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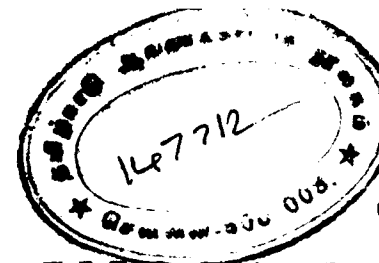
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THE INDIAN EDUCATOR

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

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No. 10.

Manual Training or Educational Handwork.

BY MR. KEDAR NATH GUPTA, M.A., HIGHER DIP. ED.

Necessity of Manual Training:—"Physical, manual and aesthetic training must be added to mere book-learning." (Ramsay Muir).

"To prepare us for complete living is the function which Education has to discharge". (Herbert Spencer).

"When we consider all that civilization owes to the work of human hand, it seems strange that handwork has been so long neglected in our schools". (David Brown).

Professor Dewey's "School and Society" is a powerful plea for basing the Education even of young children upon the study of essential arts and occupations (and not only woodwork).

What is Manual Training? "Confusion and misunderstanding often arise over Manual Training and Technical Training. They are not synonymous." (A. H. Jenkins).

"This misconception has doubtless arisen from the perception that the same tools are employed in Manual Training as are used in the woodworking....." (David Brown). What will be the psychological effect when the instructors, trained by a carpentry School Staff in or outside a Carpentry School, with little psychological basis, are employed as Manual Training teachers in our Schools?

"By Educational Slojd (woodwork) is meant the application of Slojd to educational purposes..... It is much better adapted to be a means of education." (Otto Solomon).

Aim and Scope of Manual Training:—"The aim of the course is an educational one.to give dexterity to the hand and accuracy

to the eye, to develop self reliance, to cultivate habits of neatness and exactness, and to train to patience and perseverance. It does not aim at making boys mechanics; it will nevertheless by developing a taste and cultivating a respect for manual work, predispose towards industrial life boys who otherwise swell the ranks of candidates for clerical posts" (A. H. Mackenzie).

What a piece of wood or paper has done for the pupil is rather more valuable than what the pupil has done for a piece of wood or paper. What at present we need most is to incorporate Heart and Mind Training with Hand and Eye Training. By the way labour problem will only be peacefully and nonviolently solved, if a little general culture (not book cramming) is also dynamically added to the technical skill in any trade or occupation. Without a reasonable amount of inner success, man cannot maintain permanently whatever external success he achieves.

"Unfortunately manual instruction is too often looked upon as something apart from the work of the class room..... (W. A. Milton). When Handwork is allowed to rank with other subjects in our schools it should also fulfil the aim and object of progressive Education. It is one of the most potent means to replace the dull and insipid prevalent principle of passivity, which is fit for would-be subjects by the vigorous and dynamic principle of activity, which is fit for would-be citizens.

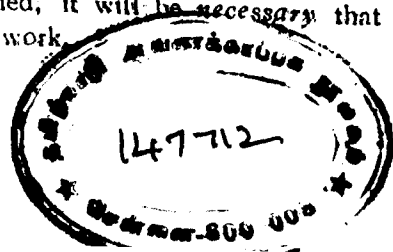
"Something not too technical, but still something that requires useful hands, a trained eye, and a constant questioning. "The materials include clay, paper, cardboard, wood, metal; in fact almost every medium might be brought in". (John Berry).

"But we must be orderly and methodical in our teaching plan. We must endeavour to correlate as far as possible those different branches of learning which appear as different phases of the manual instructor's task". (W. A. Milton).

Manual Training Teacher:—"Many manual training teachers fail to achieve success, not through want of knowledge, but through inability to impart their knowledge.

"The vital point is that all who teach must be teachers (and no, instructors.)..... All must study child-life..... One thing is certain we cannot afford to hinder the child by placing over him an inefficient teacher". (W. A. Milton).

"If proper correlation (with other school subjects) is to be obtained, it will be necessary that the class-teacher should teach the Handwork.



"The most widely adopted form of Handwork for boys in the upper class (not in the lower class) is wood-work, and in many cases the teacher has been a joiner. It is evident that unless such a man has a good education and is an educationist also, the real value of the subject is lost. His point of view will be that of the joiner..... the technical point of view rather than the educational one". (A. H. Jenkins)

"..... Only he who is himself educated can have an educative influence over another..... The first demand of all made upon the teacher of Slojd (woodwork) should feel himself to be an educator. It is also necessary to possess dexterity in the right use of tools.

"Past experience, however, has shown that, as a rule, skilful artizan or "Slojder" is not the best person to fill the responsible post of the Slojd teacher..... Technical dexterity is the principal thing with him. Even a very capable artizan often falls far behind the results obtained by those who are in his opinion little more than bunglers, and who may be far inferior to him in technical dexterity". (Otto Solomon).

A tree is judged by its fruits. The way in which manual Training is at present organised and conducted is defective. The amount of money and energy spent on this subject is bringing forth little individual and social good.

In the light of the above the following suggestions, as regards procedure, will prove more satisfactory than the prevalent one.

(a) Undergraduates whose optional subject has been manual Training in the High School Examination should receive a stipend of Rs. 15/- per month for two years like others for general training at the Training Colleges of Lucknow and Agra. Along with the general training in educational principles based on child study they should be trained in Manual Training especially for being appointed as Manual Training teachers in High Schools. Something similar should be done for the Vernacular Middle School Teachers as well through the Normal Schools.

(b) The present Manual Training Teachers should be given a refresher course for four weeks at some central place. To do this other practical and cheaper plans may be suggested.

(c) Paper, Cardboard, or any other suitable materials available in the neighbourhood should be used up to the 8th class in our Anglo-Vernacular Schools, and upto the 7th class in our vernacular Middle Schools.

Purely woodwork will be costly to start with and to maintain. Therefore very few Schools will profit by it. If Handwork is introduced in our schools on the basis of project with certain modifications, it will be far more economical and at the same time far more educative. Almost all school subjects will be correlated naturally and enriched socially by adopting this plan.

(d) The present pressing need of this subject in India is to inculcate the *dignity of labour*. So our efforts should not be to make the Manual Training Course intensive and complicated in the beginning. Let it be extensive first particularly in lower classes. This will help the foundational cause of the industrial regeneration in India. Polytechnic will follow it of its own accord.

Efficiency (Culture Cult Propaganda).

BY DR. S. S. NAM OF TITI.

Thus spoke Dr. Nam,

My Dear People of Orur,

I have come to the last of my discourses to you on my cult. The subject, however, is as important as the other subjects and perhaps, for individual welfare, of greater importance than the others. Efficiency is implied in Culture, and a man who is inefficient in the duties of his life and profession cannot be regarded to be cultured.

In my discourse on 'Learning', I promised to treat of two important departments of knowledge in this, my last talk, namely knowledge connected with the welfare of the body, comprised in subjects like physical culture, dietics, and personal hygiene, and knowledge connected with the maintenance of a man and his family, consisting of professional or vocational training and understanding the duties to father, mother, brother, sister, wife and children. A knowledge of these subjects and a vigilant attitude to keep ourselves physically fit and mentally efficient in our profession and the running of our families are quite necessary if we are not to make ourselves failures in our lives.

A sound body is quite necessary for efficiency. Our bodies do not remain sound owing to our ignorance of how they should be developed and maintained. Very often owing to want of proper and necessary physical work and to the sedentariness involved in our education and occupation, and even our disposition, the blood in our bodies does not circulate as it should to make us remain healthy; our muscles and

nerves slacken in their activity and strength; our digestive and other organs become weak, and thus our health goes down. So we should be very particularly careful to see that we exercise the various muscles and limbs of our bodies and remain physically fit. Physical fitness is required, as we know, for all services, and even clerks doing only intellectual work are sent away from their posts if they happen to lack it. We must somehow spare some time for keeping our bodies sound. Thus physical culture is seen to be very important.

I do not mean to tell you that you should study a lot of literature on physical culture and undergo some training under professors of such culture as have become famous for the development and the strength of their bodies. It is not at all necessary for us to become Sandows and Ganas. They are specialists and may be regarded as professional practitioners of the art of physical culture. Unless we have a craving and aptitude for such a profession, we must be content to retain our bodies in health by some simple devices picked up through our experiences and the hearing and the reading of others' and their practices for the retention of their health. Common sense should tell us that children grow in their bodies only through restless physical activities and that those doing more physical work are healthier than those who do less, provided other things are equal and the work does not become over-work, too tiresome and exhaustive for the body. The need for physical activity for health has been amply recognised in schools and colleges by the provision for drill, gymnastics, games and sports. Even in the post-educational and professional career, the existence of clubs for providing facilities for sports and games for elderly persons indicates the wisdom of humanity in this affair. There are also various systems of physical exercises and Yogic practices prevailing in the world calculated to maintain the body in good health. Now I wish to observe that all these become too costly or tedious and tiresome in the long run and generally people in actual life have to give up these sporting activities and exercises with the result that their health quickly deteriorates. I believe that to desire to excel in sports and to take prizes, to run mad after a sportsmanship of a spectacular variety and after the acquisition of the power to perform feats are unwise on the part of those who only desire sound bodies for being efficient in their professional, domestic and social activities. I do not approve of the western craze for record-breaking and record-making and the mania for cricket, hockey and other games which continue to attract large crowds paying pretty sums for the pleasure of sight-seeing. That is enthusiasm for physical culture run mad. A simple scheme for the

physical culture, useful not only for toning up the body but also for the economic welfare of our family life, should be devised by us for our health. A good understanding of how to exercise the various muscles of our bodies by some system of exercises will enable us to supplement the defects in our physical activities connected with our profession and maintenance of our family. When these cannot be practised owing to any peculiar conditions of our life, a systematic recourse to walking a few miles at a stretch every day in a brisk manner is enough to keep us physically fit. Swimming is also an equally good and cheap way to give our bodies good physical culture.

Our health also depends on our diet and physical hygiene. Social hygiene or public sanitation is, of course, a great factor affecting our health but it is a matter to be attended to by public authorities. As regards our diet, common sense tells me that every nation naturally evolves a diet suited to its environments, and a man in normal health will not suffer if he takes the diet prevailing in his society. Of course, it is good to know the nutritive value of different foods and make some experiments with them to suit the needs of our bodies. When there is any digestive trouble or defective nutrition suspected, we should take a good doctor's advice to set it right. An abstinence from intoxicants and stimulants, and a decently moderate use of milk, its products and vegetables with suitable grains, with or without flesh according to our social practices or views, will enable us to maintain our health. The necessity to be personally clean and keep our homes and neighbourhood sanitary has been already dealt with by me in my first discourse.

Coming to professional efficiency, nobody can gainsay the need for it. Our income depends on it, though it may not be strictly or mathematically proportional to it. No man can maintain himself and his family without earning an income by following a profession or occupation. Only rich men, rich by inheritance, and those supported by others can live without an income. Perhaps begging, borrowing or stealing can enable the poor idle people, unwilling to follow a profession, work and earn their livelihood, or too feeble for such work, to eke out a precarious living. Independence, dignity and decency demand that every man shall earn an income to maintain himself and his family in comfort, if not in affluence, abundance and luxury. Even rich men who need not work for their livelihood will do well to earn something and acquire efficiency in a profession. Their superfluous income can flow to the relief of the needy and the indigent and towards public benefactions.

How to acquire public professional efficiency is not a great problem. We must choose a profession and study for it or train ourselves to follow it in institutions or under people who can impart a knowledge and a training in it. After study and training we may, perhaps, fail to secure a job, or if our profession is a business we can run ourselves without seeking our employment under others, we may not secure enough income to start with, in spite of our efficiency. The unemployment problem all the world over and the acquisition of efficiency for a job does not seem enough to solve the bread problem for all. Our industrial organisation and our modern civilisation are responsible for the creation of a state of affairs in which employable people have to remain without employment and suffer. Only our statesmen can do something to solve this problem, and we shall not now think of solving this naughty problem. But supposing that we are capable of efficiently discharging the duties of a post to which we have had a training and that we have obtained such posts, I wish to observe that we must not be content to drift in them somehow or other only being careful enough to just satisfy our superiors and thus manage to earn our livelihood by our indifferent labour. We must take a keen interest in our professional work and constantly endeavour to improve our efficiency, not only to satisfy our superiors and secure promotions by pleasing them in this or other ways but also for the sake of the joy that is sure to come from a sense of increasing professional efficiency. One cannot be as efficient as any other; there are bound to be differences of ability and all cannot be equally efficient in their profession. It is, however, possible by persistent strenuous and continuous endeavours for a man to become better in his profession every day or every year. It is enough to do one's duty to the best of one's power, and to see that the performance constantly goes on improving as far as possible. That is the ideal I wish to set before you.

Now supposing that we are professionally all right, and do earn a satisfactory income, we have to consider the question how we can lead an efficient family life. An earning man has to learn a lot of the art of life by shouldering the responsibility of family life. A family is a small state and seems a divine institution for training every individual in the art of life. Human life begins in a family and under normal conditions is developed and modified by the family influences and considerations. If it can be said that a man or woman has lived a life which has satisfied the parents, brothers and sisters, partners and children and all the members of the home or homes wherein he or she lived in the different stages of family life, it is an achievement of greater glory than

any remarkable military conquest or noteworthy statesmanship. To do our duty by our parents, to be kind to brothers and sisters, to be an ideal husband or wife, and to rear up a number of children in a healthy and cultured manner mean not a little. It implies that the person knows what is worth knowing and has the right type of character which is more important than the knowledge itself. That character cannot but bear the fine traits of unselfishness, obedience to elders, love and consideration to equals, chivalry, courtesy, chastity, morality, honesty, toleration, patience, resourcefulness and a host of other virtues. It means the capacity to serve and sacrifice and the capacity to rule with love. Such an efficient family life combined with justice or righteousness in its dealings with other families or persons is the most beautiful flower of human culture. It is well worth cultivation in all lands which lay claim to culture. Remember that the aim of education is nothing but efficiency, professional efficiency, social efficiency, and in the words of Dr. Ward, 'efficiency for the highest life'.

Let me hold before you, my dear people of Orur, in conclusion, my ideal of a healthy man, efficient in the discharge of his professional duties, not given to gluttony or any other harmful indulgence in unhealthy pleasures, with all regulated habits of work, leading an ideal family life as the finest product of any culture and in him you will find all the elements of culture to which I have drawn your attention, namely, Cleanliness, Urbanity, Learning, Toleration, Unaffectedness, Righteousness and last, but not least, EFFICIENCY in following a profession and running a family in a praiseworthy manner. I earnestly appeal to you to think over the thoughts, ideas, and ideals emphasised by me in my seven discourses. Though I do not and cannot claim any great merit for my manner of exposition, and though my cult may not strike your imagination as a great thing, I promise that if you make an earnest endeavour to follow the cult, you will soon make a mark as men of culture and will be amply rewarded with the joy of Culture. I make bold to say in parody of the famous saying, "A thing of beauty is a joy for ever," that "A PERSON OF CULTURE HAS JOY FOR EVER". I pray to the Almighty to bless you with the Blessing of Culture.

Individual Attention.

BY MR. GAURIPRASANNA BISWAS, M.A., B.T.

In former days, in India and in the west, instructional work under the class system was not much in vogue. A student was attached to a teacher and different students used to study different subjects with different teachers or the same teacher. It was a personal and almost exclusive affair. A body of students, if there were any such in a particular institution, was characterised by a wide variation of subjects and standard of knowledge. Some read logic, some grammar and some other, literature with the same or different teachers. Individual attention was then possible, though other indirect agents of education such as emulation, healthy competition and *esprit de corps*, teachers' faithful allies all, were absent. But now under the class system the maximum result is sought to be obtained at a minimum of expense, time and energy. It is not that the old tutor system has outlived its necessity and utility and the modern class system or collective teaching is the Alladin's wonderful lamp that will light up the otherwise dark path to culture and enlightenment. It is the proverbial 'old in the new', that is, the tutor system in the class system, in other words, individual attention in collective teaching which should be the true type of instructional work. In a class no two individuals are alike in their aptitude, temperament and intellect and all of them are huddled together, so to say, and cast into the same mould in defiance of the inherent difference. This is why we find square pegs in round holes, people cast adrift, missing life's vocation. Thus we find people who might have made their mark as lawyers or clerks called to the teaching profession or medical profession and vice versa and so on and so forth. Goldsmith failed as a doctor and Michael Madhusudan with his English education and suckled in western fashions succeeded as 'the creator of the Bengali Blank Verse. Instances may be multiplied which show that we prescribe quinine in Lumbago or Sciatica and surgical operation in Typhoid or Beri Beri. Neither we know ourselves, a possible and pardonable offence in an age of ignorance, nor do our teachers care to know us thoroughly and when they do study us aright, they have not the opportunity and scope and often not the capacity and desire to guide us along the line of least resistance. But this is a wider question raising wider issues and concerns the curriculum and the entire system.

It is for this want of individual attention, among other things, in college classes that much of the failure of graduates in the hard

reality of active life is responsible. 150 boys in a stuffy room, let alone the unhygienic aspect, drowsily attending the drawling lecture of the professor with whose personal and sacred touch they care very little or have little or no opportunity to come, can never expect to profit. The so-called tutorials with groups of students are the only expedient which seeks to minimise the distance between the teacher and the taught. But they are few and far between and as such, fail of their purpose. The individual is lost in the incongruous heterogeneous mass.

There are people who think that no individual attention is necessary in the college class when the students are safe beyond the fidgety period of early adolescence. It is entirely wrong on the face of it since the boy who had to be goaded on to take an active interest in his studies a few days back and all the teaching devices and methods had to be pressed into service to capture his fleeting attention, cannot so soon forego his truant nature. Thus lecturing to college classes, particularly in the intermediate stage, is based on an assumption which, we dare say, is going traditionally wrong.

This is why many students who shine very bright in their school days lag behind in the college. Their erstwhile fervour is on the wane for want of care and nurture. A brilliant student wrote to his teacher after his admission into the College, ... "I am a drop in the ocean. I am cast adrift. Your vigilant loving eyes are no more on me. I do not know whither my own guidance will lead me to."

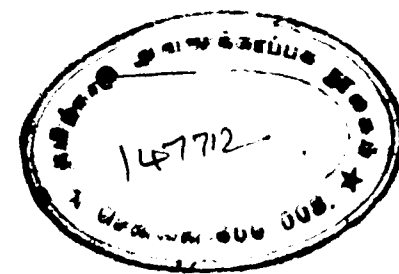
The learned personality and indefinable charms of some of the renowned professors serve as nucleus for a body of students. But chances of a closer contact are almost nil. Hence if deterioration in the general quality of students which is a much-controverted question, is accepted even as partially true, it cannot be laid solely at the door of secondary schools. College cannot wash themselves clean of the charge.

Poet Rabindranath aptly draws the picture of a schoolmaster when he says in his "Shiksha",— "Add a little brain and a cane to the gramophone and you get the average schoolmaster". Truly, oftener than not, a schoolmaster is a talking striking machine and what with his social position and emoluments and what with a chronic indifference to the task he takes upon himself through an error of his life's vocation, he does not dive deep into the psychology of his art and practice. He fetters himself to the custom with the subject matter in the fore-front.

Sir P. C. Roy said in one of his speeches, "Forty pages can be printed in forty minutes, but forty students cannot be "taught" in forty minutes. To many a student the whole noon runs to waste.

Within the class room as much as outside, the teacher can never be too keen on this part, the greatest part of his duty. He should have his eyes on and heart in each individual student. Generally the teacher should mould his method after taking stock of the standard of the "weaker" or "below average" portion of the class. The brighter portion needs little help as a swift horse needs no whipping. When a composition work goes on, the teacher, instead of coiling up cozily in his chair—generally the case, to be frank—should go round the class and help the boys if and when help is necessary, checking mistakes at their commission to nip evil in the bud. The dramatic instinct should be fed by actual play in the class. The story of the ship-wreck may encourage the little artist to draw the picture of a ship or boat half down in a tempestuous sea.

The 'brisk fire of questions' should be directed to all and specially to the weaker section as far as possible so that the latter may not grow an inferiority complex. Guidance of the teacher of each boy in the handwriting lesson gives excellent results as experiment shows. Many a teacher for a little want of patience, feels tempted to get the bright boys answer, to save time and trouble. Calling of roll numbers rather than names in a class of regulation roll-strength is a practice of doubtful propriety. Boys when called lovingly by names, think themselves nearer the teacher. The teacher may detain some boys for some minutes after school to have further discussion and elucidation on a certain point. This is all common and admits of wide adaptation to suit particular occasions and individual boys. Though lax promotion and indiscriminate admission on economic considerations impair the intellectual standard of a class, yet a little love, patience and sympathy will infuse life and spirit into all. This psychology of self-confidence, born of the teacher's sympathetic attitude, creates a power and a will where there are none.



Physical Training in Sweden.

Ling System of Gymnastics:

BY A CORRESPONDENT.

Physical training in Sweden is based on the Ling system of gymnastics.

The system, founded by Per Henrik Ling (1776-1839), aims at an all-round, harmonious development of the body combined with a simultaneous development of mental qualities.

The system was at first introduced in the army, but it has been compulsory for many years in all Swedish schools both in the towns and in the country.

The Ling system, or, as it is also called, Swedish drill, has also been introduced in many other countries, notably in England and in Belgium, where it forms the ground work of physical education in some educational and military establishments.

This form of gymnastics is practised in specially equipped gymnasia, in which a squad of 50 or 60 pupils can be taught at the same time by one instructor. The lesson lasts as a rule about an hour and comprises exercises especially devised to develop and strengthen every part of the body, such as balancing, marching, running and jumping. The teachers are trained at the world-famed Royal Gymnastic Central Institute in Stockholm, a State college founded by Ling in 1813, which has continued on the principles laid down by him. It is open to both men and women students who undergo a course of two or three years of strenuous training. The curriculum includes not only physical education in all its branches, but also medical gymnastics, i.e. remedial treatment by exercises, a treatment that has won recognition in many countries.

Elementary education in Sweden is compulsory. There are two kinds of schools: primary schools, in which the children spend about seven years and secondary schools from which the pupils matriculate for entry into the universities after about eleven years of study in all. Gymnastics are taught in all the schools, supplemented by outdoor sports and games. The frequency of the gymnastic lesson varies from one a day to two or three lessons a week.

Sports and games form a considerable part of physical education in Sweden and have made marked progress since 1927 when the

Government decreed that 15 half-holidays should be included in the curriculum. Although these holidays are not intended for sports only, but can be used also for excursions of all kinds, visits to museums etc., a considerable part of the time is devoted to sports and games. The most popular of these are football, handball and basket ball. In addition, swimming is practised extensively and the aim is that every pupil on leaving school should be able to swim and to know what to do in cases of accident.

There are in Sweden at present about 250 societies and clubs for gymnastics and athletic games. They are grouped under one association, "THE SWEDISH NATIONAL FEDERATION OF GYMNASTIC AND ATHLETIC ASSOCIATIONS" (Svenska Gymnastik och Idrottsforeningars Riksförbund.)

This Federation is very well organised and embraces the whole country. A Board of Directors, consisting of thirty members, elected at a meeting of representatives of the different associations, "The Sports Parliament", stands at the head of the Federation. A Committee of Administration, consisting of ten members, exercises executive power on behalf of the Board. The seat of the Committee is at Stockholm.

Another national organization is THE CENTRAL ASSOCIATION FOR THE PROMOTION OF ATHLETICS, which has for its principal object the financial support of sports and games. The Association receives state subsidies directly and indirectly (by means of a lottery.) H. M. the King is the Protector of the Association and H. R. H. the Crown Prince has for a series of years been its President.

The different branches of athletics are governed by the various societies grouped under the National Federation. The most important of these societies are the Gymnastic, Football, Swimming and Skiing Associations.

The country is divided into 21 districts, each with its own committee of management which supervises the various sports in the district. All belong to the National Federation. Some of the Associations, such as the Football Association and the Gymnastic Association, have grown to such an extent that they have been compelled to make their own district divisions, in addition to those of the National Federation. The Football Association and the Gymnastic Association form therefore a special federation of football and gymnastics but are still grouped under the National Federation, which at present numbers approximately 300,000 members.

In every town and in many places in the country there are sports grounds with playing fields, running tracks, etc., and generally stands for spectators, dressing-rooms, bathing facilities for the athletes, etc., etc., are provided.

Athletic games are eagerly pursued in Sweden both in summer and winter. During the summer football predominates. The various clubs arrange matches for almost every Sunday on all the sports grounds during the season. There are also matches between district teams, matches between a South Swedish team and an East Swedish team etc.

In the winter ski-ing is the principal sport and competitions are held yearly both in cross-country ski-ing and in jumping. The long distance races are very popular, the most important being the "Vasa Race". It derives its name from an incident in the beginning of the 16th century, when the young nobleman, Gustavus Eriksson Vasa, pursued by the Danes and fleeing for his life, passed through Dalecarlia on his way to Norway. He was recalled by the Delecarlians, headed the revolt against the Danish King and became later himself King of Sweden. The course of this race which attracts every year the best ski-runners in the country follows the line of his flight and return, and is 58 English miles long.

Gymnastics are extensively practised by the gymnastic clubs. Young and old, men and women, take part in the exercises. The Ling system does not favour competition in gymnastics, but at the big gymnastic festivals which are held over the whole country at the end of the spring and autumn terms, many of the clubs give exhibitions of their skill and agility. The most important of these festivals was held in Stockholm in 1930. There were 11,000 participants, men and women.

The National Federation issues medals for athletics, the tests for which are fairly strenuous and demand an all-round development, consisting of gymnastics, swimming, jumping, throwing and running.

The Swedish rules for amateurs are strict and rigorously applied.

Lawn tennis has long been popular in Sweden and both open and covered courts are to be found in all towns, as well as in seaside resorts and similar places. Golf was introduced at the beginning of the century. Lately the interest in the ancient game is rapidly increasing. There are good courses at Stockholm, Gothenburg, Falsterbo and Bastad among other places.

The Epic in Literature

By the late Mr. R. RAMACHANDRAN, M. A.

(Continued from the Last Issue)

Coming to the characters in the story we can view them in two main opposing groups of the hero and the opponent. The hero of the epic claims exclusive attention, as the whole mass of incidents are unified because of him. The hero is easily the most illustrious, and touches the outskirts of divinity. In the Ramayana he is designed to be perfect and afford an ideal to the world. He is actually an in-carnation of the Lord. The companions of the hero too are nearly equal to him in prowess. The hero in the other epic is human, but, still as valiant a prince as any other. Further as there is a thread of supernatural and divine agencies constantly interwoven into the narrative, the heroes gain enormously by their association with these gods and diminutive divinities. The way in which their character is developed in the story is also worth study. The epic deals more with incidents than with character. But it abounds in characters, many of them being brilliant creations. The creation of characters—characters, real, human and appealing—is at once one of the highest aims and one of the surest tests of all great literature. The development of character in the epic is different from the development of character in other branches of literature, such as the drama and the novel. The central character of the epic has the double advantage of human development and an apotheosis, because the hero has claims to perfection; he is very freely advertised and in very bold letters too by the author, even before he actually appears on the stage. Every character praises him even while addressing him, and by sheer dint of this conscious emphasis on his greatness, the hero is made impressive; in minor hands, such a method will degenerate into monotony and boredom, but in the hands of the epic authors, such repetition more than justifies itself by its splendid effect. But this is not to say that there is no development of the character in the process itself. Broadly generalising, we can say that qualities heralded and advertised beforehand are his divine qualities. He is a splendid character in spite of such voluble praises. All his human attributes he gains in the course of the story. He is convincing because of the very lapses of his divine character. (We of course suppose that gods can endure personal bereavement with absolute stoicism.) The hero is intensely human in his expressions of sorrow and agony; in his love-lorn days he is as feebly human as anyone; in his moments of sorrow, depression and

mental worries and also in his moments of rejoicing he is human. His divine qualities alone he gains from without.

The opponent also goes hand in hand with the hero in these several remarks. He is essentially as valiant as the hero is virtuous, but the hero and he are related essentially by the injustice he does to the hero. That is the immediate cause of the opponents' downfall which comes after a brief hectic career of further woe-working in the world. He is a tragic hero in some ways. He suffers from a strong disadvantage in that we are allowed to view him only when he is under the shadow of a monstrous crime. His mad desire (essentially evil) for an unjust object completely prostrates him; is a slave to it; labouring under an evil he involves himself more and more in the meshes. Yet in this swooping downward career of his, he is capable of magnanimous moments of sheer greatness and generosity. He is too great to yield and save his life even when he knows that forces of destruction are heading against him in one terrible onslaught. The opponent certainly claims much poetic sympathy in his absolute carelessness about danger and suffering. Another negative and indirect way of securing our sympathy for the hero even in moments of certain weakness is to make his minor opponents, who are sinned against by the hero at times, feel reconciled to the justice of the hero's action. The incident which illustrates this fully is the episode of Rama and Vali in the Ramayana. Rama cannot certainly justify his action. But after describing the episode at some length, the author makes the opponent say that Rama was quite just in killing him from behind cover. This is a flagrant violation of all poetic justice, and it can be explained only by the didactic aim of the epic and its consequent interest in keeping the hero unsullied.

Apart from the hero and the opponents, there are several characters who are great creations by themselves. They may or may not have essential bearing on the central theme, but they are essentially great by themselves.

Now a glance at the role of women characters is certainly in place. The women characters, apart from the heroine, are not dealt with in the same consistent manner as the male characters. Even the heroine comes by her tremendous importance, not because of anything in herself, but because of her being the immediate cause of the uprush of mighty forces in deadly conflict whose end means the complete annihilation of one of the two agencies. In this respect the Greek and Sanskrit literatures are fundamentally at variance. The former harps and bases the whole epic on the essential loose morality of a woman—Helen, whereas the latter bases everything on the perfect chastity of the

heroine. Women of doubtful and suspicious morals there are in Sanskrit literature, and in the highest caste too, but nobody would tolerate loose morality in the central heroine, and the idealised hero claims a correspondingly ideal partner for him. On the whole, however, the woman element is very feeble in the epic.

A word is necessary about the divine agencies at work in the epic. There is very frequent, almost constant, interplay of divinities with the human forces. In Greek literature, though unequally divided, the gods are ranged on both sides. In Sanskrit literature the Gods are mostly on the side of the hero, and we observe them exulting over the successes, or sorrowing over the defeats, of the hero in the great fight. Further these Gods represent the overhanging Providence that wraps the whole of humanity in its mysterious folds.

As regards the actual technique of the epic, it is written in very simple metre. Simplicity and majesty are the keynotes of the epic. The movement is straightforward, and the end of each chapter is generally distinguished by the employment of a verse of some metre other than the one commonly employed. This is reasonably accounted for when we consider that the epic comes under the class of literature that is 'heard', as contradistinguished from literature that is 'seen'; and since the epic was handed down by oral tradition, it was easier to understand the end of the chapter by the change in the metre of the verse. A change of metre occurs in the middle of the chapter too, whenever the author aims at only particular effect, any epigrammatic religious summary, any piece of nature description etc. Nature comes in for a good deal of splendid treatment. There is here a point of difference between the Greek and Sanskrit literatures, because of the position and physical features of the two countries, Greece and India. Greece, swarming with innumerable islands in the blue Mediterranean easily accounts for the great share of description of the sea. In India, on the other hand, many of the kingdoms dealt with in the epics were far in the interior, and the sea occurs only very rarely, and descriptions of forests and mountains are found in plenty.

The other common features of epics are repetition of names and of the attributes of the hero, allusions etc. Just before the battle, the heroes on each side are pointed out.

(To be continued)

National Awakening and the Arts and Crafts.

The guest speaker at a recent meeting of the Lahore Branch of the International Fellowship, Mrs. John Foulds, better known to the Indian public as "Tandra Devi", gave an address on "National Awakening and the Arts and Crafts".

The speaker defined true artists as simple-souled men and women who are devoted and without greed of gain. She said that arts and artists properly belonged to the masses and to the common life. Arts and crafts are not only for the few. They are the harmonious embodiment of right living. If living is not right, no arts and crafts worth the name will be found. All great civilisation had been distinguished by great and original crafts and arts, and by "original" she meant "individual", the true and spontaneous expression of the life surging within the nation. "Unless this is present" declared Tandra Devi "there is no national awakening. The arts of India are not dead. They are asleep. The Indian people will never truly and enthusiastically respond to any artists but those whose outlook is based on selfless idealism. I am glad to see the arts dormant in India. It means at any rate that there is, deep down, a true attitude towards them. People want the real thing or nothing. This gives promise of the possibility of a great revival of arts in this country."

There is scope for the greatest arts renaissance the world has ever known, in the villages of India. Here is a background, not only of inertia and poverty, but also of simplicity and natural surroundings, which background at least is true. The speaker knew the difficulties. She hoped a beginning might be possible in the schools. Would it not be possible to revive the puppet theatre? What an idea - seven lakhs of village theatres? Puppets originally came from the East, and were now used in nearly every school and club in the United States, and also extensively in Europe, for educational and recreative purposes, for children and adults. The puppet art had become highly developed in the Western world. Would it not be meet and right that Western artists should give back to India that which India had originally given to them? Each theatre might have as its motto "To the Good, the Beautiful and the True". Poets would feed the villagers inspiration; Here would be an outlet for talent of all kinds - so cheap, easy, and enjoyable? Puppets are impersonal and therefore the puppet

theatre can exercise a higher moral influence than the theatre of human actors, wherein human frailties often desecrate art.

Indian architecture should have a great future, if the work of patriots like Sri Chandra Chatterjee found recognition it deserved. He is working for an All-India School of Architecture; but a true Indian modern school of architecture must of necessity include the best of the old and the new - therefore it would be international, and it should be inter-communal, also.

The same applies to music. There is a tendency in India toward the understanding of Western music. She hoped it might become a real and fundamental understanding which would arise between Eastern and Western experts, so that an Indo-European orchestra would at last eventuate, built upon the finest in both systems. This should not be an arbitrary patch work affair, but a real union based upon the ancient Indian musical theory, which, when one studied it closely, vindicated the most modern Western ideas of music. That did not mean, of course, that the ancient systems of raga and tala should be abolished. The one would be added to the other.—we would have greater riches in musical expression, wider fields.

The speaker appealed to all present to do their part in keeping alive the traditions of Indian handcraft, the loss of which to the world would be irreparable. We should each one try to become the patron and helper of some struggling handicraftsmen. We must be patient. We must remember that they are trying to keep their crafts alive against fearful odds. We must not expect too much. We should help and encourage wherever we can, remembering that "the local way is the vital way" and the personal touch, the most precious.

"A political star wrote me recently: 'The poor do not need the arts and crafts until they have bread'. This is but a half-truth. Without beauty there is no life left in man to make bread, or to fight to live. How shall the poor of India get even bread if life itself is denied them?"

"TRUTH is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in.

—Browning.

Children and Imagination.

BY MR. P. E. DAVID, M. A., L. T.

In his 'Defence of Poetry' Shelley says that "Poetry is connate with the origin of man." This is true of Imagination also. The normal child begins to imagine, in its simplest, least complex and most elementary form, no sooner than it opens its eyes on the world around it. Now, Imagination is the mental faculty forming images of external objects not present to the senses. It is a mental manipulation of sensations previously experienced or of facts previously observed. The setting is within the individual and unlike memory, it evolves something which has not happened and, perhaps, will not happen. There is no ultimate action, but only a free running of thought apart from objective reality or objective needs of action. It is a divinely bestowed advantage and its basis is to be sought in sensory experiences. In other words, perceptual associations are highly essential for imagination.

There are two main kinds of imagination. One is passive and fundamentally reproductive; the other is active and productive. Of these the reproductive is the earlier type. Mere revival of past experiences or recall of percepts is passive in its mental manipulation and is conveniently called reproductive imagination. Productive imagination, which is of a later development, builds up its own content after grouping, combining, and modifying revived percepts.

Imagination evidences itself after 2½ or 3 years of the child's existence. The child is then able to form distinct images and combine them into a connected whole. Stories can be remembered; but the child has no originality and its knowledge is still in the form of clear and definite images. But as the child grows up it becomes more conditioned. During adolescence, the neo-emotional life pulsating in every vein of the boy, brings before his vision maidens and youths with local habitations and names. But with the passing away of adolescence, there is a clear transition from the fanciful to the practical type of imagination. This is because there is in him the natural and innate craving for a practical world.

Imagination is different in children and adults. Children think in terms of objects whereas adults are more prone to use words. But as we are immediately concerned with the imagination of children we shall confine our attention to that only.

Boys and girls are fancy bound for a time. They visualise more than adults. The images which a child forms in its mind depend upon the materials accessible to it. The airy nothings of poets have no meaning to children, at least in the initial stage; for children always delight to revel in concrete imagery. Verbal images, leading in their finer elements to ideation, are something unknown to childmind. It is true that this power to form and comprehend verbal images comes rather slowly with the advance in age; but a sympathetic training can do much to "give meaning to the word-images, increase the thinking vocabulary and give control to the manipulation of these images". As the child grows up the world of facts becomes meaningful to it and there takes place in its mind a shuffling and a readjustment of facts. This is a period of constructive imagination; but it is only a transition.

The adolescent period is rather a critical one and the imagination of this period, in the words of Norseworthy, "is the motive force of ideals, the root of appreciation of the beautiful in art, music and literature". There is, however, the danger of the imagination of this period running into morbid channels. Conditioned and circumscribed by custom it may develop a duality in the child and unless fed on good diet at the proper time, may, as in the case of Viola's imaginary sister, let "concealment like a worm" feed on her damask cheek and pine in thought. So it has been wisely said that the life of the teens should be committed to the tender care of the sympathy and understanding of a prudent and experienced adult, for every emotion, unless wisely checked and guided, has a tendency to seek its own ease in real action.

Again in the domain of sense observation what is lifeless and without meaning to the adult is full of life and meaning to the child. Inanimate objects receive a sympathetic treatment at the hands of the child and it involuntarily transforms them into semblances and endows them with life.

Viewed in the light just pointed out, play has an element of imagination or invention in it. The play of children, in all its various aspects, beginning from the simple story of imaginary characters to the personal substitution of the player himself is but the result of what is generally termed imaginative projection. But purely imaginative make-believe, taking no vitality from actual things, is hardly play. It is only day dreaming of which we shall soon see.

While engaged in play, children make everything out of nothing. They like toys immensely. The toys which they want are those with which they can 'create'. If we give the materials their imagination can

supply the rest. Even a playmate, sometimes becomes a plaything. Dolls occupy a supreme place in this fancy realm of play. They are taken into personal intimacy. They talk to them, explain pictures to them and place food before them. One is tempted to call this as the period of 'Doll Culture'. The poorest and the most meagre of things are transmuted into complete living forms. The chair becomes the cart and two pieces of stones become two bullocks or horses. Sometimes dolls are thrust to the background and children themselves play the active part. Here, too, fidelity to the prototype is the distinguishing feature. Once two sisters were 'playing shops'. The elder girl was the "shopman". Her mother came to the room and kissed her. The girl began to sob piteously and said "mother you never kiss the man in the shop". This shows how sincere and devoted children are to a true adherence to their original. As a writer points out 'the child plays at gardening on the nursery carpet because he does not possess a garden; if he were too tired to play at gardening he would merely make up stories of gardening. No normal child, unless physically tired, would listen to stories of soldiers if there were an opportunity of playing at soldiers'.

Sometimes the child's imaginative mind gives life and reality to its images without incorporating them into the outer sensible world. This will mainly depend on the stimulating effect of words in their association with ideas. Words act as sense presentations and work suggestively on the child's imagination. There is also a complete realisation of situations which will retain bitter feelings at the slightest alteration of even minute details. An example has already been pointed out.

Some urchins realise a warm grasp of reality in solitary play when unseen companions, perfectly obedient to them, take the place of more tangible ones. A girl once burst out crying when her mother happened to sit on her chair. On being asked why she cried, the little girl replied that her mother had sat on her companion who was all the while sitting on the chair and conversing with her.

Day-dreams, distinctly an imaginative play, are but the results of certain morbid conditions. The mind, whether of the child or of the adult, has a tendency to wander. It can never be at rest; but, however, there are periods of calm and of less concentration. The images that then rise up in the mind are all well arranged and they are called day-dreams. Sometimes day-dreams are called forth and indulged in by a child to give vent to its tendency of self assertion. The hero is the dreamer himself. The story of Alnaschar serves as a good example.

Day-dreams may be indulged in for self gratification as well. Being repressed in the real world and lacking in environments conducive to a full and free play of the child's activities, day-dreams have a compensatory function. They "make good in some way or other for actual inability to get what we desire". In other words, the cravings of a baffled instinct operate as the mainspring of day-dreams. This abuse of imagination is due to organic defect or perhaps due to lack of opportunity for motor self-expression.

Fear and lying among children are but other morbid aspects of imagination. When the child is alone, with no one near it, a feeling of helplessness creeps into its mind. Imaginative children find a hard time of fear in the night when they are likely to project vivid mental images. As Bancon says "men fear death as children fear to go in the dark". The child imagines goblins, giants, and all hideous creatures hiding in the corners of its room and invading the darkness. The best way to prevent this type of fear is not to allow children to be frightened. Let there be no doggie to come and bite the girl who will not eat her food. Let there be no 'bearded monster of a beggar' in the street to carry away the boy who will not "go to sleep". Stories, movies, and talkies which have in them any element of the horrible should not be presented before children; for they may turn out to be sources of dire terror to children leaving, perhaps, permanent traces of cowardice, fear and indecision in them. It is then incumbent on the parents and teachers to be careful in the selection of stories for little children.

Lying among children is the result of a confusion between the real and the imaginary. When a child is four or five years old it is able to combine mental pictures freely and it lives a land of its own imagination. Memory-images are so strong and vivid at this stage that children actually confuse the real with the imaginary. Adults often find fault with them for being untruthful, when in fact, they are only describing what is true to their imaginary experience. The other day I had a very happy conversation with one of the urchins of the Montessori class. The little boy asked me to draw the picture of a lion on his slate and when I asked him whether he had seen a lion, he told me that he had seen one in the museum. Then began a tale of adventure. The little boy told me with a little excitement on his face, that once he saw a thousand lions in the museum, all shut up in cages. But one of the lions, a pretty big one, got out and jumped at him. He stepped back a little—at this stage you could see his

eyes rolling in wild frenzy—and extending his arms gave such a blow on the head of the lion that it fell down and rolled on the ground. The sincerity which was all the while visible on his innocent face was simply sweet. Again, the faculty of ready combination of images is apparent not only in the play of fancy but also in the case of actual events. At this stage children are able to foresee the consequences of their actions and they are tempted to tell lies or to do things which are not altogether straightforward.

Now to wind up, all kinds of desires are gratified in imagination. Materials in the shape of experiences and sensations are recalled and brought together; but the mental manipulations or the imaginative responses vary widely. The imagination of the child is exuberant; that of the youth is idealising; that of the adult is disciplined. Of these the most fascinating and the most innocent is the imagination of childhood, for, as Wordsworth says, "Heaven lies about our infancy".

C. T. Journal.

CLIMB the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop away from you like the leaves of Autumn.

—John Muir.

THERE is a life that is worth living now as it was worth living in the former days, and that is the honest life, the useful life, the unselfish life, cleansed by devotion to an ideal.

—Henry Van Dyke.

The High School Inspection.

BY "KRIER"

We are said to be living in stirring times; our civilization is said to be in the melting pot; changes of a far-reaching nature are said to be taking place in the East as well as the West; all sorts of "isms" are raising their heads; side by side with a rave for armaments cries of International good will and support in the League are heard. For us in India, Congress rule in seven of the eleven provinces appeals as more interesting than horror of the Sino Japanese war or the sufferings of the people in Spain. That Congress ministers have really ambitious programmes of Prohibition, Salary cut, Educational Reconstruction, Amelioration of the Peasantry, Encouragement of Khadder etc. etc. are all known to us. Every day's issue of the Mail or the Hindu has columns of educational topics—lectures, resolutions, conferences, talks and discussions on the introduction of compulsory Hindi, change in school hours, Vernacular Medium, Vocational bias, Security of tenure for teachers and many other vital topics of the day. An agitation against the system of external examinations is one such subject that is gaining strength day by day. Almost every one is agreed in characterising it a "necessary evil" and we find educationists supporting it, only because it has not been found possible to devise a better method to gauge the worth of our pupils.

Opinion against High School Inspection has not, certainly, gained strength or force and for some more years to come that opinion may not assert itself; yet we all know that there is some sort of smouldering discontent, especially among some of our experienced L.T.'s with the system of Inspection as it is conducted to day. Nothing shall please me more than a candid and sincere reply to the few points raised by me in this brief paper, from my betters—more experienced Assistants, Headmasters and Inspecting officers—through the pages of this journal.

1. Do our Inspecting officers truly evaluate our work by sitting in judgment in a class for a few minutes, once a year?
2. Are they *all* sufficiently qualified for this responsible work? How many of them had established their claims as successful teachers in the High School classes?
3. Are there not some at least that have come to occupy this position, by sheer seniority or a superior qualification of foreign degree?

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4. Do these officers write their reports conscientiously? or do they do it because it is part of their routine duty, the work for which they are paid?
5. Do they come to the class with an open, unprejudiced mind? Does not the opinion, once formed, continue to leave some trace on their minds?
6. Is every one of them capable of giving definite, concrete, constructive criticism to each teacher?
7. Do they take pains to see that their instructions are fully carried out and the efficiency of the teachers is increased?
8. Have their reports the needed value in Govt. institutions? Is the one praised by them adequately rewarded and the one condemned, sufficiently punished?
9. Is it not true that, very often, the lesson they inspect is "a prepared lesson" in the sense that the boys have been previously prepared for it by a series of questions and answers? If so, is it not an eyewash? And are they not able to see through the game? Why do they wink at it sometimes?
10. Is not the man on the spot—the Headmaster—a better judge of the Assistant master's work? Can a teacher who has no aptitude for the work or one who usefully neglects his work, pull on in our schools for long?
11. Can it not be that on the day the Inspector visits the class, a teacher is not at his best for some reason or other? If so, is it not unjust and unfair on the part of the Inspector to condemn his work whole-sale?
12. Has any Inspector, at any time, anywhere, found an entirely successful lesson from *every point of view*? If so, why not that teacher be made to give a few Demonstration lessons, in the holidays, for the entire body of teachers?
13. Are our Inspectors capable of giving useful suggestions to the several assistants of our High Schools, especially in the preparation of the Notes of Lessons, in all the different subjects, from Accountancy to Sanskrit, and when requested, do they readily comply with such requests?
14. Would they actually teach a class and allow the assistant masters to raise points for discussion? or would they evade it on the

- plea they have no time? Is it in any way beneath their dignity to teach a class, in the presence of the other teachers?
15. Is it not better that an Inspecting officer, after some years, is reverted to the Tutorial line?
 16. Should or should not the teaching work of the Head master of a High School be inspected?
 17. Is it not true that only certain lessons lend themselves to orthodox pedagogical treatment? and even they, only in certain respects?
 18. Are our Inspectors able to find out the moral influence exerted by a teacher over his pupils both by precept and example, and is it not a point to be taken into consideration when judging the work of a teacher?
 19. Does not the system of Inspection assume that L. T. Assistants of our High Schools are lacking in their sense of duty and they would, therefore, neglect their work, if uninspected for a number of years? Is the assumption true? Will not trust beget trust?
 20. Has anywhere in India, the experiment of allowing a band of young and enthusiastic teachers to run an institution, without any inspection, but with the usual grants, for a fairly long period of 10 or 12 years, been tried?
 21. Granting that some periodical inspection or checking is necessary, would it not be better, if—like the University Commission—a body of five or six eminent specialists in different subjects—preferably members of the staff of a Training College—is made to visit the institutions, once in 5 or 7 years, and is made to submit its full report?
 22. Are there not defects and imperfections in our present mode of Inspection? If so, how to improve the method?
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Foreign Students' Recreations in Germany.

BY HERBERT GUNTHER.

For many decades the German Universities have attracted students from all parts of the world. The greater part of them are naturally found in Berlin, whose university is the largest in the country, and enjoys high repute also because of its great number of noted professors and its wealth of scientific and cultural advantages. A further attraction is the German capital's artistic and social life, and the many opportunities it offers the student after the day's lectures are finished.

Directly across from the university is the State Opera, for which, as for all Berlin's operatic and dramatic theatres and concerts, special low prices are granted to students. This, by the way, is true in all the German university towns. Lighter fare may be had in one of the city's leading variety theatres, such as the Scala or the Wintergarten. Berlin has long been noted for its interesting night life, the chief centre of which lies in and around the Kurfurstendamm. Here one sees the social elite of the city, finds the most modern show-windows, and can promenade for hours and constantly find something of interest. Or one can sit in the garden in front of one of the many cafes or restaurants and view the passing show. Of such resorts there is a great variety—from small, intimate winerrooms to luxurious, elegant restaurants. Even Japanese, Chinese and other exotic resorts exist here.

The student who desires, however, to become more closely acquainted with the German folk-character will do well to get into connection with the German Institute for Foreigners of the University of Berlin, whose whole mission is to further the interests of foreign students in the capital. In the Hegel House, once the home of the great German thinker, there are accommodations for 50 student-lodgers, who find there not only room and board at low prices, but also social gatherings where they can become acquainted with German students.

The Humboldt House of the German Academic Exchange Service also devotes itself to aiding foreign students, and the American and British Student Forum of the American Church is a much appreciated gathering place for students from Great Britain and America. Two evenings and a number of teas in the Lessing House each month bring foreign students together with the leading German writers, such as

Blunck, Dwinger, Scholz, Johst, Grimm and many others, who read from their own works.

Saturdays bring group foot tours through Berlin's wonderful surroundings, through forests and along lakes and rivers. And in the spring and summer every kind of aquatic sport is possible, and comfortable steamers and launches ply all the streams and lakes with which the country around the German metropolis is so richly endowed.

Germany's second largest university is in Munich. The whole character and life in this South German city are utterly different from that of Berlin. Everything is quieter, more deliberate, yet often more spontaneous. Directly across from the university lies the wonderful "English Garden" with its charming "English Tower", a restaurant from whose balconies one looks down on the crowds of concert-goers. Only a short distance to the north is a small lake, the Hesseloh Lake. On the shore stands a small palace from which one can watch the many rowboats in the light of Japanese lanterns.

When the warm summer days come the foreign students follow the example of the townsmen and visit one of the many renowned beer cellars, most of which have their beer gardens, where the visitor can enjoy the unsurpassed Bavarian brews and at the same time become acquainted with a typical feature of life in this old South German capital. The "Platzl", as the small square behind the Maximilian Strasse is called, is the site of three characteristic beer houses—the gigantic rooms of the Hofbrauhaus, the "Weiss Ferdl", well known from the film, with its Dachau mountain orchestra, and the Cafe Orlando di Lasso, an especially popular student resort.

Other popular student resorts are the "Universitat" and "Stephanie" cafes, with their many newspapers and chessboards; the "Simpl", the oldest and most original artists' drinking place in Germany; and the "Brennessel", in the artists' and students' quarter of Munich. This is the counterpart of the Quartier Latin of Paris. Here is also a marionette theatre which is well worth seeing.

In Munich, also, there are special institutions for aiding and furthering the interests of foreign students. The German Academic foreign Bureau and the German Academic Student Club vie with each other in this work. Much of the credit for the popularity of the University of Munich abroad is due to these two organizations.

Between Berlin and Munich lies Leipzig. Here, too, in this town of the ancient sample fairs, there is no lack of opportunities for employ-

ing the students' free hours. Leipzig possesses the oldest German cafe, "Zum Kaffeebaum", which was founded in 1694. King Augustus the Strong drank his coffee here, Robert Schumann was a constant guest for seven years, and Dr. Hugo Eckener, the master of the "Graf Zeppelin", is always seen here when he comes to Leipzig, for the cafe "Zum Kaffeebaum" is also noted for its kitchen.

A traditional student resort for centuries is the "Thuringer Hof", built in 1454. It contains a "carcer", or students' prison, a refectory, dungeon, Luther room, Wagner room (Richard Wagner was born in Leipzig), and other interesting features. The third historical restaurant is "Auerbach's Cellar", among whose guests were Mephisto and Dr. Faust. "Gose", a weak beer, can be enjoyed in many of the city's drinking places.

Leipzig's musical attractions are well known. Here is the famous Gewandhaus Orchestra. The Thomaner Choir gives a concert each Friday evening. The oldest conservatory of music in German is in Leipzig, and the opera takes rank among the world's best.

Bonn, the old university town on the Rhine, has its Beethoven concerts each year in memory of its most noted son. There are daily concerts in the Stadtgarten on the beautiful Rhine terrace every evening during the summer. Entrancing foot tours are possible, and trips on the Rhine call to the foreign students when his lectures are over. Across the river is the Siebengebirge, and Cologne, with its wonderful Gothic cathedral, is not far away.

In the beautiful valley of the Neckar lies Old Heidelberg. Here the difficulty is to see all that is worth seeing during the student's stay. Charming towns lie along the river, the famous park of Schwetzingen must be visited, the ruins of the famous Heidelberg Castle tell of the history of centuries, and performances here of classic dramas on moonlit nights are an experience that will never be forgotten. Heidelberg is especially noted also for its wealth of lectures in the evenings by authorities in every field of learning.

In Jena, the old university town in beautiful Thuringia, the widow of the philosopher Rudolph Eucken has converted his home into a gathering place for foreign students. Receptions, discussions and the privilege of using the philosopher's splendid library make this university of especial interest and value for students from abroad. Not far away lies Weimar, "the intellectual capital" of Germany, with its heritages of such men as Goethe, Schiller, Wieland, Herder and many others.

Göttingen is justly known as "the mathematical centre of the world" on account of the high standing of its mathematical and natural history faculty. It enjoys especially close relations with Great Britain because of the personal union for more than a century of the English and Hanoverian crowns. It is, like Marburg and Tübingen, a typical small German city, picturesque, with narrow streets and one main street. The student organizations take their morning drink on the main square, and for more than a hundred years it has been a tradition that a trip must be taken by waggon each Wednesday and Sunday to Mariaspring, where student songs are sung and there is dancing in the open air.

And thus there is no German university between Hamburg and the quiet Freiburg in Baden, from Frankfort-on-Main to Breslau, or to the Baltic universities of Kiel, Rostock, Greifswald and Königsberg, where the foreign student will not find an opportunity to become acquainted outside of the lecture-room with German customs and manner of life. And everywhere he will find his German fellow-students eager to help him to get the most out of his stay in their hospitable country.

Correspondence.

EDUCATIONAL EXHIBITION

Under the auspices of the XIII All-India Education Conference an educational exhibition will be held in Calcutta commencing from the 26th of December. An outline of the Scheme drawn up for the purpose is appended below:

AIMS

1. To emphasize the objectives of Education and advances in modern educational methods.
2. To improve teaching technique and craftsmanship.
3. To encourage handicrafts and expression work.

OUTLINE OF THE EXHIBITION SCHEME

Classified in regard to the services of its exhibits falls into five sections, viz.

- (1) Committee Stalls
- (2) Special Schools and Training Institutions
- (3) Education for the defective

- (4) Associations of Teachers
- (5) Commercial stalls

The committee stalls will be organised on the basis of the objectives of education (vide Commission on the re-organisation of Secondary education, U. S. A.) as follows

1. Health
2. Command of fundamental processes
3. Worthy Home-Membership
4. Vocation
5. Civic Education
6. Worthy use of Leisure
7. Ethical Character

The 6th Sub-section of the committee stalls includes handi-crafts by students and prizes will be offered for the best work in each of the following types of handicrafts:—

(a) Boys' section

1. Wood work, 2. Metal work, 3. Sheet metal work, 4. Wicker work, 5. Modelling, 6. Weaving, 7. Leather work, 8. Water colour painting, 9. Black and white drawing, 10. Etching, wood and lino cut, 11. Modelling with paper pulp, 12. Models of scientific apparatus, locomotives, aeroplanes etc, 13. Paper and cardboard work, 14. Cutting and Tailoring, 15. Book binding.

(b) Girls' section

1. Needle work and dress making, 2. Embroidery, 3. Chicon and zari work, 4. Art-leather work, 5. Water colour painting, 6. Black and white drawing, 7. Decorative work, 8. Sweets and Condiments, 9. Weaving, 10. Spinning, 11. Etching, wood and lino cut, 12. Modelling, 13. Stencilling and dice printing, 14. Paper and card-board work, 15. Wicker work.

All interested in craftsmanship in education are requested to contribute towards the success of the exhibition. Books, appliances, illustrative materials, statistical charts and graphs intended for the committee stalls should be such as may help in the enrichment of the instructional organisation of our schools and colleges. In regard to handicrafts by students only the best work of each type should be sent.

Exhibits should reach the undersigned on or before the 15th of December, 1937.

Gleanings.

TRAINING OF THE DULL CHILD

Children who are educationally backward owing to lack of innate capacity are not a class apart from their fellows to be educated by methods that differ radically from those in use for normal children. The work of teaching dull children is a type of work which calls not so much for a high degree of academic ability as for personal qualities and interests of a particular kind. Those who have had opportunities of watching a successful teacher of a dull and backward class at work have no doubt of the qualities by which such a teacher shines. "In the first place," they say, "he shows clearly that he is thoroughly familiar with children's ways: he is interested in them as individuals; he possesses the power of divining whatever latent possibility is in them and of inspiring them with his own confidence in their eventual success; he is thoroughly familiar with what appeals to children; he knows how to provide the tasks that will keep them happily and usefully occupied, and how to make work that does not at first attract a source of pleasure and profit; he is able to turn the most untoward circumstance to good account and re-direct attention into proper channels when it has become diverted elsewhere; he is generous and open-minded, quick to show sympathy when it is needed, but slow to give up hope when things are not going well; he is lively and cheerful himself, and his example and influence breed liveliness and cheerfulness in his pupils; he may or may not be distinguished academically, but he will certainly possess a fund of common sense and have an undoubted gift in some direction or other—a gift, perhaps, for dramatic work or for music, or dancing, or games, or craftwork. On the whole, his interests will be active and practical rather than just bookish; he will be wise and resourceful rather than merely clever; and he will be more interested in projects rather than subjects and in children than either." *Education, London.*

THE FILM IN EDUCATION

For nearly forty years the cinema film very largely has been left to pursue its own sweet way as a means of cheap mass entertainment. It has however attained by now the position of the third or fourth greatest industry in the world, and its significance and importance, in the opinion of a large number of people, parallels that of the invention of the printing press.

The film as entertainment is the one aspect of the cinema that has been completely realized, but at the same time, it must be pointed out, its supreme value as an educative force has so far been neglected. Yet it is educational even when it entertains. One of the discussions at the forthcoming League Assembly is, very appropriately, to be on a report of the International Committee on the ways in which the cinema can be used for the promotion of mutual good will and understanding.

It may be asserted without any fear of contradiction that if a comparable effort had been put into using the film for education *in its widest sense* as has been put into its use for entertainment, one could almost claim that the cultural level of all peoples would be vastly higher to-day than it is. The films must be considered a valuable medium for telling an interesting story about anything with a dynamic quality.

Coming, however, to the question of the cultural value of the film provided by producers both in India and abroad, it is depressing to note that very few indeed have any idea of the cultural use of the film. While we say this we also recognize that it is not wholly their fault. They are there to make money, and naturally will provide any film that will show box-office returns. What they provide now shows a good return, so why give the people what they obviously do not want?—thus they argue, and they are not far wrong. 'The fault, dear Brutus, lies in ourselves'. How many of us pick and choose our film fare? And how many just "go to the pictures"? Film appreciation is the first step towards the provision of films of cultural value.

Happily, however, the importance of the film in the sphere of education is being rapidly recognised. The London County Council have recently published a report on experiments in the use of films for educational purposes. It should be of considerable interest to education authorities, everywhere. More than two years ago the Council commenced an experiment to test every aspect of the use and value of films in school, and the main result of this inquiry is a recommendation that a definitely planned and progressive step forward should be taken in the provision of projectors and in the equipment of schools with facilities for the projection of films in the classroom. Sound films, it is held, are of definite value. The report opines that they enlarge the experience and broaden the outlook of pupils in such a way as to aid in the training for citizenship; they bring a sense of reality into the classroom; and they increase the knowledge of the children in directions which tend to be neglected in ordinary lessons. Films, it is pointed out, also broaden the outlook and knowledge of the teachers, and, in the case of exposition films, they introduce the teacher to new methods of presentation. There is a place for both sound and silent films, and the version adopted in a particular case should largely depend upon the nature and possibilities of the subject depicted. Classroom films, it is suggested, should not as a rule, take more than ten minutes to show, and they should be shown twice during the film lesson.

The latest figures show that out of the 351 local education authorities in England, 157 are using 669 projectors in their schools for classroom or "back-ground" purposes. The impetus given by the London County Council report, referred to above, is likely to lead to a more extensive use of the film in schools. Some of the film companies in England, we are told, are co-operating with the educational authorities in the making of educational films. Where are we in India?

—*Calcutta Municipal Gazette.*

FAIR PLAY

A conscientious teacher is always on the alert to estimate his own share in any blame which falls on a pupil realising that one of the most insistent instinctive demands of childhood is for *fair play*. Serious offences like lying and stealing require such individualised treatment that they cannot be adequately discussed in a general article; similarly, the grave matters of corporal punishment and expulsion from school are too weighty, complicated and contentious to be dismissed with a paragraph.

By the severity and the frequency of its punishments a school may fairly accurately be judged; the finer its tone, the less evident will be the intervention of the dispenser of retribution. If economy in the expression of displeasure is normally practised, then severe measures can be kept in reserve for grave occasions, a look, a gesture, the tone of the voice, silence itself may suffice as restraints if the teacher's influence is powerful.

"Punishment," I once read, "when habitually inflicted on large numbers at once, almost necessarily fails to command respect."

In the same notable Scottish city in which these works were written by a great educational authority, I saw the *dictum* amusingly illustrated. In the course of a visit to a large school I had chanced on the reception ceremony for late-comers after a mid-day interval. The scene was the lower end of a stairway where stood a master equipped with "taws": a lengthy line of boys was filing upwards, each accepting with complete non-chalance as he passed the master a sound whick of the leather thongs on his hardened paw. It was seemingly a daily act of ritual, no offence apparent on either side, no particular result accruing. The boy had judged that the extra time he had snatched had been worth paying for; the master had administered the law as custom proscribed.

A great responsibility is this of arming a child for life-long encounters with laws, of convincing it of the unbreakable union of cause and effect—a responsibility which can be fulfilled only if the discipline is in fundamental continuity with the discipline of adult life, only if the child is being expressly trained to discipline itself. It demands that the demonstration of school laws should be characterised by calm decision, finality, constancy; that discipline, above all, should be *supremely just*, for justice is more vital than mercy. It is a very solemn undertaking this cultivation within a child's developing mind of the moral concepts of law and justice.

—*Schoolmaster, London.*

MINISTER'S IDEALS

"Happiness springs from within, not from without, but it may be fostered or starved by external conditions, and in the model State that all of us are striving after, we should like to see conditions so framed as to enable its subjects to create happiness for themselves. If we are to achieve those conditions the people must be strong and healthy. If they should fall victim

to accident or disease they should have available the best of medical science. They should be able to command an income sufficient to keep themselves and their families at any rate in a minimum standard of comfort. They should have leisure for refreshment and recreation. They should be able to cultivate a taste for beautiful things, whether in nature or in art, and to open their minds to the wisdom that is to be found in books. They should be free from fear of violence or injustice. They should be able to express their thoughts and to satisfy their spiritual and moral needs without hindrance and without persecution."*

* From the speech of Mr. Neville Chamberlain, the Prime Minister of England, at Albert Hall, July, 1937.

Notes

How should we re-organise our Education?

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

THE need for re-organisation has been due to widespread dissatisfaction about the results not of examinations but as reflected in practical life and out of expectations arising from a system of education which had raised hopes in this direction. Knowledge for the sake of knowledge cannot be to-day of wide application. Few take to it for such a reason. The whole world is now moving towards the belief that no knowledge is worth having which has no practical use in life to the individual and to society. Growing and distressing unemployment has brought this truth home to us in a peculiar way. An educated man in most cases got a job in the past; it even used to be that the higher the education, the more attractive the job secured. The highest educated man today cannot be sure of even a minor job. People have now, therefore, begun seriously to think whether education is worth having, or is there anything wrong with it.

It is on this point that there should be clear thinking as to aims and results. Education is not for providing its votaries with jobs. But should it not help us to earn our bread in a world where conditions are not primitive but highly competitive? To achieve this purpose our system of education should be otherwise than it is at present.

The Government proposals lay stress, so far as the public is enabled to understand, on changes in the time to be spent in the Secondary and University courses of studies in addition to diversification of courses and making the connection or disconnection between these two fields of study more

clear and less inter-locked. Even these changes would only touch the fringe of the problem and in a way. It is of the utmost importance that the real evil should be removed and the needed remedy brought in. The evil is the aimlessness of the present system.

Sir Visweswariah in his contribution recently made to the '*Hindu*' touches the point with faultless accuracy. The crying need of our country to-day, in whatever manner it may be put, is the raising of the productive and earning capacity of our men and women. How can we do it? We should, first of all, *know* how to produce and earn and then practise it. Earning means the command of our own markets where foreign competition is fierce. Other countries are advancing at tremendous speed with invention and research. What do our schools and colleges do to help us in this direction?

The question of re-organisation of our education comes in here. It is the *content* and not the frame-work of education that requires re-organisation. The country has to be industrialised on as wide a scale as possible. Industrialisation is essentially based on Science. How can we expect industrialisation without adequate scientific knowledge of which every individual pupil should have a minimum possession? Emphasis at present is laid on English and Indian languages and then on the optionals of which Science is only one. The emphasis on the languages must go and must be shifted to Science at all stages of education if the country's salvation through industrialisation is to take place at all. It would be more to the point if the present enthusiasm for Hindi should be transferred with greater force to the compulsory study of Science.

The spirit of Science must pervade school, society and home. The foundation should be laid in the schools. We are notoriously slovenly in our habits and methods. Orderliness has never been a national blemish with us. The root cause is to be found in our institutions many of which are little better than ill-assorted bazaars. Education requires to be so re-organized as to organise our individual and national life.

We must be trained to live organised lives. How often are our institutions the scenes of unseemly talks and quarrels carried on within the knowledge of students among people who ought to have a greater sense of responsibility? How can we achieve building of national character when those in charge of it have such petty outlook and cannot rise to heights? Education is inspiration for organisation in this life. Science should be made the first subject in the curriculum.

Disappointment shatters character in many cases. The S. S. L. C. with its emphasis on English as the first language which as now prescribed is full of puzzles and thorns, provides numerous opportunities for failure. Very little of what we learn in schools is of use in after life. It is most true of S. S. L. C. English. Why should every student learn Shakespeare and Dickens? A proper solution, both for students and educational authorities, of this most vexing question is to have two sets of papers in English in the VI Form, one for testing literary knowledge and the other for testing capacity for expression and understanding suited to ordinary conditions of the modern world. The latter should not be declared failures if they satisfy this test in this subject; the successful in the former may proceed to the University for a literature or literary course. Will re-organisation bring about these changes?

If, Reorganisation, these pleasures, thou canst give,
Then, with Thee, we will choose to live.

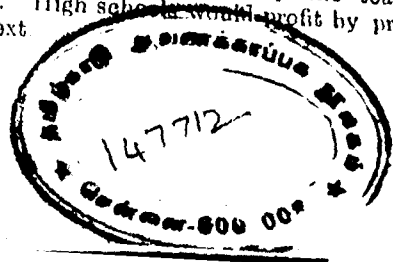
Reviews

1. Macmillan's Story Books: Books V—VIII; Macmillan & Co. Ltd. Price: As. 4 each.

These are exciting little stories for pupils of the lower forms. They have been built round an up-country boy-hero named Totaram. Each presents 32 pages of interesting matter in bold print and coloured illustrations which are neat and suggestive. Book V narrates how Totaram played games and VI, how he picked up his little learning in the village school. Books VII and VIII tell of his boyish adventures which got him occasionally into scrapes. The Indian background is kept up, giving young readers simple pictures of Indian village life. The get-up is very attractive.

2. Longmans' Literary Selections: for Schools: Book I: Longmans Green & Co., Ltd., Madras. Price: As. 14. (1937).

The selections in Prose and Poetry under review have been compiled to suit modern methods of teaching English in Indian schools. The content provide a literary course introducing students to extracts and poems of literary merit from modern authors and also early classics. The topics included offer a rich variety of matter and represent various kinds of writing—humour, dialogue, easy conversational English, history, biography and scientific writing. Indian themes and background receiving due attention. The special feature of the book is its sympathetic and helpful notes and exercises at the end of each lesson, which are designed to encourage the pupil to greater effort and further study. Essential principles of English Grammar could be learnt with ease and interest from the exercises. The aids to word study and questions in composition, if carefully attended to, would greatly help pupils in the comprehension and acquisition of the language. The introduction at the beginning of each lesson would be appreciated by the teacher and would prove useful to the pupils. High schools would profit by prescribing the book for Form IV or V, as a text.



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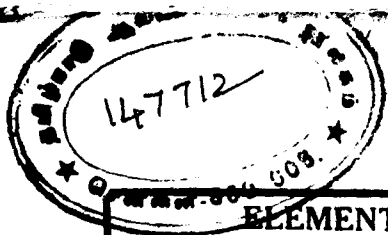
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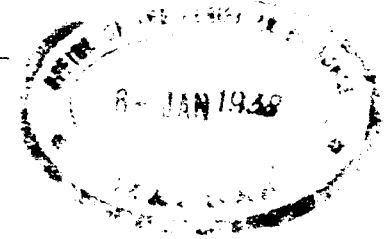
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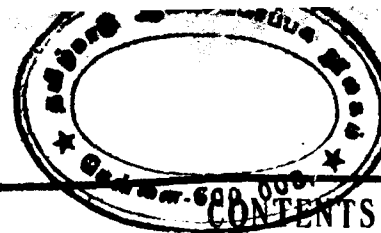
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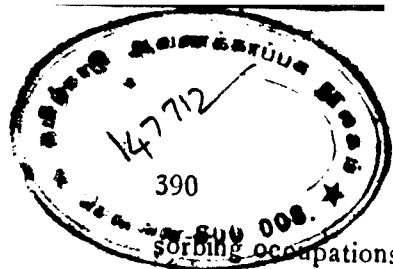
Special Education for Spare Time.

By DR. G. S. KRISHNAYA, 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 sustaining interests. Has it not been found that women whose children have been married and settled are often miserable? They have no ab-



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soring 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.

SPECIAL EDUCATION FOR SPARE TIME

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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 hours 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 a 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 town 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 that 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 common place 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, a 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 a vocation 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.

And now for some of these activities and avocations.

[†] 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.

Extra-curricularly, literary interest can be created and developed by the preparation of school handbooks, magazines and newspapers. 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 taste 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 wholeheartedly—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 and 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 "soulsaving"! 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.

COUNSEL FOR NOVICES.

A public schoolmaster of long and successful experience offers the following advice to his newly-fledged colleagues:

1. Be human—your class is very human.
2. Cultivate a sense of humour.
3. If you make a joke be sure you can control the results.
4. If you will have your leg pulled, only pull harder.
5. Don't be afraid to say you don't know.
6. If your class is bored it is your fault.
7. Be alert and your class will be.
8. Show that there is method and purpose in your teaching.
9. Prepare your lessons.
10. Never fail to do your corrections up to time.
11. Be conscientious, but not officious.
12. Take an active interest in the general life of the school.

—*Education Outlook, London.*

Educational Reconstruction

IN THE BOMBAY PRESIDENCY

BY PRINCIPAL K. S. VAKIL, M.Ed.

Now that a popular ministry has taken over charge of the business of government of this presidency, it is generally expected that they will soon frame a programme of retrenchment and reform in all Departments of Government and initiate measures, calculated to meet the popular demand for it. It is, of course, understood that reform cannot be carried out without funds; and also, that it is not possible to find funds from the present revenues unless drastic economies are effected in all possible directions. Additional taxation is not at all likely to be popular as the Province is already heavily taxed. Hence, recourse must be had to economies.

As education is, perhaps, the most important of the nation building departments, let us consider what the new Ministry can do in that respect.

(1) The first and foremost need of the Presidency is compulsory elementary education; but this cannot be introduced at once everywhere. In these circumstances the best course, perhaps, would be to start with the introduction of compulsory elementary education in the 10,757 municipal towns and villages (out of a total of 26859) which at present possess schools. In these areas, it would not be difficult to introduce compulsion and bring more children under instruction in the existing primary schools and arrange adequately for their instruction, (i) if their teaching were organised on the shift system, infants and standard I being taken in one session, either morning or afternoon, and the children in the remaining standards in the other and (ii) if the elementary school course were made simpler, shorter and less pretentious. There is no reason why there should be extra cost on account of this measure. The same buildings will accommodate the pupils in each shift and the same teachers will teach them. About three hours' instruction available in each session will be enough for them. Even with the present six hour primary school day the children attending them do not receive as much.

This measure will not only increase considerably the number of children at school but also prevent stagnation and wastage that are noticeable at present in the lower classes of primary schools.

(2) Another measure that may be taken is the closure of the primary schools with an average attendance of less than 30 pupils during the last three years and their replacement, where there is a demand for them by evening or night schools (i) for illiterate adults and (ii) for children of school age who, for economic reasons, are unable to attend day schools.

This measure will prevent much waste of public money that occurs to-day. It is uneconomical for a public body to maintain a school for less than 30 children in average attendance.

(3) The public money saved by the above measure may, with advantage, be utilised in opening, in the course of the next two or three years, new schools in the 2054 villages with a population of 500 and over, which are still without schools, provided the villages undertake to provide rent-free accommodation, to pay for the initial expenditure on furniture and equipment, and to maintain an average attendance of at least 30 pupils.

(4) The savings effected by the measure suggested in (2) above may also be partly utilised in offering grants-in-aid to private persons or bodies who open and conduct primary schools or classes (day or night) in localities which need them, to the satisfaction of the Education Department.

(5) Much of the wastage in primary schools that occurs to-day can also be prevented by restricting new admission to primary schools to the beginning of a first term as recommended by the Hesketh Committee and by the removal of names, from the school register, of pupils who remain absent without leave, continuously for a whole month.

(6) Wastage in primary schools can also be partly prevented by the restriction of teaching of upper standards V, VI, and VII to schools which maintain at least 5 pupils, in average attendance, in each of the standards.

(7) Much benefit to the community will result if night classes for illiterate adults and for the children of school-going age who are unable, for economic reasons, to attend day schools are organised in the existing municipal and local board primary schools. In this country, we have to tackle the problem of mass education from two ends: school children and (ii) illiterate adults who form about 92 p. c. of the population. This will not cost much money. Funds available for rural uplift may, with advantage, be partly applied to the education of illiterate adults.

(8) Girls' education in the primary stage ends with standard VI to-day. In order to raise it to the level of boys' education it is desirable to extend it to standard VII as recommended by the Hesketh Committee. This improvement will not cost much money.

(9) Another improvement which will also cause saving in expenditure is co-education of primary school children up to the age of 9, 10 or 11 years, according as local sentiment permits, and arrangement for their teaching by women teachers, preferably trained, so far as they are available.

(10) Primary school teaching can be considerably improved, if the recruitment to the Training Institutions for men were made from the Matriculate or Secondary School Leaving Certificated candidates. There is no lack of such men now. No additional cost is involved in this proposal.

(11) Primary teaching can also be considerably improved if short refresher courses are organised at the existing training institutions for the benefit of untrained teachers in service during the summer vacation.

(12) The cost involved in the above proposal can be met from the savings that can be effected by the abolition of stipends. They are not necessary in these days, in the case of backward Hindus, Mahomedans, and poor Indian Christians.

(13) Another measure which has become urgently necessary is the appointment of a primary and secondary syllabus committee as recommended by the Hesketh Committee.

(14) An equally urgent measure is the appointment of a Committee for the determination of salary scales for different classes of primary and secondary teachers according to the differences in the cost of living in the different districts of the Presidency.

(15) A measure which has become very necessary for the prevention of increase in the unemployment of the products of our boys' primary schools is the abolition of the Vernacular Final Examination for boys. Nearly as many candidates (22,397) appeared at this examination in the year 1935—36 as for the University Matriculation Examination and the nine thousand odd who passed it were thrown in that single year on the employment market which was already overstocked with young men of this lowest educational qualification. This process which goes on from year to year requires to be stopped at once. The Vernacular Final Certificate is recognised at present as the minimum

qualification for admission to the lower grades of the public service. In future, if the V. F. Examination is abolished its place may be taken by the Matriculation or Secondary School Leaving Examinations.

(16) We badly need satisfactory arrangements for child education, i. e. for the education of children aged from 5 to 7. To-day most of the infant classes in the Presidency are in charge of untrained teachers. It is, therefore, necessary to arrange for their training as recommended by the Hesketh Committee. The cost involved in this proposal can be met from the savings effected by the abolition of stipends as suggested in (12) above.

(17) Provision for physical training in schools, as recommended by the Munshi Committee, is also urgently necessary. The physique of the growing child is a national asset and must receive adequate attention.

(18) The need is also felt for the provision of vocational instruction in practical agriculture, commerce, and industry for boys and in domestic science for girls, in upper primary standards, as recommended by the Hesketh Committee, wherever necessary facilities are available or can be easily rendered available.

(19) The demand is also growing for the teaching of English as (an optional subject) in upper primary standards. It is desirable to meet that demand wherever local inhabitants undertake to provide for the English teacher's pay.

(20) Another reform that can be introduced without additional expenditure is the abolition of the differences that at present exist between primary standards V, VI, VII and A. V. standards I, II, III which are attended by pupils of nearly the same age. The present differentiation in the above standards stands as a serious obstacle in the way of the pupils of rural primary schools desirous of proceeding to secondary schools, after the completion of primary standards.

(21) Another reform that deserves to be carried out is the adoption of a continuous composite Primary and Secondary school course of standards I to X covering a total period of ten years as recommended by the Hesketh Committee. It will cause substantial saving in the present expenditure on Secondary education.

(22) Substantial saving in educational expenditure can also be effected (i) by the reduction of the number of classes in each standard to one in Government secondary schools; (ii) by the transfer of Government secondary schools to well-established and well-founded private

bodies willing to take over and manage them efficiently; and (iii) by the disallowance of what are known as rated salaries in the calculation of grant-in-aid admissible to aided schools.

(23) It is also necessary to meet the popular demand for the provision of vocational instruction in secondary schools. It was recommended by the Hesketh Committee. The existing industrial and technical schools and local fields, factories, and workshops can be utilised for this purpose, to a certain extent. This measure will certainly involve extra cost. It can, however, be met from the savings effected by the measures suggested in (21) and (22) above.

(24) The present inspecting staff has been much weakened since the transfer of the control of primary education to District Local Boards and Municipalities, in 1925—26. It badly needs to be strengthened. The funds required for the purpose can be found by the abolition of some highly paid posts in the Department without any loss of efficiency.

(25) The savings indicated above may, with much advantage to the health of the school population, be partly used in organising the medical inspection of school children. Medical inspection which was abolished within a year or so of its introduction, about fifteen years ago, as a measure of retrenchment requires to be reinstituted and entrusted to Government medical officers in charge of civil hospitals and dispensaries. This arrangement will not entail much cost.

(26) Another urgent measure for the reform of education is the improvement of the service conditions of teachers employed in recognised schools under private management, by the institution of a provident fund and the appointment of teachers' arbitration boards to which appeals may be made by the teachers dismissed by school managers without sufficient reasons.

(27) The University Act of 1928 also calls for urgent reform in various directions, e. g., the Matriculation Examination, election methods, grouping of colleges, representation of all the affiliated colleges on the Senate and other University bodies, recognition of degrees and diplomas of other Indian Universities and of schools recognised by them, recognition of nongraduate Diploma courses in vocational subjects, admission of adults to University examinations without compulsory college attendance.

School for foreign Children in Japan.

(BY ADRIENNE MOORE)

One of the greatest barriers to travel has always been "the children". Parents feel obliged to stay home until they are educated. This is a pity, for school-days are the formative years and nothing could be of a more broadening or educational value than being schooled among children of other lands. But, says the fond parent, we just can't break into our children's education in that way. They would get so far behind. They won't be properly prepared to enter our home schools and colleges when we return. Furthermore, it would cost too much.

Unfortunately, all these arguments are a case in which ignorance is not bliss. Foreign countries contain many alien residents who have long ago solved the problem of getting their children ready for schools in their homelands—the usual solution being the maintenance of foreign schools where the children get all the benefits of education at home in well-equipped buildings with imported text-books and under teachers from the mother land. High standards are maintained, and the students not only do not have difficulty in adjusting themselves in the homeland institutions, but very often lead their classes.

A false conception of foreign schools, both as to cost and standard, has been created by the reputation of various European finishing schools maintained for the daughters of the wealthy who wish a smattering of local culture.

Japan is no exception. In this country are to be found excellent American, English, Canadian, German, French, and Soviet schools. Moreover, the rate of currency exchange is such that a fine education may be had for less, in this country than probably in any other country in the world.

Because Japan was closed to foreigners until the Meiji Restoration in 1868, and missionaries and businessmen did not begin to arrive in any great numbers until the 70's and 80's, the first foreign school which was to serve the Tokyo community permanent institution, did not begin until some time in the 90's. At this time a group of American missionary mothers decided that their children needed the competition which school life afforded. In this first nameless but useful school, the mothers took turns teaching. But by 1903 the foreign community had expanded to such an extent that the school was organized on a business basis and called the Tokyo School for Foreign Children.

This first school was located in the Y. M. C. A. building in the Kanda Ward, but it was soon moved to Tsukiji where the foreigners resided. During these formative years the name was again changed to the Tokyo Grammar School, and the policy was dictated by the missionaries who formed the most numerous element of the community.

However, by 1920, the community had changed, and it was felt that the school should belong to the community and become its responsibility both in financial and administrative matters. As a result, the name was once again changed, this time to "The American School in Japan", a name by which it is still called. Also, the school received a new principal, a new curriculum. The work was extended to include both grammar and high school.

But this temporary success was doomed to a set-back. The great Earthquake of 1923 caused the handsome new building to be condemned. However, the school opened bravely at Karuizawa, a summer resort in the mountains about five hours from Tokyo. When heavy snows make it impractical to continue, the school returned to Tokyo, and the Friends' Mission in Shiba Ward afforded temporary shelter until it was moved to the emergency community centre erected by the Imperial Household Department.

In 1927, the American School moved to its present site in Meguro Ward. On this large acreage, the American Red Cross erected buildings which were replaced in 1934 by the present reinforced concrete building which makes this institution the best equipped foreign school in Japan.

In a way, the name "The American School in Japan" is a misnomer, for this institution, like most of the other foreign schools in Japan, is a veritable international centre. A good twenty-five percent of the children make up the fourteen nationalities which are represented in the student body. All must speak English, however. An average year means about 135 students enrolled.

The purpose of this school, since 1930, has been to prepare students to attend American universities. In order to effect this, the same textbooks and curriculum used in American preparatory schools in the homeland are insisted upon. Also, the faculty comes from America, and excepting the two native teachers of the Japanese language, numbers about fourteen members.

During the last few years, an arrangement has been made so that the grammar school teachers come mainly from the Wenetka system of

schools which is located in Illinois. This avoids the change in curriculum which so upsets grammar school children. Starting in the fall of 1937, a Kindergarten department will also be installed.

The American School is primarily a day school, though it has limited facilities for boarders, both boys and girls. Nearly half of its students come from Yokohama which is about a fifty-minute train ride from the school.

Not long after the American School began to develop, the Seishin Gakuin opened its doors to those girls who wished to obtain a Catholic education in English. This school has been in Shiba Ward since 1908. It is one of many similar schools to be found in several main cities of Japan.

Unlike the American School, the English type of curriculum is in force in these Catholic schools, for they are maintained mainly by French nuns, thus making both French and English the school languages, though English is the language of the house.

These schools are opened to non-Catholics as well as Catholics, provided the non-Catholics are willing to respect the general regulations, which, however, do not include required church attendance.

The Seishin Gakuin has about forty foreign pupils and an equal number of foreign-born or trained Japanese girls. Its curriculum includes six years for junior girls and five years for senior students. Although some of the students who have done sufficient work have been admitted to American universities and other foreign institutions of higher learning, this is not usually the case, and their regular diploma does not make such entry possible.

Two similar schools are those of the Dames de St. Maur in Yokohama and the Ecole Ste. Marie in Kobe.

Provisions have also been made for the education of Catholic boys. The best known of these schools in the vicinity of Tokyo is St. Joseph's School of Yokohama, which, like the Seishin Gakuin, follows the English curriculum and has a student body composed of foreign students and English-speaking Japanese.

Besides the various Catholic institutions who follow the English curriculum, there are the English Schools themselves. The most important of these is the Yokohama International School, which was founded as soon as the foreigners returned to Yokohama after the Great Earthquake.

Until 1936, this school gave the benefits of English training to only lower form students, but recently the course of study has been extended to meet the needs of those wishing to enter eventually English universities.

The International School is still expanding. The old buildings will soon find themselves neighbours to the newly-planned gymnasium, class-rooms, dining-room and kitchen.

Like the American School, the student body is composed of children of various nationalities, and there is a small boarding department; but unlike the American School, the curriculum includes religious studies—in this case—a study of the Bible. This school is not a missionary school but it is connected with the Yokohama Anglican Church through its principal who is also a priest of that institution.

In all, this English School has a little over a hundred students in attendance and is co-educational. Its faculty is more international than English, for the teachers come from England, America, Canada, and Japan. The building of character as well as scholastic preparation is the ideal of the principal.

Kobe also has its English School called Windsor Hall. This institution is very small, however, and most of the English students prefer to go to the Canadian Academy, the curriculum of which is a blend of the English and American systems and enables a student to enter institutions of higher education in either country, or Canada should they prefer.

This academy was founded in 1913 under the auspices of the Canadian Methodist Mission of Japan. Like the American School, it was created in order that the missionaries might have a place to educate their children, but unlike it, it is still under mission supervision, though now the Kobe, Kyoto, and Osaka foreign communities, whether they be missionary, business, or foreign service people, also send their children to this institution.

This school is distinctive from other foreign schools in Japan in two respects: it has a large boarding department, and also a fifth year of post high school work.

The large boarding provisions for both boys and girls account for the fact that there are many students in this school from such far away places as China, Korea and Manchoukus, and this, in spite of the fact that Shanghai, Peiping, and other Chinese cities and Keelung, have

their own foreign schools, and also that there is a foreign school in Keijo, Chosen (Korea).

The tremendous expansion that this school has undergone, and the fact its land was very limited in size, caused this institution to launch a drive for new equipment and locality in 1929. As a result, a large tract of land was purchased on the outskirts of Kobe—a site dedicated in 1929 by H. R. H. the Duke of Gloucester. However, just at this crucial moment, the depression came, and prevented the removal of the school plant to this fine new site. Despite this, one unit, a dormitory, has already been erected.

The prime purpose of this co-educational school is to prepare the children to enter Canadian colleges. The standard set is that of the matriculation examination of the University of Toronto. The fifth year of study, already mentioned, was installed so that those who are planning to go to the University of Toronto might have an extra year in which to prepare for difficult examination. The training of this school is definitely Christian as well as scholastic. A child may enter the Kindergarten and go straight through to the fifth year.

Apart from the English-speaking schools, there are two other institutions which should be mentioned.

In 1923, just after the Earthquake, a Herr W. Redecker, founded the Deutsche Schule in Omori Ward, Tokyo. He is still in charge of this institution.

The German School is not under the supervision of the German Government, but it endeavours to instil German, and now Nazi, ideals in its young charges. In order to make this possible, the teachers are imported from the Fatherland, and the course of study is identical with that which prevails, in schools in Germany. Also, group activities are sponsored.

After graduating from this school, which includes six years' work for young students, and a middle school, the student, who is about sixteen when he graduates, must enter a Gymnasium of the first grade in Germany for a period of three years, if he wishes to enter a German University.

This school, unlike the other schools previously mentioned, is not specially international in character. Over ninety percent of its pupils are of German nationality.

The most recent addition to the group of foreign schools in Japan is the school for Soviet children in the Compound of the Soviet Embassy. Previous to 1937, these children attended the American School, but the parents began to realize that while their children were becoming facile in English, they were not being prepared to meet conditions in Russia, nor were they learning anything about the ideals and history of their homeland. Furthermore, when they returned to their own country, they were greatly handicapped in school. To remedy this situation, they decided to have a school of their own, at least for the younger children. A school building has therefore been erected to meet the needs of this institution which has about fifteen students in all.

And so it is that parents can educate their children while they travel—and educate them well and rather inexpensively in Japan. These schools have also proved a great boon to foreign residents, who, when they live in some far away corner of the country, must still be content to educate their child at home by some book-method of study, at least until the child is old enough to be sent away from home.

These schools serve a real function in the making of American-English, German, and other citizens far away from the shores of their native land. Imagine the plight of the poor child who, when of college age, sees for the first time his native land, and who has lived all his life away from children of his own race or nation. His maladjustment is indescribable. But to-day, thanks to the foreign schools, this same child feels much less embarrassed than he might otherwise do the moment he sets foot upon the shore of his homeland.

Socializing Education

BY MR. S. R. KARANDIKAR, B.SC., B.T.

Introduction:—The conception of education is not primarily preparation for life, but practice in the art of living; this is steadily gaining ground. The meaning and purpose of the individual life is only attained by that which is greater than itself. Man is born in society, brought up in society and lives in society. Education therefore must aim at making him conversant with the practice in the art of social living. He should be educated in such a way that he gets acquainted with the many complex problems he will have to face and the ways that will make for a healthy and frictionless working of the social machine. Education and life are of one piece, and must be guided by one principle.

Our present condition:—The exceedingly unhappy condition of modern India on account of its religious dissensions and communal tensions calls for an urgent and thorough re-orientation in the educational policy. Very few of us have the knowledge to vote intelligently and very few of our educated men know how to behave properly in theatres, clubs, meetings etc. We do not learn to practise co-operation. We have failed to realize that it is advisable to work more in combination than in competition or rivalry which is the main spring of so many vices and cruelties in this world. Therefore we find that the present system of education is unsuitable to make man a fit member of society. Personal life and social life are so inextricably interwoven that the self is comprehensible only as a member of society. The child inherits everything valuable from the race and its long period of first twenty years is spent in assimilating from society the system of knowledge, the code of morals, and the form of religion which are indispensable to its development into a full-blown personality.

The need for social education:—The fact that life consists in the performance of specific activities leads to the conclusion that education must prepare for specific activities. Just what they are must be determined by searching out in real life the attitudes, habits, appreciations, and forms of knowledge, men need. This must be made by the expert curriculum maker who makes a thorough study of every phase of social life of the community. The environment must be such that school is like real life with its needs to be met and problems to be solved, not in symbol but in reality. The curriculum must be series of

expressions by means of which the youth develops the ability to do things well. The curriculum maker must be an analyst of human nature and of human affairs.

Socializing Education in schools:—The primary business of the socialized school is to train its pupils to foster in them the consciousness of inter-dependence and to help them in a practical way in making the adjustments that will carry this spirit into overt deeds. The socialized school would seek to strengthen the pupil's individuality, invigorate it through exercise, elevate its drift and character by giving the pupil a tendency to seek worthy objects for generous activities, enable him to become a leader or a contented follower in all affairs in which his powers assign him a humbler station. Thus the socialized school favours individual growth, and the highest form of society is that in which every person would be free to draw from the common good what his nature needs, and to enrich the common good with what is most characteristic of himself. In such a school group-work would form a prominent part; for in it several children, or the whole little society, could unite their skill and energy in the use of the gifts and occupations for a common purpose. Every school would get a chance to be a miniature community—an embryonic society.—It is because this element of productive activity is lacking that the school of to-day cannot organise itself as a natural social unit; *socialized education as embodied in modern methods.*

Educators have recognized the need for socialized curriculum and their efforts have found expression in institutions and systems such as the Nursery school, the kindergarten system, the Montessori, the Project method etc. The Kindergarten system embraces such social activities as singing, drawing, plays and dramatization. The underlying principles are (1) to train children in co-operation and mutually helpful living (2) to foster in them the consciousness of inter-dependence (3) to organize individual tendencies and activities.

Although in the beginning the collective spirit in the Montessori system was at its minimum, the advocates now are recognizing the need and value of collective work. Occasions continually arise in which the class, as a unit, is aroused and thus a sort of class consciousness is created resulting in genuine ground work. Even in Project method it has been realized that education is in life and for life.

Socializing within the school:—A class may undertake the solution of definite problems, and by research, by investigation and by the free interchange of ideas, may arrive at conclusions which may be

beneficial to the whole group. The socialized organisation of the class will involve a variety of activities and experiences of the pupil. The planning should involve as wide a distribution of experiences as possible.

New treatment of subjects:—The teacher should strive to present the subjects in their true relations to the actual realities of life. History, for example, should be taught with an emphasis upon the contributions which all nations have made to a common store of knowledge and ability which we call civilization. True patriotism is sure to foster tolerance and a "give and take" attitude. We cannot afford to live by ourselves in the modern age when the aeroplanes, the rail road, and the radio are linking all men together. In geography we should aim at the study of a man as a whole and the surroundings in which he is placed. It should aim at the development of the spirit of kinship. In science we ought to make children acquainted with the broad principles. It is obvious therefore that our ideas about the content of our text books must be drastically revised. The crying need of the times is therefore a well planned educational scheme to give a concrete shape to all social values, and train the young children to become living embodiments of those values.

Introduction of New Subjects:—Introduction of new subjects will help him to form social personality, such as music, drawing, civics, spirit of accommodation, instruction in social hygiene and good manners. Pupils should be taught kindness, politeness, regularity of attendance, cleanliness, respectful treatment of others, necessity of good manners in streets and places of entertainment, punctuality in keeping engagements etc. It is to be remembered that many children have no opportunity of learning good manners either by practice or by precept, and as habits, formed in childhood, are most enduring, a lack of early training in good manners will show itself as long as life lasts. Instruction in social hygiene will stress the importance of sanitary conditions, pure food and water, the danger of spitting, instruction in sex hygiene and personal cleanliness. Instruction in civics is to give the pupil an understanding of the problems which he, as a citizen, will have to face. It is also to teach him to participate in solving civic and social problems. The pupils must imbibe a spirit of accommodation. It might be stated here that extra-curricular activities can greatly help in fostering this spirit and fixing in the virtue of civism. Of such activities the following might be mentioned:—Parties, entertainments, banquets, plays, picnics, socials and games etc.

Other Agencies:—So far we have seen what can be achieved through schools, but there are other agencies other than the school

which can be utilized. The screen, the radio, and lectures which are coming into, play an increasing part in diffusing education. There are geographic, scientific and other academic societies which carry on the noble work of education.

Conclusion:—We have confined our attention to the child and the school because it is in childhood that the background which is to receive the final shape of later on, is being prepared. In the last resort every school should create an atmosphere of sociability, mutual understanding and broad-mindedness.

The creation of the proper atmosphere and the realisation of the social ideals of education depend ultimately on the teachers themselves. The engineering of human nature lies in their hands. The teachers are directly responsible for integrating education with the life of the nation as a whole. We have seen that our social conditions demand a reconsideration of our educational ideals and methods, and that efforts are being made in this direction. We are thus entering a new period that will be dominated by new civics and social purposes, and a new scientific procedure seems certain.

Questions and their Importance in the Class Room

BY MR. SUDHANSUSEKHAR BHATTACHARYYA, M.A., B.T.

SINCE the advent of Rousseau and the era of "New Education", the centre of gravity has been shifted to the child from outside it. This change in the world of education, it is said, is like the revolution brought about by Copernicus in the astronomical world when he established the truth that the Sun, and not the Earth, is the centre round which the earth and other planets move. The child is the centre round which the appliances of education revolve. This idea of "New Education" is Rousseau's legacy to the modern world.

The "New Education" lays stress on drawing out the innate faculties of the child, rather than on pouring knowledge in his mind. Hence the importance of questions in the modern class room.

Three kinds of questions are generally asked:—

- (1) Preparatory questions
- (2) Developing questions
- (3) Testing questions.

"Where to start?" "Have the pupils the capacity to understand the lesson which the teacher is going to present?" The searching questions in the beginning of a lesson answer these queries and enable the teacher to realise how best to bear himself in the class room for the fulfilment of his aim in a particular lesson. In a lesson on the climate of India, for example, the teacher must first ascertain by putting questions whether the boy is aware of the elementary principles of Physical Geography—whether he knows what monsoons are, how clouds are formed and turned into rain, how the parts of the world nearer to the equator are hotter than the parts remote from it, what Torrid and Temperate Zones and Tropics of Cancer and Capricorn are, how height decreases heat, and how the sea tends to make the climate temperate and so on.

The developing questions lead the child step by step to understand the whole lesson by himself almost without the help of the teacher. They save too much talking on the part of the teacher who does the work of a true educator, himself remaining passive and encouraging activity on the part of his pupils. Questions of the following type, for example, will develop a lesson on the climate of India.

Between which lines of latitude does India lie? Show on the map the Tropic of Cancer. What sort of climate do you expect in the districts lying to its North? What sort of climate do you expect in the districts lying to its South?

Name and show on the map the parts of India that are away from the sea and those that are near it. What should be the climatic difference between these two kinds of places?

In which parts of India do you expect heavy rainfall and why? In which parts of India do you expect scanty rainfall and why? What should be the climatic difference between these two kinds of places?

Name and show on the Bathyographical map (or preferably a model) of India some places of high altitude and others of low altitude and point out the climatic difference between them.

The testing questions are of great value to the teacher in determining the effect of his teaching. But testing questions should always require some mental gymnastics on the part of the pupil. They should never be of a type exactly similar to the developing questions. They should test whether the pupil possesses a thorough understanding of the subject matter or not and not merely a vague and superficial idea of the thing. The testing questions for example on the climate of India should be as follows:—

Why does the climate of Assam differ from the climate of Sind, though they are almost between the same parallels of latitude?

Darjeeling and Agra are almost on the same line of latitude. Account for the average mean temperature of Darjeeling and Agra respectively being $60\frac{1}{2}^{\circ}$ and $100\frac{1}{2}^{\circ}$ in the month of May.

Why is Bombay cooler than Lahore in summer though Bombay is $14\frac{1}{2}^{\circ}$ south of Lahore?

How does the Himalayan range affect the climate of India? etc.

Questions being of such importance in modern education, some tests of good questions should always be kept in mind.

Firstly the language of the question should be clear and intelligible to the boys and questions should be expressed in as few words as possible. In other words the pupils must not feel the least difficulty in understanding the meaning of the question.

Secondly, the question must be pointed; i. e. it must not be vague and ambiguous. It should lead the boy into one and only one answer.

Thirdly, the question should not be such that it could be answered only in one or two words or by saying "yes" or "no", for that ordinarily leads to guess work and its consequent evils.

Fourthly, it should not be too difficult for the children to answer; for then the whole lesson would be rendered monotonous and ineffective.

Fifthly, questions should be asked in various forms, so that the whole lesson might not grow dull and uninteresting. Moreover, the same question expressed in a different form and language may be helpful in suggesting the answer to particular boys.

Lastly, questions should not merely require the boys to reproduce the ideas given in the text book. They should set the thought of the boys in motion.

A good question is the most effective weapon in the hand of a teacher and when properly wielded it makes the child think pointedly and systematically. It is one of the most potent instruments for drawing out the latent powers of the child mind by compelling the child to be active participant in the thought process that goes on, fulfilling the aim and purpose of "New Education". *Bengal Teachers' Journal.*

The Epic in Literature

By the late Mr. R. Ramachandran, M. A.

(Continued from the last issue)

THE epic, no doubt, is a story by itself, with a beginning, a middle and an end, but in spite of the vast canvas on which it is sketched, it links us with the mysterious Beyond. It is an artistic whole, a full circle of harmony. It originates from the depths of Eternity itself, has its full play in the world, and finally rounds itself by merging again in Eternity. Though such a final conception is a harmonious one, the artistic progress of the story suffers. The logical end of the epic comes off, when the hero is victorious in battle, and comes home and regains his lost honours. But since the Sanskrit epic professes to cover more or less the complete life-story of the hero from his birth to his passing away, the story has to be dragged beyond its logical conclusion. So whatever comes off after the home-coming of the hero, does so as a sort of anti-climax, an after-piece, justified solely by the end in view—the death of the hero and his passing away from the world.

In several of these points Milton's *Paradise Lost* affords an interesting comparison and contrast. The purpose of the poem is to justify the ways of God to man, and it intends to soar with no mean wing.

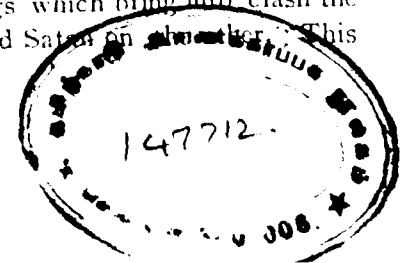
In the Sanskrit epics we are first given the absolute peace and calmness of Heaven and Eternity. Some trouble happens on earth. The people appeal to the gods above, and the Lord incarnates, or intends a particular family to fulfil the task of ending the trouble by giving it special powers. Once again law and order are restored in the world. And with the death of the hero the thing becomes full circle. In *Paradise Lost*, the epic originates from God, but ends with the fall of man. There is thus a rupture in the harmony of the whole artistic conception. This conception is bettered if we view both *Paradise Lost* and *Paradise Regained* as one whole. In the latter, through the suffering of Jesus, Heaven is once more brought within the reach of man, and man regains what he originally lost in *Paradise Lost*. But in the matter of character and plot, Milton is ill-defined and vague. There are three distinct groups, and each group lays claim for the hero's place. There is first God who remains at the background, but who is clearly visualised to us in his struggle against Satan, and in his hurling Satan

and the rebel angels into Hell. He is thus an active element, though after his disposal of Satan, he enjoys comparative rest and quiet, watching Satan weaving his tempting coils round the human pair in their first innocent happiness, and watching the frail couple succumbing to the temptation. Again in *Paradise Regained* God incarnates as Jesus, and once again is engaged in a conflict with Satan, and at last gives him a crushing defeat. Thus God is a tremendously active agency in the two halves of the epic. Further it is God who lends what unity the two books enjoy. He defeats Satan first; and then comes this strange, sad episode of the human couple who are created after his own likeness and are dear to him. God next appears as Jesus, atones for man by his suffering, defeats Satan, and regains Heaven. The two epics may thus be viewed as incidents in the rule of God over Heaven, with God himself as the protagonist and Satan as the opponent.

But viewing *Paradise Lost* as a piece of literary composition, there is a lot of wrangle over the hero's place. But the popular acceptance is that Satan is the most dominant character in the earlier books. This is quite true. But it is very gravely questionable, and I for my part answer it in the negative, whether Milton ever intended Satan to be the hero. Satan is the hero in spite of Milton. Satan is the truly Miltonic figure. Milton is conscious of the vast proportions that Satan has taken in the earlier books, (a thing he never intended); he is conscious how Satan has claimed a large amount of poetic sympathy already. But Milton well knows that such a character will shatter the whole purpose of his poem, (his justification of the ways of God to man) and also his purpose in dealing adequately with the other central characters—Adam and Eve in their disobedience. Hence in the latter books he tries to belittle Satan into awfully shrunk proportions, and the result is, of course, artistic chaos and confusion.

It is true to say that it is only the terrible fall into Hell that rouses the indomitable spirit of vengeance in Satan into spite against God, and leads to his attempts on man; but the fight between God and the rebel angels has no place here, and it is essentially a detached piece.

The other characters who make for full importance are the human couple. Though they form an interesting study, they are essentially weak. They are, in a sense, really just those minor elements who rouse into play far greater agencies and get them into active and violent conflict. They are the secret springs which bring into clash the Eternal legions—God on the one hand, and Satan on the other. This



is precisely the role of man in the epic. Of the several forms of literature, it is the legitimate ambition of the epic alone to grapple with the vast elements of earth and heaven. Its scope is the whole universe. And in the role of these superhuman agencies the part of man is a minor, though an interesting, one. This is true of both *Paradise Lost* and the Sanskrit epics; though man is a God-loved creature with superb potentialities, his limits are very definitely set forth: he is essentially a frail creature, a mere toy in the hands of divine agencies, deriving his importance by virtue of his being the object for whom both the superior beings contend—since he is favoured by one and hated by the other.

In *Paradise Lost* there is no variety of characters at all; none beyond the three main groups. By trying to base his whole action in the realm of Heaven, Milton is unable to bring into his book several important features of the epic. There is very little of incident except the dramatic moment when Eve yields to Satan's temptations. The role of man is pictured against an unnecessarily vast canvas, and he is not at all able to fill it adequately.

We have seen how the epic alone naturally connects itself with religion and God. It is the only form in literature that embraces simultaneously and intensely both the secular and the religious. Because of this, religious discourses are fused into the work. In Sanskrit literature this comes about very naturally, owing to a variety of reasons. Both the great epics in Sanskrit have been written by two distinguished sages, men whose sole aim in life was religion and God. The heroes of the epics in their adventures in the forests meet hoary ascetics who naturally converse on philosophy and morals. In the Ramayana religious discourses are very artistically brought about, for Rama, the hero, is an incarnation of the Lord.

Since religion and philosophy were the supreme achievements of the ancient Hindu mind, the epics, in the hands of their saintly authors, become trumpet-voiced exponents of philosophy in the grandest of literary forms.

(To be continued)

Hindi in Schools of non-Hindi Areas.

By Mr. S. SANTANAM, M. A., L. T.

The Indian National Congress has been championing the cause of Hindi as a national language and has obtained a fair measure of success in winning a recognition for it as the most desirable *lingua franca* of India under the *aegis* of Swaraj, the dawn of which is seen in the emergence of Congress ministries in seven out of the eleven provinces of India. Thanks to the very vigorous propaganda pushed on by the shining lights and leaders of the Congress and of Mahatma Gandhi himself, Hindi has been spread in non-Hindi areas of the South by Hindi Pracharak Sabhas expressly instituted for the purpose. For many years through these agencies and by the help of paid and honorary voluntary workers, an increasing number of non-Hindis have become capable of talking, reading, and writing in Hindi. These learners themselves, drunk with the love and enthusiasm of their new acquisition, have become the most stalwart preachers for the greater spread of Hindi among the people of our land. They have learnt it and others also should do so. They have followed the lead of patriotic workers who want to create a newer and stronger Indian nationality through the unity of a common language for the whole country. They dare think and say that those who oppose this new status for Hindi are unpatriotic, if not traitorous to Mother India.

Any citizen or party or national organisation has undoubtedly the right to preach a view and do propaganda for its spread and acceptance of the people. No one can blame the Congress and other Hindi lovers of our land for holding the view that all Indians should be able to talk, read and write Hindi whatever be their own mother tongue. The grievance is felt only when by the power of the government an attempt is made to compel all school-going children in a non-Hindi province to learn Hindi in a particular stage. Why should all be made to learn it? Is there any imperative necessity for it? Should Hindi be spread by compulsion because its ignorance is as bad as indulgence in drink?

Now let us calmly consider the necessity for the compulsory introduction of Hindi in the schools of our presidency as contemplated by our ministry. Ours is a province where Hindi is not the mother tongue in any part at all. The north speaks Telugu, the south speaks Tamil, while some other parts to the west speak Kanarese or Malayalam.

An appreciable number of people in our province speak two or three languages because of circumstances which have made it necessary for them to do so. Tamil families in Telugu parts and *vice versa* have to be bi-lingual; they use the mother tongue at home and the other tongue outside it. In the same way the Malayalee or the Kanarese people too are forced to be bilingual also if they had been forced to migrate to other linguistic areas. Sometimes in the borderlands of these areas, a large number of people happen to be more than bi-lingual. Add to these tongues, the superimposition of Sanskrit and English involved under our present system in schools. How many languages have to be learnt already! Why add one more to them?

How and why is Hindi necessary to all the Tamil, Telugu, Kanarese and Malayalee people of our province? Is it necessary for government service at present? No; perhaps it is intended that in the future Hindi should take the place of English as the language of the government and the courts of our country. But it is unwise to pave the way for it without making a clear decision about it and getting the approval of non-Hindi people of our land on the step. When such a decision is made and approved of by all, there will be time enough for introducing the language in our schools. Without a clear announcement on such an aim, it will not be fair to add Hindi as a compulsory subject in the school curriculum lest it should be deemed to be a diplomatic measure to force Hindi on non-Hindis for the realisation of their ambitions for government service and thus to bring about a forced approval for the linguistic domination of Hindi in India. If Hindi is not to be the government language and English is to continue to play that part, the inclusion of Hindi in the school curriculum may well be optional or even be given up entirely.

If Hindi is not to be necessary in the future, like English at present, for government service, it is highly necessary, say the Hindi lovers, to unify the people of our land with the help of a common language. A common language is a good thing and has a powerful unifying force indeed. One may ask, however, for the sake of unification, should there be compulsion by the government for forcing all to learn a particular language? What if this reasoning is extended further, and a sort of religious unification is to be attempted in the future? Is national unity to be attained only by an enforced imposition of one common state language and one common state religion, over and above one's own language and religion? The days of such views of unification through religion have long ago disappeared. Such is not yet the case, it appears, for unification through language.

Perhaps future ages may clearly envisage the possibility and even the necessity of a political entity without a need for a common language for all the peoples comprised in it. There is the shining example of Switzerland which has achieved nationality without achieving this linguistic unity in spite of the fact that it is such a small country. Nationality is *only* born of the willingness of people to remain together in a state in spite of every kind of differences. Provided that there is such a will in our land and that the historic evolution of such an attitude of mind has been induced by common memories of joys and sufferings, there need be no fear of our nationality remaining intact. Unity of language is no guarantee for the feeling of nationality. Such strong federal states as Canada and Soviet Russia must have overcome the necessity for this linguistic unity. Whatever be their case, it is not difficult to create an Indian nationality without having recourse to the imposition of a compulsory common language on all. Statesmanship demands it and compulsion may even endanger the progress of the feeling. Already there is discontent and it should not be allowed to grow. If the Congress believes that there cannot be a strong nationality without a linguistic unity, it is better to divide India into as many nationalities as there are linguistic areas. In the cause of unity, it is unwise to bring about a split among our countrymen in the South.

If it is not necessary for these purposes, one may think of its utility and deem compulsion worth while for its sake. What is the utility? It is the ease for all people to understand every one within the limits of our big country through the common language. Granted; it is a great advantage, no doubt. The Tamilian in Tinnevely can understand the Kashmiri easily when both talk in Hindi. It will be the case also when they do so in any other language, such as English now used by them when they are educated in our schools as existing to-day, or in Kashmiri or Tamil, the native language of one of them. Why should both of them be forced to do so through Hindi alone, though it is not the native language of either of them? It is argued that nearly 200 out of 350 millions of our countrymen or a very large majority talk Hindi and so the other people should adopt it as a common second language through the compulsion of the government. Its utility for nationality has been discussed. That unity is to be achieved by the minority of our countrymen taking the trouble of learning the tongue of the majority. Perhaps one has to admire the humanity with which the majority is not troubled to learn the language of a small minority in our land. The English and other foreign

rulers did not show any such humanity. They were guilty of imposing their own language on the people in the schools run by their government. The Congress government, however, only enforces the tongue of the majority over the minority. These are the days of democracy. The majority can compel the minority to do what it wants. If so, there is little difference between the majority regime of democracy and the fascist regime of dictatorship, as far as the minority is concerned. Apart from the compulsory learning of the mother tongue, I strongly urge that schools in India should not force the pupils to learn any other language, whatever be its utility or necessity for any set purpose. Scholastic education should not degenerate into unnecessary duplication of language study. Optional courses for the study of any number of languages may be arranged. Perhaps one may go to the extent of saying even in India that government service, if it is to be only provincial, need not insist on a second language in addition to the mother tongue. The true place of Hindi may be regarded as that of a compulsory second language to be acquired by All-India service men. Even then it need not be a compulsory school subject; it may be prescribed as the qualifying language test for services, while for Hindi men another major language may be required as second compulsory language. Besides these people, others who have a necessity to learn Hindi for commercial or any other profitable purpose will have to learn it also for its utility. Where people feel such a necessity, they can easily make some other better and speedier arrangement for learning the language as quickly and as much as they want by some other agency than through that of the school. Is there any meaning in making all learn it whether they feel a need for it or not? For the large majority of people in our province there is neither a necessity nor any commensurate utility for the pains to be taken to learn Hindi at school. It may even lead to a huge wastage under the circumstances. Instead of imposing Hindi as a third or fourth additional language on non-Hindi pupils, it were better that our ministry takes away even English from the list of compulsory subjects in our school course.

Some leaders have been preaching that the place of English in our schools should be taken up by Hindi. English is a foreign language and as such deserves to be abandoned as early as possible. The function performed by it should be played by Hindi. The latter and not the former is the best fitted to be the *lingua franca* of India. Our national dignity will be vindicated and our slave mentality will disappear only through the abolition of our linguistic bondage. Such

a reasoning only indicates a national prejudice against the absorption and utilisation of what may be a useful foreign medium for our uplift and welfare. Speaking from impression, one can say nearly twice as many men speak English in the world as those who speak Hindi. Further, Hindi has not any extra and complementary cultural value for the speaker of any of the South Indian languages. If English is to disappear and is to be substituted by Hindi, we in the south will lose contact with a large foreign English knowing public in these days when it is bidding fair to become the greatest *lingua franca* of the world which is itself fast becoming a big though varied nationality. Humanity is becoming one and is dreaming of a world federation. Why should we aim at the narrower ideal of an intranational linguistic unity while we can easily attain and have been put already through historic forces on the road to achieve the much larger international linguistic unity? While we have the chance to play the higher role, why should national prejudices hold sway? Further, why should the non-Hindis of India bow to the linguistic domination of Hindi without having had any Hindi political domination? To be forced to learn another tongue for securing high posts in government service is a humiliation only seen to be borne willingly or unwillingly when there is a political subjection accomplished by one country on another. The adoption of another people's tongue by a people for any other purpose has never taken place in history except it be by a people culturally backward and linguistically undeveloped. Let not the non-Hindis plunge for the honour of a humiliation without the discredit of having been under a Hindi political yoke.

This country of ours has never had at any time in its long history a tongue common to all the peoples inhabiting it. The Congress wants to achieve what has never been thought of by our countrymen through all the ages. If it succeeds in its aim of spreading education also to the cent per cent level or even 90 or 80% from the low level of 10% holding good at present, and makes all the 90% capable of understanding and talking Hindi, that achievement will spell the undoing and the death of all other languages in our land. Even English education with its very small range has been throttling our vernaculars. What can be their fate under the domination of the majority's language, compulsorily learnt by all the minority? If 90% talk Hindi in India, certainly other languages will gradually die out and deserve to die out also. Why should they live unnecessarily as linguistic encumbrances and deadweights to mar the unity and simplicity of the scheme of an only common language reigning as an undisputed monarch of all in its survey?

It seems to me that on the whole the cry of Hindi as a national common language championed by the Congress and sought to

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be enforced on non-Hindis by its ministries, is an unnecessary, impractical, useless, hasty, and unwise cry bound to have disastrous consequences on the culture and languages of the non-Hindi population of our country. It may be fashionable to say ditto to the views of those in power, but it behoves the teaching profession in South India to think boldly and independently and render genuine service and good advice to all by voicing forth their heart-felt opinions.

When one hears the reasons for the compulsory introduction of Hindi in the Middle School stage, that is, in Forms I to III, one is provoked to smile. Psychology has been pressed into service, and it is observed that that stage is neither so early as to spoil the necessary initial grounding of the youth in the Mother Tongue nor so late as to make it hard to initiate the youth into the necessary working knowledge of a *lingua franca*. Further the virtue of the plan is also said to lie in its moderation. A mere working knowledge in Hindi for every child and nothing more is wanted. (Here is the thin end of the wedge). Let no one scent any danger for his mother tongue by such a measure. It is not insisted on in the primary stage or in the higher ranges of secondary and university education. What harm is there in non-Hindis getting such a knowledge of Hindi at a psychologically apt period of their school-going life? Why should there be any fear that it may militate against the advance and progress of non-Hindi languages of our land? Further does not the Congress ministry hold out the promise that all stages of education, even university, shall only be in the mother tongue according to the new dispensation proposed by it? There is no need at all for any alarm about the mother tongue. Has not the Congress popularised the use of the mother tongue in and by its propaganda? Will it then consent and condescend to the injury of the mother tongue by its advocacy of Hindi? No, never.

Such are the specious words which the Congress ministries advance to gain approval for their step. I can only say that they do not look far into the future and understand the inevitable tendencies which their proposed action must release in course of time. As already pointed out, Hindi will by this step drive out and kill the other tongues in our land; not in the near future, however, but only in the distant future. If such a distant denouement is not to be followed as a policy, well, it may be a welcome step, but not otherwise. For the creation of a strong nation, many dear things must be sacrificed! But Congress ministries assure us that they have no such policy. Why then should they rush to sow its seeds now?

Then coming to the repercussions of such an introduction, one has to wonder how the tender, though not too tender, youth of that stage can bear the additional burden. If the Congress ministry wants to

overburden the already heavy curricula, it cannot be deemed to give due consideration to the youth of that stage. It will certainly be doing an injustice to impose Hindi on them if something is not subtracted from the present heavy course. There were days when the pupils of that stage had only to study English, the mother tongue, Arithmetic, History and Geography. Now science in all its varied branches, botany, zoology, physiology, hygiene, first aid, physics, chemistry, etc., has fought its way into the course, and is regarded by some as more important than the older subjects. Add to it, manual training and moral or religious instruction also provided for in many schools. One more language, Hindi, with the optional study of Sanskrit, is no burden, say the ministry and the Hindi lovers. Let God save the youth from such well-wishers. This is the only cry and prayer which a sympathetic teacher can raise.

Personally I wish to recommend, if Hindi is made compulsory, the abandonment of the Elementary Science subjects in that stage. The older generations of students did not miss them much and their later introduction in the course, I believe, has not led to any better results in all these years since its introduction. The recommendation may be deemed to be opposed to the modern tendencies of crying for Science and more Science, and less linguistic and cultural studies. The world has suffered and is suffering very poignantly too of late from too much scientific advance and it seems to me better to cry for more and more humane and humanistic studies. More of sociological studies and the training in social understanding, adjustments, co-operation, love and sympathy are required for the harmonious and happy living of the humanity. More science has meant sharper swords, quicker destroyers and unjust wars of aggression stooping to unheard of atrocities. More insight into the historical, geographical and cultural life and development of peoples cannot but mean more peace and prosperity through it, though not through scientific inventions, machines and appliances. Let Science, the newcomer into the course, give room, if necessary, to the newer invasion of Hindi. The youth will be obliged for such a lightening of the course to those responsible for forcing Hindi on them. If not Science, something else should go. Shall it be the mother tongue, English, History, Geography, or Mathematics (now more than mere Arithmetic)? I am prepared to recommend the abolition of any of them in the interests of the pupils. They should not be asked to do too much. A few things done well will be considerably better than many things ill done. Let not Hindi be the last straw to break the camel's back. Let the ministry consider all these before it imposes the new burden on the fragile shoulders of our tender youth.

Siva as a dancer in Madura Temple

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

Students of Indian art know Siva more as a dancer than as any thing else and in this temple are to be seen some of the finest poses of this divine dance. In one sense the image Siva Nataraja of Madura is more famous than similar images in other temples. Here, as is well known, Siva is seen dancing with his right leg lifted upwards, (Gajahastha Pose). This image of Siva is situated in the interior of the temple, not accessible to the photographer, in a hall known as Velli Ambalam or "Silver Hall". The huge and inspiring figure of Nataraja is plated with silver and is easily the grandest in the temple. The peculiarity of this pose has created round itself several stories among which one at least would be of considerable interest to the readers. King Rajasekara Pandiya of Madura, we are told, was an expert in 63 out of 64 branches of knowledge. Karikala Chola, his rival, however, knew also the art of dancing—the 64th art. The Pandiyan ruler tried his very best to learn this art and while so doing, he realised the extreme difficulties in the way of learning this sacred art. He could not understand how Siva was dancing continuously without even changing his legs once. He, therefore, proceeded to the temple of Siva and prayed for years together to persuade Siva to change his leg. Greatly touched by his devotion Siva changed his leg. This is the commonest explanation given by the devotees. In this form Siva-Nataraja attracts thousands of pilgrims in Madura. We have also several representations of Siva in the ordinary Nataraja pose. In the Kumbattadi Mantapam which represents the cream of the temple sculpture, we have a very beautiful figure of the ordinary Nataraja with the left leg lifted up. To the pilgrims this dance pose of Siva has a grand philosophical meaning. There is, in brief, in this dance much more than what meets the naked eye. One cannot fail to notice the smiling expression on the face of Siva emphasising the subtle and delicate modelling. The head is well poised on the broad shoulders and the whole thing is skilfully set off by the fine ear ornaments.

Of the several poses found in this temple, however, the most wonderful is that dance of Siva popularly known as Urdhava Tandava. Here Siva is seen with his left leg lifted up and the toe pointing to the sky. This kind of dance is almost extinct to-day, and is impossible of imitation. Among the legends connected with this dance, the most popular is that which states that Siva assumed this pose to defeat Kali who successfully competed with Siva in all other modes of dance. Another version, however, is that Siva while dancing lost his ear ornament and by means of his toe succeeded in restoring the ornament to its original place without the knowledge of the audience.

The above poses are only a few of the many that deserve close study. It is necessary for every student of dance to visit Madura temple and study carefully the numerous poses. Verily the Madura temple is an encyclopaedia on dance!

Notes.

Educational Planning—The Wardha Scheme

BY Prof. C. A. Krishnamurthi Rao, M. A., F. R. ECON. S.,

Associate Editor.

Suggestions for a planned education were being made from time to time, more or less elaborate, since some time past. The Government of Madras published a scheme of their own, which they called 'Reorganisation of Education'. The main points in this scheme, it will be remembered, were the stress on Vocational education in Secondary schools, and the imposing of a test for weeding out those who were an irrelevancy in the College courses owing to their unfitness for the same. The objection to this was the lack of clearness as to the methods and finances of the vocational part of the programme and the implication involved that those who were unfit for the University were to be found, of necessity, to be fit for the Crafts course. Numerous other side issues also cropped up. It is quite possible that all these misgivings would have vanished if the Department had been in a position to give effect to their scheme. But it was decreed otherwise owing to the advent of the Congress Government whose educational policy has been, so far as Elementary education at least goes, given out in what is known as the Wardha Scheme.

The main principles of the two schemes agree though they may not actually coincide. The Wardha Scheme stands to gain by the fact that the public mind had been, in our presidency at any rate, prepared for the reception of a Scheme that would thoroughly overhaul the present system of education for which even its own votaries had no good word to say. The net effect has been that all other schemes of education have been thrust into the background and the Wardha Scheme is the most discussed subject at present in press and platform. It is a vital part of the programme of national work that the Congress Government has in mind and to the carrying out of which it seems to stand pledged.

The Scheme emanated from the Wardha Camp where the leading lights of the Congress had met by invitation. Details of the scheme are still to be worked out, but it is available in general outline. Probably, they adopted this step so that the scheme might not come upon the public as a surprise.

Already a good deal of discussion has raged round the scheme of which the essentials are: Elementary education is to be free and compulsory for seven years. Instruction is to centre round a Craft selected with care and suited to the individual and the locality. The teachers to be employed are to undergo a special course of training and they should take up the service under conscription. Such a system is called self-supporting. Teachers and students will manage the business in co-operation with the local inhabitants and no demands will be made for grant from the Government which is faced with a financial situation owing to the adoption of Prohibition from a small to a growing scale. The Government is, therefore, angling for relief from all possible sources while it cannot shirk even a bit of the supreme obligation of the State's duty in education. The more truly representative of the people the Government is, the heavier is this consciousness. Hence the scheme of *self-supporting* education.

None can dispute some of the merits which are on the very surface of the proposals. For the first time Elementary education receives concentrated attention. It is not complicated by getting mixed up with other branches of education. The bread-winning aspect of education receives prominent attention while culture and other branches of knowledge are to have their being and growth round this central fact. The expensiveness of education is eliminated. Furniture, stationery and books need not expand beyond a reasonable limit. Every kind of exploitation is disallowed. A pleasant and natural atmosphere is created for elementary education.

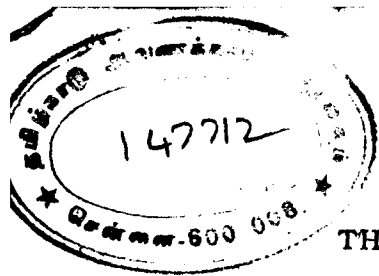
The critical section of the public looks askance at the scheme for certain reasons and predict nothing but failure for the proposals. The use of the word "conscription" of teachers has alarmed many who smell militarism if not Hitlerism in it. Any feature that might appear objectionable is sure to be

pruned out on leisurely examination at the time of final publication. Conscription should not be taken literally. It would suggest no more than enforcement of discipline on those who have taken up such a service after due consideration.

Too much has been made of an idea that seems to have found expression in the special environment of Wardha that the self-supporting nature of the scheme is to be seen in attempting to maintain the teachers out of the sale proceeds of articles made by the pupils, and numerous questions have been put consequent on this idea. The scheme when calmly understood cannot stand stripped of the background of the village and the villagers for whom the teachers work and whose concern it ought to be to keep the teachers satisfied in all reasonable ways. The teachers also must adjust their ways of living to more substantial than showy ones. Wants can be more genuine and their satisfaction more real.

There is no danger to higher education as apprehended in certain quarters. It should look to private munificence for support. The main anxiety of the promoters of the scheme is to educate the villagers, the children among them, so as to lead them first to earn their bread which is the most acute problem now confronting the country.

Sir C. P. Ramaswami Ayyar and Mr. T. R. Venkatarama Sastri speaking at Trivandrum and Mysore respectively have laid stress on the value of ancient ideals. The Women's Conference at Madras are busy organising nursery schools and tackling the problem of education from an earlier stage of life. But all schools of thought will find the Wardha scheme providing the necessary basis at the elementary stage for every effort at solving the difficult problem of educating the nation.



Correspondence

THE ALL-INDIA EDUCATIONAL CONFERENCE

THIRTEENTH SESSION, AT CALCUTTA.

26th—30th Dec., 1937.

This is the Thirteenth All-India Educational Conference, held under the auspices of the All-India Federation of Educational Associations. Mr. C. R. Reddi, M. A. Bar-at-Law, M. L. A., Vice-Chancellor, Andhra University, has agreed to preside.

The Conference will discuss the various educational topics in different sections and also in its general sessions. It usually has the following sections:

(1) Childhood and Home Education; (2) Primary and Rural Education; (3) Secondary Education; (4) University Education; (5) Adult Education; (6) Vocational Education; (7) Examination; (8) Educational Experiment, and Training of Teachers; (9) Health and Physical Education; (10) Internationalism and Peace; (11) Moral and Religious Education.

The Reception Committee invites papers on educational topics for discussion in any of the sections.

Reviews

1. **The New Method English Dictionary** Michael West: Longmans Green & Co., Ltd. Price 1 sh. 6 d.

Standard dictionaries, valuable as they are, are not very helpful to Indian pupils of Secondary schools. The unpractised eye running through a maze of meanings very often misses the apt one, sometimes the synonyms themselves being more unfamiliar or too subtle for differentiation. Michael West has done a distinct service by bringing out the Dictionary above. Meanings of words and idioms which pupils do not know, are explained in words which they know, which are within their daily ambit 18,000 words and 6000 idioms, with clear examples where needed, all written within a vocabulary of 1490 words, form the special feature of the book. Rare and highly technical words have been omitted; and ordinary slang and Americanisms helpful in the understanding of modern English have been included. Pronunciation is indicated by a simple system explained clearly in the preface. The get-up and print leave nothing to be desired.

2. **Elementary General Science**: (in English) for Form IV. By T. A. Rama Iyer, V. Srinivasan and S. Swaminathan. Published by Oxford University Press, Madras (1937) Price: As 12

This is a welcome addition to the list of text-books on General Science for use in Form IV according to the latest syllabus. Prepared by three experienced Science masters, the contents are concise, clear and simple in style, and reveal a correct grasp of the subject and scope of the class. The matter can be easily covered in one school year, and each lesson unit is fairly well illustrated. The various parts of a topic are developed in clear-cut paragraphs with suggestive headings where necessary and possible. The contents are inviting and make interesting reading. The neat get-up adds to its attractiveness.

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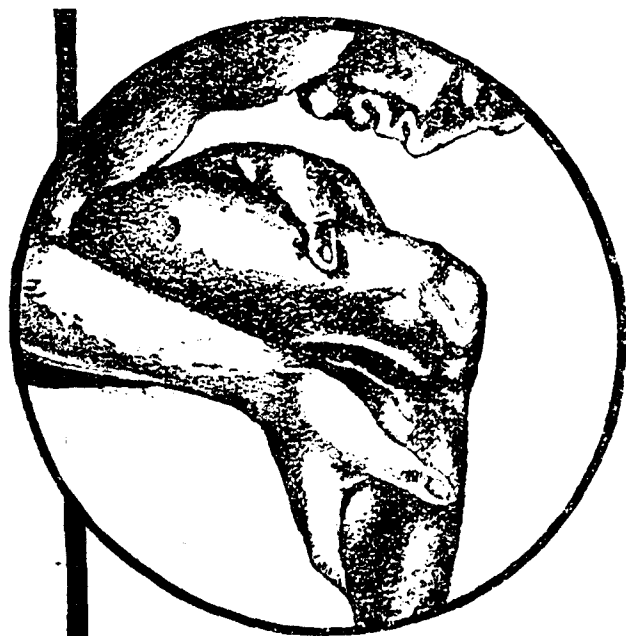
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