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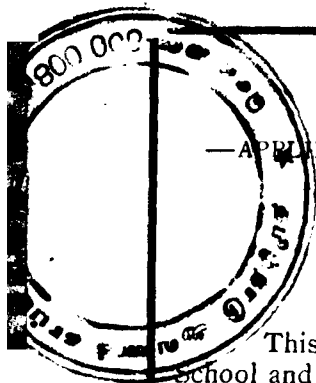
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OPINION.

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

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No. 4.

Education and Leisure

Multiplying Interest Pockets

BY DR. G. S. KRISHNAYYA, M.A. (MADRAS), M.A., PH.D. (COLUMBIA)

A Man is to a very large extent what he is during his leisure. When he is off guard, when he is free to do just what he likes, when he is not being watched, driven, checked, he expresses his real self. For a true index to character one has to look at a man's likes and dislikes, his preferences and abhorrences exhibited when he is monarch of his time, thought and action. In these days when youth the world over is demanding freedom for self-expression and self-realization, it is a matter for concern as to whether the 'self' is the kind that is safe expressing and whether it deserves to be realized.

There is another aspect of leisure which is worth considering. What a man does during his leisure is of consequence to himself and to others. When he is on duty he is protected even against himself and is comparatively harmless so far as others are concerned. But when he is set free, that is the time fraught with possibilities of good or much evil. If his tastes are low, if his likes are vulgar, if his interests are narrow, he is not likely to benefit himself or others by the use he makes of his leisure. On the other hand, if he has lofty ideals, noble passions and healthy avocations, he is certain to make a genuine contribution to the increase of human happiness.

Nor is that all. Just as there are hours of ease to relieve days of toil, so there are years of leisure awaiting a life of labour, and if persons have to be prepared for the proper disposal of their free time, it is not less important that they should be adequately equipped for the satisfactory utilization of their retirement. Has it not been found that men who have had successful careers and held positions of responsibility often go to pieces within a year after being pensioned? They have no

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sustaining interests. Has it not been found that women whose children have been married and settled are often miserable? They have no absorbing occupations. It was easier far, and happier, to be busy, pestered, overworked!

The problem, then, is to ensure that young people and old will make such use of their leisure that it will mean benefit to others, improvement to themselves and pleasure for all. "Time to stop and stare" is now within reach of almost everyone, and more and more of it will be available in the days to come. What assurance have we that innocent pastime and wholesome recreation will be sufficiently attractive to our young folk and to those of riper years as to give occupation for their idle hands and heads and 'deliver them from evil'? Can we be sure that our citizens will discern and feel excellence in art, music and literature? Have we the guarantee that they will not merely be aware of what constitutes the true, the good and the beautiful, but that they will so value and desire it as to be willing to pay the price for it and put themselves out in pursuit of it? Should we not ensure that men and women will know how to escape from excesses of all kinds and the demoralizing vulgarities of civilized amusements to the grand and varied expressions of the human spirit?

THE RESPONSIBILITY OF THE SCHOOL.

"Our children require to be trained to feel pleasure and pain at the right things," said Plato who evidently understood that children will tend to repeat those actions which give them satisfaction, and desist from those which cause them annoyance. It is when children are in school, when they are forming their inclinations, that this ideal can be achieved. The school ought to see that things that are worth while are so presented that children will be attracted to them, that evil is so dealt with that aversion is the result. As the twig, so the branch.

Besides, children are in school not merely during the impressionable period of their lives but when the restless, surging emotions of adolescence are seeking an outlet and the eager quest after new experience is demanding satisfaction. Surely something should be done to help the introvert, day-dreaming pupils in their teens to find their feet and reality. The school is under obligation to study the needs of its clientele and to strive to supply them. If the school can do nothing more than meet the problems of its pupils at a time when they are most pressing, it will have justified its existence. How can this be done better than by opening up before the adolescent new and attractive

vistas and inviting him to appropriate some part of the glorious heritage that is his birthright.

Again, the school is concerned with the future as well as the present of the pupil. That means that if the citizens of tomorrow are to live full, rich, varied lives and know how to get the best out of their leisure, they must be taken in hand today. If age is to be rescued from being dry, drab and dreary and become the active, useful, radiant thing it should be, a host of 'interest pockets' or 'interest pegs' must be provided in youth. In no other way can interests that are absorbing, lasting and many-sided be cultivated. And as there is no other social institution willing or competent to discharge this obligation the school has to function here as elsewhere as the 'residuary legatee'.

There may be some who feel that storing up interests against hour of leisure or years of ease is not so important as storing up skills and information likely some day to bring in rupees, annas and pies. No doubt the school has to keep its feet firmly on the ground and concern itself with matters of bread and butter. (These days no butter!). But it must not be forgotten that children have a mental and social appetite not less real than the physical one. "Man shall not live by bread alone," said the Master. The shortsighted utilitarian would feed the body and starve the soul. That is how we happen to have so many with ungirt loins and unlit lamps walking the world. If schooling is to result in the building up of the whole physical, moral, aesthetic and intellectual life of the pupils, it cannot fail to include stimulating in them the ability to utilize the common means of pleasurable relaxation and recreation. The school must prepare its pupils not merely for a livelihood but for life.

WHAT THE SCHOOL CAN DO.

In keeping with the arguments adduced in the previous pages there are two outstanding things which the school can do to teach its pupils the proper use of leisure: (1) set up standards and develop tastes which will help to determine the choice of proper forms of recreation, and (2) develop habits and interests which will continue to provide enjoyment and recreation in leisure hours in later life. To realize these objects the school can and should press into service all its activities, curricular and extra-curricular.

Within the curriculum: If the subjects of the ordinary curriculum were treated as they should be, pupils would not only learn them but love them. Once that stage has been reached there can be no complaint of indifference and inattention. More than that, what

they have learnt to love they will love to learn, and these will linger, linger with them through life. It must be the business of the teacher to see that children associate pleasure and not pain, with the subjects which he teaches, for quite often definite disgust and permanent repulsion have resulted from the teachers' handling of otherwise fascinating subjects. By their treatment teachers can either cure or create interest.

Courses in language and literature should introduce pupils to one of the most valuable and accessible means of recreation, and enable them to find genuine pleasure and obvious profit. A child can be compelled to read, but when the compulsion is withdrawn, he will cease to read. So, the task is not only teaching children how to read, but to read, to love to read. The appetite for reading grows with what it feeds on, and so care must be taken to provide it with a good and plentiful diet. In the first place, we cannot expect children to love materials which are not worth loving. Secondly, children will not love that for which the teacher does not evidence genuine love and enthusiasm.

The social studies—history, geography, civics—should reveal lines of interest which can give life-long satisfaction. What more interesting reading can there be than the story of mankind, (history is "a succession of stories all true") its loves and its hates, its manners and morals, its ideals and achievements. The story of the earth as man's home, the way he found it, what he has done with it, what it has done for him, and the relation of cause and effect are not less thrilling. History and geography reduced to terms in which one experiences them in everyday life, and the management of one's own towns and state and country cannot fail to interest children or adults, and civics is no other than that. Treated as they should be, there can be no more fascinating drama than what which the social studies present.

In addition to the intrinsic interest which these school subjects possess, there are aids and agencies at the disposal of every resourceful teacher for making them vivid, gripping and enduring. What about the excursions to things and places which make the subjects real, dramas and pageants which kindle a living interest in matters of bygone days, pictures, still, moving and audible which put life into "the dead past" and make children re-live those eventful times? With this amount of "vicarious experience", the pupils are certain to imbibe a lasting interest, which means that, so far as those children are concerned these subjects will have a future. Courses in music, drawing and painting should develop permanent sources of enjoyment. Unfortunately they

are handled by men least likely to pass on a passion for those arts. Contagious enthusiasm should be regarded a qualification no less indispensable than a first class certificate. Tastes and standards are things which in a sense can be taught as well as caught. Unless refined tastes and high standards come to hold sway, the cheap and the commonplace will demand and obtain disastrously exclusive control and what are not the possibilities, along this line, of physics, chemistry and nature study?

The school library can be of invaluable assistance in encouraging the reading habit, which will, in youth and in age, prove an unfailing source of infinite pleasure. It should lead to the love of ownership of books and magazines, and to the use of facilities offered by public libraries. Since the aim of the school library is to foster love of reading, care has to be taken to see not only that the reading provided is good and plentiful, but that the materials are made accessible in attractive form and at the appropriate time.

Extra-curricular: Outside the regular curriculum there are even greater opportunities for the development of recreational interests for it is the recognition that the school should not only aim at producing citizens who shall have acquired certain skills, abilities and information but also somehow try to educate young people so that they may take into life with them a broad outlook, varied interests and a rich personality, that has brought into existence what are usually called 'extra curricular activities'† These activities furnish experiences which stimulate interest in avocations and then lead to the development of interesting and desirable hobbies. They also get pupils into the habit of using most of the ordinary means of recreation and enjoyment.

This approach is particularly successful because of, amongst other things, the play given to the social tendencies in group activity. The formation of appropriate voluntary clubs for the encouragement of the different interests and activities, has often met with so much success that a number of progressive schools have shown an inclination to provide a place for them in the regular time-table. Another important factor which makes this line of attack so advantageous is the supervision of the teacher-adviser, who knows the pupils as well as the educative possibilities of the particular activity. The remarkable thing is that interests and hobbies started under the auspices tend to become permanent possessions.

† For a practical and comprehensive treatment of this subject see the author's handbook of extra-curricular activities entitled 'Citizen-training in School' published by the Oxford University Press. —Ed., I. E.

And now for some of these activities and avocations.

Extra-curricularly, literary interest can be created and developed by the preparation of school handbooks, magazines and news-papers. It is amazing the quantity and quality of work that school children can do along this line with a little guidance and encouragement from their teachers. Literary and debating clubs are other means for fostering love of purposeful reading and reasoned conversation.

Music and drama clubs foster both talent and appreciation, for both capable producers and intelligent consumers are needed. Participation on the school stage enables one to get a great deal more out of subsequent attendance at the theatre. Also the occasional performance of an expert gives the amateur pupils an idea of the height yet before them and the way to attain them. If it is true that demand regulates supply, it means that people are given—on the stage and screen—what they desire. It is for this very reason that good tastes and high standards must be made the permanent possession of our prospective citizens.

Outdoor pursuits are always healthy and recreative and are not difficult to encourage. A school which arranges picnics, 'hikes' and excursions, long or short, educational or not, will stimulate in its pupils a love for the hills and the "starry firmament" and start them in the habit of going out on their own. Scouting is another invaluable means of encouraging interest in the great outdoors. As a corrective to the sedentary, stay-at-home habits, deplorably common among the so called educated classes—tired and retired alike—such an early campaign would be of inestimable advantage.

Games and sports might have been included along with outdoor pursuits were they not so important in themselves. The value on the physical side is recognised to be great enough to deserve their introduction in the high school and continuance in later life, but the social advantages are not less significant. The enjoyment of club-life later depends to a large extent on the ability to partake whole-heartedly—not necessarily expertly—in games of one kind or another and to mix unself-consciously with persons in various stations of life. Since vigorous athletics will have to be abandoned as age advances, it is necessary that activities suited to different stages should be learnt and pursued. For a normal, satisfying life, a regular regime of physical activity is indispensable, and this should be begun while habits are being formed.

The value of interesting hobbies can never be exaggerated. They enable people to pass their spare time profitably and pleasurably

and without injury to others. Especially valuable are they when working days are over and time seems to hang heavy on one's hand. Instead of feeling on retirement as though the very foundations had been knocked off from underneath, and collapsing, they might easily take to the avocations begun while in school. Resourceful teachers can get their pupils enthused over hobbies associated with several of the school subjects. Collecting stamps, butterflies, picture postcards, quaint stones, shells etc., will teach a number of useful things. Photography, gardening, carpentry, dairy-farming and poultry-raising represent other useful and absorbing pastimes, which might conceivably become more a vocation than an avocation for a 're-tired' couple. No man, no woman who took to these hobbies in youth has yet found age uninteresting or unprofitable or unsatisfying.

If man is a social animal—and woman more so—social activities should find a large place in the extra-curricular programme of a school. They would not only offset the academic and individualistic tendencies of our education but enable our young people to fit into social life later on. The group activities mentioned earlier definitely make for social efficiency. In addition, socials, parties and gatherings well organised, should provide desirable training in conversation and entertainment which alone can transform feeding into fellowship, a biological necessity into a social phenomenon. These are all activities which might well occupy some part of one's leisure and therefore practice in actual social situations should not be withheld from school pupils, especially when, as it happens, they are most craving for society.

Another aspect of the social urge which has tremendous possibilities as a leisure time occupation, is social service. In a country so obviously full of misery and misfortune, sorrow and suffering, he must be made of stone who has not heard a soul-stirring S. O. S. And yet, how few answer it readily? Fewer yet know how to answer it effectively. Indiscriminate charity is sometimes worse than useless. Therefore experience in scouting, guiding, first aid, 'big brother' and 'big sister' organizations, social service leagues, rural uplift, adult education and co-operation with hospitals and child welfare centres should be extremely valuable. As 'small return' for the health and strength they enjoy, young people should cultivate the habit of tending on those less fortunate. Also, when the hustle and bustle of the work-a-day world has slackened, when the maddening rush for gold has ceased, when man is again his own master, a life of unsparing service should be more the rule than the exception. As the shadows lengthen what better offering can creature make to Creator than selfless care of fellow-creatures?

CONCLUSION.

These then are a sampling of the things which schools can do to equip the citizens of the future with the ability satisfactorily to use their leisure. Great responsibility rests on the school as the idealized epitome of the world to reflect the problems which the children face and will face increasingly and, to supply effective solutions therefor. The attitudes and achievements of men and women during their leisure hours and after retirement should be credited to their *alma mater* in the same way as their doings while under harness are at present proudly traced and claimed. The school cannot forget, as it has so often in the past, that its function is not only "breadwinning" but also "soul-saving"! It is for this reason that reformers insist that all education should be co-education—co-education of mind and body—and also that schools which concern themselves with preparing pupils exclusively for the sunlit hours and forget the moonlight period of man's existence are doing less than their duty.

Foreign Criticisms of Indian Education

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

Sir George Anderson, formerly Educational Commissioner with the Government of India, speaking on Indian Education at the Conference of Educational Associations held in London at the beginning of this year, observed that "mere multiplication of large numbers of schools, small, inefficient, only too often of the one-teacher variety, was of little value in the grim struggle against the forces of illiteracy and that the solution lay rather in the direction of a comparatively small number of central schools with feeder schools in neighbouring villages". It is difficult, however, for any Indian interested in the advance of this country to agree to this view, particularly in these times of Constitutional Reform which demand mass literacy as the *sine qua non* of its success. To meet this urgent demand, we need the introduction of compulsory education in all the provinces and states and rapid multiplication of schools so as to be able to place facilities for elementary education within easy reach of children in the remotest villages. Consolidation and concentration of schools in bigger villages suggested as a solution of the present problem would require abolition of schools at present existing in a number of small villages and reduction of a number of others to the inferior position of feeder schools. It is hard to imagine that any Indian animated by a desire to promote the educational advancement of his province would be ready to accept the suggestion. If large numbers of village schools are small, inefficient, and of the one-teacher variety, the solution lies in their all-round improvement—improvement of their enrolment by the introduction of compulsion, improvement of their teaching by the training of their teachers, and improvement of the numerical strength of their staff by the employment of a sufficient number of teachers in them. It would not at all be difficult to effect these improvements, if the authorities were to realise their urgency and provide the additional funds needed to carry them out. They never have any difficulty in finding additional funds needed for the improvement of what are known as of 'security services'.

The suggestion for the classification of primary schools into central schools and feeder schools is far from acceptable, since it implies classification of villages into superior and inferior for educational purposes—into villages fit to be served by others and villages fit to serve them. Such basis for classification is obviously unpalatable and cannot be accepted in these times when every village or urban community claims equality of treatment in matters of general administration.

What we need are village schools of different grades. In smaller villages, we need schools aiming at little more than literacy through a simpler and more elastic course of elementary education covering a shorter period for children up to the age of 11 years complete in itself, so far as it goes, but, at the same time, leaving the door open to any of its pupils who may choose to seek a higher course of education in a bigger school in the neighbourhood. In bigger villages, we need schools giving a complete course of primary education of about six years' duration—offering in addition to the ordinary subjects, a working knowledge of English and vocational instruction in practical agriculture, commerce, or industry, according to local needs.

The need for these two grades of primary schools is great. The first would be practically the type suitable for smaller villages where attendance of children would have to be generally compelled, while the second would be the type suitable for larger villages where the people would come to appreciate the need and value of education for their children.

Sir Ahmerst Selby-Bigge, formerly Permanent Secretary to the Board of Education, England, and a member of the Hartog Committee, writing recently on the 'vices and defects' of Indian Education, noted the same—"the casual multiplication of small, inefficient, and often ephemeral schools"—as the defect of primary education. While reading such public criticisms of Indian Education, one cannot help asking who were responsible for the establishment of the system which is now so much under fire at the hands of foreign experts. Were not British officers of the Imperial service responsible for it? It is they who framed and founded the system—not Indian Ministers of Education nor Indian officers at present in service who only recently took over the system as it was handed on to them by their British predecessors. As a matter of fact, education began in this country with the founding of central schools in bigger places and of feeder schools in smaller places. If this system was good, who gave it up in favour of a "casual multiplication of small, inefficient, and often ephemeral schools"—and why?

A further question arises as to what has given rise to all this crop of public criticism of Indian Education by foreign experts in recent years. Is it the transfer of control of 'Education' from the hands of British administrators to those of Indian Ministers? Before the advent of Indian Ministers of Education in 1921 criticism of Indian Education was not much in evidence.

Curiosity and its Place in Education.

BY (Miss) Alan D. Cooper, B.A., DIP. (Leeds)

A person's activities and the role he plays in the human drama which is life, depend more or less on his innate or inherited tendencies or instincts. These instincts serve as a motive power for all thought and action. From these instincts, the will of individuals and of nations is gradually developed under the guidance of intellectual faculty. Now let us examine the origin of instincts, their general characteristics and their relation to the fundamentals of human mind. Instincts are innate and not acquired. They are common to all species. They appear in certain specific behaviour under specific situations. All instincts do not appear at first. Some instincts grow out of others, and some fade after some time. Some instincts do remain for a long time in their primitive form. There are three main kinds of instincts (1) play (2) curiosity (3) imitation. Let us examine the instinctive behaviour of a child and what part instincts play in his mental development. A child in his early years is a practical human being. He cannot soar high or think in the abstract or suppose something which he cannot understand. The instinct of curiosity appears throughout his life, though it undergoes some modifications as the child's mental power increases. This instinct of curiosity has a very wide scope and it is all-embracing. It creates an appetite for more knowledge and information. In a child every new thing if not too unfamiliar creates curiosity. Hence, the child is very active in early stages. Before school education begins for the child, he learns not by necessity but by curiosity. Let us take an example of the instinct of curiosity when not related to an intellectual purpose. It should be borne in mind that a child's actions are so spontaneous and of such a short duration that he does not stop to think what he is going to do next. The instance given by Meredith—a boy looking at a parcel—is worth being examined. At first the little boy is curious to know what that thing is, then he wants to take it and turn it up and down to see it properly. Afterwards he wants to open it and asks why that parcel was brought, for whom and for what purpose. Now from this simple instance we can infer, that the instinct of curiosity in this little boy is greatly supported by an emotion of wonder. Of course the human mind is such a bundle of instincts interwoven with one another, that, it is extremely difficult to pick out a particular instinct and isolate it from other instincts and emotions, but

as far as a child's mind is concerned the instinct of curiosity appears more prominent.

With older people or say children from the age of ten, this instinct of curiosity is much toned down. Their thoughts and actions have the basis of increased mental power. They do get stimulated by anything new or novel like quite small children, but, they differ from younger ones in one way—they mentally work out the means to understand and interpret what they find curious. Hence, the behaviour of older people is purposive. Plato is quite right when he says that curiosity is the root of all knowledge. Columbus would not have found out America, if the instinct of curiosity had not been so strong in him. Newton's Law of Gravity is also an instance in point. To quote Sir Percy Nunn, "Social organisations, laws of Government, arts and sciences, have all sprung from a restless and creative power, which, even in the dullest of mankind, adds to the world something that would not be there if that power had not been exercised".

Again we have not to ignore the fact, that natural endowments have greater force than nurture in the life of an individual. An intelligent action is often unlearned and arises naturally in response to the proper stimulus. Once a little boy saw a carriage passing by his gate. He became curious to represent the similar to what he had seen. He made the sofa his coach, himself the coachman, and his little brothers and sisters, persons sitting in the carriage. But soon he found out that the sofa did not move like the carriage. His intellect aided him to hit on a still further developed plan. He brought out in his garden his little brother's pram and made him and his sister sit in it. He tied a strong string round his waist and tied both its ends to the pram and began to move it. Now in this example the boy's action is said to have been aroused by curiosity but is greatly related to intellectual purpose. As the child grows older his behaviour and actions are no longer blind but illuminated by purpose. The perception of an object tends to have two-fold results—arousing in a person the emotion to act and desire. A teacher has to be very careful not to thwart or suppress the instinctive impulse of a child. Each child is prompted to action chiefly by the possession of an instinctive tendency. From the above quoted example we can come to the conclusion, that the sense of curiosity helped by the faculty of intelligence makes us see all kinds of relations in things and consequently to perform all kinds of activities.

We know that it is usual with young people to have the impulse to make something novel and new in life and often to aspire for the

remote. According to Sir Percy Nunn and Mr. Ross, the fundamentals of the human mind are (1) Mneme and (2) Horme. Mneme is the mind's general power of retention after experience and Horme is the activity of mental structure. Both these powers are involved in instincts in all they exhibit. We could as well agree with Mc Dougall in justifying the statement that an instinct of construction is present in all individuals but it varies with different minds. The play-ful activity of the child seems to be in a part determined by this instinct. With some of us the satisfaction of having actually made something is very real and quite apart from its value or usefulness. Hence, the impulse to make something contributes motive power to all human constructions. Here it is worth while to take a note of the parts played by interest and attention. A person does not do anything if he is not interested in that particular thing. Once a little girl received a doll as a present. She was so much interested in it that she took a card-board and began to cut pieces somewhat resembling the main parts of the doll. She then joined the pieces with paper fasteners. The miniature of the doll was quite crude but it did bring out an idea of something resembling the doll. Richness of imagination is not to be overlooked even if the action is guided by intelligence.

An instance of the impulse to make something and how it develops intelligence is not far to seek. Take for example the invention of the steam engine. Stephenson found out, that, steam was a force and he intelligently worked on his idea for a long time. In the end he succeeded in convincing the world that steam could be used as a motive power in the working of steam engines. How truly Mr. Ross says that all science begins in wonder and an enthusiasm for the wonders of science. To quote Thouless, "There is a difference between a mere curiosity of the scientist and of a child. The scientist is no longer interested in isolated facts, but in the grouping of those facts into general conclusions." A high and unusual degree of intelligence is an addition to curiosity.

As we said before, that instinctive actions are unlearned, it is wise to note, that as the child grows older, knowledge and reasoning help immensely to modify the stimuli which excite curiosity, which is no longer blind but illumined with purpose. Dr. Montessori is right in advocating so strongly leaving the child free to 'work out his own impulses. To check a child when he is curious about anything or when he wants to express himself in words or actions, is to chill his enthusiasm. Let children learn by experience. Froebel strongly stresses activities wherein children express their own personality. A child's

instinct of curiosity to learn and express himself prepares him for the serious business of life. A child is more likely to attend to things he sees and hears than to abstract ideas. Once it so happened that a little boy read the description of an Indian gentleman. He became curious to draw a pen picture after the description. From the description he could not exactly understand the fashion of the man's dress. First he asked his class teacher various questions about an Indian dress. Then he took hold of a picture book and began doing his work. When he came to know that an Indian was living in the same town, he went to him and showed him the picture. In short, the little boy was very curious to know how his mental picture would appear on paper. The restless instinct of curiosity is the root of all learning and an origin of all science.

Sir Percy Nunn is justified in saying that the richer the scope for imitation the richer the development of the individual will be. Hence, a teacher must never forget the truth "A child's instinctive tendencies are the teacher's starting point in influencing behaviour for the simple reason that no other starting point is available."

New Trends in Indian Education

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

In every great and self-governing country education is the imparting of the social heritage to the individuals of each generation, followed by the augmentation of the heritage by the contributions made by the great individuals of each generation. But in India the governing idea in recent times has not been Education for Life but Life for Education. Dr. Tagore once compared the modern system of education in India to an elaborate canal system, the only defect being that no water flows through it. He said further that the three outstanding defects of Indian Education are that it has treated the Indian languages and literature in a step-motherly fashion, that it has not been conversant with Nature in all her beauty in India and has not kindled any real and living knowledge or love in regard to it, and that it has segregated the Indian boys and girls into something like a separate caste and has been bringing them up without any knowledge or love in regard to the toiling and illiterate masses who are sunk in drink and debt and desperation. Unless these defects are overcome and there is a new orientation in the realm of Indian Education, there will be no salvation for India.

Let us not forget that India was a great and self-governing country once and that there could be no greatness or freedom unless there is a great system of medicine to keep people healthy and a great system of education to keep the people able to fill worthily "all offices of peace and war". The Indian ideal of education was the ideal of fitting the mortal for immortality (*Vidyaya amritam asnute*). The educational discipline was not harsh and narrow but was inspired by joyousness and a harmony of outer and inner values. The fullest use was made of the purifying and vitalising and recuperative agencies of cold water and morning air and sunlight. Japa and yoga and brahmacharya attuned the body and the soul to their highest possibilities of self-realisation. There was equal attention to the development of diverse mental faculties such as Dharana and Medha and Pratibha (memory and reasoning and originality). The youth was made familiar with the idea of the joy of service and the happiness of duty. I know that education was not in widest commonalty spread and that the material sciences were not as keenly cultivated as the spiritual sciences, and that the great modern concepts of national unity and efficiency had not become the universal and dynamic possession of all. But the vital elements of the ancient

educational ideals and methods have to be re-visioned and re-captured and re-introduced to the Indian education of the future.

But my main aim in this essay is not to consider the ancient Indian education but to trace historically the development of modern Indian education and to evaluate the educational position to-day and to have a vision of the future of Indian education. To use the words of Mr. Arthur Mayhew in his recent book on *The Education of India*, we have "to face obvious facts and apply unassailable principles".

It is usual to begin the history of modern Indian education by referring to the historic battle between the orientalist and the occidentalists, and the part played by Macaulay in it. But Macaulay's part was very small, and the occidentalists really won under the leadership of the missionaries and Rajah Ram Mohan Roy, Macaulay merely gave the *coup de grace* to orientalism and let off his antithetical fireworks. He said shrewdly: "No Hindu who has received an English education ever remains sincerely attached to his religion". Burke's famous praise of "a people for ages civilised and cultivated, cultivated by all the arts of polished life while we were yet in the woods" had no practical results. Sir Thomas Munro's view that "if civilisation is to become an article of trade between the two countries, I am convinced that England will gain by the import of cargo" was equally fruitless in the realm of practical results. The occidentalists won not because of the forces of reason but on more mundane and selfish considerations. The Government wanted a large number of employees as it wanted to abolish Persian and substitute English as the language of the offices and the courts. It was further expected that the spread of English education in India will bring about a considerable increase in revenue from industrial and commercial intercourse with the West. But another result of the new drive was also expected and Macaulay, at any rate, was proud of it. He knew that Indians "having become instructed in European knowledge may in some future age demand European institutions" and said: "Whether such a day will ever come I know not. But never will I attempt to avert or retard it. Whenever it comes, it will be the proudest day in English history". Time's answer shows that the proudest day has arrived. But is Britain proud of it? We pause for an answer. Trevelyan said: "No effort of policy can prevent the nation ultimately regaining their independence." The Swaraj ideal is already far above the horizon to-day.

The anglicisation of culture and life thus went on apace. But there was a sense of disappointment all the same and the return swing of the pendulum began. The people felt that the occidentalisation had

been overdone. Even the Government felt so. The Resolution of the Government of India in 1913 on Educational policy says that they attached "great importance to the cultivation and improvement of Oriental studies" and that India must "investigate and retain interest in her ancient civilisation with the help of western methods". The upsurge of the essentially religious nature of the Indian has begun again. It is absurd to attribute the new surge to the "amorphous and protean" character of Hinduism. Mr. Mayhew says: "It (Hinduism) had survived a Buddha within its fold, an Aurangzeb without. Its survival was due to its amazing capacity for adaptation to circumstances, its power of absorbing what was life-giving, of modifying what was non-essential and of rejecting everything that would have weakened the foundations of its social system". This is but one aspect of the truth. Why Hinduism has such a deep hold is itself the result of a deeper cause viz. the fundamental spirituality of its followers and its power of appeal to such spirituality. He says: "Such a living organism was quite capable of absorbing western ideas and information without surrendering its essential characteristics. To the radical nothing is more baffling than a plastic conservatism". Such absorbent power belongs but to the externals of Hinduism. Its heart is in its search of God—the immanent and transcendent God.

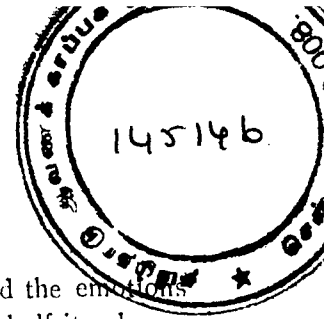
Such have been the surges to and fro in regard to the fundamentals of education and life. Equally interesting are the ebb and flow of ideals and methods. Indian languages, literature, art, philosophy and religion were relegated to a subordinate place and were often put out of view altogether. Indian history, especially, the history of ancient self-governing India, was ignored. A rigid control of education by the State was established whereas in England the ideal was that of autonomous universities. In ancient India the State endowed education but the teachers followed their *Dharma* without dancing to the tune of their paymasters. The enrichment of personality has ceased to be the dominant aim of education in India. It is in India and India alone, out of all countries in the world, that we find the spectacle of Indian boys and girls undergoing a process of spoon-feeding in respect of western sciences and humanities through the medium of a foreign language. The original idea was to use English as a temporary expedient and to substitute it by the vernaculars in course of time. But the means has supplanted the end. And yet the attempt is to gather grapes from thistles. The goal of "a class of persons who will make the learning of Europe intelligible to people of Asia in their own languages" is as far off as ever. The filtration of modern knowledge to the Indian masses has hardly begun.

The good results of the western system of education in India are obvious and must be acknowledged. A new sense of the unity of India and a dynamic patriotism have been born. A wider horizon is around us. The youth of India realise to-day that they must not be content with caste or communal rights and duties and that they must in terms of the motherland and all the communities living therein. The concept of citizenship is a dominant concept to-day in India. In addition to this, there is a wide-spread hunger for material progress. The standards of life are slowly rising, though they may be low in comparison with the standards in the West. But could it be said that ethical progress has been keeping pace with political and material progress? Has the Indian scheme of values been placed in the forefront of the teaching to the youth of India?

We have therefore to realise that the new trends in Indian Education are vernacularisation, nationalisation, and practicalisation. The future in Indian education belongs to those who will use the vernaculars as media of instruction and examination. The new Provincial autonomy will synchronise with a new linguistic autonomy as well. Hindi will become the all-India language and English will slowly be relegated to the position of an international language. India will learn to look at her problems with an undivided mind and from the dominant angle of vision of national welfare. Our too literary education will slowly give place to a more practical education, because India is full of a blazing anger at the spread of unemployment in all classes. To-day elementary education is a corridor leading to secondary education, which in its turn is a corridor leading to purely literary university education. Indian inventiveness has not been stimulated at all. The most important of all the new trends in education in India is the stimulation of Indian skill and inventiveness and cultural self-respect so that India may forge ahead in production and have economic self-sufficiency in the matter of feeding and clothing her children and re-attain her cultural leadership of the world.

Aesthetic Education.

BY (MISS) BELA DEVI, M.A., B.T.



"Without painting, sculpture, music, poetry, and the emotions produced by natural beauty of every kind, life would lose half its charm. So far from regarding the training and gratification of the tastes as unimportant, we believe that in time to come they will occupy a much larger share of human life than now. When the forces of nature have been fully conquered to man's use — when the means of production have been brought to perfection — when labour has been economised to the highest degree — when education has been so systematised that a preparation for the more essential activities may be made with comparative rapidity — and when consequently, there is a great increase of spare time; then will the beautiful, both in art and nature, rightly fill a large space in the minds of all." (Spencer).

A florist cultivates a plant for the sake of its flower; and regards the roots and leaves as of value, chiefly because they are instrumental in producing the flower. But the flower is the thing to which everything else is subordinate, the florist has learnt that the root and leaves are of greater importance, because on them the flower depends. He knows, it would be folly if he were to neglect the plant. Architecture, sculpture, painting, music and poetry, may truly be called efflorescence of civilised life.

The absence of aesthetic culture in our school curriculum distinctly shows the vice of our educational system. It neglects the plant for the sake of flower. In anxiety for elegance, it forgets substance. It gives but the rudiments, and leaves the greater part to be picked up any how in after life — it imparts a mass of facts, most of which are irrelevant, and the rest without a key. It does not train the inner being to appreciate a beautiful thing — A lovely sunset with all its grandeur and colour, a charming sunrise at the sea-side, A tree dressed with new leaves, a bush full of flowers, a painting, a piece of sculpture a temple, a sad melody — all these pass before the child unnoticed. He is not moved by this, these have no appeal to the child's soft mind.

According to Spencer, the teaching of sculpture, painting, music and poetry should be based on science. It is true; but during the school age, it is not possible to teach the child basing on science. The bones and muscles of the human frame in their distribution, attachments and movements, stability of figure, theory of equilibrium — laws of appear-

ances, linear perspective, aerial perspective — musical phrases and its inflections and cadences — poetical expressions, its rhythm, metaphors and hyperboles — all these are too difficult for a child of school age. The suggestion of Spencer is more applicable to the higher studies when one specialises in the subject. But we cannot neglect these. We must try to create in the child the sentiment which leads to expression. The child must know for himself a thing which is beautiful; not because some one else says so, not because it is instructed by the teacher, not because it is written in the book — but he must feel for himself.

This may be done through various lessons, in different ways. The teaching of nature study may create a love for beautiful trees, flowers, insects, birds and animals. Teaching of Drawing, as it is done to-day in most schools leads to copy-book — this does not help him to appreciate any great art. The children may be taken to art galleries to see the famous pictures and the teacher may explain to them there the respective merit of every picture. The same may be done with sculpture. Pictures may be collected for the use in school. A resolution has been passed by the Bengal Women's Educational Conference 1937, that the pictures should be borrowed from the Archeological Department for use in schools. Gramophone records of famous pieces of music, both India and Western, may be played in the school, to give the children an idea of good music. And it may be explained to them what consists of good music. A school band may be organised. Let all the children have an idea of these fine arts so that they may choose well in which to specialise in their after-school age.

Mere knowledge of history, geography, mathematics, elementary science will not make up a man. He needs training in aesthetic culture, which may help him or refresh him in his lonely life, at the time of misery. Or he may spend his leisure time enjoyably in these ways. But if he is not introduced to these, in his earlier years, sometimes it becomes totally absent in after life or it becomes too late to learn. The softer minds of children are easy to be moulded. Let them not pass the school career without knowing these. Let them occupy the leisure part of education, as they occupy the leisure part of life.

Some aspects of learning and teaching a foreign language.

By MISS OLSSON, M.A., Ph.D.

Everybody who has struggled to learn a language knows what a great amount of time and effort is involved in that task. Still, are we not apt to think that it is with great ease and without any effort that the small child learns its mother tongue. Charles Darwin is said to have answered the question, "At what period of life is the greatest amount of human effort expended?" with the words: The first 3 years, for it is during these years that the child learns its mother tongue."

As far as I know linguists or physiologists have not yet given an exhaustive answer as to how the process of learning a language works in the brain. But this much is stated. The brain substance of the centres that constitute the linguistic workshop of the brain must be thoroughly impregnated with the requisite linguistic elements of the language to be learnt.

Everybody knows what a vast amount of long and intense practice is required to impregnate the braincells with linguistic elements so thoroughly that we can use the foreign language as a real living means of intercourse. Drop by drop it has to be assimilated by the cells, and this requires a great deal of digestive work. Happily this process of digestion is unconscious. Nobody imagines how much work is involved in learning to read for instance. The small child learns its first language by constant hearing and repetition, not one or two hours a day, but all day through for 2 or 3 years. Experience shows that linguistic elements are much more easily absorbed by the braincells in early childhood than later on. The cells seem to be softer, so to say. Even with constant hearing and practice a grown up person cannot learn a language so easily as a small child. The linguistic elements are not so readily absorbed by the brain substance. On the other hand, what is easily absorbed will also more easily disappear from the brain substance. Europeans in this country can for instance by experience corroborate the following statement: A child born out here, easily learns the Indian vernacular, even better than its European mother tongue, because it has more opportunity to hear the Indian vernacular. If the child is taken to Europe before it is 5 or 6 years old, and has no opportunity to use the Indian vernacular for one or two years, the

knowledge of the language will completely disappear without even leaving a single trace in the braincells. Such children coming back to India as grown up people, and beginning to learn the Indian vernacular again, have not the least remembrance of the language they once talked fluently as small children. Nor do they learn the language more easily than others, the linguistic elements seem to be completely deleted from the brain substance. It is different if we have learnt a language as grown up people. Even if we do not use it for years, something of it will still stick in the brain, and it is very easy to pick it up again.

This shows there is some change in the braincells as we grow in age, which necessitates greater efforts and other ways of getting the linguistic elements absorbed by the brain substance. Besides hearing and repetition which are the only natural means to the small child, the assimilation process has to be promoted by seeing and writing representations of the language and by using reasoning and constructive power. But the greatest importance still lies on hearing and repetition, the same means as the child uses.

This fact will have been realised by the pioneers of the so-called direct method of language teaching. The spoken language must be the starting point. The method is so well known in India that there is no necessity for saying much about it. The method seems to be much more spread and used in India than in Europe. As late as up to 1886, the old translation method was unchallenged in Europe. Even to-day very few schools in Europe use the direct method of language teaching.

Still, as far as my experience goes, though the majority of teachers seem to acknowledge and understand the superiority of the direct method to the old translation method, they do not put it into consistent practice, and the results are not so good as those I have seen reached in a few of those rare schools in my own country where the teacher consistently works on true direct method lines. Though good and honest work is done by many teachers here, it seems to me some of the principles are not perfectly understood and applied.

I have stated that the linguistic elements must be absorbed by the braincells. The teacher's task will thus be to pump the idioms of a new language into the brain of pupils by constantly making them hear and repeat the idioms. This might be called the positive task. Any language teacher, on trying to do this, will have experienced what a firm hold the mother tongue has upon the pupil; it has grafted itself so effectively into the cells of their brains that their whole mental activity

is indissolubly bound up with the mother tongue. The pupil is constantly striving to express himself through the vehicle of the mother tongue.

Thus the mother tongue is the powerful and dangerous rival of the foreign idiom, ever ready to assert itself and oppose every effort of the teacher and the learner to get a real grasp of the new language. The teacher has therefore also another task, which might be called the negative, and which consists in keeping the mother tongue in the back ground, driving it away as completely as possible. I do not think teachers realize the importance and value of this negative task. The most effective solution would be to eliminate the mother tongue altogether, but as that is an impossible task, the teacher must try to neutralize its influence as much as possible. No competent teacher can evade this task. We have to count with the mother tongue, and the teacher who has not realised the tremendous power of that rival has failed to realise the essential difficulty of the problem. The teacher has to counteract this mighty influence and promote the assimilation of the foreign idioms by an intense use of them and by keeping down the mother tongue to the greatest possible extent. It is a great temptation to the teacher to use the vernacular in explaining the foreign idiom, it is such an easy way compared to trying to make the pupil grasp the foreign idiom without the vehicle of the mother tongue. Many a teacher would say: "Why should I waste many minutes in explaining this thing in English, when I can make the child grasp it in one second if I tell it in Tamil?" And so it is told in the mother tongue, and the teacher has got a palpable result quickly. But he is wrong if he thinks this has brought him nearer the goal: the assimilation of the idiom by the brain cells, he is as far from the goal as ever. Short cuts are not necessarily the best ways. An English proverb says: "The longest way round is the shortest way home," and in this case that is true.

But any teacher who has practised the direct method and tried to abolish the mother tongue as far as possible will have experienced that sometimes he does not get the expected result if he tries to make the pupil grasp the foreign idiom without having recourse to the mother tongue. On some occasions, which anyhow should be rare, he will have to give hints in the vernacular. Such cases may be summed up thus :

To explain words and expressions that would demand an elaborate time wasting if done in the foreign tongue without producing the desired result.

To check the pupils' comprehension of the foreign element when the teacher suspects the pupil has not grasped it correctly.

On a higher stage to bring out the contrast between the mother tongue and the foreign idiom.

These occasions should be rare and used with much discretion by the teacher. Every time the teacher has taken recourse to the mother tongue he should make it a point to brush off the vernacular equivalent as soon as its duty is done by intensely practising the foreign idiom. Always he must be on his watch against the dangerous enemy: the mother tongue.

From the previous points, another question might arise with reference to Indian circumstances:—

"Would not the use of English as medium of instruction in our schools greatly favour the assimilation of the foreign language and make students acquire a better knowledge of it?" To me it is raised beyond every doubt that this must be the case, though some advocates of the direct method deny this. It seems to me against physiological and logical reasoning to deny that the pumping of English into pupils' brains all day through (except during vernacular periods) would not produce a better result than doing so only for 2 hours a day during proper English periods. The gain to the foreign language seems clear to me. But what may be discussed is this: Will not the loss in clearness as regards subject matter and thinking be greater than the gain to English?

Teachers who have had some experience in using English as medium of instruction may differ in opinion. Personally I have found that pupils in the higher forms are not seriously hampered in their understanding of the subject matter and that the gain to the foreign language has been greater than the loss to the subject in question. Everybody will agree that it is unnatural to students to learn non-language subjects through English as medium, and that it is not fair to take advantage of this means to get a raised standard of English. Still, as long as English is the official language of the country and given the same importance in examinations as the vernacular, I do not think we should be too eager to abolish it as medium of instruction. I am only talking from language point of view leaving other considerations. As soon as India can do away with English in official life, the same high standard of the foreign language ought not to be expected from ordinary students, and there would hardly be any reason to defend its position as medium of instruction any longer.

The Wastage Problem in Education.

BY MR. BANKIM CHANDRA RAY, M.A.

The problem of educational wastage and stagnation is entirely ignored by many, improperly assessed by some and tolerated by all. The most striking feature of our educational system is the large disparity in the strength of pupils attending primary, secondary, and tertiary grades.

The great defect of primary education is the wastage that occurs between class and class. It has been estimated that out of 100 boys in Class I only 30 p. c. pass on to Class II, 20 p. c. to Class III, 5 p. c. to Class IV, and 3 p. c. to Class V. The wastage in the case of girls is even more marked. Thus wrote the Hartog Committee, "The vast increase in primary schools produces no commensurate increase in literacy, for only a small proportion of those who are at the primary stage reach Class IV in which the attainment of literacy may be expected." Again, the large majority of children who entering elementary schools bid good-bye to their studies in a year or two ere long sink back into illiteracy. According to the 7th Quinquennial Review on the Progress of Education, "39 p. c. of the children relapse into illiteracy after 5 years of their leaving School." This phenomenon *per se* is not ominous but it entails a good deal of wasted energies which might have been diverted to profitable channels.

The appalling wastage in man-power and money-power is also noticeable in the secondary stage. Of the scholars who join secondary schools about half (47·4%) drop off in the journey without completing the full course, while $\frac{1}{3}$ (rather 21·3%) can complete it successfully. One half of the number of candidates for the S. S. L. C. are also unsuccessful. Figures in colleges tell the same tale. There is an in-equality between the number of entrants and successful candidates.

Educational wastage is not peculiar to India but is discernible in the school system of England. Taking London statistics for 1925—26, it was pointed out by an educationist that though guardians undertook to keep the wards up to the age of 16, there

was a gradual falling off in numbers from the age of 12 or 13 to that of 16; only $\frac{1}{3}$ stayed in the school until 16 and $\frac{2}{3}$ rds. of the school children either failed to complete the school course or to come up to the standard of success.

The problem of wastage in higher education may be viewed from another angle. Colleges and Universities are besieged with students who are not intellectually equipped for higher work. Hence the vast army of our alumni do not profit mentally, physically and materially. As a rule, average graduates manufactured by the university mill are ill-fitted for avenues of life other than white-collar employment and are thus compelled to lead a spurned life of enforced idleness. Being dis-illusioned and dis-gruntled, they find too late in the day that huge energy, good money and precious time have been wasted. The *raison d'être* for the wastage and stagnation is to be sought in the fact that a large number of pupils join educational institutions whose pecuniary circumstances or intellectual calibre do not permit their completing different courses.

Now the question is, how to stem the tide of this melancholy wastage. In view of the fact that a considerable number of pupils drop off at the end of the primary grade with its repercussions on literacy, the sensible course by which the system of primary education may be rescued from the colossal wastage and deadening ineffectiveness is not only to make the primary course free and compulsory but to raise it from 4 to 6 years which is calculated to impart a longer term of schooling and to instil a better desire for learning. Literacy should be confirmed by night continuation schools and library movement.

Another remedy is the provision of the alternative courses to suit the varying capacities of those scholars who become misfits under the over-intellectualised system. The large majority of our young men ought to be diverted to industrial, commercial or agricultural walks of life. Sir George Anderson, quondam Educational Commissioner, made the following pertinent observation, "The work of the higher classes of secondary schools (and consequently university classes also) is clogged by pupils, sometimes of 19 or 20 years of age, who are un-necessarily prolonging their literary education and are thus wasting their own time as well as

other people's money and opportunities.....Effective substitutes more suited to their needs and opportunities are needed. Such substitutes would be a type of higher vernacular education in rural areas, which will be capable of expansion, which will be in harmony with village conditions and requirements, which will train up boys and girls desirous of remaining a part of the village and of spending lives of service to the country-side; in urban areas it would ordinarily take the form of vocational training of various types imparted in separate institutions and properly adjusted to the general scheme of education."

The Private Tutor.

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

Sometime back a few letters appeared in the Post bag column of the Amrita Bazaar Patrika which exposed the vices of the system of private tuition and consolatory remarks suggesting remedies. The present attempt is nothing but a further dilation on the system from different points of view.

The root cause of the system is admittedly keen unemployment and low wages which drive young men of education to accept private tuition to earn a pittance or eke out their miserably low income. Hence the lot of a private tutor is never an enviable one running as he does to his job from north to south and east to west, through sun and shower, from house to house and hour to hour, mostly in the morning and afternoon and even till late in the evening when the whole busy world quiets down to rest. He is like Wordsworth's Cuckoo, "a seeming ubiquity", "at once far off and near" keeping his time by the watch, lest he should get in at his noon-time sphere of activity or at his boarding hall to find his meagre meal stiffened into icy cold under an over-turned bowl. It is not an easy affair for a tuition-seeker, however strong, qualified and painstaking he may be, to snap a job by a mere interview with or application to X, Y, Z or Post Box number such and such if the anonymous employer is zealous enough to pick and choose out of an overwhelming rush of educated unemployed. It is actually a survival not only of the fittest but also of the most beggarly and shameless. Once an

Urbanity (Culture Cult Propaganda).

BY DR. NAM OF TITL.

Thus spoke Dr. Nam:—

My dear people of Orur,

In my first talk I expounded to you my ideas about cleanliness, both external and internal, individual and communal, and laboured to prove that it is the first essential requisite of culture. The cultivation of cleanliness in thought and word as well as in act is very necessary but is not enough for the possession of what one should call culture. Urbanity is the quality which should be developed to co-exist with that cleanliness; without this quality, the distinguishing hall-mark of culture is lacking in any one who will lay claim to be a man of culture.

What is this urbanity I wish you to take pains to cultivate? It consists in the first place in the unfailing use of pleasant forms of expression, making your language completely free from any vulgarity or foulness and abstaining from any deliberate or thoughtless stinging satire or wounding words of anger. Secondly, it consists in understanding and following the etiquette or polite forms of behaviour prevailing in your society. If you do not speak in a refined manner and behave politely in the society you are moving in, you are certainly lacking in culture.

Dealing with urbanity in the sphere of speech, we find the very appropriateness of its derivation. It is only in urban areas where a large number of people of different professions, castes, colours and languages live together that the quality of polite speech implied so very much in urbanity develops. The language of the townsman acquires a polish which is always admired by the rustic. The villager attempts to approximate in his speech to the style of the cityman. Frequently he takes shelter under the plea of his being a rustic for any blemishes in his expression, and is very eager to keep in touch with citymen as far as possible. Mr. Jawaharlal Nehru, in one of his recent speeches, disparaged the modern fashion to idealise the village, and called the city a fine flower of civilisation. Whatever he might have

meant, I, as a propagandist of culture, should like you to bear this aspect of the scope for the development of polished conversation afforded by towns. The cultivated tongue of the cityman must shed words as beautiful and fragrant as flowers. The man of cultured speech is never offensive in his words, supercilious in his tone and brow-beating in his arguments. He is not unnecessarily or unduly loud in company and tiresome in his conversation or speech. He talks only when necessary and to the point. He knows the art of keeping silence. When he breaks it, he does so only to enlighten, please, amuse or enliven others or to carry his business or family transactions necessitating speech on his part. He is neither a bore nor a mummy in company. He knows what to speak, when to speak and how to speak, and also where, when and how he should not speak at all. That means, he has perfect self-control.

Self-control practised in speech is one of the greatest virtues and deserves to be cultivated with great diligence and perseverance. Says Mr. Jawaharlal Nehru in his "Glimpses of World History", "Culture and civilisation are difficult to define and I shall not try to define them. But among the many things that culture includes are certainly restraint over oneself and consideration for others. If a person has not got this restraint over himself and has no consideration for others, one can certainly say he is uncultured." I remember the splendid effect made on me as a young chap of fourteen years of age by a stirring address of the Rt. Hon'ble V. S. Srinivasa Sastri. He powerfully deplored the levity with which students use very bad vulgar words in their conversation and the ear-shooting anguish which cannot but fall to the lot of cultured man when he passes witnessing and hearing the street quarrels in some of our Tamilian villages. What a pity is it to find that women descend to greater vulgarity in such brawls than men! How delightfully contrasting is it to read that the Japanese have language which itself is lacking in such ear-grating words! The politeness and courteous behaviour of the Japanese children have struck all visitors. It is said that hardly an impolite word or discourteous expression escapes the lips of the Japanese. The prosperity of a nation that can boast of such a culture is really well-deserved.

The Japanese and even the Chinese are said to be a nation of gentlemen even by western writers. Who is a gentleman? Says Cardinal Newman, "The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the absurd; he can recollect to whom he is speaking, he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out." Again, "If he engages in controversy, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated, minds. He may be right or wrong in his opinion but he is too clear-headed to be unjust, he is as simple as he is forcible, and as brief as he is decisive." Thus we see that to be a gentleman, one has to be very careful in the use of his tongue when he employs it for speaking. This mastery over the tongue is easily acquired in the towns owing to a number of reasons, but the villager is apt to be a free lance. Villager or townsman, there is a great need to study the art of polite speech, the first requisite of gentlemanliness and a necessity for cultured life. This may also be of great help to men to advance their interests in society. Whether it enables them to push up their position in life or not, it works as a great lubricant in society and smoothens and softens social life and intercourse. It is a key to social harmony and happiness, and is well within every one's means to cultivate for the sake of social welfare. A cultured man, however, is never satisfied with conning himself with the phraseology of politeness and the prevailing codes of courtesy, but should have innate love of humanity of which urbanity is only the outward expression. Kindness to fellow-men is the very foundation of all politeness. It is no good to be polite as far as

words are concerned and harbour ill-will and bad feelings at heart. It is a tragedy to find a polished cloak to a rotten interior. Very often one meets with such specimens in towns, whereas in the villages the interior or the heart of people is all gold in many cases while in their words and external expressions they are vulgar. Such a rotten townsman is hundred times worse than such a rustic. It should be your earnest endeavour to see that the good within you never appears to disadvantage by appearing in a bad dress or expression. While the cultured man shows himself a man of learning, humour, courtesy, self-restraint and love, he is also ever trying to employ his tongue to move men to unite together for good and noble objects and he thus contributes to social solidarity. His words are charged with the magic of making men and women live better with their fellowmen.

Dealing with urbanity in the sphere of behaviour, I have only to mention some small acts or observances which have been developed as proper forms of etiquette in different societies. Some salutations are not mere words but small acts which accompany the words of salutation or themselves suffice as polite ways of moving with others. The good-morning salute, the hand-shaking, the standing when a superior comes, the chivalrous offering of one's seat to another looking for one, especially in the matter of accommodating the fairer and weaker sex, are western modes of acting or behaving which are regarded as showing the urbanity or good manners of an individual. The namaskaram, the kumbudu, the handlifting for blessing, the standing up of the wife in the presence of the husband when in company with others, are some of the small acts regarded as etiquette in the Hindu society. The cultured individual behaves in accordance with the demands of etiquette and adjusts his conduct in these affairs by the standards which prevail in his society. Even in the matter of dress, there are different forms and modes to which a great deal of importance is given by some societies. In this affair the man of culture does try his best to suit himself to the standards set up by his society and conform readily to the prevailing etiquette regarding dress, unless he wants deliberately to stick up to a style of his own for reasons which will compel recognition from others or at least get toleration at their hands.

Thus we get at the very essence of urbanity. It has much to do with one's words and something to do with one's behaviour.

How to speak and act so as to look and be refined in our manners is what we have to consider when we want to be urbane. In spite of the multitudinous differences in forms of expression and manners prevailing among the different societies in the world, the basic ideas underlying the concept of urbanity are the same. They are love or kindness, respect, and avoidance of coarseness, vulgarity, abuse, slander, vituperation, provocation and rancour in one's speech and behaviour to all the people with whom one moves. Urbanity has reference to the manner in which these features are expressed in one's words and deeds.

Considering the Hindu culture, we find that the level of urbanity as reached in the past but historic times was great, very great indeed. The unstinted admiration of foreigners for the gentleness and gentlemanliness of the Hindu proves his solicitude for the cultivation of urbanity and a virtue which flows out of it, namely, hospitality. Megasthenes, Fahien, Hiuen Tsang and a host of European travellers bear testimony to the sweetness of Hindu manners and their hospitality. Such sweetness and hospitality which almost became proverbial are even to-day seen to an extent, not to be looked for under the depressing political and economic conditions which have fallen to the lot of the Hindus. The ideals of etiquette and urbanity as portrayed in the great Hindu epics are hardly beaten by those found in any other literature of the World. The urbanity of Rama makes him the very pink of perfection as a man of courtesy and good manners. He is the highest imaginable beau ideal for urbanity. Valmiki portrays him as one who takes the initiative in talk when one meets him, as one who just talks as much as one should, neither less nor more, and as one who talks gently and pleasantly. 'Speak gently' is the title of a remarkable poem which is sometimes taught in our schools. Well, therein is the secret of urbanity.

So, my dear people of Orur, let me conclude by exhorting you not only to be clean but also to be urbane. It is said, manners make the man. Good manners should be learnt by you and assiduously practised and woven into your web of life. The ideal of urbanity should be imbibed by you in such a way as to give you a behaviour pattern which will mark you out as men of culture who adorn the world just as flowers do. Be gentlemen, speak and behave as gentlemen.

Notes

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

Teachers and Efficiency

TWO notable pronouncements were made during the past week on matters educational by two speakers eminently qualified to speak on such topics. One of them was the President-Elect of the next Provincial Educational Conference to be held next May at Tanjore and the other was by the President of the S. I. T. U. The former speaking to the Dt. Teachers' Guild at Mangalore pointed out that their inferiority complex and their being obliged to constantly "protest, petition and struggle with the employers and those in authority" were the reasons why these Teachers' Guilds had not proved more effective and useful to the nation than they had been". He contrasted these Guilds with others which were "independent and able to settle their own affairs". Prof. S. K. Yegnanarayana Aiyer speaking to another audience regretted the low efficiency of educational institutions not excluding colleges. He wondered why some schools and colleges should be better than others; or rather why some should be very bad, thus bringing into existence inequality of efficiency in institutions situated in different localities but serving the same standard of educational attainment. One has certainly got a right to expect equal efficiency from institutions which have come forward to teach up to the same standard of public instruction governed by syllabuses drawn and regulated by responsible educationists. Probably, Prof. Yegnanarayana Aiyer has just finished valuing answer papers and has been impressed, if not oppressed, by this sense of the great gulf dividing institutions as regards efficiency. That it is a fact cannot be gainsaid. But it will be of little help to us merely to know this. Every one concerned should try to make the Guilds more effective and our institutions more efficient.

Wastage and economy are words that have come into very frequent use of late with regard to education. They want to prevent wastage of a particular kind only; they seem to be oblivious of a wastage of ever so many other varieties—wastage to the growing brain, the poor groaning parent, the bewildered society and a country with a hoary past but yet in its apprenticeship as a nation in modern setting. Children subjected to untried or ill-tried experiments and difficult of application over areas too wide and differing in essentials; the growing burden on the parent

avoidable in many cases; the clash of ideals and an imperfect understanding of them resulting in social confusion; and the mis-carrying of education from the point of view of the nation as a whole especially when other countries are forging ahead and adopting short-cut methods at rendering their people fit to stand on a footing of equality with other nations. Here is the real waste on a nation-wide scale, the missing of essentials on our onward march. We cannot get rid of things which we know to be useless, if not harmful; we cannot take in things which every one knows is not only valuable but positively essential to our advancement. It is also a question of finance. Here we are verily caught in an amazing vicious circle; and yet we have departments of instruction and ministers of Education who have, no doubt, done what they could under the circumstances. But that which has to be done should be done and that can be done, in a substantial measure, only by the teacher himself.

Here is the crux of the problem. The teacher is or ought to be the expert in the matter whose opinion shall prevail though the layman's point of view would certainly exert a salutary influence over expert opinion. But it is imperative that the teacher shall summon to his aid that confidence based on soundness of judgment that will entitle him to a seat at least in educational circles. The teacher has permitted himself too long to be driven hither and thither without daring in some cases even to look straight at his employer, still less to express his opinion even when he is quite sure that he is in the right. People who ought to know fail to appreciate what a great loss it is to the nation when a body of *teachers* cannot boldly give expression to their views for fear they should lose their jobs! Is it to the interest of the patient that the Doctor's opinion should be unheeded? But each teacher should be man enough to have views of his own in his own line and express them when necessary in a way that would be helpful. But it is the clear duty of every one concerned—management, department, the Government and the public—to coax the teacher out of his shell of shyness or self-absorption and demand from him considered views. If Guilds are not effective and institutions not efficient, it is not entirely their fault. It is due to the prevailing notion that education can afford to shift for itself without others looking into. They don't look into because they would be asked to apply remedies in right earnest which is

inconvenient to many a person that would have a hand in matters educational and now and then play the patron of the teaching profession. Let the teacher hang himself or be hanged by others, but what is to become of the nation's work? Treat the teacher as the servant of the nation; give him proper conditions of work and exact from him corresponding results. It is pathetic tragedy to see the maker of the nation of the future tremble, beg or bow before people clothed in brief authority. It is certainly not suggested for a moment that the teacher should constantly quarrel, non-cooperate or be stiff-necked. He must certainly be the pattern of a gentleman answering in every detail to the portrait of that worthy drawn by Cardinal Newman. One teacher unworthy of his calling does a hundredfold injury to himself and to the profession than all the Satanic managements in the country put together.

Any amount of reorganization or reform in education would be vain and futile when the fundamental condition of co-operation between the teacher and the management under the discerning eye of the public is not provided for by fault on either side. How many realise the amount of dislocation caused to education by disagreement between the two sides, by their not resolving to see eye to eye owing to small notions of prestige where greater interests are involved. Freedom with restraint fully observed by both and the strict observance and solemn resolve that neither shall exploit the other under any tempting circumstance shall be the sole "assurance and safeguard" for the success of this great nation-building task. Except for a few comments, how does public opinion show itself when a teacher or even the head of an institution is sent out of service or when the position of the management is made unbearable owing to the hundred pinpricks that can be produced to provoke a body that cannot defend itself against every attack rightly or wrongly launched. But successful and sympathetic administrations can in almost all cases obviate such instances. There have been institutions pursuing the even tenor of their existence undisturbed by a single ugly instance; they have celebrated centenaries. There are also institutions out-doing French Governments in instability. It would not be difficult to find out the reasons for both, given the earnestness to find a solution of the problem. The inequality of efficiency in educational institutions would then disappear; for, at bottom, the evil is due to economic causes. The ill-paid or irregularly-paid

teacher, whatever his protestations to the contrary, cannot and will not do his work satisfactorily. It is unhuman to expect him to do it. The teacher does not aspire for ministerial salaries but he expects fair, regular, living wages. Is he entitled to it or not? Let there be no camouflage about it.

The teacher's work is no less onerous than that of the judges who enjoy a guarantee of security of tenure. Few have the patience or the inclination to perceive how many children are hourly dying—an appalling massacre of the innocents escaping the eye of the guardians of law and order—because the teacher cannot do his work properly. The teacher should do his work in the full consciousness that so long as he does his duty properly he can be sure of his job. Parents are most interested in this work. Parents' Associations or Committees working properly would help smooth working.

The Guilds' work can be more effective if they undertake to collect and publish in their official publications statistical information as regards changes of staff, scale of salaries, regularity of payment, which should be supplied to the Guilds authoritatively and as a matter of routine. It is high time, we feel, that the eye of the S. I. T. U. operating through the Guilds and Associations, be permitted, as of right, to travel in these certainly not-forbidden regions and by such useful work remove all obstruction to real educational progress. The words of wisdom that have fallen from the lips of these two eminent men have not come a day too soon.

Reviews

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