liberty' to something spiritual. His vision was entirely different from that of a practical work-a-day citizen and if he revolted against existing conventions, his object was to transcend the limitations of the citizens around him, 'cabinéd, cribbed and confined' as he found them. But in the case of Byron his passion for liberty was deep-rooted in 'egoism'. He felt he must assert himself above all others, not solely for attaining any noble object such as those which always redeemed the struggles of Shelley, but impelled by the very force of his nature. He felt he must revenge himself upon them.

As artists, Wordsworth, Shelley, Keats and Byron present a very interesting study of comparison and contrast. According to Wordsworth, the highest attainment of art was to reflect nature as he found it, as closely as possible. He did not seek to improve upon nature. His boldest imagining does not conflict with the framework of nature. At best it brings out the beauties and the lessons of nature so that it may never fail to impress itself upon man. Shelley, on the other hand, was governed more by the laws of beauty and spirituality than by the laws of nature. He always tried to create a world better and loftier than the world he found himself in. He was not of the earth, earthy. He was rather too etherial and always seemed to inhabit 'a world of rainbows'.

But if Shelley was a worshipper of beauty, Keats was even more so. He had all the ardour of youth for beauty and a corresponding impatience and dislike for the dull, dry realities of the world. To the youth nature appears mantled in green and rose, but Keats had a special

instinct to isolate objects of beauty and synthesise them so as to form an ideal world, glowing with a golden tint, and suffusing the atmosphere with its luscious aroma. Byron's sense of beauty was less subtle and more defiant and lawless. He grew rapturous over things that might well shock others, and when he grew rapturous, he burst into a flood of poetry seldom equalled but in the highest poetic flights of the greatest of poets. "He did his finest work when he poured out mingled wit and pathos upon the chaotic adventures of an unreal hero".

Before we close this short description, we have to refer briefly to two important influences which working upon the poets enabled them to give English poetry a new orientation. The first of these may be called Neo-Hellenism or Romantic Hellenism. The passion for freedom and beauty made these singing birds turn their eyes to Greece. They drank deep of Grecian beauty and Roman majesty and without subscribing to all the restraints and limitations imposed by classicism upon the poets of the Augustan age, celebrated its spirit. Thus there was an under-current of classicism even when romanticism surged high. In the course of his travels Byron had ample opportunities of seeing and admiring beautiful cities and lakes and majestic mansions and statues; and in describing them, his heart throbbed with ecstasy. The Mythological account inevitably connected with them inflamed his imagination. In the superstitions found in the myths of Greece, Shelley found a very congenial world in which his imagination could range at will. Both Shelley and Byron were opposed to the earlier mediaevalism—to the world of knights and ladies, of jousts and tournaments, of bards and magicians, which stirred the imagination of Scott—and to the world of mystery and charm which quickened Coleridge. It was left to Keats to bring about a harmony between these two schools. Yielding to none in the passion for beauty and liberty and in the power of imagination, he found in the Greek legends a favourite bower for his poetic Muse.

The second noteworthy influence is that of Italian poetry. The poets turned to Dante for fresh inspiration. William Cary translated the *Inferno* in 1805. The whole of *Divina* was translated in 1814. Thus the treasures of Italian poetry were made easily accessible to all. Different aspects of Dante's life and character appealed to different poets. Byron admired the indignant patriot and idealised him, for did he not regard himself as an indignant patriot? Shelley too found in Dante a soul akin to his, for both were poets of Divine love. Thus the spirit of Dante permeated the poetry of the age.

In originality of thought and purity of poetic expression, no doubt, Shelley and Keats rank far above Byron. But his deficiency in these is more than made up for by his range and versatility. At times while his poetic ardour is at its zenith, we get glorious poetry as intense in passion as it is lofty in its flights.

Scientific and Religious Education— Are They Incompatible?

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

J. B. S. Haldane says: "Scientific education and religious education are incompatible." Such is the arrogance of science to-day? Why forsooth? Because it has discovered and propounded its magical doctrine of evolution! And what is this doctrine of evolution? It is that things have changed slowly from what they were to what they are? Evolution does not necessarily imply progress. There might be degeneration also. It is difficult to say why the gradualness of change or the possibility of degeneration as well as progress should be incompatible with the existence of a directing mind behind Evolution. Why should God-head be so inseparably linked with creation in the sense of emergence out of nothing? Darwin thought that acquired characteristics could be transmitted. Weismann thought otherwise. We have heard much also about natural selection and sexual selection. But what has all this pompous array of learning to do with the acceptance of agnosticism as the truth? The missing link is missing as yet, and the real origin of life is as yet unknown.

The fact is that we are now paying the penalty for our past egoism which made us imagine ourselves to be the hub of the universe. The celestial bodies were supposed to revolve round the earth. The earth was supposed to have been created for man, and all the animals were admonished to be proud that they were destined to enter his stomach! Even among human beings woman was declared to have been made for man and was even said to be only his rib made manifest. Such was His majesty man! But now there has been a regicide and we have got a republic. When the scientists write Nature with a capital we tremble. But they assure us that it is only a generic name for an assemblage of centres of energy. Decentralisation has proceeded apace and we are lost in the infinite circumference of things.

Science asks us to admire the infinite universe and regard ourselves with humility as but a temporary coherence of a bit of cosmic dust. It then proceeds to evaporate the universe into matter and then to subtilise matter into energy. Matter is but bottled or congealed energy. Each atom is a microscopic solar system.

But what is the nett result of it all? We see order, regularity control everywhere. The scientists call it a perfect mechanism. They do so to negate soul. How did this Mechanism make itself or wind itself up? May not the universe be an organism? If so what is its principle of unity or its principle of life? If the planets are but chips of the sun which were pulled out of the sun and then slowly cooled, how and why did all this happen? Is all the infinite and wonderful and staggering self-activity of the universe due to a controlling self-conscious power or not? It is no doubt true that energy is being dissipated. From this some scientists make gloomy predictions. Some of them say that the earth will become cold and die and cite the dead moon as a witness. Some others say that it will fall into the sun. How do these Cassandras explain why and how the original concentration of energy took place which is now in the course of dissipation. How do they know that in some unknown way a reconcentration of energy will not take place? Have they got any special ticket of admission into the secret Power-House of the universe?

If thus the scientists bungle about energy, they can surely bungle about life and mind, and they do so. Life means receptivity and response, and mind implies the power of control of life and matter. When scientists cannot estimate the lower mind, how can they have even a glimpse of the higher mind—the incandescent state of *Buddhi* which is called in English by that very unsatisfactory word *Intuition*?

It is religion that is able to look far and wide, and deep and high. It is the Divine Mind that has projected the universe and has been controlling and guiding evolution. In the world, the finest thing that we see is love. And yet how poor it is compared with the Divine Love! How can we vision it except by a sustained self-transcendence? The West calls it *Mysticism*. We call it *Yoga*.

We must therefore look deeper than arrogant Science if we wish to know the Truth. Life became manifest on the earth as the flower or the fruit becomes manifest on the tree. It is the sap that became the tree and then becomes the flower or the fruit. The sap that circulates throughout the cosmic tree is the energy of Divine Love. If we can evolve

life out of food, God would call forth life out of apparent matter in which Life was involved and was asleep. Evolution implies prior involution. The best description of it is in the phrase Emergent Evolution or rather Creative Evolution. Such evolution certainly implies the Creator. As the Bible says, "Every good gift and every perfect gift is from above and cometh down from the Father of Light." Scientific Education is perfectly compatible with Religious Education and both should go together in our schools and colleges.

A University for Kerala

BY. MR. A. V. K. KRISHNA MENON, M.A., B.L., L.T.

In a recent issue of a leading Madras Daily, a leaderette appeared pooh-poohing the idea of a Kerala University under the caption 'And now Kerala'. The whole article including its title is, in my opinion, redolent of what I may appropriately call 'Keralaphobia'.

In the opening sentence of his article, the writer accuses Kerala of envy. Says he, "Andhra has its University, that of Mysore caters for the Kanarese, and Annamalai and Madras care for the needs of the Tamils and *Kerala is envious, it desires a University*". The italics are mine. Because Kerala feels the need of and desires to have a University, it is envious! Apart from the absurd logic of it, any one who has watched the progress of the Malayalees and compared it with that of the Tamils or Andhras, can easily see that it is the latter who have every reason to be envious and not the former. In fact, it is well known that in Madras the Malayalee is envied so much that in the matter of appointments his claims are overlooked and his merits ignored.

The writer goes on to point out that the Madras University in one of its fits of nationalistic fervour passed a resolution in 1921 urging the creation of separate Universities on a linguistic basis, hinting thereby that such a resolution will not find any support now. It was only a few days ago that Dewan Bahadur R. V. Krishna Iyer, Secretary of the Madras Legislative Council, who is well known for his sober views, pleaded strongly for the establishment of Universities on a linguistic basis. I am sure that there will be many others holding this view, as it is the only sensible view so far as the starting of new Universities in this province is concerned. There is thus absolutely no justification for saying that the resolution of 1921 was passed in a fit of nationalistic

fervour. It is then argued that while 'Conferences and meetings up and down the country were urging the creation of provinces on a linguistic basis, we hear little of this to-day'. The inference according to the writer is that the 'linguistic basis theory' (if I may say so) has gone out of favour, for he says that 'linguistic provinces are not the ideal things they once used to be'. Has not Mr. R. M. Palat, President of the Malabar District Board, urged in the Madras Legislative Council the formation of a Kerala Province and was not this question discussed in the Legislative Council too very recently?

The final argument advanced by the writer is that such a proposal should not be made 'at a time when the markets are overstocked with graduates and young men and young women are turning away from academic studies to technical and practical courses! As for the markets being overstocked with graduates, there is no way of preventing this except by wiping out University education altogether and the starting of a new University will not in any way make the position worse, for instead of becoming graduates of the Madras University, some of those who go in for higher studies will become graduates of the new University. For those, however, who turn to technical and practical courses, the new University will make the necessary provision.

The author of the article then winds it up putting the question, 'Can it be said that another is needed?' as if his reasoning has led us up to the conclusion that another is not needed. In fact, he has not proved anything one way or the other and as I stated at the outset the whole article is the outcome of a feeling of hatred for Kerala and her people. It is for me now to show why a Kerala University should be started as early as possible and I shall do so in a few words.

The Madras University with its attention concentrated on the constituent colleges cannot afford to bestow any thought on the development of the culture peculiar to Kerala. As it is, no facilities are given for the expansion of the language and literature and of the arts and crafts of Kerala. For example, an attempt made in the Senate to have a Malayalam Lexicon prepared on the same lines as the Tamil one ended in failure. Again there are several subjects such as Ayurvedic medicine, Astrology, Music, Painting and Architecture, the teaching of which only a separate University for Kerala can provide for. The difficulties experienced by Kerala students in getting admission into the Madras Colleges, the distance of the Kerala Colleges from Madras and the absence of a healthy cooperation between the Madras University and the educational institutions on the west coast—these are additional reasons

for the early establishment of a Kerala University. Such a University will bring about a cultural union so necessary among the different portions of Kerala, namely, Travancore, Cochin and Malabar, and will ultimately lead to the formation of a Kerala Province.

The Kerala University Working Committee are drafting a Kerala University Bill which will be placed before the Executive Committee ere long. As soon as the bill is approved by the latter, it will be released for publication when it will be time for the public to look into the matter carefully and discuss the various provisions of the bill in all their bearings. It is hoped that the Malayalees will unanimously support the idea of establishing a Kerala University and render all the help needed for the purpose. Meanwhile let us pray that the Kerala University may become a *fait accompli* very soon.

The New Education & The New S. S. L. C. Curriculum in Mathematics

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

The new syllabus in Mathematics has set back the hand of the clock of progress in Mathematics teaching in our schools by about thirty years. We *talk* a good deal about the "New Education" and the "New Psychology" but seem to *do* precious little to bring them to actual practice. The last quarter of a century has seen profound changes throughout the world both in the aims and in the methods of education. The greatest change is with regard to Mathematics. These changes are mainly due to the fact that educationists as well as laymen have come to agree that education must be more practical; it should not merely be ornamental but also useful; it should not merely fit a man to think well, but fit him also to earn a living. Thus every subject in the school curriculum came to be examined from this point of view. Classics and Mathematics were occupying practically the whole time of the pupils. They had to be dislodged from this position.

The position was defended on two grounds. One was that they had a high value from the point of view of mental discipline. The second reason was that all the universities insisted on a good knowledge of the Classics and Mathematics for admission to their courses of studies. So, the attack was turned towards these points. Thus a controversy arose about the Theory of Formal Discipline and the Aim of Secondary Education. I need not go into the details of this

controversy here. We do not seem to have come to the end of this controversy either. But all are agreed on two points.

MODERN PRINCIPLES OF CURRICULUM MAKING

The first is that the Disciplinary value alone of any topic is no justification for including it in the school curriculum. The justification for including Mathematics in the school curriculum should be sought for, in its utilitarian value. The amount of useful Mathematics is so large, and its use is so wide, that it is as unnecessary to bring in conundrums and puzzle problems to make up the school syllabus, as it is disadvantageous to exclude Mathematics from the school curriculum altogether.

Secondly, it was agreed that,

"General training should never prepare a small but as yet unselected minority for specialised activities by preparing everybody for those activities in order that the small minority may profit."

In other words, every secondary school pupil should not be made to undergo a course in that kind of Mathematics that would be useful only to the 5% that take up Group I in the Intermediate classes. To make the remaining 95% go through a course intended for the benefit of this 5% is both educationally and morally a crime. Our new syllabus does not seem to have any other aim in view.

HISTORY OF THE PRESENT CURRICULUM

When throughout the world, the reform in Mathematics teaching took the form of finding out a suitable curriculum that would be useful to the boy in after life including university life as well as educate him, we, in India, in our anxiety to be up-to-date, abolished Mathematics from the group of compulsory subjects in our school curriculum.—I do not consider the Elementary Mathematics of our old S.S.L.C. syllabus, Mathematics at all.—We found that this system did not work well. What was the remedy? Whereas every other part of the world has evolved a new curriculum and made the teaching of Mathematics—to use the words of Principal Nunn of the London Day Training College—'specially vigorous, fresh and interesting,' we have quietly gone back to the old system.

THE NEW CURRICULUM EXAMINED

The absurdity and the unsuitable nature of the present syllabus will be made clearer if we consider the new curriculum evolved in other parts of the world and the principles upon which it was based and the methods by which it was arrived at.

From the point of view of 95 per cent of the pupils that go through a course of secondary education, the main objects of a school course in Mathematics are two fold.

The one is to give the pupils a broad vision of what Mathematics is, what it does for modern civilisation and what it is expected to do for them. The course should interpret for the pupils, the quantitative aspect of modern life; it should give the pupils some understanding of the part played by Mathematics in industry and in practical arts, as an instrument of modern discovery in the sciences and as a means of social organization and progress. It should cover a broad field of the subject, rather than a deep study of a particular portion.

Some years back, an elaborate investigation was made as to the facts of Mathematics that are most useful from this point of view. A large number of College teachers, both of the Physical and the Social sciences, such as Chemistry, Psychology, Economics and History, were invited to give their views as to what facts of Mathematics were found most useful in their line of work. With a similar object in view Popular Science Journals and Text Books on the various branches of knowledge were examined and the first 200 pages of each volume from I to XXVIII of the Encyclopaedia Britannica were read and the Mathematical references collected, in order to find out the kind and the amount of Mathematics that are useful in general reading and study. The result was most damaging to our New Syllabus, both in the way of omission as well as commission.

COMMISSION

In all these investigations, it was found that a knowledge of the language of Algebra was a thousand times more useful than skill in algebraic manipulations. "Very few, if any, cases appeared where ability to factorise $a^3 + b^3$ or $a^3 - b^3$ was demanded." "There were few, if any, cases where the ability to factorise $a^2 - b^2$ was demanded," (Thorndike). In fact, no manipulation of algebraic symbols beyond what is required to solve easy numerical equations of the second degree was found useful anywhere. It was found that long multiplication and division with algebraic expressions, the Remainder Theorem and its application to factorisations, H. C. F. and L. C. M. of expressions, Homogeneity and symmetry, in fact, practically the whole of the Algebra syllabus that is now included in the new syllabus, was found to be of very little value, if at all.

OMISSION

On the other hand, it was found that every educated man should have an elementary knowledge of what are called the Arithmetic of Civic life and the Arithmetic of the Experimental and the Social Sciences. Civic Arithmetic means elementary ideas on Government and Municipal budgets; taxes, borrowing and expenditure; Joint Stock, co-operative and other joint enterprises, insurance and banking. The Arithmetic of the Experimental and Social Sciences means, some idea about the collection, tabulation, and presentation of statistics and the method of treating them. It was also found that from the point of view of making the pupils appreciate one of the most important aspect of Mathematics, viz., an instrument of indirect measurements in surveying, map making, etc., a certain amount of Numerical Trigonometry should be included.

THEORETICAL GEOMETRY

The second object is that the pupils should acquire 'some appreciation of organised thought as one of the highest and most fruitful forms of intellectual activity' and that they should have, in their school course, some training in testing evidence and in detecting logical fallacy in speaking and writing. They must be trained to find out when a thing is proved and when not proved. As formal logic is impossible at this stage, Theoretical Geometry is intended to achieve this end. As the object here is to teach the method and not the facts of Geometry, there is no need to crowd the syllabus with a large number of propositions. A small number of properly organised and useful propositions including easy riders, is not only sufficient, but more effective than a large number of loosely organised propositions that are not of much practical value.

Here again the new syllabus errs in two ways. On the face of it, it looks as though there are only 24 + 10 propositions in the syllabus. It should be remembered that the several sub divisions and the converse propositions are distinctly separate propositions. Considered from this point of view, there are really as many as seventy propositions in the list.

Secondly adding the note that "No riders will be required", the aim of including Theoretical Geometry in the curriculum is altogether frustrated. The proof of any proposition can be mugged up as well as the causes of the Downfall of the Moghul Empire in India. In fact, a better syllabus would have been to include some twenty propositions

and add a note to the effect—'Only riders will be set in the examination'. But the riders should be easy and direct applications of the propositions involving not more than two steps.

I think I have said enough to justify the statement with which I began. I have also indicated the direction in which reform should take place. It is the duty of the teachers to agitate for the reforms. The College teachers need not be anxious at all. If the high school boy goes through, with credit, the syllabus herein sketched, I am sure it is a very good preparation for college Mathematics. The required readjustments in the college syllabus may easily be made.

Some Aspects of University Education in India

BY MR. V. P. NATARAJAN, B.A. (HONS.), L.T.
(Continued from the last issue.)

The Indian Universities owe their origin to the despatch of 1854. "Unquestionably the despatch of 1854 is a most memorable document. It rises to the height of its problem and comprehends its length and breadth. It outlines a complete and systematic organisation of education in India from the university to the elementary school. In the years that have passed since it was received, the Government, the Education Departments and private effort have toiled and panted at the tasks it set; they are straining at them still, and adequate fulfilment is not even yet in view. For it is nothing short of a complete system of national education which it sketches. The despatch is thus the climax in the history of Indian education.....It was the first authoritative declaration of policy on the part of the sovereign power responsible for the administration of British India—at that time still the Court of Directors. The policy therein defined is that which today controls the system in operation throughout the Indian Empire and is co-extensive in scope with the whole field of education. It ordained the formation of the Departments of Public Instruction. All the lines of Public Instruction as we know them now in successive departmental reports are laid in this comprehensive document. There is even one thing more, which it is acknowledged, has been imperfectly attended to and which is destined to mark the next great era of advance, a plain recognition of the importance of measures to convey useful and practical knowledge to the great mass of the people." Above all, it promised the establishment of universities and sketched the university scheme in full detail.

The occasion of the despatch was the renewal of the Company's charter by Parliament in 1853. Lord Dalhousie was then Viceroy and the great material reforms initiated by him were then in full swing. Education was engaging his serious attention, when the despatch of Sir Charles Wood came bringing "a scheme of education for all India far wider and more comprehensive than the Local or the Supreme Government would have ventured to suggest." "Among many subjects of importance none have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may under Providence derive from her connection with England".

In 1845 a proposal was made by the Council of Education in India for the establishment of a central university, but had been put aside by the Court of Directors as premature. The motives which prompted the proposal were plain. The first success of English education in India had been striking. The standard attained by individuals was also creditably high. When after 1844, the Scholarship Examination was made a gate to the public service, there was already, as Sir Frederick Halliday said, "the germ of a university". It was natural that the need should be felt for some more distinctive recognition of academic attainments for the large and annually increasing number of highly educated pupils. The Council pronounced it 'a matter of strict justice and necessity'. Naturally a university was thought of, and the London University established in 1836, afforded a convenient model, for it was an examining and non-resident university. So when the subject was brought up before the Parliament in 1852 and evidence both for and against universities taken, the advocates of universities for India carried the day. At all events, the complete scheme of the Indian Universities is found in the Despatch of 1854, and in 1857 the universities were incorporated by Acts for Calcutta, Bombay and Madras.

The universities succeeded beyond measure in fulfilling the expectations of the promoters and supporters of the scheme. As a practical business-concern the Calcutta University must be pronounced a success. In the two respects, growth of numbers and financial independence, the University had certainly by the end of the century, justified its promoters. The adoption of the plan was attended with a trifling expense to Government in the commencement, for in the course of a few years the proceeds of the Free Fund were more than sufficient to defray every expense attendant upon the University. At the convocation in 1866, Sir Henry Maine, in urging the necessity of a university building, had said, "The

thing must be seen to be believed. I do not know which was the more astonishing, more striking—the multitude of the students who, if not now, will soon be counted not by the hundred but by the thousand; or the keenness and eagerness which they displayed. I doubt whether there is anything founded by or connected with the British Government in India which excites so much practical interest in native households of the better class from Calcutta to Lahore, as the examinations of this University.

If the question be asked, as it has been asked any time these years past, “Was the foundation of universities in India premature? Was the Calcutta University wisely and timely founded?” it would seem that at least a *prima facie* case for an affirmative answer lay patent in the bare facts of its practical success. In 1901 the Vice-Chancellor said, “It is not putting the case too strongly to say that by many persons well qualified to judge, our whole University system is regarded with critical suspicion or with positive disapproval.” Another critic wrote: “If education be the transmission of life from the living through the living to the living, we do not know how to describe the system of teaching that prevails here. It is carrying death from the dead through the dead to the dead.” “Looking to the poor and superficial acquirements of the great mass of those who obtain university distinctions and to the fact that such distinctions are not pursued for their own sake, but merely as a means to employment or reward, there is really no status as yet for a university in the European sense of the term. The key to the mystery lies in the consideration of quality.”

Lord Ripon appointed a Commission in 1882 to review the working-policy of the despatch of 1854. The affirmation by the Government on the recommendations of the Hunter Commission of a policy of gradual withdrawal from higher education led to a rapid expansion of university education between 1882 and 1890 but this involved a disastrous sacrifice of the essential conditions of sound education. Naturally, the wonderful expansion testified to by the doubling of the number of students seemed a cause for rejoicing to those who lived through those exhilarating years and who did not scrupulously assay the value of the results attained. Now and again misgivings seemed to be present in the minds of the authorities. As collegiate education has become more common, “said Ilbert” the value of the symbol which denotes it has proportionately fallen—the succinct exposition of the most elementary truth of Economics. Again Lord Lansdowne observed, “I am afraid that we must not disguise from ourselves that if our schools and colleges continue to educate the youth of India at the present rate, we are likely

to hear even more than we do at present of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment, admirable in itself, but practically useless to them, on account of the small number of openings which the professions afford for gentlemen who have received this kind of education.” Moreover “education has too long been viewed in Bengal as the cramming in a large amount of ill-digested knowledge—memory has been cultivated to the exclusion of the higher faculties, and a class of students has been produced who, whatever crammed book-knowledge they possess, have, with a few noble exceptions, neither, original ideas nor the power of observing and judging for themselves.”

(To be continued.)

Attention: Its Educational Value

BY MR. S. C. SINHA, M.A., DIP. BD.

The word attention has been derived from two Latin words, *ad*, to, and *tendere*, to stretch. When we attend to anything we seem to stretch our minds to that thing, as you have been doing and will do just now. We live in a world, which is full of curious and wonderful things—roots of all our sensations—which constantly struggle to lure our mind away. Our five senses always wander over them. One moment an enchanting song fascinates us, and the next moment the sight of a full-blown rose captivates our mind. Extremely restless and naughty boys these senses are. They never cling to one thing. One doll, however nice, does not interest them. They romp and skip about keeping us all the while busy looking after them. We are painfully aware of all their activities. We are not conscious of only one of these activities. Our consciousness is spread or scattered over many things. It is diffused over them all. But, though we are conscious of them all, we are, surely, not conscious of them all with the same degree of intensity. All these sensations cannot equally claim our attention.

As you are listening to me, you, no doubt, have your mental searchlight directed towards me, but you are not unconscious of the movements of my lips, the posture of my standing, the mode of my delivery, the depth of my voice, the paper in my hand, the table before me, the specs on my eyes, and so on.

When you were coming to this gathering, you must have noticed many things on the street. The rumbling of the bus, the clatter of the hackney carriage, the cinema-advertiser, the street juggler, the noisy urchins, the importunate beggar, the cumbrous bullock cart—all these you were aware of when you were crossing the street. Your consciousness was diffused over them all. All these must have re-acted on your consciousness, but you did not turn your heads. No one thing lingered long in your mind. Like a pro-

cession they passed before your mind's eye i. e. consciousness. But as you were proceeding on, you suddenly stopped to listen to the Radio-music, which came from a house near by. This must have at once arrested your attention, and shut out of your consciousness other sensations—but, mind you, not completely. They recede back into what is called the margin of consciousness, and float, faintly though, in this region. We listen to the music as we pass on, but we are mindful of being run over by a running car.

The music intensifies our consciousness by dulling that of other sensations for the time being. The sensation of music pushes other sensations below into the thresh-hold of consciousness. Hence attention may be defined "as the intensification of certain sensations or ideas to the exclusion of the rest". "It is", says Hoffding, "precisely the gathering of energy round some one idea as the centre of association, that constitutes attention".

It is, in fact, focussing of the mind—a narrowing down of consciousness—on some definite and restricted area. But attention does not, I have already told you, exclude all other sensations or objects of consciousness. When we attend to a thing or idea that is in the focus of our mind for the time being, other sensations are also moving about the central focal idea. These marginal images and ideas, which are brushed aside by the central idea, are of great help to teachers. We make use of these marginal images when watching John's movements, we look at Tomy's, too. While this essay was being written, the ideas connected with the writing of the essay were predominantly in focus. But the pen, the ink the desk, the noise made by children outside the room, the light, the room, the tick of the clock were more or less vaguely perceived. As the list was written one by one, each object became focal for a brief space of time.

Two boys, let's suppose, are talking secretly in the class. The teacher, while giving his lesson, is dimly conscious of a 'noise' in the room. Being disturbed, he begins to listen, to focus his mind, to concentrate his mind, to stretch his mind, as it were, upon the indistinct sound. He identifies it as the sound of conversation, and localises the sound as coming from two boys, who are talking. The boys are talking no louder at the conclusion than at the beginning of the incident. But the teacher has by this act of attention intensified his consciousness. "Just as a lens concentrates the rays of light and allows an object to be seen with more distinctness, so does attention make the focal constituents clearer, intenser and more easily revived. Attention to a wound or bruise increases the pain. As the object attended to becomes clearer, the marginal ones get more hazy. A toy held up to an injured boy makes him attend to it and forget his hurt."

Attention, thus, is restrictive. It restricts or limits our consciousness to one particular thing. It is for this that we can't attend to two things at a time. When Selkirk in the lonely island gave free reins to his imagination, his mind travelled through infinite space, over seas and oceans, to his distant

home, and in a moment he seemed to be there. But recollection at hand soon hurried him back to despair i. e. the moment he restricted his consciousness to the stern reality of his existence, he was more intensely conscious of his misery.

Attention is also selective. This quality of attention links it with interest. If a plant is shown to a farmer, a botanist and an artist, the farmer will look at it to see if it is a weed, the botanist will notice its parts and classify it, and the artist will try to find out if it is beautiful or not. I shall tell you an interesting incident. I was passing by the road in front of the C. M. S. School. Three passers-by were also passing by that way. By their looks they appeared to be villagers and by their talk agriculturists. The spacious lawn of the school attracted their notice. One of them, perhaps the most enlightened of the lot, admired its beauty. The second had nothing to say; while the third, true to his profession, regretted that such a vast stretch of land lay fallow. This incident crisply illustrates the selective nature of attention.

Attention is unifying. "The attention of the botanist to the parts of the plant leads him to classify widely diverse kinds into the same order. Different plants are recognised as distinct objects, yet his attention, coupled with past experience, enables him to unify them through the recognition of common elements in unifying facts, events and realities." When a teacher, before beginning his day's lesson revives the old knowledge of his pupils, he only tries to unify the two, and link it to their past experience.

Attention may be broadly divided into two classes—*voluntary* and *non-voluntary*. A boy drops his books while I am writing on the B. B. I hear a loud sound, I am startled, and stopping writing, turn round to find the cause of the noise. My being startled, and having my attention diverted from my writing, were due to no effort on my part. I did it, because I could not help it. My attention here had nothing to do with my will; the stimulus came from without—it was non-voluntary. But next when I endeavoured to find out the cause of the sound, the stimulus viz. the determined desire to know the cause of the noise—arose from within. There was a wilful effort on my part to know the cause of the noise—it was voluntary.

The child comes to the school with his voluntary attention but feebly developed. His attention is flickering, flitting and momentary. Now comes the teacher's task, I should say, herculean task. He has to develop the voluntary attention of the child, who is the "sport of every sight and sound". Hence comes the question of interest—which is the first condition of attention. "Interest is the name given to the pleasurable or painful feelings which are evoked by an object or idea, and which gave that object or idea the power of arousing and holding attention." It is by means of this that the mind, which is ceaselessly wandering over multifarious objects and sensations, which make it distracted, is drawn to any object. It is one of the most

important factors in the acquisition of knowledge and its retention in memory. In the armoury of a teacher it is one of the most important weapons by means of which he can not only draw the scattered consciousness of the child to his lesson, but command discipline in the class. To interest a child is not necessarily to amuse him, but to call forth some pleasurable or painful feeling, which arouses the mind's activity, and activity, whether mental or physical, is the child's delight".

How best can we call forth such feelings, the following illustration will show: One teacher, wishing to teach that air presses upward tells the class the fact plainly, and then goes on to illustrate it. Another commences with a magic performance. He fills a tumbler with water, puts a piece of cardboard on the top, and inverts the tumbler and card. The children will be naturally filled with wonder that the water does not run out. It tickles their curiosity, and they at once get interested in the lesson. The first teacher has stifled interest; the second has created curiosity, and attention follows in its train. You can now guess who is who. Unless the lesson is interesting, it will make no impression on the mind of the pupil.

The child's mind, we all know, moves with every wind. It is a weather-cock. We have to develop his voluntary attention. He has not sufficient will power to concentrate on any subject. It is, therefore, a folly to demand sustained attention in the young child. This causes a heavy strain, mental and physical, and arrests his growth. We are, thus, driven back to an appeal to the child's involuntary attention. We must habituate him to those dominating impressions, which hold and cultivate his mind. This can be best done by directing his attention, not to abstractions, but to things, which he has seen, touched, and felt. The transition from involuntary to voluntary attention is found in the continuance of an act of involuntary attention. The infant, who looks curiously at the fire, is showing distinct will power in the lengthening of his involuntary attention. The baby, who stops crying to listen for approaching foot-steps, is doing an act of voluntary attention. The stopping and listening both imply effort, and effort is that which best distinguishes voluntary from non-voluntary attention. We have to sharpen this, allow me to say, effort-making power of the child. Plainly, we have to make him interested in our lesson, in spite of their refusal to do so. We should, however, bear in mind that he does not always do so wilfully. His mind is to blame, not he. It is a hideous mistake to think that threats and punishments will serve our purpose. They, no doubt, compel outward semblance of attention; but are of little good.

Says a great English public school headmaster: "The school master of a generation ago placed great stress on voluntary attention. Few or no efforts were made to render teaching interesting. Learning was looked upon as a thing of a toil and effort. Effort was everything, interest nothing. But the will power implied in children's effort is just one of those things most lacking

in children. Hence various stimulants had to be applied, and reading without tears was unknown."

Variety is an important aid to attention. It removes the monotony of the lesson, and eliminates mental fatigue. But great care should be used in its use. We must know how and when to use it. If it is a bad plan to draw the attention of the child by placing before him a lot of attractive objects. Far from getting the desired result, it distracts attention, and bewilders the child. The objects which are not immediately required should be kept out of sight. The aim of the teacher should always be, says a psychologist, to prolong the act of involuntary attention. The mind of the child should be gradually strengthened by exercise, which must always be interesting and appealing.

Abstract, vague and shadowy things or ideas should not be put into the mind of the child. We should remember that the child learns by the activities of his senses, and limbs. It is for this reason that he is so fond of play. His play offers him natural scope for mental and physical growth. It brings him in direct contact with the things of the world. Toys and similar objects create interest in these things, and tend to develop will and attention. Let the child play and run. Let him not be too early tied down to the school routine. He will grow through his play; and make your task of educating him easy.

I have too long kept you in a position of attention. It is time I cried 'stand easy'. The tedious length of my essay has, no doubt, taxed your patience; but it has one lesson for us. It has shown that attention has a limit, and that it flags when anything un-interesting is thrust on us. *

* Read at the Bhagalpur District Teachers' Social Union.

Notes

A THREAT OF DISCIPLINARY ACTION

It has been the practice among some managers of schools to appropriate a part of the salaries of teachers under them, making them sign for higher sums in the acquittance roll. In the keen struggle for existence, teachers have very often erred, underbidding and allowing themselves to be a party to such compromising situations. It is no doubt a serious reflection on the integrity of the profession, but when hunger stares them in the face, they think little of it. Managers take advantage of their helplessness and poverty and have their mean bargain at their expense. Strictly speaking, both parties are culpable. Teachers, however, by virtue of their academic attainments and culture, are expected to rise above such questionable tactics and set a better example.

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an active mind unobsessed by those ideas from which men placed in similar positions elsewhere are not free. They are evidences of a practical genius directing its dynamic force towards objects near and around, endowing them with a new vitality, while the objects handled are old ones and amid old surroundings. This is exactly the vision required in all our educational workers and administrators. The most remarkably clear note is struck when Mr. Subba Rau defines the aims of education as being not only to 'serve the every-day needs of life but also to develop the capacity to see visions and dream dreams'. Education, according to him, is a long and laborious process, requiring continuous alertness, sustained enthusiasm and belief and therefore, is "a sound investment for Society". Instruction in the primary stage, he observed, must not impose a severe strain on the tender minds. He confessed frankly, unlike others in the British Provinces, that the single teacher school was largely prevalent in Europe and America and was an inexorable fact "like the original sin of man" and need not be cried down. Again, the Project Method in the hands of properly trained teachers could be reconciled to the "play way of education", especially with the employment of more women teachers which was of the nature of a necessity. The period of primary education required to be extended to six years as the rural pupil had few opportunities of preserving his literacy. He warned his hearers against the prevalent notion that increased occupation could be had by increasing the number of vocational schools. This would be a tragic waste unless the scheme was carefully planned and related to actual and prospective economic activities of the country in its international setting. It was no good borrowing American or German types, without visualising the picture of the future of our country.

Mr. Subba Rau's talk to the Honnali teachers is, in a way, even more useful and refreshing. He told them that for some years to come their pay could not be raised, but he observed that the teachers were a sort of charge on the community who "should implement the meagre pay of rural teachers by offering them rent-free quarters, free supply of provisions and clothing on auspicious occasions. The school buildings should be of cheap materials locally available, with facilities for free ventilation." Would we at least heard such recommendations of the teachers' case to the community at large from our educational masters outside the State of Mysore, let alone the question of their materialising! The explanation may be found in the fact that a State like Mysore, without even a Ministry of Education, can bring about a better co-ordination between its financial, industrial and educational policies unhampered by considerations alien in any manner or measure to such single-minded and strenuous pursuit.

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for want of sufficient material to proceed upon and also on account of teachers' reluctance to expose their patrons, no definite action has been taken till now. It appears that recently some tangible instances of such malpractices had been brought to the notice of the Department by some aggrieved teachers who desired the mediation of the Director to get the difference of their salaries restored to them. The occasion has been availed of by the Department to issue a general circular to all schools that severe disciplinary action would be taken against such teachers as have been guilty of complicity with managers. But the Department would do better if they mulcted the managers concerned more than the helpless teachers. One drastic action against such miscreants will prove highly deterrent and there may be very little heard of such malpractices. But it does not appear to us to be just to penalise teachers alone because they are more easy of access to the Department, and to leave the other party *scot free*.

The remedy does not lie in the issue of such a circular. This would only tend to aggravate existing conditions. Erring managers will attempt to draft into their service men who would have too easy a conscience, and deny honest people the little bread they are at present winning. The solution lies in giving a statutory recognition to the service of teachers making it independent of individual caprices and assuring them security and decent pay and status.

INCREASING ATTENTION PAID TO PROBLEMS OF EDUCATION

BY PROF. C. A. KRISHNAMURTI RAU, M.A., F.R. ECON. S.,
Associate Editor.

It is really gratifying to note that the attention paid to problems of education in India is on the increase in recent times. The reasons are many and the influence of such attention bestowed from various parts of India—the various units of the Federation that is to be—is country wide; for the problems in spite of their diversity have certain broad common features. The first of the reasons referred to above is the wide-spread and irresistible awakening that has overtaken every section of the public and as a consequence the Government also, since it cannot afford to look on indifferently while the various communities, of which there is no lack in our India, are making adjustments of their educational aims and machinery. A second reason is that leaders of the community in official or non-official positions are called upon from time to time to speak on educational problems at public gatherings, particularly convocations of universities whose number has increased; and these have to strike new and original notes in their addresses. Not the least important of all these reasons has been the thorny problems of Un-

employment, particularly of the educated youth of the country, whose growing proportions with years are so alarming that every man or woman with any chance of getting up a public platform must needs, willy nilly, have his or her say on this depressing problem. The point of interest to note here is that many, if not most, have begun to think of education as imparted in our schools and colleges as being the cause and a relatively smaller number as containing the remedy, of the existing evil; and men in power, particularly those who *can* think of and devise ways and means of escape from this trouble, when they are unwilling or unable, for some reason or other, to do it, find education the nearest and most handy for bearing the major portion if not the whole of the blame.

While we are thus treated sumptuously to interesting analyses of educated unemployment, we are spared the bother of getting a definite prescription. The greater the thought bestowed, the more complicated and confusing the situation seems to become. It is particularly so in the British Provinces. It is thus in refreshing contrast that we turn to the address of Mr. N. S. Subba Rau, Director of Public Instruction in Mysore, delivered the other day to the Malnad Teachers' Conference at Shimoga. It is just the talk that an Indian Director in an Indian State could give to Indian teachers. It discloses the extraordinary intimacy and sympathetic boldness that such a Director with his exceptional manifold ability could bring to bear on such important questions. In the British territories, with Indian ministers in charge of education, we listen to exalted addresses but return home no whit better practically.

The position can be suitably illustrated from parts of Mr. Subba Rau's address. An additional grant of Rs. 15000 for 2 years was granted to the Malnad Elementary Schools. Normal Training Schools are established in every District and Teachers' Associations are doing no nominal work. Middle Schools are managed by the Department instead of being permitted to carry on a miserable existence with unpaid and ill-paid teachers. Secondary education is not the field of wasteful pet experiments and frequent changes in the curriculum. Though Mysore has a University, there is no cry heard of its dominating Secondary Education; and no one can charge Mysore with neglect of vocational, commercial, technical or technological instruction. The existence of parallel industries flourishing under the State's paternal care prevents the cry of unemployment being heard at least not to the deafening degree that we are accustomed to outside that state. The explanation for all this lies in the fair measure of independence with which the State can shape its policy which can, therefore, be clear, definite, continuous, progressive and hence fruitful.

Reference may be made, by way of further illustration, to certain striking observations made by Mr. Subba Rau in his speech, which reveal

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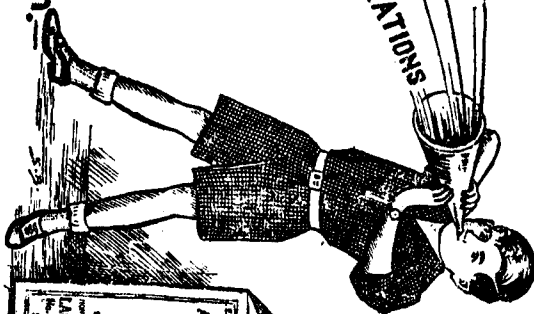
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