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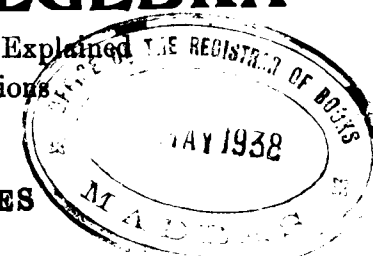
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A MONTHLY RECORD FOR INDIA

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[No. 3-4.]

THE SEVENTH WORLD CONFERENCE OF EDUCATION, TOKYO.*

BY PRINCIPAL P. SESHADRI, M. A.,
Ajmer.

LEAVING India from Colombo by P. & O. S. S. Kaiser-i-Hind on the 27th of June, 1937, I arrived in Kobe on the 15th of July and was received by representatives of the Conference as well as of the various civic authorities who made my short stay as interesting as possible. I arrived in Tokyo on the 21st of the month, after having visited a number of places of interest round about Kobe and educational institutions of various kinds for which the authorities had made very good arrangements.

Before the commencement of the Conference on the 2nd August, I was busy for three days attending the Junior Red Cross Conference for the Far Eastern countries held at Tokyo, representing the Indian Red Cross Association. Elected President of the Drafting Commission at the Red Cross Conference, I had admirable opportunities for participating in the deliberations of the Conference, and had a fairly prominent share in shaping the resolutions, many of which have a direct bearing on a

* Report sent to the Government of India as their representative at the Conference.

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subsidiary but important aspect of educational work in India.

The World Conference was held from the 2nd to the 7th August, in the spacious and imposing buildings of the Tokyo Imperial University. There were nearly two thousand delegates besides visitors, the foreign delegates alone numbering nearly one thousand and representing as many as forty-three nations. There were fifty delegates from India who elected me Leader, particularly in view of my double capacity as representative of the Government of India and President of the All-India Federation of Educational Associations. The General Sessions were three in number which were all held in the auditorium of the University. The first and the last which were held on the opening and the closing days of the Conference were devoted to ceremonial speeches of welcome and farewell. The second session was an impressive one at which the President, Dr. Paul Monroe, Ph. D., of the Columbia University, chose four representatives—myself on behalf of India and three others on behalf of America, Japan

and Germany—to speak on the subject of International Understanding through Education. I spoke for half an hour which was the time allowed, on the educational methods which can be usefully employed in fostering international good-will in schools and colleges, approaching the subject through Geography, History, Literature, Art and Religion. It was, however, unfortunate that even as we were delivering our speeches at the auditorium of the Imperial University, the Sino-Japanese war had begun and guns were booming across the frontiers.

The main work of the Conference was conducted in fourteen different sections, at which a large number of papers were read on different subjects, followed by discussions. The comprehensiveness of the programme can be realised from the fact that the following was the full list of the sections: Adult Education, Broadcasting, Colleges and Universities, Commercial Education, Educational Crafts, Educational Legislation, Elementary Education, Geography, Health, Internationalism and Peace, Home and School, Training of Teachers and Pre-School and Kindergarten. I was appointed Leader for the discussion in the Colleges and Universities Section and I also spoke in the Elementary Education Section on the problems peculiar to India in the matter of the education of the masses.

The great advantage of the Conference was the opportunities it furnished for coming into contact with the representatives of the various nations in the world who had gathered for the purpose. It was also an inspiration for any member of the teaching profession to feel that he was a definite unit in a large army fighting against ignorance all over the world. As a spectacular demonstration of universal effort and aspiration in education, it was undoubtedly a grand sight.

Though the sectional meetings furnished valuable opportunities for discussing many technical problems of education, it was not possible to do much within the short time of three hours usually allowed for each section, especially when the number of papers was very large. The papers were not always of high quality and apparently had not been subjected to careful choice, before being allowed to be read at the Conference.

The proceedings were generally conducted in English, but several speakers were allowed to speak in Japanese and in some of the European languages other than English, causing considerable inconvenience. When interpreters were provided, it caused much delay and it was difficult to follow the so-called English speeches of some of the Japanese representatives.

A useful adjunct to the World Conference was the Educational Exhibition held in another part of the city whose scope was, however, confined to a presentation of the history of Japanese Education. It was more a historical pageant than an exhibition of new ideas from which one could benefit very much. The exhibits were well made and artistically arranged, and it was obvious from those illustrating Japanese education to-day that it had reached a high standard of efficiency.

The social side of the Conference was particularly successful, thanks to the generous hospitality of the Japanese people and the Government. There were parties and banquets galore and receptions to the delegates were held by the Education and Foreign ministries, the Mayor and the Governor of the city and the authorities of the Imperial University, as well as the Japanese Educational Association. The visitors were also furnished with ample

opportunities for acquiring an idea of Japanese music, drama, and other fine arts, including the well-known ceremonies of Tea-making and Flower-arrangement.

Though I had fairly adequate opportunities to study educational conditions in Japan, it is, perhaps, not necessary to attempt to describe them in this note. It is difficult not to be impressed by some of the outstanding facts of Japanese education: the whole country is literate; considerable attention is paid to physical education; the children show great cleverness in artistic as well as mechanic activities and have also developed a great love of science. There are admirable facilities for technical and vocational education and the Government is most generous in its expenditure on education.

It is also necessary to comment on the fact, particularly, as a session of the World Conference may be held in India in the near future, that the Japanese Government lent all its support and prestige to the Conference, and keen interest was evidenced in its acti-

vities by all the official dignitaries, including Ministers of State. The foreign representatives were treated with great courtesy by the Government, some of us, members of the Board of Directors of the World Conference, even being provided with free first-class passes over all State railways, including those of Manchukuo.

Leaving Japan from Kobe on the 12th August, by P. & O. *S.S. Rajputana* and passing through Shanghai in the midst of the Sino-Japanese fighting, with our ship carrying British refugees to Hong-Kong, I arrived in Colombo on the 1st September, with the feeling, on the whole, of having acquired some additional educational experience of value. I am grateful to the Government of India for this opportunity they have given me of representing them at the World Conference of Education. I may also add for the information of the Government of India that the next biennial Conference is to be held in the United States of America during the summer of 1939.

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THE AIMS AND METHODS OF MASS EDUCATION.

BY PROF. DIWAN CHAND SHARMA, M.A.,
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SPEAKING in America after the conclusion of the Great War the late John Galsworthy said : " Nevertheless, the essential new factor is that, whereas in 1914, civilisation was on two planes, it is now, theoretically at least, on the one democratic plane or level. That is a great easing of the world-situation, and removes a chief cause of international misunderstanding. The rest depends on what we can now make of democracy. Democracy is neither government by rabble, nor government by caucus. Its measure as a beneficent principle is the measure of the intelligence, honesty, public spirit, and independence of the average voter. Intelligent, honest, public-spirited and independent voters guarantee an honest and intelligent governing body."

He further asked the question: " What then can be done to increase in the average voter intelligence and honesty, public spirit and independence?" and himself gave the answer, " Nothing save education." Today in India also one finds a similar spectacle. The leaven of the democratic principle is at work everywhere in British India as well as in the Indian States. That this augurs well for the future of India everyone will admit. But at the same time no one would deny that if India is to be made safe for democracy the Indian masses must be educated.

The problem of the education of the peoples of India has always been a grave and urgent problem. It has always engaged the attention of the administrator, the statesman, the social reformer, the educationist and the philanthropist, but though the desire has always been

insistent the means have been wanting and the methods have been not always successful.

Yet the problem of mass education in India means nothing more than the liquidation of illiteracy. About two years ago an enquiry was conducted by the British Institute of Adult Education about the aims of mass education and what the students said about these was highly interesting. One student said that he read because he wanted to know himself; another said that his objective was to extend his intellectual horizon; some one said that the aim of education was to produce an intelligent democracy or to enable the masses to lead a fuller and better life and to make them capable of thinking for themselves and not be led by press and other propaganda. Many of the students were thus actuated by two motives, the Culture Motive and the Social Motive. They wanted the enrichment of their personalities, and they wanted to be centres of usefulness and service in this disordered and distracted world. But no such motives operate in India at present so far as mass education is concerned. Even if they are there, they are remote. Here the main objective is the removal of illiteracy and this is not something to be scoffed at. In a country where only about eight per cent. of the population is literate, the extension of literacy becomes more or less a sacred, nay a religious, duty. This becomes all the more necessary when we remember that the percentage of literacy is much below this amongst the rural population of India, and that the so-called depressed classes and the women in the villages show a woeful lack of

education even in the Three R's. The extension of mass education therefore becomes an imperative duty, for it would have untold advantages. It would raise the level of the intelligence of the citizen making him better fitted for coping with the demands which his daily life makes upon him. On account of it he would become a better peasant or trader and would be more hospitable to modern methods of agriculture or trade. As a voter he would become more steady and balanced and would no longer remain at the mercy of biased press propaganda and clever emotional appeals. Again, this kind of education may do something to remove that sectarian strife which has been the bane of our life in India. He may acquire tolerance and learn to appreciate the good points in the different peoples that inhabit India and the different religions to which the Indians own allegiance. Above all, he may learn the simple virtues of cleanliness in life and may rebel against the insanitary conditions that prevail all over India in villages as well as in towns.

But if such are the aims of mass education the question is: "What methods can we adopt to carry them into action?" I think the four methods that are open to us to spread the blessings of mass education are:—

1. Adult schools.
2. Propaganda in the form of lectures, cinema films and other kinds of open demonstrations.
3. Libraries.
4. The Radio.

It should, however, be remembered that our chief weapon is the adult school and that propaganda, however extensive or intensive, and libraries, however numerous, and the Radio, however well-equipped, can come in only as allies.

It is, however, worthy of note that something is already being done to disseminate literacy. In the three British provinces of Bombay, the Central Provinces and the Punjab there are quite a number of adult schools which claim a few lakhs of students. The other provinces of India also, and especially Bengal, have taken a step forward in this direction. Only recently there was formed in Bombay the Bombay City Literacy Association with the object of spreading literacy. It is conducting 21 Marathi classes for women and 2 for men, 8 Gujarati classes for men and 1 for women, 8 Hindi classes for men, 3 Urdu classes for men and 1 for women; in all 44 classes attended by about 1700 adults and taught by 76 teachers. In the same way the Bombay Presidency Adult Education Association has been conducting some literary classes for factory workers, office peons and Harijans. At Vile Parle, a suburb of Bombay, a night school has been opened which is attended by peons, tailors, barbers, factory workers, railway servants, milk-men, domestic servants and others. In the Satara district in the Bombay Presidency a similar experiment is being carried on for the benefit of peasants. The Poona Adult Education League has several schools under its control where adults are given instruction to enable them to read and write. Similar attempts are being made in Muzaffarpore in Bihar. The Calcutta Corporation recently made arrangements for the education of adults who are doing manual work. It started schools for carters and sweepers. It also gave grants-in-aid amounting to about Rs. 12,000 to a hundred privately managed night schools. The Karachi Corporation also embarked on a similar experiment. Recently the Municipal Board of Allahabad has undertaken a wide

campaign to wipe off illiteracy within its limits.

But it is not only in British India that vigorous efforts are being made to outlaw illiteracy. In the State of Baroda illiteracy is looked upon as a kind of social disease and every effort is made to do away with it. In the Cochin State also there are quite a number of adult schools where efforts are made to stamp out illiteracy. There are some other progressive Indian States also that are alive to the dangers of illiteracy.

But it is not only the Provincial Governments and the Municipal Boards in India that are aware of this problem. Some philanthropic agencies such as the Y.M.C.A., the Depressed Classes Mission in Mangalore, the Servants of India Society of Poona, the Seva Sadan Society of Bombay, the Devdhar Reconstruction Trust in Malabar, the Bengal Society for the Improvement of the Backward Classes and the Harijan Sevak Sang are also doing their best to fight illiteracy. In this connection the work of the Poona Seva Sadan Society which was founded by Mrs. Ramabai Ranade deserves special mention. This Society, among many other beneficent activities, seeks to combat illiteracy among women. It has special primary classes for grown up women, which can be attended from 1 P.M. to 5 P.M. every day and where women of ages ranging between 15 and 35 are educated.

But all these attempts are nothing when compared with the vastness and complexity of the problem. India has millions of adults who require to be educated and these sporadic, stray and casual attempts for their betterment cannot solve the problem. Voluntary agencies may be helpful, but they cannot deliver the

goods in a short time. The Municipal Boards and Committees of India may plan a drive against adult illiteracy but even they cannot accomplish this task within their own jurisdiction, unaided and unhelped. The Provincial Governments and the Administrations of Indian States may do better than any of these, but even they cannot force the pace of things, handicapped as they are by financial considerations. Still this problem could be solved if all these agencies joined hands in this noble work. Other countries also had similar problems to face, but they have solved them without much delay. In Turkey and China literacy has made rapid strides, and Soviet Russia has worked wonders in this direction owing to the principle of universalism in education. In 1917 Soviet Russia had only 33% of literate population, but it planned a campaign for the education of the masses and the result was that in 1928 it had 58% of literates in Russia. But the efforts in this direction were not relaxed after that and in 1934 they had 90% of literates. It is really remarkable how they achieved all this in such a short time. Not to speak of Russia, even a small sub-country like Wales is making heroic efforts for extending adult education within its bounds.

To say this is not to minimise the efforts that are already being made in India. At least of one thing one can be certain and that is this that in this country we are becoming exceedingly alive to the need of extending literacy amongst the adult population. Only recently I chanced upon some schemes which aim at abolishing illiteracy. One of these schemes is drawn up by an advocate of Allahabad, who claims to impart literacy in six weeks by teaching an adult two hours

every day. According to it the adult so trained can read at the end of six weeks ordinary story books and write a simple letter in his own language. In this scheme the cost per head of spreading literacy would be Rupee one and annas eight in the towns and about Rupee one in the villages. This is a very cheap and quick method though one cannot say that it can produce the desired result. Another scheme that is more ambitious and more comprehensive has been drawn up by the Education Officer of an Indian State. According to this scheme an adult is required to attend school only for two hours every night. He is taught not only to read and write, but also to take an intelligent interest in the world around him. So in addition to the instruction in the Three R's, he is given many other side interests. The school begins with a prayer and a song, the meaning of which is explained to the students. Then the alphabet is taught by means of the chart or the blackboard or the primer. This takes about half an hour, and when it is found that the student is not feeling interested in this a short story is recited or a newspaper reading is given. After this a short talk is given on some topic of social, hygienic or agricultural interest. After this the school closes with a short prayer.

But it should be remembered that the extension of adult education cannot be achieved by means of mere schemes, however simple or ambitious. It can be done only if we have the will and the resources. I believe that the will should come from the people and the resources should be supplied mainly by our governments and partly by the people themselves. It is therefore a task that should be undertaken by the Municipal Boards and the District Boards and the funds at their disposal should be supplemented by philanthropically inclined persons. It should therefore be made obligatory on every Municipal

Board and District Board to remove illiteracy within its jurisdiction. In this matter they can seek the cooperation of the many unemployed educated and the teachers of various schools. Acharya P. C. Ray said some years ago in the course of a lecture in Lahore that in China mass illiteracy had been removed by the University students who had settled down in the villages and taught the people as a labour of love or for a bare living wage. I think something like this could be attempted in this country also. It need not be said that the advantages from it would be manifold. But if this is not done, it may take India 1150 years, as a representative of the World Literacy Committee computed, to abolish illiteracy.

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GOD.

BY GABRIEL R. DERZHAVIN.

[Derzhavin's famous Ode To God written 150 years ago is one of the best poems in the Russian language. This poem has been translated into scores of foreign languages. Derzhavin who lived from 1743 to 1816, was the founder of Russian Poetry. This poem is bound to appeal specially to all hearts in India. We are thankful to Mr. Vladimir A. Shibayeff, Secretary of the Roerich Museum in India, for sending us this English translation.—Ed., E.R.]

O THOU eternal One! whose presence bright
 All space doth occupy, all motion guide;
 Unchanged thru time's all-devastating flight;
 Thou only God! There is no God beside!
 Being above all being! Mighty One!
 Whom none can comprehend, and none
 explore;
 Who fill'st existence with Thyself alone;
 Embracing all, supporting, ruling o'er;
 Being whom we call God—and know no more!
 In its sublime research, philosophy
 May measure out the ocean deep, may count
 The sands or the sun's rays—but God! For
 Thee
 There is no weight nor measure! none can
 mount
 Up to Thy mysteries, Reason's brightest spark,
 Though kindled by Thy light, in vain would
 try
 To trace Thy counsels, infinite and dark;
 And thought is lost ere thought can soar so
 high;
 E'en like past moments in eternity.
 Thou from primeval nothingness didst call
 First chaos, then existence; Lord, in Thee
 Eternity had its foundation; all
 Sprang forth from Thee—of light, joy, harmony,
 Sole origin, all life, all beauty, Thine.
 Thy word created all, and doth create;
 Thy splendour fills all space with rays divine.
 Thou art, and wert, and shall be! Glorious,
 Great,

Light-giving, life-sustaining Potentate!
 Thy chains the unmeasured Universe sur-
 rounds,
 Upheld by Thee, by Thee inspired with breath;
 Thou the beginning with the end hast bound,
 And beautifully mingled life with death!
 As sparks mount upward from the fiery blaze,
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of Heaven's bright army glitters in Thy praise.
 A million torches lighted by Thy hand,
 Wander unwearied thru the blue Abyss!
 They own Thy power, accomplished Thy
 command,
 All gay with life, all eloquent with bliss,
 What shall we call them? Pyres or crystal
 light,
 A glorious company of golden streams,
 Lamps of celestial ether, burning bright,
 Suns lighting systems with their joyous beams?
 But Thou to these art as the moon to night.
 Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost—
 What are ten thousand worlds compared to
 Thee?
 What am I, then? Heaven's unnumbered host,
 Tho' multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance weighed
 Against Thy greatness—is a cipher brought
 Against Infinity! What am I, then—naught.

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Naught but the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom, too;
 Yes, in my spirit doth Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Naught! but I live, and on Hope's pinions fly
 Eager towards Thy presence; for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the eternal throne of Thy divinity,
 I am, O God! and surely Thou must be!
 Thou art directing, guiding all, Thou art!
 Direct my understanding, then to Thee;
 Control my spirit, guide my wandering heart,
 Tho' but an atom midst immensity,
 Still I am something fashioned by Thy hand;
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand
 Close to realm where angels have their birth,
 Just on the boundary of the spirit land!
 The chain of Being is complete in me;
 In me is matter's last gradation lost,
 And the next step is spirit-Deity!
 I can command the lightning, and am dust!
 A monarch and a slave; a worm, a God!
 Whence came I here, and how? So
 marvellously

Constructed and conceived? Unknown? this
 clod
 Lives surely thru some higher energy;
 From out itself alone it could not be!
 Creator, Yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou, spirit of my spirit, and my Lord!
 Thy light, Thy love, in their bright plenitude,
 Filled me with an immortal Soul, to spring
 Over the abyss of Death, and bade it wear
 The garment of eternal day, and wing
 Its heavenly flight beyond the little sphere,
 Even to its source, to Thee, its author there.
 O thought ineffable! O vision blest,
 Though worthless our conception all of Thee
 Yet shall Thy shadowed image fill our
 breast,
 And waft its homage to Thy Deity.
 God! thus alone my lowly thoughts can soar;
 Thus seek Thy presence—Being, wise and good;
 Midst Thy vast works admire, obey, adore!
 And when the tongue is eloquent no more,
 The soul shall speak in tears its gratitude.

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XLIV—21

EXAMINERS AND EXAMINEES.

(A. A. K.)

THIS is the examination season everywhere in India—a very pleasant and profitable one for the examiners and the reverse for the examinees. The Juggernaut of Examination is faithfully steered by ardent devotees in full confidence of the salvation which will soon be theirs. But the roads are bad here and there and the wheels are not exactly round for easy rolling—the latter being the fault of the carpenters who are not all quite efficient. Some of these carpenters care only for the external grand appearance of the car of Juggernaut and do not look to the safe bearings, the screws and nuts. The devotees do not easily understand the defects of the car and when the car cannot progress smoothly, they attribute it to their own past sins. Somehow or other the car rolls, though very often it jibs and crushes some faithful devotees.

Dropping metaphors, let us descend to matter-of-fact statements. There has been everywhere so much talk about educational reconstructions and the uncertainty and unreliability of examination results. The educational authorities seem to forget that even the present scheme of things, however bad it may be, suffers not so much from *intrinsic vice* as from the irresponsible and inefficient way in which it is managed. The futility of the present system can unhesitatingly be attributed to the existence of a section of the teaching and examining staff who have not often the moral courage to be strict in their dealings with respect to the students and the public. Strictness does not often pay. It merely creates enemies.

Therefore easy-going methods are adopted.

The examiners form themselves into little coteries consisting of one or more principal men assisted by a few lesser folk selected chiefly for their loyalty and fidelity to the chiefs. These have in their hands the entire management of examinations which are *the things* that matter, not so much even the teaching. Let the teachers teach whatever they can. If the examination results are more than 40 per cent., all parties are satisfied, including the public. This is what the examiners see to with their little band of loyal and obedient assistants. Year in and year out the examinations go on manufacturing false products in various Universities, with, of course, brilliant exceptions which are bound to exist under any circumstances and which alone save the skin of the examiners and give the lie to their methods, so that the present state of things is prolonged without a natural landing in *reductio ad absurdum*. One obvious evidence that the results of the examinations conducted by the Universities and other educational institutions are not taken seriously is that the graduates as well as the High School Certificate holders are employed only on the basis of the special tests conducted by the employing agency such as the Public Service Examinations and the competitive examinations for the Higher Services. Out of courtesy perhaps, the employers regard the S. S. L. C. certificates and University degrees as the minimum preliminary equipment qualifying one just to *apply for* and not *to obtain* jobs under

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them. When will the Universities and other educational authorities take a lesson from this and make their degrees and diplomas really worth while?

It is very important that the Inter-University Board should go deeply into the present state of examinations and comment strictly on the emptiness and falsity in whatever form they present themselves. Any superficial survey of the University examination papers will show to the average critical mind the empty and false ring in some of them. In several question papers we find 'show' questions and 'impossible' questions which no one can and need answer. These are apparently meant to bamboozle and bluff the credulous and ignorant lay people and the public. I would fain give examples but desire to resist the temptation. All this can be easily stopped and prevented, if only the authorities concerned care and do not wish to be soft to their creation. They need only bring about ordinances more or less to the following effect:

1. Every examiner should furnish to the Board of Examiners a memorandum of answers to the question papers he sets and prove satisfactorily to the Board that it is possible for any well-prepared student to answer the whole paper within the time allotted. This memorandum should also contain an appropriate reason for each question set by him whether it is intended to test the candidate's memory of useful things, power of analysis, insight into the subject or originality. The examiner should also certify that he has confined himself strictly to the syllabus prescribed.

2. The results of valuation by an examiner should be accompanied by a detailed report, stating against each question set by him:

(a) The answer expected;

(b) The percentage as well as the actual number of students attempting the question;

(c) The average mark of the students answering the question as well as the total marks of all such students, and the maximum mark for the question; and

(d) The kinds of mistakes committed by the candidates, with comments thereon.

3. The questions should be devoid of all ambiguity and absolutely free from errors.

The authorities concerned may even go to the extent of making the examiners forfeit their remuneration wholly or partially if they fail to satisfy the conditions of the above ordinances. The examiner's job is at present a very lucrative sinecure only which it ought not to be under an efficient scheme of educational administration. Once these ordinances are promulgated and put into effect, it will be interesting to note what a remarkably chastening effect they will have on all people concerned, the examiners and the examinees. Only the hard working, conscientious, capable and efficient examiners will then offer themselves for the examining work, while all others will recede automatically into the background. The right sort of candidates will get the degree and the public will get some reliable stuff in the University products. Which University will bell the cat and be the first to issue the above ordinances?

VEDIC CULTURE AND ART.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,

Jamshedpur.

I.

IT is to the East all eyes have to turn for inspiration. From the earliest times the East has been the cradle of the world from where has radiated the rays of knowledge.

To-day the problem of the world has become intertwined. The economic, the political, the social, the educational and other sides of life cannot be understood unless set in juxtaposition. Education and art form the chief base on which human society is built up.

Our Vedic Rishis in their foresight saw through the enigmatic riddle of life and found that the complex life of society should be definitely shaped and that without right knowledge the ship of the nation could not steer on safely. To lead through the darkness, the light of knowledge is necessary, with a quick, agile and nimble hand to handle the rudder.

For countless centuries the chariot of society of the Aryan Rishis has been moving on the hard craggy world. The course has been smooth sometimes, and many a time rough. The chariot on its frail wheels and axle was on the point of being crushed many a time. But the shoulder of the unseen was there to save it from the deep ditches.

The horizon now is dark with deep dark shadows. The outlook is faced with gloom. Many are the prophets who profess to lead the panic-stricken and the weary to the Promised Land. They come and go but the misery remains.

As practical men with due perception of things, yet with wide imagination what is the

thing lacking? There is no balance between thought and action. A morbid mind and a feeble hand are diametrically antagonistic. Universities have sprung up in many places and the number of scholars turned out are countless. Criticisms are levelled against the system. The co-ordination between the mind and the hand is what is lacking. Many minds are at work to maintain the fulcrum.

May we not turn to the past to find out some means to adjust the disparity? The past has its lessons to teach. The most "modern" nations have never neglected the past. The reverence for the profundity of the ancients keeps society to its moorings whatever be the oscillations due to the passing winds of time. The ancient Rishis in all the institutions they built based them on harmony and co-ordination. Sufficient margin was nevertheless given for necessary changes. Even the most virulent, cynical atheist and agnostic had his fullest freedom of opinion. Due to historical causes the system has been upset in many a place. The breaches made on the walls are many. The old framework is still there. The brilliant lamps of ancient burning are now only flickering. There also the co-ordination between the spirit and form is lacking. The learned Pandit has no touch with the reality. Even centuries back farther and farther away receded the man of culture and the man of art. Art practically became only a craft being deprived of the sustenance of the inspiration of the life inspiring culture. The Vedic injunction to get together *jnana* and *vijnana* was not thoroughly followed. The reaction on society is clearly

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reflected and society has become dismembered. The dreamer has been weaving only theories, the man caught in the details of the world has lost touch with the fundamental unity of life.

The onslaught of the vigorous civilisations from the West has made the situation grimmer. The artisan cannot compete with the efficient foreigner. The modern educated Pandit coming under the glamour of the new ideas of the West cannot know and much less choose what is good for him or society. Every thing West has become sacrosanct and been swallowed without any demur and without the ability to digest. His antideluvian "brother" with his inferiority complex is looked upon as a curio and fit only to amuse crowds by recitals of old stories without being able to apply the lessons of the past to the immediate ever present—the only reality.

II.

Any attempt, any suggestion even to bridge the chasm, to narrow the gulf is worth attention. To the ancient seers culture was the soul bodying forth into the encasement of the human mind. The four Vedas are books of practical wisdom. Only if we give the reverence which other races of the world give to their scriptures is there any chance of really understanding the lessons of the ancients. In modern India the dynamic thinker, Swami Dayanand, has set the ball rolling. The ancient traditional schools with their old methods should be given greater facilities to change the technique. The purely theological should be distinguished from the literary. That should be the task of the future scholar who wants to furnish the oil for the old lamp of Sanskrit. The professional, the artistic, the applied arts scattered in the old books should be set out separately.

It is one of the cardinal points of the ancients to welcome light from wheresoever it may illumine. The practical European races inhabiting the small continent of Europe have, during the last century and more, done more in physical and other applied sciences and arts than in the hundreds of centuries of the past. For lessons of organisation, efficiency and maximum output with the minimum of energy the dreamy Easterner has to sit at the feet of his Western brother—like brother to brother and nothing less.

Master minds like Raja Rammohan Roy, Dayanand, the monk-thinker Swami Vivekananda, Asutosh Mukerjee, Lala Lajpat Rai and political thinkers like Bal Gangadhar Tilak, Aravinda Ghosh and a host of others are all sign posts on the way of progress. The weary pilgrim on the way when his heart becomes despondent braces up strength and courage by drinking at the fountain of wisdom of these modern Rishis. The path is narrow like the journey to Dowlagiri of the Himalayas. Only the stout in heart, with an iron frame and with a deep faith in the eternal can analyse the past, and synthesise the result for building up the temple of the future.

The future is only an ever passing chimera. The scene of activity is the Immediate Present with the spear-thrust of circumstances pressing on us from all sides waiting for immediate, effective but yet rational solution that can be done only by the wisdom of the ancient seers with the practical hand of the modern industrial age.

III.

For practical work and facility of understanding knowledge in the widest sense has been classified into *Para* (culture in the widest sense) and *Apara* (Applied Arts). The ancient Rishis with their glance of wis-

dom were able to discern the human tendencies at the back of the mind—one outward and the other inward. The former took the movement of the quest for the visible like Ulysses of the ancient Occident and tried to understand and grasp the concrete objective world each according to his own taste. Even the staunchest sybarite feels in his heart of hearts the desire to get back. The Rishis also discerned in these opposite tendencies—law, uniformity, design and justice.

The system of thought, the fabric of literature, built up by the Rishis, emphasised that the two sides of human activities—the meditative and the actual real life—must harmonise and proceed together. In one broad classification we may say that art in the broadest sense envisages under its wings the whole range of knowledge *applied as such* for human wants. The other, purely psychological, introspective, cannot be so definite. Only a negative nomenclature can be given.

Music as one of the applied arts is the most popular. The science of music traces its origin to the Sama Veda. Similarly the sciences of architecture, sculpture, and painting, all trace their source to the Vedas. The science of healing is called *Ayurveda*. The very name indicates the source. The military arts are called *Dhanur Vidya*. The greatest teachers of military arts were those well versed in the Vedas—like Parasurama, Dhrona and Dhaumyacharya and many others. It would be worth while to incorporate in the present art schools the traditional sixty-four arts. It would be the duty of the traditional leaders of the country to take special care to revitalise the arts that are now languishing. The truth of the culture is tested on the whetstone of actual art. The numerous temples now being administered can to a large

extent extend their activities to patronise music, architecture, sculpture, etc. A central institution would serve the purpose. The sixty-four arts would be the pedestal to rear up the structure of Vedic culture. The modern technique of the European intellect should be availed of without at the same time altering the original design. The European technique is marked by efficiency and systematic design—precise and measurable.

Machinery has advanced by leaps and bounds of late. It has extended all the activities of man. While the human hand is the model,—the prototype—the machine is marvellous. But the admiration should not go unrestrained. *Machinery should, as it were, be humanised*. Humanity is the converging point of the different planes of creatures. Man is the epitome of the divine creation.

The machine is that creation of the human mind which serves human purpose. It should run parallel to and unite with human teleology. If it goes contra, if it sidetracks human activity, then comes the Asura, the Nisachara, the Mephistopheles. The grand march of creation revealing at every point, at every step, the Unseen Hand to those who have the earnestness to see is sacred. The scientist catches the movement as the rule of law and regularity. There is the real scientist.

The ancient Rishis embraced all the world of regularity under the term *Dharma*—that which holds. According to the particular field of application the meaning of *Dharma* changes. In the field of law the *Dharma* Sastras regulate the social adjustments among the different members of the society. In applied sciences as in Chemistry, Physics, the laws of elements and the inexorable law regulating the minutest particles are described,

The organic life is exemplified by the sciences of Biology, Botany, the science of the human body—all are examples of the science of life. Law, regularity, precision are all perceived there.

The mainspring of activity is for the possession of the things of value. They named it under the comprehensive term of *Artha*. Without material or money nothing can move in the world. Man was always enjoined to be up and doing. He should be active to earn and save. The Raja Rishi Chanakya enjoined people to save money for the rainy day. The Rishis and other legislators did not however set everybody racing, regardless of limitations. Each within his own sphere was the motto. But to a special class they especially gave impetus to earn money and store them for the common use. The other classes were to earn just enough and no more. To rule out competition as far as possible and to smooth off when opposite elements collided was the scheme of life of the ancients. The modern ecology is more or less an approximation to the technique of the Rishis.

Man is an animal restrained. The instincts that sway the animal, the fauna, are in him. He is swayed by anger, love, envy, jealousy and the like. Psychology, the branch of thought which treats of the human mind in all its phases, envisages this aspect of mind. A whole literature is written on the subject.

The Rishis in their most balanced and well thought out schemes laid out elaborate plans for the regulation of mental life. The *Acharas*, the various ceremonies, the pilgrimages, the system of education and above all the system of control of breath all give instructions to the control of the emotional side of life.

Activity is the disturbance of the equipoise of mind. In the very disturbance the mind wants to get back into the retreat. The mind wishes to remain still and calm. Silence, and the negative process of activity it enjoins. Though rules and regulations are helpful, they are purely personal. The inner life however cannot be measured. It is peace that passeth all understanding. Sages say that it can be experienced only. To express it is well nigh impossible. The sages, the prophets—the salt of the earth—are only the sign posts to the land of the Eternal.

Faith, based on the tripod of tradition, experience and reason is the guiding rudder. Faith is the deep unassailable conviction that the one reality is in everything and that is the basis.

The unknown, the unrecognised immortal in the human form are toiling amongst the multitudes. They live and pass away like the grass on the meadow. It is he with the deep vision, with a steady mind, that can be at one with the Still Small Voice.

THE BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS.

THE RELIABILITY OF THE DATE MENTIONED IN THE 91-QALAMI BHAKHAR.

BY MR. G. D. TAMASKAR, M.A., *Jubbulpore.*

(Continued from p. 115.)

8. OBJECTIONS ANSWERED.

THERE are, however, raised several important objections to accepting the 91-Qalami Bhakhar as one of the time indicated by us. We cull some from Mr. D. V. Apte's article published in the special issue of "Mouj" of 1927.

1. The main objection rests on the following contents of the 22nd article of this Bhakhar:—"At that place* Shahji left his son Ekoji and wife Dipabai† and himself returned to Maharajgarh in the districts of Balapur and Kolar. *King Ekoji has at present three issues*: The elder king

Shahji Sharafji King Tukoji
died childless died childless his issues are
at present

Out of the three, the issues of one are at present." Mr. Apte draws attention to the last portion and argues that the Bhakhar must have been written during the time of one of the last named persons. As Tukoji (died in 1735 A. D.) had two sons, Ekoji (died in 1736 A. D.) and Pratapsingh (died in 1763 A. D.), the time of the composition could be anywhere between 1735 A. D. and 1763 A. D.)

2. The Bhakhar mentions in its 2nd article that Lakuji Jadhao Rao had no sons and only one daughter, named Jijabai‡ but it is well known that he had many sons; so this Bhakhar is not reliable according to Mr. Apte.

* Chandavar, i.e., Tanjore.

† That is, Ekoji's wife.

‡ Shivaji's mother.

3. In the 24th article, it is mentioned that at the time of Dadaji Konddeo's death, Shivaji was of sixteen or seventeen years. Mr. Apte says that as a letter of Dadaji Konddeo, bearing Shaka 1567 (i.e., 1645 A. D.) is extant, the argument for the birth date of 1627 cannot but be discrepant.

4. In the 32nd article Anaji Rangnath Malkare's name occurs. Mr. Apte now argues that if his son, Khando Anaji Malkare, made a copy of the Bhakhar, it could be expected that at least the date of Afzal Khan's death should have been correctly mentioned; but the Bhakhar mentions Shaka 1574 (i.e., 1652 A.D.), while the correct date is Shaka 1581 (i.e., 1659 A. D.) Mr. Apte asks us to explain this.

5. The 87th article in the Rajwade edition of the Bhakhar mentions the coronation date as Shaka 1596, Anand Samvatsar, Chaitra, Shudh Pratipada, Shukravar, while the correct date is the 13th, bright fortnight, of Jyestha. Mr. Apte contends that a writer, writing very soon after the death of Shivaji, could not have made such a big blunder. So, he seems to argue, the compiler of the Bhakhar must not have done this soon after Shivaji.

The points are not such as are difficult to answer. (1) In the 22nd article, where the sons of Tukoji of the eighteenth century are referred to, there are three "at present" and there clearly seem three editions of this article in the Rajwade form of the book. The

article, which contains the matter of contention, is translated below:—

"Thereafter the relations (of Shahji) ceased. King Shahji was in the districts of Balapur and Kolar with his army. The army with him was twelve thousand. At that time there was at Chandavar a powerful Polygar king named Vijayaraghava. He had five hundred wives. He was always on fighting terms with the king of Trichinopoly, also the king of Madura, who had the help of Shahji. Shahji fought very hard with the king of Chandavar, killed him in battle, and took his fort of Chandavar by force and intrigue. He got also enormous wealth there. It had been agreed that, after the kingdom of Chandavar was won, it should be handed over to the king of Trichinopoly. But Shahji broke his word, drove him away and took the kingdom to himself. At that place Shahji left his son Ekoji (born of Tukabai) as king, with his wife Dipabai and himself returned to Balapur and Kolar, founded (the town of) Maharajgarh and remained there. *King Ekoji has at present three issues*:

The eldest Shahaji Sharafji Tukoji
died childless died childless his issues
are there at
present.

Out of the three, the issues of one are there at present."

This article is followed by the 23rd article, whose first sentence is: "Thereafter Malik Amber, who was at Doulatabad, died." This can have relation only with Shahji. There is no doubt anachronism in this sentence also, but it is understandable provided we relate it with Shahji. So, the original 22nd article must have covered the matter to the end of the sentence "Took the kingdom to himself." Then, some addition came to be

made to it. This must have covered only to the end of the sentence, "*King Ekoji has at present three issues*." This sentence itself shows the time of Ekoji by its form and the word "at present." So this additional sentence must have been added by some one in the time of Ekoji. The rest of the matter was added some time between 1735 A.D. and 1763 A. D., as the remaining two "at present" refer to the time of the issues of Tukoji. So, it is clear that the subject matter of contention, contained in article 22, has been twice interpolated. From the 90th article it also seems that he wrote his account in a confidential manner, and kept it generally confidential, as the owner of the manuscript was in deadly fear of Sambhaji. He seems to have allowed copies to be made only after the death of Sambhaji. As the times thereafter were all disturbed, very few could know of this Bhakhar. The account comes to the time of Sambhaji and ends with a vague and fearful reference to his actions. Had the Bhakhar been written later than that, an account of the later history must have been chronicled. Interpolated references to the rulers of Tanjore later than Ekoji do not prove that it was written in later times.

2. As regards the second objection, it can be easily explained away. Some of the sons of Lakuji Jadhao had died early, while others passed their life in Moghul service. At the time the 91 Articles Bhakhar was written in the reign of Sambhaji, there was no memory left of them. Dattajipant Wakenavis does not seem to have been a trained historian—he but noted down from memory, hearsay and easily available papers whatever he could.

3. If the above fact be borne in mind, the third objection of Mr. Apte needs no separate explanation. Who can say, not even a doctor,

the difference between 16 or 17 and 18 years of age, even when the person is before us? And a reference from memory to the death of Dadaji Konddeo cannot but be approximate. The chronicler did not have before him all the papers and letters, that have been now gathered from different sources. His account of an event that occurred some forty years earlier could not be true to the letter. Not much need be made of it and no building of inferences need be constructed on the same.

4. Whatever we have said by way of meeting the third objection applies equally well to the fourth objection. An account from memory cannot be wrong. How many can now remember events from 1905 onwards and note them down correctly in order of date? We are sure that in spite of much scientific training and sources of knowledge (such as newspapers) many will fail. No wonder, therefore, that Dattajipant Wakenavis could not mention the date of the death of Afzal Khan correctly, and that the copyist, Khando Anaji Malkare, could not correct it. We think, however, that the date portion (*i.e.*, the last portion) of that article (*i.e.*, 35) is an interpolation. We have already said that there seem to have been made additions at the end of many articles.

5. As regards the fifth objection, we have first to draw attention to the "Bharatvarsha" and "Forrest" editions. It will be noticed that there the coronation year only is mentioned, but not the *miti*, the day and the month of the event. So the *miti*, the day and the month occurring in the Rajwade edition are interpolations done by some one. How that occurred cannot be easily explained without reference to the original copy written by Dattajipant Wakenavis. It is likely that some one, probably the copyist, Malkare, himself did it. It must be clearly understood

that the extant editions are variously modified copies or translations of these in English and Persian. Everyone, even the translators, have taken liberty with the original, many portions of which can be at best guessed only.

So the objections put forth by Mr. Apte can be no valid reasons against inferring that the original chronicle was written by Dattajipant Wakenavis in the time of Shivaji and copied about the year 1685, not so much with the idea of immediate publication as for glorifying the hero when a proper time for the release of the document for public information should arrive. Copies were allowed to be made only after the death of Sambhaji. Till then, the original was secretly kept in the office of Dattajipant Wakenavis. Since it was secretly written, Dattajipant had to depend for his information upon hearsay, his own information and papers mostly in his own possession. So, it could not but be disorderly and discrepant in many of its portions. Anybody, who has not purposefully studied the subject, will even now write a similar account of events relating to three generations of the same family. It is therefore rather creditable to the writer that in those circumstances he could write so much useful material for perpetuating the glory of a great hero.

9. AFTER ADDITIONS.

We have already said in several places that the copyists made additions in the copies made by them. It is this that explains the strange phenomenon that Sabhasad used the 91-Qalami Bhakhar, and then the maker of the Sane edition used Sabhasad in his own turn—to which fact we have already drawn attention. We believe that at the end of several articles, even the "Bharatvarsha" edition underwent additions. Many of the wrong dates or facts were thus

entered into the Bhakhar either by Malkare or somebody else. Some of these we have already quoted. Others may be drawn attention to here. We have just said that the last sentence at the end of article 35 (killed Abdulla Khan on Sunday, the 13th day of the bright fortnight of Shaka 1574, Vikriti Samvatsar) is of this nature. Had Dattaji Wakenavis mentioned the date of Afzal Khan's death he would have made a mistake about the time of administrative arrangement done by Shivaji soon after; but in this matter he is perfectly right and agrees with the "Jedhe Shakavali." Sabhasad, though he mentions the details of the administrative arrangement introduced after the Afzal affair, does not mention the names of the ministers. This shows that the 91-Qalami Bhakhar is a contemporary record. The last four sentences of article 43 can also be suspected to be an after-addition. The last two sentences of article 51, 'An agreement was made that Shivaji and Sambhaji should go to Delhi and take Ram Singh, son of Mirza Raja (Jaisinha) with them' is definitely an after-addition. In article 86, in the "Bharatvarsha" edition, there is no mention of Malkare's name among the recipients of reward from Shivaji, while it obtains in this connection in the Rajwade edition. This shows that Khando Anaji Malkare definitely introduced his father's name in his own copy. Similarly, there is slight difference in the 87th article in the "Bharatvarsha" and Rajwade editions. The former mentions at the end only 'Shaka 1596 (1674 A. D.) Anand Samvatsar' as the year of the coronation, while the latter has in addition 'Chaitra Shuddha (bright fortnight), Pratipada, Shukravar (1st day, Friday).' Clearly, this is an after-addition by Khando Anaji Malkare without any reference to any record. The most convincing proof of after-addition is

furnished, we believe, by a sentence of article 71: 'Kanho Moredeo Gupehup, Mujumdar to the Commander-in-Chief, was removed, and (instead) Anaji Rangnath Kelkar (Malkare) who was Subnis of Fort Purandar was appointed, through the kindness of the king, the Mujumdar to the Commander-in-Chief, at Raigarh.' Anaji Rangnath Malkare has already been mentioned as Karkoon (clerk) to the Commander-in-Chief. So, reference to his small office of Subnisship of Fort Purandhar is redundant. But his son not being able to see it and knowing that his father began his career as the Subnis of Fort Purandhar introduced the fact in the original copy even. It does not seem believable that Dattaji should have written this unnecessary reference.

In short, there is sufficient proof of the fact that there were after-additions made in the "Bharatvarsha" edition also, and more so in the Rajwade edition. All the same, it is worthy of note, as we have already stated, that there is no reflection in the book of after-times. (b) On page 37, there are certain minute details which are worth paying attention to. After describing that Shahji contrived to weigh an elephant, the author mentions that Morarpant (Murar Jagdeo) helped Shahji in acquiring the Jagir of Junnar and Chakan forts and the territories of Wai, Shirwal Supa and Indapur. Shahji then entrusted the management of these territories to Dadaji Konddeo, Kulkarni of Malthan in the Tarf of Patas in the district of Poona, left 1000 horse under Siddi Hailal and asked Konddeo to bring his wife and son from Junnar, build them a house and make arrangements for their necessities. Shahji then went to Bijapur, while Dadaji Konddeo, in accordance with his master's instructions, brought Jijabai and Shivaji from Shioneri

built them the Lal Mahal and provided them the necessities. This is followed by a detail, not of importance as a historical fact but nevertheless important as evidence of an after-addition. "Then, Moro Tandeo (Martandeo) escaped from the army, and went to Phulai Ava, mother of Rangnath Kulkarni, and Joshi of Malkar (near?) Chakan, at night. She kept him at the second floor (of her house) in secrecy. He was there for six months without being known to anyone." There is reason to suspect that this matter is an after-addition done by Khande Anaji Malkare and that Rangnath was the grandfather of Khandoba and father of Anaji. Anybody else could not know it. There is another ground for this suspicion. The matter is not directly connected with the just preceding matter about the bringing of Jijabai and Shivaji to Poona by Dadaji Konddeo. Khande Anaji Malkare must have learnt of it at his house. Having found some matter relating to Moro Tandeo (Martandeo) Honap Deshpande, he could not check the temptation of addition on account of his personal knowledge of the matter.

It seems that after the Afzal affair Shivaji made administrative arrangements and introduced organisation in his government. After describing Afzal Khan's expedition and its complete disaster, Sabhasad says that King Shivaji took all the Bijapur forts of the Lower Konkan. He then gives a very detailed account of the administrative arrangements and organisation done thereafter by Shivaji. The 91-Qalami Bhakhar mentions only the appointment of the ministers: "Thereafter on the same day Nilo Somdeo was given the office of the Mujumdar, Somajipant's son, Trimbak Somdeo, was

appointed the Dabir, and was made Sumant.* Anajipant was given the office of the Wakenavis and Dattajipant the office of the Surnis. In this way the Ashtapradhans (the eight ministers making the king's council) were appointed." (41st article, Bharatvarsha edition.) The Rajwade edition of this very article mentions, however, that Anajipant was given the office of the Surnis and Dattajipant the office of the Wakenavis. At first sight this might seem to be a confusion; but on comparison with the "Jedhe Shakavali" this doubt disappears. This Shakavali also first mentions that on the 21st August 1661 Anajipant was appointed Wakenavis and, then, it gives that on the 16th August 1662 Anajipant was made Surnis. Though Dattajipant's appointment is not mentioned under either of these two dates, it is clear by comparison that he was first appointed Surnis and, then, a year after, Wakenavis which office he retained to the end. From this, two inferences can be safely made: Firstly, that Shivaji was busy in making administrative arrangements and introducing organisation in his government after the Afzal affair down to the year 1662 even amidst his fights with the Adilshahi and the Moghuls; secondly, that the writer of the 91-Qalami Bhakhar had his information from first-hand and was a contemporary. Therefore, the statement made in the 91st article of this Bhakhar is again borne out by this evidence. By the by, it may also be pointed out that the Bharatvarsha edition is the oldest and is, most probably, based on original records. The Rajwade edition seems to have undergone modification at the hands of the copyist, Khande Anaji Malkare, who changed 'Surnis' into

* This is of course the Sanskritised and later name of the office of 'Dabir.'

'Wakenavis' and 'Wakenavis' into 'Surnis' in the light of later facts and his own information.

10. THE DATE 1627 A.D. A FACT BEYOND DOUBT.

That the date 1627 A.D. (Shaka 1549) is a fact beyond doubt can now be pressed without difficulty, for we have already shown that the date 1630 is untenable. The writer of the 91-Qalami Bhakhar, being a contemporary and minister of Shivaji, knew the date as used on the occasion of the coronation, when it should have been entered in various documents prepared in connection with the celebration of the ceremony. (a) In article 21, it has been said that Shahji became displeased with his father-in-law, Lakhuji Jadhaorao, on account of his fight with him and therefore he performed his second marriage with Tukabai who gave birth to Ekoji, and abandoned Jijabai and Shivaji. As we have proved, the author has not been partial to anyone—he has described the facts as he knew them. We have proved that he was Dattaji Wakenavis, an old servant and minister of Shivaji. He must have therefore learnt the fact from Jijabai. He described Shahji's life, as he knew it, without any expression of any feeling against him. It does not seem therefore proper to doubt the truth of why Shahji married another wife and abandoned Jijabai and her son, Shivaji. This is borne out by the further description of how Shahji asked Dadaji Konddeo to bring Jijabai and Shivaji from Junnar. About the year 1628, when Shahji most probably married Tukabai, Jijabai was not yet 'old.' She was only about 32 years of age. Had she lived with her husband, she would have yet borne children. But as she does not seem to have done, she was certainly abandoned and not even seen for a long time. It is clear therefore that Shivaji was her last issue—which fact

is implied in the description given in the "Shiobharat" also. It is therefore clear that Shivaji should have been born not only before the birth of Ekoji, but before the marriage of Shahji with Tukabai, i.e., before 1628 A.D. The date of the Tanjore Inscription as regards the birth of Ekoji can be taken as true. Tukabai seems to have approached her puberty at the time of marriage and, therefore, after two years after her marriage, she gave birth to her first son, Ekoji. We believe that when Ekoji should have tried to show that he was not appreciably younger than Shivaji, he should have been downright told that he (Shivaji) was already born before the marriage of his step-mother (Tukabai). Therefore, the claim of being almost of the same age was perfectly untenable. The following from Forrest's edition of the Bhakhar fully supports what has been said in the 14th article: "Shivaji was born in the month of Vaishakh (May-June) and the year of Shalivahana Shaka 1549 (A.D. 1627) and died at Raigarh in the year 1602 of the Shalivahana era (A.D. 1680). *He therefore lived fifty-three years; he had reigned on the Masnad seventeen years, and had been engaged in conquest and plunder thirty six years.*" It need not be pointed out that all the calculations involved herein agree admirably well. Even if it be supposed that the Bhakhar was written some time in the eighteenth century, it was clear that the people knew how many years Shivaji lived, how many years he passed in boyhood and for how many years he exercised authority. The perfect agreement in all this matter is a positive proof of the fact that Shivaji was born in the year 1627 A.D. This fact is further corroborated by Malhar Ramrao Chitnis in his Bhakhar. In connection with the coronation ceremony he refers to the age of

Shivaji and definitely mentions that he was of forty-six years of age, (*i.e.*, was running the 47th). As the ceremony was performed in 1674 A.D. (Shaka 1596), it is clear that he was in his fifty-third year at the time of his death, and that he was born in 1627 A.D. (Shaka 1549). Had the age been not known universally, he would not have mentioned it. The fact must have been a mouth-word at that time, and should have been definitely calculated on the basis of the birth-date. If Shivaji's birth-date had been known to be Falgun, Shaka 1551, he could not have been said to be of forty-six years at the time of the coronation; he could have been only of forty-four years and running the forty-fifth year. The fact is in our opinion right beyond doubt and discussion.

Wonderfully agreeing statement in another document. The following occurs in "Purandare Vahi," and is quoted on page 78 of the "Shio-Charitra Pradeep":—

"Shivaji Maharaj, son of Shahji, was born in Shaka 1549, Prabhava Samvatsar. In the twelfth year, the Bhavani of Pratapgarh was pleased (with him.) When he began a life of plunder, he was of twenty-five years. He then became enthroned on Jyeshtha Shuddha 3 of Shaka 1596, Anand Samvatsar. Since that day he reigned for six years. His age was fifty-three years. He died on the afternoon of the 15th (bright) of Chaitra of Shaka 1602, Roudra Samvatsar."

"Chatrapati Maharaj Shivaji Raja was born in Shaka 1549, Prabhava Samvatsar. He died on the 15th bright of Chaitra of 1602. His whole life was of fifty-three years, the account of which is thus:—

17—Boyhood from Shaka (1548) Kshaya Samvatsar to Chaitrabhanu Samvatsar (1564).

36—Ruled:

30—with force from Chaitrabhanu Samvatsar to Virodhkrit (1593);

6—got crowned from Paridhavi Samvatsar to Pingal (Shaka 1594-1599).

53 "

Though there are some mistakes of calculation, on the whole it agrees so admirably well with the account culled by us from Forrest's version of the 91-Qalami Bhakhar that the former seems to be based on the latter. At the time this account was written, the 91-Qalami Bhakhar seems to have been well known to some and used by them. This is corroborated from the account of the circumstances described in three passages of the "Purandare Vahi," which all agree with the description of the 91-Qalami Bhakhar. These three passages reveal two new points: (1) At the time Jijabai was big with the child Shivaji, Shahji was engaged in a campaign on behalf of the Bijapur king; it was during this time that he was pursued by Lakhuji Jadhao Rao and Mir Jumla. (2) At the time the account was written, Shivaji's birth-date was believed to be the second day of the bright fortnight of Vaishakh of 1549, Prabhava Samvatsar. It is not known when and from what sources the notes under consideration were originally prepared. The influence of the 91-Qalami Bhakhar is, however, clearly noticeable therein; but the difference of day from the same may be traceable to Chitnis's Bhakhar or the "Shri Shio-Digvijaya Bhakhar" or some papers, from which all these borrowed this date.

(To be Continued.)

SARAT CHANDRA CHATTOPADHYAYA AND HIS PLACE IN BENGALI LITERATURE.

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SARAT Chandra Chattopadhyaya, the greatest (barring of course Rabindra Nath Tagore) literary figure of present day Bengal died on the 16th January, 1938. Sarat Chandra was pre-eminently a novelist and as a novelist he was the most popular of all authors in spite of Tagore. His rise to fame was almost meteoric; he appeared on the literary horizon of Bengal when Tagore was shining in his midday effulgence and just got universal recognition by the award of the Nobel Prize. During the quarter of a century since then Sarat Chandra has held novel readers spell bound.

The present day Bengali novel owes its origin to Bankim Chandra Chattopadhyaya. Novels of course there had been already but they had not the tone of the modern age in them and they were also handicapped owing to Bengali prose having not come to its own as yet. The literary form of Bengali prose was more or less akin to Sanskrit, only robbed of its inflections and angularities. Bankim moulded it into a literary style befitting the necessity of the age. Having once attained the requisite vehicle of expression the genius of Bankim evolved in no time the modern idea of the novel in form as well as in substance. The phenomenal success of the novel at the hands of Bankim was largely due to the excellent form of the literary prose which the genius of Bankim had been able to evolve out so happily and the successive production of so many novels at the hands of this mighty man added force and gave a definite mould to the literary prose which he had brought into being. Here the genius of Bankim stands unrivalled.

After Bankim came Rabindra Nath Tagore. Tagore had no difficulty for a start as the ground had been prepared for him by Bankim. But the genius of Tagore carried the torch of Bankim a great way onward. Bankim for the preparation of his novels depended largely on the characters and events of history, evidently under the influence of the romantic movement of literature in Europe and more evidently under the influence of Scott—Bankim was known as the Scott of Bengal. To a certain extent the social life of the country formed the subject matter in his novels no doubt. But by the time of Tagore the social life of the people had greatly advanced both in substance and in outlook. So naturally we find the social life of the people more extensively and also more intimately depicted in the writings of Tagore than what could be possible at the time of Bankim. The literary form also at the hands of Tagore gained in force and refinement, acquired a better flow and a greater adaptability, the vocabulary was largely increased and thus Bengali prose literature as a whole got greatly enriched.

Tagore literature is meant to include his inimitable short stories where Tagore stands comparison with the best authors of all climes and ages.

Sarat Chandra came in at the full flood of Tagore. But in spite of the influence of Tagore he was able to carve out a distinct and distinguished career for himself.

Sarat Chandra drew his inspiration and his materials from the social life of the people. Tagore had also largely used the same materials and also that from the

time of Tagore to that of Sarat Chandra, society had not materially changed either in substance or in outlook. Yet there was a difference between Tagore and Sarat Chandra. Tagore in literature was not wanting in sympathy for the people but in life he was rather aloof and exclusive. His outlook therefore was rather poetical and philosophical—he used to view the life of the people with the outlook of a philosopher and give expression to his ideas about them with the mind of a poet. His literature therefore abounding in metaphors, symbols and other literary embellishments and bearing distinct marks of his vast erudition in many instances failed to interest the people at large. Sarat Chandra on the other hand belonged to the people as it were and he felt at one with them in all their moods and circumstances of life—whether they exulted in their ambitions and ideals or faced the grim realities of life. And therefore his sympathy with the people was spontaneous and real and not merely academic or acquired for the sake of manufacturing popular literature.

In general we see that those who are weak or helpless, poor or down-trodden, the sinner or the slave, in short those who have been turned down by fate in life, get no place in literature. But Sarat Chandra's literature on the other hand seems concerned mostly with these—the poor and the lowly, the sinner and the down-trodden in life. In literature Sarat Chandra's philosophy of life takes cognisance of the fact that in spite of the sin and frailties so common to men, man cannot go so low as to be beyond redemption; and he seems to have taken upon himself the task of reclaiming the essential manliness inherent in each man in spite of his sin and worthlessness. He reclaimed them from the darkness of sin and oblivion, gave expression to the humble and the inarticulate and

ennobled their life by bringing in the light of hope in their existence.

Sarat Chandra having drawn his characters and the materials of his novels from many a neglected and ignoble state of the social life Bengali literature got greatly enriched at his hands no doubt. Nothing less than his direct and intimate touch and his inherent sympathy with the mass of the people could give such a realistic tone to his literature; the graceful flow of his language, his clear exposition and directness of his expression and above all the marvellous spontaneity and the realistic tone of his dialogue brought about the illusion of reality almost to perfection. All these earned for him the reputation of being the most popular of all litterateurs in Bengal.

The genius of Tagore is of course without parallel but with the mass of novel readers Sarat Chandra was even more popular than Tagore. The secret behind this phenomenal truth was admirably brought out by Sarat Chandra himself when one of his acquaintances interviewed him. The gentleman seemed rather jubilant over it when he asked—"How is it that Tagore is very often so unintelligible to us, and we have to exert our brains about it, whereas your works are as clear as anything and come to us as natural as food and water?" Sarat Chandra was as prompt and natural in his reply as perhaps his interviewer did not even expect. He said in reply—"The reason is not far to seek; no wonder that Tagore literature is so frequently not intelligible to you because Tagore literature is in fact not intended for you at all. Tagore writes not for you, average readers, but for us who are authors; and it is we who write for average readers like yourself."

But after all Sarat Chandra though so widely appreciated in Bengal is, unlike Tagore, hardly known to the outside world, because only a few of Sarat Chandra's books have ever been translated into English and only one or two were translated into French.

ANCIENT INDIAN UNIVERSITIES.

BY MR. M. K. VENKATESWARA AIYAR, B.A., B.L.,
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INDIA was great in ancient days, because her educational facilities were excellent then. The arrangements were such that *the best education was imparted in the shortest time, with the least strain for the students and at no expense.* Many a house was a residential college where the elders were leading simple and spiritual lives setting an example for youngsters to follow. This education by absorption was the special feature of the Gurukula so called. As many of the parents were of high culture and saintly character, they themselves educated their children most lovingly and willingly, taking particular care to train them in the lines *for which they had special aptitude.* When the parents were not qualified to give the particular training for which the students were specially qualified, they sent their children to other teachers who gladly accepted them as if they were their own children. There were many such houses in every group of villages. And arrangements for the explanation of the Puranas existed in almost every village. As the Puranas contain information on all topics necessary for man, arranged in the most interesting and inspiring form with illustrative stories from the lives of typical and ideal saintly men, Purana exposition was doing much better work than the University lectures of the present day. In most of the Brahmana villages there were many well versed in one or more of the following subjects, *viz.*, (a) Vedas, (b) Smritis, (c) Ayurveda or Science of Medicine, (d) Dhanurveda or archery, (e) Gandharvaveda (music), (f) Karanyopaveda which comprises the sciences of commerce, agriculture, cattle, architecture, law, etc., (g) Sabda Sastra (science of languages), (h) science of metre or Chchandas, (i) Astronomy and Astrology, (j) Philosophy, (k) Science of Interpretation of literature, (l) Kama Sastra, and (m) other *Vidyas*. Hence many Brahmana villages had the elements necessary for an *ideal University*. The nomenclature of the institutions gradually changed with the times when the methods of thinking were changed. But the truth underlying the essential principles of demarcation in educational methods has been and will be the same throughout eternity. As there has been disintegration and dislocation of the ancient institutions in India on account of various political causes, the modern generation is more familiar with English connotations of the ancient ideas and institutions. As a matter of fact, the ancient educational system was an organisation of excellent Universities which were residential, teaching and examining bodies, called Gurukulas and Vidvat Sabhas. Purana exposition was the University lecture of those days. The teachings were quite sufficient to train culture and character thoroughly. There was a general impression all round that *the ideal of life was wise service to one's fellow-beings* and that deep and wide culture and high character are essential for such service. All else in the world were regarded as subsidiary to the primary duty mentioned above. There was an instinctive feeling that all living beings are temples of God and as

such, service to them was the real and highest form of worship of God. Hence the removal of the defects of the present educational system will practically be a revival of the ancient educational institutions of India to their innate condition. Our educational institutions will then deserve to be called *Vedic Universities*.

As the final end and aim of Vedic life and culture are peace (*Santi*), liberty (*Moksha*), happiness (*Ananda*) and prosperity (Lakshmi's grace), the revival of Vedic civilization is the best remedy for uprooting social, religious and economic dissensions. Vedic civilization is an eternal one which is based on perfect education or *Chit* conducted by the Vedic University of which the Chancellor is God, who is Almighty, Omniscient, Omnipresent, सर्वशक्त, सर्वज्ञ-सर्वव्यापी. He is infinitely kind and is Jagat-pita (जगत्पिता) and Jagad-Bharta (जगद्भर्ता), Father and Lord of all. As all in the universe are His children, the basic motto of His educational policy is *wise* service to all, based on intrinsic love. As His aim is that all should evolve to His level and as He is self-government or Swaraj incarnate, the ultimate purpose of education is self-government which alone is inseparable from peace, prosperity and happiness.

There are many who believe that world peace depends upon the intrinsic Indian contribution to educational policies, as it is based on Vedic or eternal civilization. All other civilizations are transitory. Vidyaranya Swami says:—

वेदान्तानामशेषाणामादिमध्यावसानतः ।

ब्रह्मात्मन्येव तात्पर्यं इति धीः श्रवणं भवेत् ॥

Real study or education consists in understanding that the lessons of Vedanta in the beginning, middle and end are to the effect that *pure* individuality or self or *Aham* in all is really identical with Divinity.

It is this lesson of Advaita that is the foundation for all moral principles and rules

which ultimately lead to sincere wise, loving, service to all fellow-beings incessantly. The basis of higher education is the recognition of the fact that our happiness will be supreme and eternal only if it is based on the self-satisfaction arising from the wise, loving service to fellow-beings. There are many who will say that attempts to revive Vedic civilization are doomed to failure and that all that can be accomplished would be to contribute a few more barren pages to the story of unprofitable discussions. I do not underestimate the difficulties. But they are meant to be surmounted. And outward success or failure is not the sole test of human conduct. The *Gita* teaches us that when once we are satisfied that a thing is right and is in accordance with Divine plan, we should act up to it though the apparent results may be undesirable. We must surrender all *Karma-phala* (कर्मफल) to God. India believes in the power of spiritual forces to re-assert themselves. It knows that the individual and the society constitute the battle-ground of two forces, viz., (1) that which makes us victims to immediate satisfactions which will finally land us in danger afterwards and (2) that which will bring about peace, prosperity and happiness for ever. Perfection of education and civilization depend upon the success of the latter force which is called spiritual power or *Atma-Sakti*. It brings the law of this world and its administration in conformity with the law of absolute righteousness or Dharma. Vedic civilization owes its greatness to the recognition of this principle.

The Vedas advocate smooth and harmonious progress for all under the guidance of Divinity, which is the source of all spiritual forces. It has helped people of different types and cultures to dwell without discord in recognized stable relationships. Vedic life assures strict moral restraint and preserves peace and happiness.

Hence the educational policy of India can achieve its purpose only if it is in conformity with the Vedic University of which the Chancellor is GOD.

THE A. B. C. OF BOOKS.

BY MR. D. PURUSHOTHAM,
Chittoor.

WHAT is a book? A book is the thoughtful speech of a silent speaker. It is not the "paperdom" that counts. It is like a compass for the reader, constructive or destructive, as the case may be. It is supposed to help us to ameliorate the miserable state of this sorrowful planet.

Why should there be books at all? What about the things written on papyrus; chiselled on wood; engraved on metal sheets; cut in rocks; painted on walls; the Babylonian clay books with their cuneiform scratches and other lasting ways of recording things of the past? The oldest book in the world is of Ptah Hetop the Egyptian, compiled in 3366 B. C. Some books, which ought not to appear in the class room, do find a place there. We know books cannot teach what all we ought to know, appreciate and desire. They cannot be interrogated, and so they are mute.

There are good books and bad books too. Good books may while away an hour. They may excite historic curiosity or present a picture offending the few and guiding the many. A drop of ink in a beaker of water will discolour and make the water impure. The more ink we add, the worse the water becomes. So it is with the human mind. The insidious matter that defiles and degrades, tears the conscience, corrupts the thoughts, debauches the imagination, hardens the heart and damns the soul. The portals of the mind—eyes and ears—ought to be sentinelled by prudence, reason and commonsense.

The majority of the books published are written principally to gratify some whim, vanity or fad on the part of the author. The remaining books are produced by word-painters who write for a livelihood or for the love of authorship, or who having something to say, know the art to say it. For instance, when a writer has published his experience of a trip to an unknown land, that will be an incentive for others. Authors who write books from a love of literature are successful not through their ability, but because of the tact and judgment of the publisher. The influence of the publisher, the attractive advertisement and the channel through which it is effectively placed are there. Many authors are known by one particular book, which generally is not his first book. Owing to the constant demand for a particular book from their pen, the literary quality of their writings may deteriorate and their reputation be shattered.

Who are authors if not true interpreters of the experience of their age, as "things in book clothing" will rise and fall like bubbles in the stream of time? The books must be moving and living ones. True knowledge in right doses is the sure cure of false knowledge. We know that an idea of to-day may be fiction tomorrow and that fiction is the literature of undeveloped man. Can any author or can any literature be made to order? Did Kalidasa, Agasthya Munivar or Pothana ever think that posterity would ever immortalise their works? Did Vasishta,

Viswamitra or Vyasa think that their methods of pedagogy would be thrown in to oblivion? Did Shakespeare, Goldsmith or Milton ever dream that their works would occupy a predominant place in the book-world? Do we not recognise Scott as a "boy's author"?

Let us think about the school text-books. Most of the present day text-books are not written from the pupils' point of view, but from that of teachers and examiners. The books must be based on the everyday happenings and experiences in a child's life at home or at school and the knowledge presented by capable, experienced and recognised authorities. A writer, whilst he must know his Chittoor well, must do so in a particular way. The topics may be modern and practical, suitable to the age, environment and capacity of the reader. We are supposed to possess *more* books, not *good* books. We have lost our sense of aesthetic enjoyment and how to recover the same is the problem. It is not the bare familiarity with print that is education. It is something more. A man without education is a mass of flesh and education without character is brutality. Education is something self-made. There are three types of people amongst us to be satisfied. Firstly, for all, a certain level of education is essential for a peaceful and orderly society; secondly, a large number needs special training for skilled occupation in Government, industry and commerce; and lastly, the rare genius needs to be fully equipped for creative work. Strangely assorted qualities and inconsistencies go to make up a boy and he is covered up from the sight of us, like a mechanised army. A pupil is not trained as a *lifeless machine*, but as a *purposeful human being*. Boys are like

covered waggons of the cramming establishments. To deal with a shed full of pupils, possessing widely different capacities, without suitable books, is very difficult. Intellectuals cannot be made to one pattern.

When writing a book for any school, certain factors have to be borne in mind. The author should study word frequency and find the absolutely indispensable words, the useful words, and other words which are only of subordinate importance. They should all be graded and illustrated. According to a Chinese proverb, a picture tells more than ten thousand words. Pictures are more eloquent than words. They help us to think diagrammatically, and to visualise accurately. They educate more at the shortest time possible. They are the sure aids both to comprehension and to expression. Good ones refine the taste and enrich the mind. They are a form of idolatry and readers are constructively idol worshippers. Education in art—at least through thumb-nail sketches—is education in character. Books written for the urban areas cannot answer rural requirements. How many sketches are there showing peasant's house, furniture, surroundings and his life from babyhood to adulthood? Pictures should emphasise in bridging the gulf between the educated and the uneducated masses.

Books beginning with a barber, a zebra, a crab perhaps to be taught to children to know about them more intimately are ill-omens to Indian sentiment. The Hindus begin the alphabet by venerating the name of God, and authors like Sushrusha or Panini would not begin their works without an invocation. Let the western method and manner begin to the fullest course from the High school stage. For all practical purposes, we may divide literates into three groups, *viz.*, seventy-five per cent. being servants, fifteen

per cent. technicians and ten per cent. leaders of the community. Ours is a country with a medley of languages, dialects and scripts, each opposed to the other. Here there are 14 Aryan tongues with close upon 125 dialects; 14 Dravidian tongues with 30 idioms and 10 Kolarian with 5 sub-divisions. Some languages are already dead for good and some are in the process of dying. Indian alphabets contain 200 to 600 sound combinations. A pupil requires knowledge communicated through well chosen language. We require in India three languages, *viz.*, a provincial language which cannot but be the mother-tongue; a national language which is *supposed* to be Hindi; and an international language, *i.e.*, English for the higher order.

In most of the present day books, there is the Indian English, pigeon or Baboo English like traveller's Hindustani and the causes for such errors are very many and varied. Needs must enlarge the vocabulary and endeavour to encourage fluency with accuracy. Words like other things are changing. Our language tells that no race or nation exists or can exist for itself alone, but it is always giving to or getting from others.

There must be a welcome absence of the glaring improbabilities common to English stories. There must be variety with less of impossible fables; midnight feasts; pillow-fights; rebellions, etc. How many have become criminals or something of criminals by reading about crimes; and how many have become heroes and heroines by reading about patterns of high virtues? The rising generation is apt to indulge in loose, desultory and purposeless reading, and our aim should be to make their reading profitable, sound and instructive.

In writing a book "why" is necessary. Every book written should be meant to supplement and not to supplant the existing ones. The Twentieth century has been described as

century of the child (education). In Elizabethan days, criticism of life was clothed in dramatic form and in 1890 it was in novels—novels describing incident, adventure and character. We know that many dramas are of historic interest rather than of intrinsic merit. Some stories suggest dangerous and impure thoughts and ideas; make statements concerning unthinkable crimes and then leave it to the imagination of the reader to supply what the writer dare not mention. To unlearn is always more difficult than to learn. Boys should be trained in the business of life and girls in household duties. Our women should see all things—their own lives and those of others in terms of the purpose of God. The home is the basis of everything best in our social and civic life. The key-note of the home is matrimony. Stories weaken the life of the home and sow a deadly crop of sin and corruption in its wake. Loose marriage relation through fiction and drama makes no difference, as fiction dealing with illicit conduct is doing a vast amount of harm.

Authors may not give undue prominence to the evil of the world—successful marriages are many more than unhappy ones; more happy and contented homes than disturbed ones; and the righteous and honest outnumber the profligates and criminals. Books should be like plane mirrors; and words winged with inspiration, reflecting the present position and future possibilities. At least 80% of the books ought to be village centred, and they should form a ladder from village school to University. Indian scenes of home are totally lost sight of. Is the doctrine of 'from the near to the remote' only meant in theory? Are we not blindly grinding at the mill of text-books which is reducing us to mere worthless copy books?

Better no books than such undesirable books.

THE CHARACTER OF SHYLOCK.

BY MR. D. P. RAO,
Lalitpur, U. P.

ONE of the greatest of Shakespearean characters ever drawn with the master-stroke of poetical genius, Shylock, in the "Merchant of Venice," betrays a complexity of nature by no means easy to comprehend. It has raised a long controversy and elicited much discussion in the literary world. To some critics, Shylock appears to be the image of a devil, the arch-fiend of humanity bent on mischief and malice, torn by pride and prejudice, intense hatred and wild revenge. They hold him as one who 'takes breed for a barren metal' and considers morality in terms of money as devoid of humane feelings of love and charity. His heart, as they would say, is blocked up against all emotions and 'compunctious visitings of nature' and stained with poison rather than filled with 'the milk of human kindness.' This is the picture. If this were true, human nature, at no time, would excite our greater repugnance and hatred than on this occasion. But let us pause a while. This seems, perhaps, too harsh a judgment on one who is, after all, a human being with a tinge of rationality in him. Could Shylock have been worth such damnation and nothing better? Could those black tints that have been set deep on the canvas by ruthless and unsparing hands, have not been softened? Again, is there nothing in Shylock that could entitle him to our admiration and make his opposite qualities counter-balance one another? All the same, Shylock remains a mystery.

To all intents and purposes, they have relied on the common verdict which the other *dramatis personae* of the play have pronounced

on him. They have, in so doing, ignored the circumstances which led to the passing of those carping criticisms and the circumstances in which he was placed at the time. They have attached greater importance to the theory of the freedom of will and moral responsibility without making provision for the so-called environment that often governs man's conduct. In estimating his character with a certain amount of accuracy and justice, one must consider that in those days, the whole Jewish nation was held in high contempt and disgrace by the Christians. Sufferance was the badge of that cursed tribe. The Christians, even though they were right, had little justification for the persecution of the Jews simply because the latter had built up a system of faith different from theirs. Accordingly, as we see in the play, Antonio, though large is his bounty and soul sincere, though one in whom the ancient Roman honour appears more than in any other Roman of the day, could not relax the religious bigotry in relation to Shylock whom he calls by a thousand names.

Bassanio calls him an unfeeling man. Gratiano addresses him as an 'inexorable dog.' Launcelot Gobbo who is in the service of the Jew calls him a 'devil incarnate.' The Duke gives him the epithet of a 'stony adversary.' In the circumstances it would be much better to sift those opinions thoroughly at first and see how far they could be modified in fairness to Shylock. A brief sketch of his character with due reference to the circumstances that underlie it, may help us in arriving at a true estimate of the man. There are two important traits in his cha-

acter which deserve special notice. We are first brought to face his passion for money and the hardened greed and malice brought on him by the money-lending profession. Here it may be said that he was compelled by circumstances to have recourse to that unsavoury and degrading profession, since in those times material influence could alone make a Jew subsist along the path of self-preservation. Without his money power, he would have been crushed. Long years of practice in the trade had naturally blunted his finer feelings and affected the code of his morality. His ethical standard, therefore, was nothing more than a monetary standard. He calls Antonio a "good" man inasmuch as he is "solvent"; but apart from the consideration of his paying capacity, addresses him as a fawning publican whom he hates all the greater for lending money gratis and thereby lessening the rate of usance in Italy. When his daughter runs away with the Christian, he feels sorry for the ducats and the jewels more than for the loss of his daughter. "Oh my daughter! O my ducats", cries Shylock. We are constrained to believe that his passion for money has rather gone out of bounds. Would that it could have been otherwise! Now to turn to his passion for revenge to which the aforesaid passion was but subservient. Tit for tat is his motto. He who has been cursed and condemned by Antonio and his followers in season and out of season, in the open market-place, must, according to his creed, feed himself fat on the prodigal Christian.

"Cursed be my tribe if I forgive him" says he showing his unbending attitude towards Antonio who is wellnigh his national foe. As a spokesman of his cursed race, he rises to an impassioned eloquence

and considers the typical Christian as the fittest person to wreak his vengeance on. He is puffed up with joy when he hears of Antonio's ventures lost at sea and with a mischievous glee infers from his losses as to his incapacity to discharge the debt. The prospect of revenge puts his own losses in the background, and his only concern now is to fee the bailiff to arrest Antonio in the recovery of his debts. Even at the repeated requests of Bassanio, he would have nothing but the bond and a forfeiture in a pound of flesh to be taken from any part of Antonio's body. Portia appeals to him for mercy but in vain. The Duke himself and all the magnificoes of the court have in fact failed to dissuade him from carrying out his cruel purpose. He would have nothing short of the bloody law of Venice fulfilled to the very letter with 'deeds on his head.' He stands absolute and unmoved amidst all possible persuasions and appeals. But he could, if he wished, hold the proceedings in a merry sport with which he caused the bond to be written by Antonio in the beginning. But this was not to be. A crisis is reached when Portia asks Antonio to lay bare his bosom for Shylock's knife. The cue is taken at once by Shylock who points out the very breast, the point nearest to the heart, from which the desired pound of flesh is to be cut off. Antonio's love and faith have been sorely tried and it has stood the test. He vindicates his position. For what greater good can a man do than he lays down his life for the sake of his friend?

Shylock had better withdraw his case at this stage and be moved by this example of friendship. But in denying any mercy to the condemned Christian, he betrays a conduct which is open to reproach. But Nemesis works its way. Shylock has no choice left but to await the mercy of the court,

RURAL LIBRARIES.

By MR. D. KRISHNAYYA,
Hindupur.

"A library is not a luxury, but one of the necessities of life."

H. W. BERCHER.

ROUGHLY, nine-tenths of our country embrace rural life and agriculture is the main occupation of the people along with cottage industries. The spinning wheel and the production of Khaddar are the "cottage" of industries, to put it in the words of our Prime Minister.

The rays of the sunshine of knowledge have not as yet reached the fringe of the country as can be seen from the absolute mass illiteracy. Statistics show that 76 per cent, is the literacy of the country, and for stamping out this appalling illiteracy, immediate steps will have to be taken by the starting up of village schools and libraries; else the country will become one of darkness, it is feared, as it has already one-third of the world's illiterates here.

There is the cry of rural reconstruction in the air; but what is this reconstruction about, if rural education is not the hub of the affair? Health and education go hand in hand and they are like the lungs of the country and these should first of all be effectively tackled before any uplift can be thought of. Rural sanitation must be the primary consideration, as preventive measures are better than curative methods of diseases, as pronounced by the medical profession. When the people can be healthy, to up keep health and to make them lead worthy lives, education can give the necessary guidance as it is the apprenticeship of

life. After keeping the village clean, neat, pleasant and productive, the torch of light has to be lit and it must be kept ever bright. The village school is the centre for this torch to burn and illuminate the village. The village school-master has been a figure of great admiration, respect and importance from long ages past, though he has come to be neglected in our own days. Wisdom is again dawning on us and under the phase of rural uplift, bright days are in store for the villages and village school-masters. Let us hope that we have such days soon, very soon.

WHO IS A VILLAGE SCHOOL-MASTER?

As the touch-stone of life and as a matter of test, the Wardha Scheme is coming into operation by the blessings of Mahatmaji and only those who can satisfy that scheme and work up fully that scheme to the entire advantage of the village, can be village school-masters and not all those who want to free themselves from the grapple of unemployment and not surely those who want to plant town life successfully into the fertile village soil, for the bane of modern civilisation is that we have come to dislike our villages and rural life. At the first instance, the village school-master must lead a simple, happy and contented life and be an example for the village. The village school must satisfy all the educational activities of the village in all its branches of life, and be the power-house of knowledge for the entire village to be delightfully illuminated. The school, besides educating the children, must serve the needs of the villages in the matter

of culture and in supplying them with the news of the world.

THE VILLAGE LIBRARY.

The village school which houses also the library must represent rural life in one word. Books on agriculture, cottage industries, co-operation, health, rural hygiene, philosophy and ethics, must be in plenty, while a few books on literature, all in vernacular mostly, may be the contents of a village library. As we are lovers of religion and mythology, books such as the Ramayana, Mahabharata, Bhagavata, the Gita, and a few classics, besides reference works, must also be contained. For the remaining books, as per the needs of the society, a loan can be taken from the firka, taluka and district libraries and returned when the need is over. When the Madras University Library serves its members even in the mofussil, in the quite interior of the country, just as a net work, besides home service this kind of supply for the village library is not quite difficult in these days of speedy transport. As from the tank to the fields, literary channels from the central libraries must flow and irrigate the village mind yielding rich flower and fruit.

The village school with which is incorporated the village library, must be worked from

7 A.M. to 8. P.M. and then in the night, as the seat of Harikatha Kalakshepams and readership courses—popularly known as Purana Pattanam. An adult school can also be run. The village school works from 7 to 10 A.M. and 3 to 5 P.M. or some such timing to suit the locality. At other times the resources of the locality must be tapped in running the library work, no doubt under the supervision and guidance of the village school staff. When the villagers come to understand the advantages of rural libraries, arrangements can be made to run the library even by paid servants from the common good fund of the village and from Government grant. As the people are slowly coming to realise the importance of libraries in educating the country, this is only a suggestive scheme for a village library, otherwise known as the rural library service. If each village works like this, ere long, the country can become lively and show considerable progress. Though this scheme seems to be an ambitious one, still it can be worked as is being done in the Punjab, if only the village is earnest and enthusiastic about it and there is the proper guidance for it. If this cannot be worked in this Congress regime, when can it?

OUTLINES OF THE GEOGRAPHY OF THE WORLD

Prepared in accordance with the Syllabus in the subject for the S. S. L. C.

By G. SRINIVASA AIYAR, B.A., L.T.,
Headmaster, R. C. Town High School, Chidambaram

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad (Dn.)

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XLIV—24

WARDHA SCHEME OF EDUCATION.

REPLY TO CRITICISMS.*

IN presenting the graded syllabus of Basic Education which we were asked to prepare, we should like to clear up certain points which have caused, or may occasion, misunderstanding to those who have not clearly grasped the ideas and principles underlying this syllabus.

In the first place, it is necessary to appreciate the limitations under which we have worked. A syllabus of this kind, which aims at a far-reaching reconstruction of educational practice really requires a background of fairly extensive experimental work on the lines indicated in our Report, because it is only after such practical experience that all the possible correlations can be confidently worked out. While we have done our best in preparing this syllabus and fully utilized our collective experience as teachers, as well as the suggestions received from friends, we must point out that this should be regarded as a tentative scheme which we have drawn up to show that the principle of co-ordinated teaching, which we have advocated in our Report can be worked out in practice and translated into the terms of the curriculum. But we hope that, as teachers in our training schools and colleges, and in the new schools of basic education, begin to work out the scheme scientifically and record their observations and experiences, it will be possible to improve the syllabus progressively. Such an experimental attitude of mind on the part of the teachers is essential for the success and efficiency of this educational scheme.

* The accompanying is the letter of the Zakir Hussain Committee to Mahatma Gandhi, when submitting the detailed syllabus of studies under the scheme.

We have given the detailed grade placements of the subjects for the seven classes of the basic school in order to show that, with spinning and weaving as the basic craft (selected for illustration), it is possible to include the essential subject matter in language, mathematics, social studies, general science and drawing, within the time available for the purpose, and to co-ordinate it with the craft work to a considerable extent. This will show that, on the one hand, the subject matter selected is not excessive (as some critics of the scheme have made out) and, on the other hand, no really significant units of a cultural curriculum have been omitted.

We have also given the detailed grade placements of two other basic crafts suggested in our Report—agriculture and woodwork. These syllabuses were prepared for us by experts outside our Committee, as none of us had the necessary knowledge for doing so. Leaving aside the details of these syllabuses, we are confident that the contents of the general curriculum could also be correlated or conveyed through either of these two basic crafts.

THE THREE FOCI FOR THE CURRICULUM.

In order to work out an effective and natural co-ordination of the various subjects and to make the syllabuses a means of adjusting the child intelligently and actively to his environment, we have chosen three centres, intrinsically inter-connected, as the foci for the curriculum, *i.e.*, the physical environment, the social environment, and craft work which is their natural meeting point, since it utilises the resources of the former for the purposes of the latter. With a

view to demonstrate how the subject matter selected is co-ordinated with these three centres, we have also given, besides the grade placements, a separate indication of how the various items of the curriculum can be correlated with the basic craft of spinning and weaving. This will also, incidentally, answer the criticism that the scheme is not child-centred,—a criticism which is based on ignorance of one of the most strongly stressed points in our Report. We have also given, as an appendix, a chart prepared by one of our colleagues, showing graphically how the entire syllabus is definitely child-centred. We fail to understand how this scheme, based on activity, and the study of the child's physical and social environment, can be less child-centric than the present education which is entirely book-centred!

It is essential for all teachers and educational workers to note that we have really attempted to draft an "*activity curriculum*" which implies that our schools must be places of work and experimentation and discovery, not of passive absorption of information imparted at second-hand. So far as the curriculum is concerned, we have stressed this principle by advocating that all teaching should be carried on through concrete life situations relating to craft or to social and physical environment, so that whatever the child learns becomes assimilated into his growing activity.

RELATED TO THE CHILD'S EXPERIENCES.

It should be noted in this connection that in the preparation of this syllabus, we have attempted to organise the subject-matter into *significant and comprehensive units* of experience which will, when mastered, enable the child to understand his environment better and to react to it more intelligently, because

they throw helpful light on the problems and conditions of life around him. We are conscious of the fact that there is much scope for improvement in the actual units selected, but we are confident that this is the right approach to the syllabus, rather than the current practice of making it a collection of unrelated and miscellaneous facts having no direct bearing on children's experiences or on social life. The syllabus in social studies and general science will illustrate this principle.

When, for instance, work in social studies or general science is related to drawing, and the knowledge of history and geography enriches the child's understanding and appreciation of his craft, when gardening and agriculture are an integral part of his education, the school should become an active centre of experience and of abundant life.

But the working of this curriculum is in itself a problem of great importance, and demands intelligent alertness and responsiveness on the part of the teachers, for even the best of curricula can be made mere dead letter, if the methods of teaching and discipline adopted are not inspired by the spirit of activity. In order to indicate, therefore, how the full possibilities of this curriculum can be exploited, it seems necessary to point out by way of illustration, the method to be adopted in the approach to some of the subjects included in the curriculum. For, if subjects, such as social studies and general science are presented by the teachers as catalogues of facts to be passively accepted and learnt up by the children, the whole object of the syllabus will be defeated, and they will entirely fail to appreciate the real nature of the correlation amongst the various subjects. This can only be realised when they are

acquired through real learning situations involving self-activity on the children's part.

CREATIVE VALUES OF MOTHER-TONGUE.

In the syllabus of mother-tongue, for example, we have attempted to stress both the creative and utilitarian values of language and literature. The teacher must organize his oral work as well as his reading material round the actual but growing life and interests of his children so that they may gradually—

(a) develop a consciousness of the wonders of the life of nature around them ;

(b) observe and describe the different processes of the school crafts and the life of their home, village and school ;

(c) write simple business and personal letters as a normal activity of social life ;

(d) keep a daily record of progress in the basic handicrafts ;

(e) help in the editing of a school magazine and the preparation of a daily news bulletin ;

(f) make a clear and connected speech of a reasonable duration on some topic of general interest ;

(g) appreciate beautiful literature.

This suggests not only a principle for the selection of topics in the literary readers, but also stresses the close connection of the mother-tongue with craft work, social studies and village life and activities. The method of teaching must, therefore, be such as will give the child a mastery of his mother-tongue as a tool not only for learning but for use in actual life situations.

Similarly, the syllabus in social studies is an attempt to adjust the child to his social environment, both in space—which is the function of geography—and in time—which

is the function of history. Civics which aims partly at the giving of intellectual understanding of the present day problems and partly at developing right social and intellectual attitudes, has also been included as an integral part of this syllabus. It requires an intelligent study of the child's immediate environment and its salient features, as well as the development in school of self-governing institutions and its organization as a genuine co-operative community involving mutual obligations and distribution of duties and responsibilities.

'ACTIVE' LEARNING.

The teaching of these subjects should not only be closely co-ordinated but it should spring from actual social situations—the child's home, his village, its occupations and crafts—and then be extended and enriched by stories of primitive life and ancient civilizations, and by showing how different ways of life and work have developed under different social and geographical conditions. The teaching of geography and nature study in the lower classes should, for example, be centred round the different seasons which provide a starting point for observing natural phenomena, and the intelligent teacher will take care that the children make their early acquaintance with all these phenomena through active personal observations, excursions, gardening, tending of pets and survey of the locality. But it is necessary, *throughout the course*, to ensure that the child acquires his knowledge actively and utilizes it for the understanding and better control of his social environment. Hence the need for correlating the school with the activities of the community life around, which we have also stressed in the Report,

In order to make mathematics real and active, we have indicated how its various processes can be correlated with the various craft processes and it is equally possible to work out their connection with facts learned in the social studies and general science courses. If the children learn their four simple rules by actually working out the problems which arise in their craft work and gardening and by dealing with figures which will also throw light on the economic and social facts of their village or town or country, if there is practical measuring and field-work and calculations of expenditure and rural indebtedness, the learning of mathematics not only becomes an active process, but also a means of interpreting and understanding the social environment.

As a further illustration of the principle of co-ordination, we should like to make special mention of physical education. So far as the theoretical aspect of physical education is concerned, the children will gain the necessary knowledge of physiology, hygiene and dietetics through their general science courses. As for practical training, the entire work of the school, involving craft-practice, games, gardening and active methods of learning, has been envisaged as an aid to the development of the child's health and physical vigour.

We have not drafted a regular syllabus for music, because in this scheme of basic education, it may not be possible to give scientific education in music to all children. What we recommend, however, is that in all classes there should be a course of choral singing, set to standard tunes and time, with an elementary acquaintance with the principal Indian ragas and talas. The songs suitable for children between seven and fourteen, should be carefully selected, and should include national songs, folk songs, devotional songs, seasonal and festive songs. The selection

should also include a few songs in simple, quick rhythms, suitable for group singing in connection with their craft training and physical training. Such selection in various languages may be issued from time to time, out of which the teachers may make their choice.

It is possible to multiply such examples in connection with each aspect of the syllabus, but it is not necessary to do so. These examples should suffice to show that there is an intrinsic unity of method and curriculum which cannot be ignored, and that this syllabus will help in the training of intelligent, practical and co-operative citizens, only if it is approached in the spirit indicated above.

REPLY TO CRITICISMS.

We welcome the criticisms and objections which we have received or which have appeared in the Press, because they show that teachers and public men have given thought to our scheme. But we feel that many of the objections raised are based on a misunderstanding of the basis of the scheme. We would, therefore, like, with your permission, to refer to the more important points raised.

"THREE-CENTRED CO-ORDINATION."

1. Much criticism has been directed against the amount of time devoted to craft work, and it has been argued that academic work will be starved in consequence. Without subscribing to the implied dualism between practical and academic work, we would point out that the time allotted to the basic craft is *not* meant to be spent only on the mechanical practice of the craft, but oral work, drawing and expression work, naturally connected with it, as well as instruction in the why and wherefore of the processes involved, *i.e.*, their scientific and intelligent understanding, which is one important educative aspect of craft work, will also be given during this

time. This is clearly implied in our scheme of three-centred co-ordination.

Moreover, as pointed out in the Report, the object of the scheme is "not primarily to produce craftsmen able to practise their craft mechanically, but to exploit the resources implicit in craft work for educative purposes," the adoption of the activity method should ensure the attainment of this objective.

2. Some people are alarmed because there is no reference in this scheme to "secondary" or "higher" education, forgetting that our terms of reference were confined to a seven years' scheme of basic education only, and they are apprehensive that we want to limit the facilities for higher education. We have only to point out that this is a scheme of universal and compulsory basic education for those who are qualified to receive it; and when that scheme is drawn up, it will have to be co-ordinated with the scheme of basic education, so as to ensure continuity as well as proper intellectual equipment for those who are to proceed further with their education.

THE 7-14 AGE RANGE.

3. The scheme has also been criticised because it contemplates the child's education beginning at the age of seven, which is argued as being too late. In the report, we have made it clear that we recognise the importance of pre-school education and envisage the possibility of its introduction on a voluntary basis, with State help where possible. But in view of the present financial and other considerations, we have not felt justified in including it as a part of our compulsory scheme. Moreover, we have chosen the 7-14 age range because we consider it absolutely essential to keep the child at school until he is fourteen, in order to ensure that he will receive the essential modicum of social and civic training—which, for psychological reasons, is not possible earlier—in order to

become a better citizen, that his literary training will be thorough enough to make a lapse into illiteracy impossible, and that he will acquire sufficient skill in his basic craft to practise it successfully if he adopts it as his vocation. We are so strongly convinced of the educative importance of the years of adolescence that if we could extend the period of education, we should like to keep the students at school till the age of sixteen, in order to ensure proper moral, social and civic training.

4. We have not given a separate and distinctive place to *play* in the scheme because it is essentially an extra-curricular activity; if it is made a compulsory part of the *syllabus*, it loses its spontaneity and ceases to be play in the psychological sense. But, in our syllabus, we have made provision for individual and group games and we contemplate that in all good schools there will be various kinds of games. It should, however, be borne in mind, that in an activity school play is an integral part of its method and is not included as an escape from academic drudgery.

FALLACY OF "SELF-SUPPORT."

5. We should like to make it clear—if the Report has not already done so—that we do not contemplate any direct connection between the teachers' salary and the proceeds from the sale of the children's products. Teachers are to be paid directly from the State Treasury as at present and are not to be dependent on the somewhat fluctuating income received from the sale of school products, which should be credited as income to the Treasury. As the Wardha Conference has made it quite clear in its Resolutions that the basic crafts practised in schools were expected in due course to cover only the remunerations of teachers, it was hardly necessary for us to say that all other educational expenditure, e.g., on buildings, equip-

ment, etc., must be met from other sources, public and private.

6. We had not specifically mentioned, in our Report, the setting up of a sales organisation for the school product because we were primarily concerned with the drafting of an *educational* scheme and not with its political and administrative implications. Moreover, you had made it quite clear in your speech at the Conference that, in the last instance, the State will be responsible for their purchase at a fair price, and we had made a reference to your remark in the Report.

7. Considerable criticism has been voiced in certain quarters on the assumption that our scheme is opposed to all industrialisation and aims at harking back to a primitive state of society utterly incompatible with the forces and needs of modern times. Without entering into a controversy about the respective merits of industrialisation and rural economy, we want to point out that there is no necessary logical connection between the scheme of basic education and either the industrial or the small-scale village economy. We have recommended the approach to education through crafts and productive work because that is a psychologically sound method of education, but we fail to see why co-ordinated training in the use of the hand and the eye, training in practical skill and observation and manual work, should be a worse preparation for later industrial training, than the present education which is notoriously bookish and academic, and definitely prejudices our students against all kinds of practical and industrial work.

WORKING THE SCHEME.

We are conscious of the great deal of administrative organisation which this scheme will involve and we realise that the Education

Department in each province will have to think out the detailed ways and means by which the scheme is to be gradually put into operation. Without attempting to take over this great responsibility on ourselves, we should like to make a few suggestions in this connection, which we trust will be found useful in working out the detailed stages in which the scheme is to be introduced in India.

DEMONSTRATION AND TRAINING SCHOOLS.

The first step, which should, in our opinion, be taken immediately, is to set up a number of training schools in selected rural areas—at least one or two schools in each linguistic province where teachers may learn the technique of education through crafts and productive work, and be trained to teach in the new basic schools. The number of teachers to teach in the new basic schools to be opened in the selected area will be determined by the extent of that area. We suggest that a reasonably large area, e.g., a district, should be selected for the purpose and the Education Department should undertake a survey of its requirements—the number of existing schools to be transformed, the number of new schools to be opened and the number of teachers needed for them. Immediate steps should be taken to train this number both by utilising the existing training schools and by opening new ones. We are of the opinion that this work of establishing basic schools for all the children in the selected area should be completed within five years. Meanwhile, all the other training schools in the Province should be transformed into the new type of training schools, so that the work of establishing new basic schools as well as of transforming existing schools, all over the Province may proceed as rapidly as trained teachers become available. It will be necessary during the first few years to have

both kinds of training schools—i.e., one year and three year schools. The short course of one year's duration may be given to specially selected and, preferably, experienced teachers from existing schools, so that they might start work a year later in the new schools. Simultaneously, however, the regular three years' course should also be introduced and another group of teachers selected to undergo this training. The Department should arrange to send all the teachers in the existing schools who cannot attend the one year's course of training, to specially organised refresher courses, where they may understand the principles and methods of basic education. A scheme should be drawn up to ensure that all teachers in the service of the Department have attended such a course within the next five years.

It is essential that these training schools be located in rural areas, so that teachers may work and acquire necessary experience under conditions in which they will have to carry on their teaching. If they are trained in an urban environment where they will be deprived of village contacts, they will not be able to develop the requisite attitudes and habits.

When the first batch of teachers has been trained, new basic schools should be started in a selected area where all the schools should be of the new type contemplated. It does not seem desirable that schools of the present as well as the new type should co-exist in the same area. Naturally it will be easier and more useful to select for this purpose areas in which there are few schools at present and where, for that reason, the provision of educational facilities is more urgently required.

Secondly, we suggest that every training school so started should have a demonstration school specially organised to impart basic education according to the syllabus and technique outlined in our Report. This school, like the training school, should be staffed by

specially competent teachers who possess the necessary intellectual and practical disposition to work the scheme sympathetically. It will serve as a model school for the locality to which other schools to be established later will look for inspiration and guidance.

PROVINCIAL SURVEYS PROPOSED.

Each province should, we suggest, undertake a survey of its educational requirements, and plan out a detailed programme of action. The survey should aim at finding out the number of children to be educated, the number of teachers and schools that will be eventually required for their education, the number of training schools that will have to be established, the rate at which trained teachers can become available year after year. On the administrative side, the survey should indicate the amount of money which will be required for recurring and non-recurring expenses, and the machinery that will have to be put up for the sale of the school products. These are practical and concrete problems that will have to be worked out—their magnitude is no excuse for fighting shy of them or looking upon them as impossible.

We are fully alive to the financial implications of this great educational enterprise, but we think that it should be possible for provincial governments to put this scheme into full working order and introduce compulsory and free universal education in the whole country in about twenty to twenty-five years' time. What we suggest is the drawing up of a kind of twenty years' plan to provide basic education and to liquidate illiteracy. If this scheme is supplemented by some adequate system of adult education given through various agencies, including the conscription of school and college students for the purpose, we have every hope that within that time, India will have made rapid strides towards the goal of a 100 per cent. literacy.

PREPARATION OF BOOKS.

In working out the programme of national education, the Provincial Governments should utilise the services of the Central Institute of Indian Education, the establishment of which we have recommended in our Report. The Institute could, for example, help in the preparation of suitable educational literature for teachers, as well as advise about the preparation of books for the new schools. They could also give advice on the educational problems which may be referred to them for opinion, and generally act as a central bureau for educational information. The Provincial Governments should, in their turn, give all necessary help and facilities to the Board in the discharge of its important duties.

There are also a number of other non-official organisations in the country, e.g., national

educational institutions, the All-India Spinners' and Village Industries' Association which could help in the working out of the scheme in various ways. We expect that there will be close co-operation between these organisations and the Education Department. We also contemplate that as a result of the enthusiasm released by this scheme of national education, many voluntary organisations and workers will be forthcoming to start training centres and basic schools. The Provincial Governments should encourage such private enterprise in education and help them with expert advice and funds.

We submit this syllabus to you in the hope that it will meet with your approval and that it may form an adequate foundation for a basic education suited to the genius of the Indian nation and the requirements of the country.—*The Hindu*.

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THE WARDHA SCHEME OF EDUCATION.

BY MR. D. SANKARA NARAYANA, DIP. GEO.,
Madras.

PLEASE permit me to make the following observations in connection with the scheme of education by creative work as chalked out by the Wardha Committee, as I can claim to my credit sufficient experience in the field of Manual Training.

Both in training and other institutions, the foremost thing to be noted is a kind of neglect for manual training occupations. This is mostly due to an aversion on the part of the pupils and parents and the failure to make the occupations sufficiently attractive by unqualified teachers. The prejudice of the old headmasters towards such new introductions in the field of education is also to some extent responsible for the neglect.

In any right scheme of education, it is absolutely necessary that provision should be made for an all round development of the faculties of the students before specialisation sets in. Our present day education does not lead to a 'sound mind in a sound body.'

In handling wood-work and rattan work classes in my institute for the past one decade it is impossible for me to get on with the classes without correlating mathematics, geography, history, plant life, etc. Hence it is possible for an enthusiastic teacher to correlate all subjects of the school curriculum with a basic creative activity or work, and the doubt that other subjects will not get their due share in the scheme, is purely imaginary.

It has to be admitted on all hands that the present day education is far from practice. The pupil does not mark an inch correctly on the paper after mastering the tables. The art of drawing is entirely neglected and the sense of aesthetic appreciation fades away. The country's resources and potentialities are not utilized to maximum advantage.

It is only creative work that provides for self-expression, accuracy, neatness, the feeling of brotherhood, and even physical development in such occupations as wood and metal work. Creative work satisfies the hereditary calling as well.

As regards the issue whether such education will be self-supporting, I can only say that it is not very desirable to judge children's work by the return, but it may be possible if the production is taken over by Government. There should be perfect harmony and co-operation between the school and the villagers so that the facilities provided for creative work fit into the surrounding atmosphere, and the institution becomes a centre for serving the needs of the people and of culture.

Anyway as the Minister and his Parliamentary Secretary have observed in several places, the scheme is worth a fair and unbiased trial, before any conclusions could be arrived at.

RE-ORGANISATION OF SECONDARY EDUCATION.

BY MR. S. SANTANAM, M.A., L.T.,
Tiruturaipundi.

THE celebrated Wardha Scheme has absorbed all the attention of the thinkers of our country and has thrown all other educational questions into the background. Beyond a willingness to experiment with the scheme the Congress ministries are too busy with programmes of prohibition, debt relief, and such other schemes as interest and affect the elders immediately and appeal to them as important to devote any time to the consideration of the reform and reorganisation of higher education. Recently the Government of Madras announced in the Legislative Assembly itself that it has not yet decided its policy about secondary education. But it is the duty of those engaged in secondary schools as teachers to express their opinions clearly and courageously to the public and to the Government, so that when the question may be taken up at any time by the Government—perhaps it may be done early next year—the advice of the actual workers in the field may be available to those in power. It is a pity that generally the reorganisation of secondary education has been done and is attempted to be done according to the advice and opinions of those, educationists or otherwise, who have no actual working experience of secondary schools at all.

Let that pass. Can it be at least said that teachers of secondary schools have any ideas on the question? Do they all think that there is a need or any necessity for a reorganisation of the present system? Then too, can it be said that they all think alike and can agree about the defects in the system and the ways of remedying them and the principles to be

followed in an attempt to reorganise it? No; some will have to confess at least to themselves their apathy in the matter and the utter lack of any ideas of their own on the subject; some take up the cries started by others, whether they are those of teachers like themselves or others outside their fold and speak about them as having their well-considered support. Then there are some Teachers' Associations and Guilds which pass resolutions on the subject. There is also the S. I. T. U. which has passed a series of resolutions on the question, and many teachers are content with accepting some of these proposals as the best that can be suggested and do not trouble themselves to think on them and make their own contribution to the consideration of the topic in the papers and the journals which can enlighten the public.

The writer of this article had the honour and fortune of attending the Provincial Educational Conference held at Tanjore in May, 1937, and of deriving the benefit of hearing the discussions on the draft proposals for the reorganisation of secondary education. The draft consisted of twenty-one resolutions and was accepted by a large majority, with the solitary exception of that on public examination (Res. No. 11). This draft should be considered as the most authoritative stand taken by the teachers of the secondary schools in our presidency, till it is changed by another provincial conference. Therefore the writer desires eagerly to plead for a drastic change of the draft in the forthcoming conference at Mangalore and humbly to explain how and

why it should be changed. This he wants to do in the light of his pretty long experience and his earnest consideration and study of the problems of secondary education and the various proposals made for its reorganisation for the last few years by various agencies, the Government and eminent educationists and non-educationists as well. He feels it his duty to place his own opinions before the educationists to meet at Mangalore this year, whatever may be the influence of the suggestions on the decisions they may make; the most humble worker in the field, however insignificant and unknown he may be, is entitled to be heard if he wants to express his opinions. It is in such confidence that the following lines have been written.

The first resolution explains the objectives of secondary education as three-fold; namely, preparing the pupil to be a good citizen, training him to an occupation, and developing the personality in him. Such a conception of the scope of secondary education is to make it more than secondary education as has been understood so far. It is possible to enlarge the concept of any expression and to include in its scope objectives which were not previously included in it. That means a reorganisation of the very content and concept of secondary education. Elementary education, secondary education and University education have formed three well-defined stages of general education, each with a pretty definite scope of its own, though each has been regarded to be the foundation of the next stage. The general idea of the classification has been rudely shaken. Properly speaking, the first stage should enable a pupil to be proficient in the Three R's and to lead a life with the help of such knowledge, far better than those who lack literacy and are handi-

capped with an ignorance of arithmetical calculations, both capacities being very necessary to escape being cheated by others. This stage never included so far any vocational training or even bias; the Wardha Scheme attempts to make it more vocational than has been thought of as necessary anywhere in the world. It goes to the extent of making elementary education itself a vocational training camouflaged skillfully with literary and cultural aspects which on paper take the pupils to the standard of the Matriculation itself. No wonder then that secondary education is also affected by the tendency of making education more and more vocational, just preserving something of the gloss and appearance of literary and cultural pursuits which have so far formed the core and entire substance of secondary education.

The second stage of education so long was one intended to equip pupils with a great deal of general knowledge comprised in various subjects like languages, history, geography, sciences, mathematics, etc., necessary for a liberal education and culture and to make them take an interest in the cultivation of a healthy body and character through games and other extra-curricular activities and of a taste for fine arts through drawing, etc. The first invasion of the vocational spirit was made about a decade ago through the incorporation of manual training courses. That was the thin end of the wedge and was called the imparting of a vocational bias. Now it seems to have flowered and fructified so as to make vocational training one of the pucca aims of secondary education and ere long, perhaps it will become its chief and central objective, about which the literary and other cultural glosses will revolve as satellites. The vocational aim seems to bid

fair to dominate the social civic aim and the personality aim; they only seem to stick on in the new proposals in an apologetic manner by way of tradition to the new discovery or orientation born of the spirit of the times.

The writer strongly condemns this new-fangled fashion of making all education vocational and advocates the preservation of the original purity of the literary and cultural character of the stage. The vocational bias with manual training has itself degenerated into a farce in our secondary schools. This will certainly give a taste of how costly and useless a farce secondary education will be when it becomes more vocational than now. 'Enough unto the day is the evil thereof.' The daily witnesses of this futile training can boldly prophesy the colossal calamity which can befall to the country with a new type of high school products trained to a vocation which they may not, cannot, or will not, follow after the completion of such a course. It is far better to be unemployed with a general and cultural education than with a vocational education. Let it be remembered that a general education is not purely given for solving the problem of employment while vocational education cannot have any other objective. So it will be the height of un-wisdom to give such an education without being sure that the recipients of it will and can eke out their livelihood through it. Now who can guarantee employment for all trained to different vocations? Can vocational training create vocations? To think so is as preposterous as to think that the effect can bring about the cause.

"Vocational and general education," say Messrs. Abbot and Wood in their famous report, "should not be provided in the same

schools since the two types have diverse aims." This should make us ready, if any authoritative finding should do so, for abandoning the vocational aim in secondary education altogether. To combine the two in one and the same school will involve a great deal of difficulty in the organisation and the good and proper working of our secondary schools. It is better to start separate vocational schools if there is any utility or necessity for doing so. The report mentioned above aptly observes: "There appears to be a common belief that a more adequate supply of vocational education would lead quickly to greater use being made by organised industry of the raw materials of the country. The existence of skilled workmen, though essential, is not in itself enough to create organised industries." Principal Seshadri writes in his article on 'Indian Education in 1937' that these experts have no hesitation in declaring that vocational education depends for its success on the existence of large scale industries, and the expansion of vocational education should, therefore, not really outstrip the development of industries.

Rev. Mr. Macnicol, Professor of English, Madras Christian College, said in the course of an address of his (at the Scott Christian College, Nagercoil), that he would warn all of the dangers of over-specialisation in technical studies at the expense of liberal education. The writer will go a step further and warn all against any specialisation in technical and vocational courses in secondary schools. It is enough if the social civic aim and the personality aim are satisfactorily fulfilled in secondary education. The words used by the writer at Tanjore as given in the report of the S. I. T. U.'s journal, *The South Indian Teacher*, deserve in his humble opi-

nion to be borne in mind in an attempt to reorganise secondary education. "Secondary education should have nothing to do with vocational education. In spite of unemployment that we hear of, secondary education (as we have been accustomed to) is necessary. But vocational education will come into existence when there is a need for it, when new vocations spring up in the country." In a brilliant address delivered in the Conference, Father Jerome de Souza, Principal, St. Joseph's College, Trichy, examined and explained the scope of secondary education and powerfully pleaded for its preservation as a scheme of pure cultural and literary education and the entire exclusion of vocational education from it. He had no objection to the opening of vocational schools for the benefit of the pupils who can go in for them from any point of their general education. The writer is of the same opinion and earnestly urges that no vocational education be combined with secondary education. Just as medical, engineering, veterinary, forest, and agricultural schools and colleges are now run separately, admitting suitable candidates from secondary schools, so also other technical and vocational schools may be started when and where necessary and profitable and not otherwise.

If this principle is accepted, there is no need for the bifurcation of courses at the end of the middle school course as required in Res. No. 5 of the draft. Consequently a lot of change will become necessary in the draft, and it will have to be more or less thoroughly altered. A new draft scheme of reorganisation is given below, which, according to the writer, may be discussed at the ensuing Provincial Conference. Before the draft is given, one or two other points may be dis-

cussed with advantage. That will make the draft more understood and sympathetically considered.

Res. No. 6 speaks of the necessity of the existence of the compulsory group of subjects and an optional group of them also. The introduction of optional subjects in the S. S. L. C. system and the history of that group are not happy. The minimum of two optionals with which the system began was later reduced to one, and there was a further proposal to abolish even the one optional which has been, however, retained till now. Indeed the Government issued a questionnaire on the reorganisation of the S. S. L. C. system, in which a very prominent question was whether the C group should be retained or abolished. Many educationists wanted the entire abolition of the C group in the wake of that of the old B group, and the cry was "Back to the old Matriculation." The proposals of the late Mr. Smith, Director of Public Instruction, completely recasting the scheme in his way, about to be carried out, suddenly became still-born. Last year, the Interim Government adumbrated some proposals which more or less served as a basis for the proposals of the S. I. T. U. on the subject at Tanjore. So reorganisation has been kept in abeyance for long and seems to be overdue. Taking the necessity for granted, the writer favours the entire abolition of the C group and the return to the old Matriculation system with courses of studies made a little broader.

What about the slaughter of the innocents for which the old Matriculation had to be abolished? It can and should be obviated by the total abolition of the public examination at the end of the course of secondary education. Regularly kept school progress records of the

pupils of the high schools should enable the heads of these schools to issue certificates of merit and character speaking about their performances in school examinations and other spheres of activity. Governments and colleges can admit them into services and studies respectively through tests, if they want, of the applicants by special agencies which they may institute for this purpose. The Government has a Service Commission for this and the University may institute an Entrance Examination open to all such pupils of high schools as are declared fit for admission to Universities. The successful candidates under the present system, in spite of their success in a public examination, are not found satisfactory by the Service Commission and colleges. What is the harm if there are a few more unsatisfactory pupils of this type when high schools are themselves free to issue such certificates without a public examination ordeal? The writer believes that, for these reasons and others so beautifully pointed out by Mr. C. Rajagopachariar at Tanjore on the much debated question of public examination, it should be totally abolished. Secondary education will then immensely improve and all the present feverish haste and counterfeit education for a certificate of eligibility will end. Real education can then be given under the guidance of competent headmasters and educational officers, eager to establish their reputation by honest certificates of their own. Thus will end the unhealthy scramble for public examination certificates, run after only for the prospects of getting decent jobs, and obtained through pedagogic methods which stand pitifully exposed by the Service Commission and the colleges. Therefore Res. No. 11, which was rejected by the P. C. at Tanjore,

deserves to be reconsidered and passed by the forthcoming conference at Mangalore.

The compulsory introduction of Hindi during any stage of the secondary school course in non-Hindi areas is a fad with the Congress and is bound to have disastrous effects on the future of the other languages in our country if the attempt is successful; but it seems doomed to failure for this among other reasons; this huge country cannot be made to possess a tongue common to all the millions inhabiting it by any but Nazi methods of unification and consolidation. It is better to realise this and to give up all attempts to Hindi-ise India and be content with the possession of English itself as a *lingua franca*, if necessary, for historic and other compelling reasons. But English or Hindi as a common compulsory language is not a *sine qua non* of secondary education in our country. Only the mother-tongue is absolutely essential to the course, not only as a language but also as the medium of instruction of all knowledge or non-language subjects. Those who want to take to political, commercial, or Government service careers should be given facilities to learn Hindi or English as an optional language, while others may be offered the choice to take Sanskrit, Persian, Arabic or any other classical language for the cultural value of the study.

Below is the new draft of proposals for the reorganisation of secondary education.

1. Secondary education should have, as its objectives, only the following:—(a) The social civic aim (the pupil as a future citizen); (b) the personality aim (the pupil with an individuality), so as to fit the pupil for life and enable him to hold his own as a citizen and to develop his character and individuality on good lines.

2. The secondary course shall not include any vocational training and shall, besides leading to a University course, aim at the attainment of a fairly good range of knowledge necessary for the aims shown in 1.

3. The duration of the secondary course should be seven years, comprising a middle school stage of four years, the extension of the lower secondary course by one year to be taken from the present elementary stage and there shall be no extension of the higher secondary course by one year as proposed by some through taking one year of the University course and adding it to the secondary school course.

4. In view of the heterogeneous character of the secondary school population and in view of the need for a wider diffusion of secondary education in our province, the existing secondary schools should be utilised as far as possible in any scheme of reorganisation and the students not fit for a successful progress through the course should be sent away to go in for any vocational training offered by any vocational and technical schools which may be opened to serve as the means of saving the secondary schools from their stagnation and injurious march through the course.

5. There shall be no bifurcation, as was proposed, of the secondary school course into two branches after the middle school stage into a pre-University high school course and a vocational high school course, as vocational education should not and cannot be properly and advantageously combined together in one and the same school.

6. The high school course should consist almost of a group of compulsory subjects and

it should be possible for every pupil to get a fairly good acquaintance with subjects of modern interest while getting a good preparation for the University.

7. The mother-tongue should be the medium of instruction and examination in all non-language subjects throughout the secondary course, neither Hindi nor English being compulsory at any stage in the course.

8. One language, among English, Hindi with the Devanagiri or Urdu script, Sanskrit, Persian, Arabic or any other classical language, shall be chosen by each pupil from the third year of the secondary course.

9. There should be no public examination at the end of the middle school course or high school course, and in view of the serious defects of an external public examination, it is desirable that students whose progress is certified to be satisfactory by the headmaster, should be given a school leaving certificate which should entitle them to appear for any Service or University Entrance examination or to join training or technological institutions as the case may be.

10. The following should be the scheme for the secondary school course:—The mother-tongue, an optional language, elementary mathematics, elementary science, outlines of history and geography,—of about the same standard now in vogue.

11. Steps should be taken to promote the health and physical fitness of pupils in secondary schools through provision of facilities for physical education and medical inspection.

12. Creative powers should be encouraged through drawing and fine arts and manual training.

13. Secondary schools should maintain a record for each pupil throughout his school course so that reliable objective data may be available at any time about his proficiency in any subject or capacity for creative work.

14. Regulations regarding the methods of instruction, syllabuses, texts, portions prescribed for the several forms and so on, should, while attempting to ensure uniformity of standard, be elastic enough to encourage schools to make experiments and adopt a forward policy.

15. Steps should be taken to improve the conditions of service of teachers in secondary schools and standardised scales of salaries fixed by a representative committee should be introduced in aided schools.

This draft is based almost closely on that passed at Tanjore. It seeks to exclude the

vocational aim, the scheme of bifurcation of courses in the high school and the compulsory introduction of Hindi. It pleads for the acceptance of the abolition of the public examination by reversing the decision at Tanjore and also for the abolition of the present C group. In other respects it is merely a copy of the Tanjore draft; only owing to the changes noted and advocated above, some of the proposals have been dropped and others worded suitably to agree with the principles underlying the reorganisation scheme adumbrated by the writer. He earnestly believes that his draft may move some educationists to think about the problem for a good solution of it on a lasting basis, so that frequent and hasty reorganisations of secondary education can be avoided and it may be placed on a sound and permanent basis.

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BY MR. A. PONNAIYA, M.A.,
Bangalore.

“OUR times are changing—and in part at least—as times never changed before.” Our time-honoured creeds, our superstitions, and traditions are mill-stones round our necks, of a heavy dead-weight so that the onward stream and progress of Life is unable to carry, or bear us on its powerful current. Are we to be rooted and grounded to the spot, bound down, fettered and impeded in our forward march, while nations pass majestically in the procession onward? Why should we resign ourselves to darkness and chains, when the search-light of thought is ready to direct and guide our future paths? Need we attempt the “ostrich-like essay” at self-deception, when fearlessness is the resultant of the “gimlet-eye” of thought?

The moral, intellectual, social and economic progress of any country depends upon its women-citizens just as much as it does upon its men, though the quota contributed by the former is pushed very much to the wall. According to our present-day conditions, the man goes about and tries to keep the wolf from the door. The women look up to him (as usually there are a hierarchy of unfortunate widows found in every home besides the wife) for everything. He is their mentor, guard and guide. In short, he is their Providence or “in loco parentis” of their world. A decade sees him with half a dozen (or sometimes even more) noisy children around him. The problem of feeding those hungry mouths and clothing their bodies, makes him peevish, irritable, and querulous. Tradition and society demand that he ruthlessly deny himself, scrimp and save, and put by some money as dowry por-

tions for his daughters. The small pittance of the salary and the numbers to look after at home finds him hard up. He mortgages land and jewels to make up the required amount or gets into debt. Woe unto him, if he has mortgaged his all to the tribe of “money-lenders.” He is irrecoverably lost and there is no ghost of a chance of his being able to raise himself from the quagmire which sucks him down slowly but surely. This dowry portion has to be handed over with the female baggage that goes under the name of a daughter. His mother and his wife give gentle reminders that their neighbour’s daughter, very much younger than their own, has been married off. Soon the worried father casts his anxious look about, and finally gets hold of a boy, or a senile dotard, who is willing to espouse his daughter, and does not mind being saddled with a baggage with some dower. The parents are overjoyed that at least one mill-stone has been loosened from their necks, and the serious burden of responsibility as regards one daughter has been successfully passed on like the unwanted “Joker” in a card game. But the tragedy of the whole affair lies in the fact that the contracting parties are most often too young to realise that their destiny has been decided for them even without consulting them. The good old days saw “Swayamvaras,” but in the modern days, destinies are disposed of lightly, and people are yoked together anyhow without even a “if you please,” or “by your leave.” Should we, rational beings, be so knock-kneed as to allow ourselves to be persuaded by tradi-

tion and custom, when the issues concern us, and our children so vitally? The out-of-date, antiquated traditions and superstitions surely do not merit the bending of our knees, and the sacrifice of our daughters and their happiness at the altar of inhuman conventions. No doubt the parents feel the “good riddance to bad rubbish” attitude towards their daughters, as their position is nothing enviable in such a home. The heavy dowry cramps the style of the boys who are dotted in between, and their prospects are blighted and ruined. The girl-mother, the maid-of-all-work at home, yearns for rest for her aching bones and her aching heart. God help the parents who have a regiment of daughters, where such customs prevail!

The best and soundest investment a parent can make for his children is to give them sound education, which, if properly cultivated, should bear fruit “thirty-fold, and sixty-fold, and a hundred-fold.” This is the abiding and everlasting wealth that a sensible parent would give as a legacy irrespective of sex. But if we follow the career of a girl who has been hustled into matrimony, we find that she is unable to live a full and abundant life. The isolation and segregation from boys, practised before her marriage and the excessive dependence upon her parents, makes her a misfit in her new home. She is unable to adjust herself maritally and finds the new home unsympathetic, and develops nervous disorders. As the character-building traits have not been exercised before, she suffers from inferiority-feeling caused by the lack of self-reliance, independence and initiative. She looks to her husband to be the crutch on which she may lean, and the tyranny and the bullying of the older women in such joint families flings her into the depths of pessimism and dejection. She naturally idealises and idolises her husband, and is ready to anticipate his wishes. Her excessive affection or

love to her husband which is not based on reason or understanding turns out sometimes to be a failure. The discovery that her idol has only “clay feet” breaks her heart, and leaves her a very disillusioned and disappointed woman. The best gifts that she had offered at the shrine of Love, have been trampled down and the young man gets tired of his willing slave. He yearns for harder conquests with more “kick” in them. Angry looks and words are soon followed by fist-cuffs and thrashings, till one day the dreaded sword of Democles that was hanging over her head, falls down, and she is asked to quit and join her parents. The cord of Love that could so forcibly draw and bind fast is conspicuous by its absence. How can Love, a plant of delicate growth, survive in an unsympathetic and hard atmosphere, where there is no self-respect? The unfortunate girl-wife returns to her parents like the bad shilling. Sound education would save the situation and could inspire her with higher ideals of duty and service, thus enabling her to earn her own livelihood independently. In the higher strata of society, the severing of the Gordian-knot is neatly done with the help of the divorce courts. Girls with greater grit in their composition put up a fight against the odds, until Nature devises their temporary release by way of insanity, or a permanent one by way of death. Intelligence suggests, at times, a third way out (though said to be inelegant and cowardly)—suicide. All the civilised countries have tolled the death-knell over slavery years ago, and though we have followed the other enlightened nations in obeying it to the letter, we have not done so as regards the spirit. The thralldom of thrusting girls and boys who are not ready for marriage is inexcusable. How can we, after shutting them in golden cages, expect them to sing of the joys of life, or develop “cheery optimism,” when they are relentlessly made

compulsory child-mothers or widows? If this evil could be overcome to some extent by postponing early marriages, and by the insistence of compulsory measures of education, and also seeing to proper social adjustments, it is certainly a worthy object, where well-directed thought and action will not be a waste.

What differentiates an intelligent man from an unintelligent one is the capacity of the former to adjust himself to new surroundings, or in short, to have learned new ways of behaving, while the other has not. A proper social adjustment could be effected by a full knowledge of social life. Girls brought up in nunneries and boys educated in monasteries can hardly be expected to grow into successful women and men, working "cheek and jowl" together. Why then should we cut them off from the live-wire of social situations? An individual can only be perfected in his attempt in doing good to the community in which he is placed. It is only the man who is ready to "lose himself" "finds himself" in doing so. And, since the aim of education is to prepare men and women for the battle of life, it is but fair that they should learn to think and act, and to face situations bravely and squarely. Temptations then would lose their power and would not loom large in their horizon, as they would be found easy to conquer, and individuals would rise above them triumphantly—victors. A hermetically sealed life is not likely to help young boys or girls, since the differentiation of sexes was never intended for growing antagonism, but a perfecting complement.

Co-education in primary schools and colleges would minimise the difficulties, because the mystery, romance and glamour, which surround the sexes, will be stripped off, and poise, balance and respect for the ideals of the other sex will ensue. This would lead to later marriages in life, with their eyes

of knowledge fully open to the consequences. It does not, therefore, involve any marrying in haste or repenting at leisure. Instead of the husband demanding of his wife her "obedience" like the ancient Jew for the pound of flesh, their relations would be more human, sounder and broader. Mutual respect coupled with perfect freedom in love which is said to cast out all fear, would give them the key to happiness and success. The lesser evils of "puppy love" and "calf love," will not be serious while they last; but the wholesome social disapproval of the class would make it wither away and die a natural death. The attachment could hardly be expected to be deeper than that, since it would never be on the cards that a student taking help from another of the opposite sex would ever entertain the thought of making him or her the dream-ideal, the future partner for life.

Society and religion enjoin early marriage in India, but are we justified in letting our children "go to Jericho" with our eyes open to its ills? First and foremost, the parents live in congested holes with the minimum of creature comforts. The child born there grows there, and if it be a girl she has very little chance of exercising her muscles and stretching her limbs. This is the early environment that is given on the average to most of our prospective child-mothers. Inadequate food, coupled with unhygienic and congested homes swells the numbers on the roll of child-mortality. Ignorance of hygiene and poverty do not allow over-niceties of manner, and the girl finds herself cast adrift on unknown seas, in times of pestilence and danger. Health propaganda work and physical education for boys and girls in schools would help many a child not only to care for the earthly "temple," but also cleanse and purify the "inner" one by acquiring the traits which could be converted into personal

acquisitions by all. I mean the traits assured by Lajpat Rai to be the products of character-building activities like "honesty, fairplay, courtesy, cleanness of speech, alertness, promptness, persistence and manliness" (*vide* pp. 166-167). These traits are very necessary for effective and successful social adjustment, and form the basic principles for the preparation or initiation of one into the responsibilities of adult life. They are the very stuff to foster moral ideals and ethical standards for our future leaders, and to strengthen their moral calibre to be firm, free and bold.

Nature's gift of physical form, and intellect, the product of environment and heredity, develop fully about the ages of 13-16. This is the adolescent period, a period of high physiological and mental strain. A child doomed to motherhood at this period is over-taxed; and specially one coming from the average lower middle class succumbs under the strain, as there is no vitality and physical vigour to meet the demand. We suffer a great loss as a nation because of the number of deaths of our child-mothers and their infants. The more fortunate infant survivals, who have been the recipients of good nursing, care, and attention, are only a generation of weaklings. Besides this, custom and tradition are harsh and cruel to the unhappy girl-wife, who loses her husband. She is considered the lowliest of the low in the home and in the community. The scullery, the kitchen, and the nursery are made her domain. Drudgery is her daily lot and she is excluded from all rational pleasures, and deleted on happy occasions as her presence is said to bode the same amount of luck as the hooting of an owl, or the howling of a dog. All the ideas of marriage that a girl can be expected to have at that age, cannot amount to more than a pageant or picture wherein new "sarees," jewellery,

music and an excited and noisy crowd of relations form the show, and where she is the central figure or piece. Nearly a twelfth of our whole population is composed of the unfortunates, by which I mean widows. They are said to be twenty-seven million strong. And yet we are ready to consign some more to that eternal perdition, increase their strength, and then tell them that their whole world has crumbled to dust, and nothing pleasurable could ever exist for them. Are we to distort and suppress their young spirits throbbing and quivering with the pulse of life? Why then, do we allow them to be shorn like lambs, and strip off their ornaments, and take a delight in disfiguring them? Are these eye-sores to be tolerated in our society as if such a sight is worth seeing after their beauty is marred, mutilated and disfigured, and they are branded as slaves for our household?

We say boldly, "Beauty is Truth"; we even venture further so far as to sing with the poet that "A thing of beauty is a joy for ever." In so far as we have no regard for beauty in our own homes, we are insincere when we voice that sentiment. If our physical eyes cannot appreciate the outward form or beauty, how far are we behind-hand to appreciate the beauty of the soul! We must be lacking in the living-warmth to imagine and feel for our less fortunate sisters. For if our warmth was anything more than tepid or lukewarm, our zeal would have supported and won our cause. We have not learned to respect the individual sufficiently, because we do not feel the worth or value of individuality, the ever-growing and indwelling principle of life. If our education does not give full scope for the self-development of the individual and produce variety or diversity in unity, we may be sure that it needs a thorough overhauling, and that it is suppressing "the embodied fragment of

the dumb-striving of the world," or individuality.

The children of to-day are the citizens of to-morrow. Early social environment influences their development. The home takes its colour from the woman who runs it. She has the power to produce intelligent, brave, courageous and truthful men and women. She it is who can watchfully tend the growth of self-respect and independence with thoughtful care. Hence, it is better that the training ground, the home, is as far as possible the most attractive centre, where all good things can grow and develop, and not be stifled and choked by the poly-headed hydra of poverty, now manifesting itself as irritation, now as intolerance, and now as impatience and gloomy pessimism, the squalor and misery of poverty. Under these circumstances, the bravest of women are likely to go under, and cheerfulness and gay comradeship are not likely to exist. Happiness should be our individual possession at home, if we wish to contribute efficiently and successfully to our national wealth. We want each individual to feel that it is good to be alive, and that life is worth living. When optimism is ingrained and built into our very substance, it would have the power to drive off the mists of fatalism and pessimism, and our battle would be already half-won. In a home where suspicion, fear and hatred lurk, and harsh words, unkind criticisms, and angry blows are the order of the day, the child does not escape being tarred with the same brush. Such a child chooses the line of least resistance and becomes a parasite on one who is willing enough to play the host, or alternatively, on one who is too weak to protest against it. There is no independence, no self-reliance, no initiative, here. The word "fellowship" is unknown in his vocabulary. The scope for the growth of creative activity has been inhibited or repressed. There is no

chance for this child to distinguish himself in any walk of life, where brain-power and constructive thought are involved. Since a nation is ultimately composed of individuals, it is but meet and right that individual efficiency be increased, if our national efficiency is to be brought to higher levels. Is it not then a vital question that woman, the sun of the home (round which the lesser planets revolve), be given a sound education that she may radiate strength and purity of character, and a harmonious culture?

Let us now briefly recall the position held by women in ancient India. We are told that there were learned women, women poets, and Rishis. They were active and intelligent members of their social groups, because we are told that Sankara did not think it beneath his dignity to argue with a woman pundit. Their marital adjustments do not seem to be defective, for Damayanthi, Draupadi, Savitri, and Sita were real companions to their husbands and retained their love by the force of their character. Communication was freely held between girls and boys and the purdah system and the segregation of sexes were unknown. Marriage was not a surrender of the individuality of a girl; but was the merging and fusion of two powerful individualities, blending together the similarities and accentuating the differences. If these women were capable of rising to the occasion and were numbered among the good and the great for their virtues, is it not high time that the same goodness and greatness which must be lying latent in every Indian woman of the present day be roused to life by gentle sympathy and love?

The greatest asset of every nation is said to be its brains. Our impoverished land needs the skillful and economic use of it most. The education of a single girl in a family acts as a social reform in the uplift of the family. In the name of national education and in-

dividual efficiency, why should we not make it possible for our women also to contribute something towards the elimination of this appalling poverty? In a household where the man is well qualified and the wife has no reading or writing knowledge of her own mother-tongue, English is not a language that she would look upon with favour. Here the problems that confront these two are many. English is the language that the man has learned to use by virtue of his education, and no intelligent conversation of an enlightening and scientific nature can be possible between the two in their common vernacular, because of the paucity of words. The man usually is glad to reduce himself to silence rather than go to long-winded explanations of a scientific apparatus in his own tongue to his wife, however much she may manifest her curiosity. Thus the intellectual life of the man is not shared by her, because the man regards the translation of ideas and thoughts into the vernacular as a "holy terror." His enthusiasm wanes. The woman suffers in silence. Inferiority feelings are roused in her. She withdraws herself into the shell. She feels that she is a drag on her husband. She does not share the company of his intellectual friends, because their language is foreign to her. The husband, after the day's hard toil, cannot be expected to be always patient or respect her sensitiveness. She recedes completely to the back-ground, and his pleasures cease to be hers. Jealousy, suspicion, hatred and mistrust of such people as meet her husband, are a menace to her happiness. Hostile relations set in. She maintains a respectful silence for fear of a domestic squall or conflict, and keeps to the place which her husband has unintentionally assigned to her. She does not share his experiences or his interests and hence, is no longer her husband's companion

and "help meet," but is his mistress and house-keeper. Woman, who once was the centre of all activity and "the priestess of the home," has been gradually shoved into the corner. Thus we see that where oneness in purpose and spirit does not exist, it leads to no co-operation and no co-ordination, and the bond-stone of happiness in the arch is not properly laid so that it is unable to support effectively the future edifice. And home, the first environment and the cradle of the rising generation, has failed in its purpose and has defeated its own ends.

Not only the home needs looking into, but the condition of our masses. National and political consciousness need to be awakened in them. And since matters of franchise rest on quite a large body of them by virtue of their landed property, it is necessary that they be sufficiently enlightened to know how they are using the weapon put into their hands. It is only a sound body that can produce a sound mind. How can our millions, who are ignorant of the elements of hygiene, good health, and sanitation, develop sound minds in sound bodies? How can they be aware of the benefits of healthy surroundings, when they do not know the evils brought about by fleas, flies and mosquitoes? If they did, our villages would have been model villages, and we would not see people buying sweets swarmed with flies in open dusty places. On the obtaining poor physique, how can we build healthy nerves and muscles? The spirit no doubt is willing, but the flesh is weak. An enormous wastage of energy, intellect and power is thus the result in our country. Popular education should put up a plea for economy in human muscular power in our country. For instance, instead of yoking our starved and lean oxen to the

plough, steam power or petrol could be expended. The wooden pin of the plough that scratches the surface of our lands must give place to better ones that are used by other nations. Getting up before the lark and working late till dusk does not improve the farmer's quality or quantity of work. The hot afternoon brings in its train lassitude and langour, and he being only made of flesh and blood, naturally slackens his pace. His already over-taxed vocal chords, strained by shouting to his oxen to make them go faster and farther, make him forget himself, and he belabours the poor oxen. The afternoon finds him tired and weary, and the evening ready to drop into bed after the evening meal. Perhaps, our Agricultural Institutions may possess beautiful up-to-date machinery, which they use in their farms for demonstrations. Is it not within the means of the State to facilitate the purchase of a steam-driven plough by every one of our farmers, who have large holdings, by giving them loans or allowing them to pay for them in instalments? Our mechanical engineers who are familiar with the working of the continental machines, may be encouraged to build and model one in the State and see if its cost would permit every farmer to buy one for his area, if the former course is too expensive for the State.

The natural endowments of our men and women, I am sure, are in no way inferior to those of other nations. Men and women, employed in dull mechanical routine work, who regard it merely as a daily grind or "drudgery," need to be released for other duties. I do not mean the type of men and women who would find every type of work a bore, but such as feel that they have capacities to turn out work of a higher order, and can do it. To such no doubt, this would mean finding a job suiting

to their taste, and therefore, happiness in the work would result in the maximum out-put of the best the individual is capable of. Some of our women, who have no other duties at home, except mind babies, gossip across the wall to another old crony, and are really supernumeraries in each home, could be better employed for finer and nobler things for the good of the community and the country. Maybe they help in oiling the wheels of the home-management, so that it goes on noiselessly. What objectives are held out to them, so that they could develop their multi-sided interest or character? The citizenship of the world is bound by no material boundaries, like wealth or class; then why should it be on the score of sex? Woman, being a greater conservative than man, can work for the cause of social solidarity that we require for our national India. This would enable her to learn to extend her greatest gift of sympathy beyond the bounds of home, caste, creed and nationality. Social service among the slum children and the depressed classes are but the smaller gate-ways by which she can enter into a great and glorious world where the ties of human brotherhood would be realised by her in the Gethsemane of human suffering. This would perhaps help her to put forth her best effort, to alleviate pain and misery and meet every situation. The reward for her work would lie only in the approbation of her own heart.

It is said that the imparting of Western education unsexes our girls and denationalises them. The ushering in of new culture and the delving into the mines of English literature cannot denationalise us, unless our so-called "nationalism" is narrow. It does not mean "good-bye" to our jazzy sithar and its merry measures, or our soulful and sad veena

or violin, or our literature or culture. If the new education brought in throws into relief our fossilised traditions and rouses the spirit of "revolutionary and rationalistic iconoclasm" of old ideals, it is all the better for us. It shows to us that the dreary winter is past, and the long-buried seed-thought has been excavated, and roused into life by the heat of Western thought and education. We do not want to be tied down with survivals after their functions are long past. It is no doubt a happy sign to see that our days of stiff-necked opposition to the invasion of the new culture is gone. The days of blind imitation are nearing their end, and hopeful times are in the horizon when we would deliberately ponder and weigh their relative merits which should lead to the last stage when a real "fusion" or synthesis of the two cultures would take place. The best of what is Western would be incorporated after due adaptation to suit the needs of the East, its ideas, ideals and aspirations, and thus strengthen the weak points in our national Indian educational system.

Since the majority of our girls stop with elementary and middle school education, it is necessary that due provision be made to maintain a flexible curriculum. Provision should be made for the foundations of music and art in the elementary and post-elementary schools. Plain and fancy-sewing combined with a knowledge of cutting and making useful garments could be attempted. Domestic science should be made compulsory and the preparation of the daily articles of diet with their "food-values" should be taught, so that all the vitamins are included and a balanced diet is maintained and an attractive and proper menu with variations be drawn up for every meal. The cooking of

common articles of food, common to all the different communities, like the preparation of coffee, tea, cocoa and "payasam"; rice, chappathi, and parattas, preparation of varieties of rice, like ghee-rice, pea-pilau and cocoanut-rice, etc.; dhal curry, vegetable stews, salads and side-dishes; chutney and pickles; preservation of fruits; jams and jellies; uppuma, thosai, ittili, vadai, puttu, appam, idiappam, etc. The further details of house-management and specializing in cooking and sewing, English dishes and cookies, or Indian (both vegetarian and non-vegetarian dishes) and Indian sweets could be given as a post-middle school course, according to the various semesters. For such adult women as are desirous of learning these, a series of demonstration classes in summer schools may be arranged. Hygienic and economic ways of preparing food should be insisted upon. We may lengthen this course and offer diplomas to such as pursue it and employ them as specialist teachers in Domestic Science and Cookery for our girls' middle and elementary schools. Denominational schools, perhaps, would solve the problem of demonstrating vegetarian and non-vegetarian cooking in girls' general schools.

In the post-middle and post-high school vocational classes, arrangements also could be made with hospitals to have classes for prospective mothers as regards the care of infants and other rules of health. But our own aim in national India is to find the similarities and the common points that knit us all in one, and not to make hair-splitting differences on the question of diet, dress, habits or language.

Music and fine arts could find their place as additional in the high schools and in the Intermediate courses as they are in vogue now

in the University of Madras. The girls who have special aptitude for the study of these subjects could be encouraged with State scholarships and stipends to pursue a further course and specialise in them either after the high school or after the Intermediate course and be entitled to get something corresponding to B. Mus.

With regard to the question of the separation of Intermediate Colleges from the Degree Colleges, so that girls and boys between sixteen and eighteen may be taught in schools, perhaps the numbers in the high schools do not permit affixing two classes more. The present arrangement in Mysore seems quite excellent as the Intermediate classes are given due cognisance, and are no longer the unwanted appendages of the high schools or the University Colleges. The separation gives more scope for student activity and removes all congestion. This course should lead on to a number of vocational courses so that larger numbers would be diverted to them. Courses in dyeing, preparation of drugs and dyes, tanning, agriculture, medicine, forestry, engineering, music, art (painting and sculpture), textile industries like weaving, printing on cloth, would be some of the channels where we could divert part of the stream of students till only the few who really wish to undergo the academic courses are left over.

Co-educational institutions are more economical and healthy for the Degree courses and post-graduate courses. The co-educational Teachers' Training Colleges would be better staffed with members of both the sexes. There should be a child-study expert (preferably a lady), who has specialised in kindergarten methods, and who would also give instruction

in physical culture, especially team games and exercises. The graduate teachers who specialise in kindergarten could be absorbed as heads of kindergarten and elementary schools. And these teachers may be compelled to be members of foreign Western Associations and Societies, where these methods are experimented and given a trial, so that they could keep themselves in touch with the latest successful methods. These teachers may also be encouraged to adapt these methods to suit our needs and see if they successfully work out in our country; if they do not, to see why they are unsuccessful, and where they fail to suit our needs. Reports of such experiments may be collected by the State Education Bureau, for further guidance.

Hence, we see that worthy spheres of interest could be opened up for women because life itself has many facets :

"Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity."

P. B. SHELLEY.

Nothing is more demoralising than to have people who cannot put their leisure-hour to any better purpose than exchange a gossip, or the latest scandal heard across the street, or over a wall. The mind is thus dragged down to lower levels, and nothing of a higher order reaches this class of our women. Is there ever a chance for them to train themselves to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" that their minds may be attuned to the highest and the best that life holds in store for all. Well may they employ their hands in honest labour,

in music, in literature, in art, or in any vocational work for which they have a special bent, and plan like Browning's Pippa how best they may spend their hours of leisure so that it would be a joy to themselves and would radiate happiness to others.

And now I shall mention some of the "wants" which our men, and no less our women, can fill in. We want men and women to read the book of Nature and appreciate in its varying moods, the gorgeous sunrise, the "sun-flecked clouds," the gentle breeze, the swaying corn, the burning sun, the green grass, the cool of the shade, the rippling stream, the murmuring waters, the glorious sun-set, the bewitching moon-light, the star-dusted heavens and the beauty of the elements in storm and calm. Inspiration could be drawn from these and recollections stored up to be recalled at a later date. We want some of our countrymen and women to see visions, and dream dreams, and inspire us with their glorious outlooks so that our work is no longer a drudgery. We need people who can look for the missing chord, that has lain mute so long, and strike it so that volumes of melody are poured forth. We want a harmonious variety in our societies, so that we could move onward towards our goal of perfection. We want a gleam of poetry and a spark of imagination, so that our dull daily tasks are enkindled and our men saved from gambling, drink, and idle amusements. We want people who can kindle imagination into a lively glow from the dying embers of the past and coax it into a flame. In short, greater than all these, we want people who are essentially human and whose

hearts are large enough to hold all the peoples of the world, irrespective of caste, creed or colour. If our ignorant masses of women were given a sound education, will they not try to supply our needs and wants, at least in a very humble measure?

The aim of education according to Dean Inge "is the knowledge not of facts, but of values." Is the knowledge of values accruing from education so small that we should pass it by, or despise it? An educated man or woman is said to be resourceful and able to put his or her hand to anything with great success. In many educated homes, where the earning capacity of the man is not very high, the woman has willingly offered herself as a wage-earner, and borne the yoke evenly. She is his real pal and companion here, because difficulties and sorrows have brought them to a closer understanding of each other and their interests are the same. Education which does not give flexibility and adjustment to suit individual needs, but serves as a cold storage for knowledge is useless. Two intelligent heads with a well-directed, conscious purpose fare better than two, each of whom chooses to go his own way. The woman who has realised the dignity and worth of her womanhood would never be so unwomanly as to shirk "the trivial task," or "the common round," however unpleasant and distasteful it may be. We therefore have to be child-like and open-minded in our judgments, and find out for ourselves, facing the Truth squarely and bravely, whether a woman who is given a sound education is ever likely to fail to appreciate or honour the "horny hands of toil" or the dignity of labour.

[Editor's Note :—Many of the evils mentioned have been and are being remedied not only by ardent reformers like the writer but also by the prevailing economic conditions. And his denunciations lose much of their force in the light of what is actually happening around us. The joint family system, early marriages, the treatment of widows, etc., are gradually disappearing and extreme cases should not be taken as general.]

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BY MR. S. C. N. RAO SARODE,
New Delhi.

THE other day one of the editors of a leading paper in India shot at me a random question as to what I would do to improve education if I were to become a Dictator. I said, if I were a Dictator, which God forbid, I should not dictate education, I should not interfere in education, but in everything else, for you cannot dictate if you want to educate. Two contrary things. Diametrically opposite. "No, No," he said. He said he would blow it up whole if he were one. Perhaps he would, though I would only permit it to blow itself up. But how would he blow it up? I asked. My question was not at all answered. The question he wanted to confound me with confounded him in return. But editors are clever queens. In order to provoke you they ask questions in such a manner. What you say in provocation is written down by them as leaders or give room to their comment and criticism that eventually make them noted or notorious, withal loved and admired, hence subscribed for. But let me answer his question in as short a manner as possible for the question, no doubt, is thought-provoking for which I am thankful to him.

LEAVE EDUCATION ALONE, DICTATOR!

If were a dictator, I would leave education alone, not touch it, for by dictating you cannot improve education. You can only ruin it or make slaves of people, slaves of your nation, automatons obeying your commands, but without capacity to think. You can as well live alone in this universe having only machines that will obey your commands and no more living beings. You can make people live to your fancy, your dictation. Where is

free-will or life then? No conscience or scruple. You can command an army, you can dictate to your official subordinates, but you cannot dictate to a rose to bloom or a beauty to blush. "You cannot create loveliness through fear, beauty through fear." "One may lead a horse to water, twenty cannot make him drink." That is the quintessence of Education as I see it. Let psychology speak or disprove it.

IMPROVEMENT BY RE-EDUCATING.

You can improve education only by educating, rather *re-educating*—re-educating opinion, ideal, outlook; re-educating teachers and parents, educational officers and all those concerned with the upbringing of the young. A Dictator is only capable of dictating, bossing over, not educating. A Dictator is capable of destruction, not construction. He cannot change our outlook and our angle of vision, for remember the saying of a thinker like H. G. Wells who says:

"No conqueror can make the multitude different from what it is, no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults with which he deals, but teachers,—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of our kind."

DICTATORS CAN ONLY DESTROY,
NOT BUILD.

So teachers are not made of the stuff Dictators or destructors are made of. Dictators cannot construct—construction, not of

a static nature, lifeless buildings or architecture, but rejuvenating *life, inspiring* life. Life is moving, ever progressive, not static, but dynamic, not of inertia but of motion, shall I say acceleration to use a very scientific and appropriate term? Unfortunately we have very lethargic people in the educational domain, their inertia is extraordinary, controlled by the income and directly proportional to the superiority of their office, unlike some people in Austria or England or most of the Western countries for that matter. They take life so easy in India or their goal is mere money-making. Of course to move them, to set them in motion you require what in science is called *Force*. But a Dictator has not that Force, though he has forces (army) behind him, which are to protect his own person or safeguard his interests. He has force in the sense of compulsion. Another static force; not living force. Compelling is not educating. But the *real life force* he has not. To give a life force, he must himself have it, he must himself live it. But Dictators are not made of people who have life in them. It is only when the life force is bankrupt one becomes a tyrant, a Dictator as you might style. When life is dwindled, the wooden Dictator bumps up.

CHANGE ENVIRONMENT.

What can a political Dictator do then to improve education? He can at best try to alter environment that is damaging to education, that which may be hindering education. That I would do if I were a Dictator but nothing more, for a Dictator is obstinate,—rather dictatorship can come through obstinacy. I would alter all other things but leave education alone, for dictatorship is thoughtless, impatient, ruthless and often senseless and may defeat the very purpose for which it starts. It requires a

great soul to improve education, and a very patient and persevering man.

TO INSPIRE THE TEACHER.

But, were I a teacher or educational authority, I would first learn, think, learn and then teach, as I attempted once when I was a peripatetic lecturer on New Education, going to villages and schools, talking to parents and teachers who are eagerly waiting for help, guidance, information and inspiration. Instead, what do our school inspectors and educational officers do while they have the opportunity and the time at their disposal? Never a kind word to the poor teacher who is often underpaid. All bossing, questioning and snubbing, curbing. What can the curbed creature teach but curb in its stead? The officers take to task the teacher as he in turn does the boys. Instead, there should be teachers to tell these teachers of the latest methods and improvements in different countries and progressive institutions (which the teacher even once in his life-time cannot see), latest ideas and instruct them in practical reform and give them the help, facilities and recommend to the department the aid they actually require, not the promotions to handle higher classes with their blighted ignorance, but promotions in salary to satisfy their sublunary wants and to keep a healthier and contented appearance and to see that they do not starve. Lantern lectures to parents who do not know what is good for their children and to teachers who cannot too often visit progressive schools or attend training classes or colleges, etc., would be of immense help. It is so simple and yet so grossly neglected. But what do the officers care so long as they can boss over and find fault like the proverbial mother-in-law or fine, punish, degrade or dismiss and get a

travelling allowance and a fat salary that six teachers together cannot get? From top to bottom every educational officer does the bossing. Never the teaching. In the end the boys get the lick, for the poor teacher takes revenge on the pupils for the strictness of the School Inspector who himself cannot teach and would be a miserable failure if he did or cannot impress the boys well. Never a word of cheer, never a word of kindness, never a word of inspiration and guidance. This is my experience. When you argue with the teacher, all is out like the cat. His ignorance is astounding. His misery—well, not appalling, but quite enough to spoil the game, the game of life and teaching. These inspectors must be dealt with if at all.

MINISTRY OF EDUCATION.

As in Vienna, progressive and experienced teachers and lovers of children who are capable of playing with them and sharing their life should form the ministry of education. I would see to it if I were a Dictator, and give them all powers where education is concerned; but I would not allow a commercial magnate, a lawyer, a judge, a commanding officer of an army or manager of a business office or a title-hunter or a probable Proprietor or the Managing Director of a text-book publishing firm to become an Education Minister. A school master must become an Education Minister. His merits can always be judged by his work, his merry freedom with children and popularity with them and of all, his sense of psychology. Austria does it. England and America have done it. Why not India! Oh, the bloated salary and the extraordinary honours, privileges and titles it confers, without even your having worked or knowing anything of teaching! And far less of psychology! So tempting to all classes of people calling them away from their profession!

TEXT-BOOKS.

If to-morrow the Proprietor of my publishing firm becomes a minister of education I would be the first man to protest publicly, resign my job and agitate against his ministry. I know what nonsense is catered to children through text-books which I have the disgust of going through. The parents do not know what poison their children are fed with, the mother does not know what opium or opiate the Ayah doses her child with to make the baby quiet and harmless to the Ayah, and cease to be a nuisance to her! Poor, dear loving mother, with pious dreams of her child's future! Oh, should you come and see for yourself and do what I have the displeasure of doing for my daily bread, you would be horrified, shrink back and stop sending your child to the school.

But often the mother herself is a poor and ignorant farm-yard hen. I pity her. But I would agitate to make my Rai Sahib publisher to cease being an Education Minister. Text-books are bad enough without his being that. It would be an educational calamity if he became one. By the way the publishers must be better educated before accepting any trash to publish for children as text-books. As a matter of fact text-books are not at all necessary for the school stage if teachers do their duty well, and if they have life in them. So far for the school side.

WHAT OF HIGHER EDUCATION?

But then what of higher education—University education where probably the Grand Duke of an Editor thought of the educated unemployed blaming University education because graduates flocked to him for appointments? So far as unemployment is concerned it is not at all the fault of education, for even the uneducated and the illiterate are equally unemployed (only it

does not come to your notice) in spite of efficiency of their work. But it is the *system*—the system we have glorified, worshipped, tended and perpetuated; this cruel system of *Systems*. Our wonderful civilization whose barbarity we do not see! Our irrational materialistic outlook, greed and miserliness. Our hopeless, heedless and ruthless economic system, and all the maladjustments in society resulted thereby. If the maladjustment has been contributed to by our University education, there is only one fault, and it needs to be remedied. Life remedying though! That is the *conceit* that it brings instead of humility, sympathy and understanding. The graduate thinks he knows about everything while he has hardly opened his eyes. "*Vidya vinayena shobhate*." Education shines out through your humble and kindly behaviour or refinement through love. This is forgotten. The bachelor of science thinks he knows everything about science while the mature scientist thinks he has hardly begun to learn science. The snobs that University degrees, academic and other titles have made of us! Our priggishness! But so has caste by birth made the Brahmin or money made the porpoise or the security of rights to the Raja. *Dhanamada* or the pride of wealth, the haughtiness that the rich *possessor* has by virtue of rights we have conventionally allowed though mother nature abhors it, the strength of exploitation we have submitted to, has made man equally bad. Then why blame University education which you have yourself planned, tended and nurtured and would like it for your own son and not for any other? You don't like University education for others, for it is bad for them. But it is good for you and your own son, as you want to have for yourself all the benefits it confers on you. If there are others to

compete with your son it is bad. But why allow your son that education yourself? Deny him and stop his entering the competition. This you won't do!

THEN DON'T BLAME UNIVERSITY EDUCATION. YOUR POOLING IS AT FAULT.

Then don't blame University education. You want it, you send your sons and daughters for it and yet blame. Stop sending your sons. Why are the University products conceited or snobbish like the *possessors*? The professors are not free from it either. But it is true that the *educated ought to know better*. But who is the educated? You and I. It is often those who can afford the costly education. But the poor man wants for his son what the rich man wants for his and if he can help it the poor man also will send his son for the same. It is the same opulent rich or the education directed by the outlook of the rich or the greedy miser who wants his youngsters to enter into the cruel competition of taking all the good things of life (which money alone can bring) to himself. Pooling. Pooling. Pooling is the matter. Amassing and hoarding and security! Dirty or fair. Or what he considers fair. To him the ugliness he creates around him does not matter or affect. He heeds no ugliness of other people's suffering or misery created by his pooling. In his self-complacency and comfort the whole world seems comfortable and beautiful. To see a brother man in a degraded condition on account of his greedy accumulation is comforting. Securities in the next world or heaven are bought by tipping or bribing gods! That is how rich presents go to the temples and churches. And our gods and priests seem to assure it and are easily bribed. Great security is necessary in the next world. So insure it! Insurance companies cropped up

only for the living while the dead are insured with gods and priests. Thus far is our education blameable.

UNEMPLOYMENT WILL BE ACCELERATED.
THANK GOD UNIVERSITY EDUCATION IS DEFECTIVE!

I am quite aware of the defects and drawbacks of the present day University education too. If that is improved, your unemployment problem will be still more accelerated. Thank God, University education is defective and all cannot pass examinations and all cannot enter competition and it winnows away, justly or unjustly, thousands of them. If all were equally clever and efficient, you would have to give equal opportunities to all and everybody would be eligible to the same post and thus create for you a hell. Does any employer say that education has made men less efficient to serve in his office or works? On the other hand there is greater efficiency on account of ruthless competition and fear of losing a job and difficulty of unemployment which the employer exploits and gets such a cheap labour, intellectual as well as physical, not to talk of poetical or super-artistic. Poetical, mathematical, scientific, engineering, inventive, musical, artistic and other geniuses are hired at a shilling now! It has come to that! Is it the competition or the education? Then do you want people to be less knowing, less efficient and more ignorant? Or only a few to be knowing geniuses and the rest ignorant boobies? What is the idea? If an employer talked of inefficiency it is reasonable. Why, he can hold a competitive examination as we already have, in his own interest and choose the best men! He does not blame this. He only blames.....

NO VACANCY.

He only curses the unmanageable number of efficient people that come to seek jobs for

he cannot provide them all—nor has he the time to attend to them, read innumerable applications, hear of their great achievements and abilities and pedigrees which were not related even in "*Swayamvaras*" of the past. This is his horror, his care, anxiety and worry. So he puts up a board *No Vacancy* and thinks he has lodged himself in a safe fortress not knowing the number of friendly and personal recommendations he gets to worry him still, while the fear of a revolutionary outbreak or change of order in the world constantly haunts his innermost being, eating away his heart and his conscience and he slightly begins to awaken to the nightmare and pricks of how he has also contributed to the cruel system of robbing others by a refined means of which he must himself be a victim some day by one or many who can outwit him. He is constantly afraid of the political changes that are going on all over the world. At this stage, if he desires peace of mind, he will say *Sannyasa*—Leave all, hang it. But the time is not ripe. So in his self-complacent manner he is resting in his fortress like a tortoise in his shell or a porcupine. He does not want to face facts which are so uncomfortable to see. He is afraid like the ostrich that hides his face in the sand when pursued or hunted. But the sensitive man in his innermost depths cannot escape the haunt. He has made a ghost which must haunt him, he has made a devil that must sit tight and heavy on his head. He cannot escape though he tries to. It is only temporary.

ESCAPE.

Whatever defects and drawbacks there are in education, as no doubt there are and there is ample room for improvement and reform, there is no reason to blame it so far as employment is concerned. If there is, the employers' education is at fault, not of the employee or the one who seeks employment,

As a matter of fact in our nationalising of many things there is little scope for self-development and all have to seek employment under the State which the chosen few get in spite of an announcement of a fair deal to all classes, communities and the rest starve as it happens in the Mysore State. Experiment without deeper thought and understanding of the spirit underlying nationalization which can never have place to partiality or favouritism. The cottage industry turned to a State mill, with the rigidities of a mill service under a capitalist.

THERE SHOULD BE NO NEED TO SEEK EMPLOYMENT.

Why should there be the need at all to seek employment and service under another and live under another's will and obligation? Beautiful civilization, no doubt. Why should there be any service and serving? Why not *living*? Living like civilized beings with give and take instead of fighting like cats and dogs, like savages, but only in a more cowardly and indirect way? Wonderful escape! Let me then stress in a journalistic tautology that unemployment has nothing whatsoever to do with defects in education nor is education to be blamed for unemployment. *Why people blame education is they want to escape from the facts.* The facts otherwise than education—their own fault. Even students blame their own education, not knowing the actual fault and defects in their education.

THIS RUTHLESS AND CRUEL COMPETITION.

By blaming education you cover up your own sin, your own contribution to accelerate the cruelties of a senseless system and ruthless competition. Those who create the competition will be the first to fall into the pit. Mr. Porpoise's son will to-morrow fail in the competition that Mr. Porpoise has made or set. This is sure. The world is changing fast. Kingdoms and empires are changing hands, what of the counties? Still more what of the handbags or purses? When

liners are caught in the raging storms, what of the ferry boats? They will turn turtle. It is to save men from such jamming that great Teachers like the Christ and the Buddha from time to time took the trouble to give a better turn to education and outlook, a re-orientation to all ideas and thought so that people may never give room to such mutually created suffering and jamming, cutting each other's throats, a smothering jungle instead of a civilized and planned garden. But unfortunately the clever outwit has relegated their teachings to the unpractical domain and the oblivion called religion to which the modern educated man is averse.

DON'T ESCAPE. FACE FACTS. IT IS YOUR OWN POOLING.

So, people do not want to see facts. They escape. The facts of their own greed or unaccommodative power or the cruel system that is crushing everybody, good or bad, efficient and non-efficient. Pooling, Pooling, Pooling what cannot come with you when you die or leave this mundane world. If you talk of defects in education, is the employer willing to put his inefficient son to work under his employ in equality with others or under better people or to work along with an uneducated employee or an equally clever employee and allow him the risk of that livelihood instead of giving him anything else and without the guarantee of his property going to him later? No. That he wouldn't do, for he is clever and shrewd. It is this cleverness and shrewdness that is at the bottom of all trouble, of all cruelty and immorality. Let him control his desires and greed. Instead he will ask his employee to curtail his needs. If there is control on greed there will be an end of all unemployment. Let poolings stop. Poverty will disappear. All are at ease and there will be no fear to anyone. Therefore if education should change in relation to employment it

means the outlook on life should change. That is all and thus far is education related.

But this is not done at the University. It is a business of the schoolmaster, the mother, the father, and a host of others. For University people only *study*, they do not get educated. Education ceases, except in a very wide sense of life, before entering a University. Education finishes with the school, studies begin at the college. The education must change the outlook on life (sense of property, possession, sense of "mine and yours," and proprietary rights begin at the cradle at the tenth month or the first year according to the training in this civilization) that the child in question does not desire to enter a keen competition or a race, but enters life for the beauty of life, enjoying, taking only what he needs for his natural appeasement and to keep alive—that others also enjoy what he enjoys, with give and take policy, co-operation, that others have the same right he has, that he should do unto others as he wishes to be done by. He must have greater love towards all life and living creatures, to see himself in all he sees, that he is a bigger self than what he feels like, to live a larger and wider life than the limitations of flesh. In that great attitude of love should education direct us. This beauty of life cannot be taught or brought home to one's mind by a Dictator or dictatorship which may suit the battlefield or political arena, but not *life* or education.

As regards the scheme of peripatetic lecturership of inspiring teachers and parents, I shall be pleased to give it to anyone who is interested and would write to me personally. (Address: S. C. N. Rao Sarode, Alfred Building, 8, The Mall, Lahore, or c/o "Roy's Weekly," New Delhi.) The scheme is not expensive. The expense is only of a right attitude and begging for better Ministers of Education, better educational officers. I could not so far find a minister ready to study this scheme.

THESE WEAKLINGS!

People have another excuse for postponing the improvement of education. The educational officers blame the Government saying that they are forced to act so. This is another wonderful escape. To-morrow if you are a Dictator, all the blame will go to you. But, has the educational officer done his duty so far as he is allowed or has the chance to do good? No. Now he will blame a foreign government, to-morrow the national and another day his own. He is a continually complaining child, in reality weak and useless, unfit for the job he has undertaken. But if he forgets that he as an employee is a part of the Government and yet blames the Government he is not fit for his job. Better to retire him. Most teachers and officers shove the blame on to the Government rather as an escape to cover up their own defects, weaknesses and draw-backs.

To improve education, improve thyself and thine own attitude. The University is not to be blamed for the unemployment but the snobs it makes of us. The economic system is to be blamed for unemployment, not the educational. Our social upbringing everywhere is to be blamed for the outlook which school education cannot easily change.

THE FINAL ANSWER TO THE EDITOR.

Finally, in answer to the Editor's question, may I say that if I were to be made the Dictator, I would displace the Editor, make him the Dictator instead, occupy his seat leaving him to do what he pleases as a Dictator so long as he does not interfere with Education and the Press. If after a year he continues to be in his position as a Dictator, I would leave my seat and give it to his next heir-apparent and die a peaceful and happy death saying: "All is well with the world and God is in His heaven," and go to Him. Or invest the Dictator with powers over the Press and Education also. Do Editors realise the supremacy of their position and the sublimity of their responsibility?

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EDUCATIONAL PROGRESS IN INDIA.

THE Educational Commissioner with the Government of India in his Annual Report on Education in India for 1935-36, says:—

"The increasing amount of attention given to education by provinces, educational bodies and individuals is the most prominent feature of the year under review."

The prevailing discontent against the present system of education is finding wide expression. Stagnation and wastage is appalling, the administration of primary education by local bodies shows no improvement and is thoroughly inefficient, compulsory primary education appears as remote as ever, the annual increase in the percentage of literates is disconcertingly small, the Universities contain many students who are unfit to profit by higher academic studies, unemployment amongst the educated classes is common and provision for the education of girls is ludicrously inadequate.

Again and again, attention has been drawn to these facts in the press, on the platform and in provincial and other reports. What is now necessary is a determined effort to do something about it and not merely to talk.

The plea of lack of money can no longer excuse apathy for the money now available for primary education could support a wide expansion, were administration more austere and wastage eradicated. But there is no need to be pessimistic in view of the attention which these problems are now receiving and the advent of provincial autonomy.

THE ROLE OF THE CENTRAL ADVISORY BOARD.

The hope is expressed that in any educational reorganisation the Central Advisory

Board of Education will prove invaluable both in advice and stimulus. In fact, the Board has already outlined a scheme of educational reorganisation with a view to lessening the drift of unsuitable students to Universities and providing better employable material. What is now required is to implement the suggestion of the Board which has met with general acceptance.

INCREASE IN ENROLMENT.

Coming to statistics the number of institutions has decreased by 2,052 from 256,263 in 1935 to 254,211 in 1936. The decrease is mainly in primary schools and is generally due to the elimination of inefficient schools. It need not therefore give cause for alarm especially when the enrolment has increased by 309,280 to 13,816,149 in the year under review.

The total expenditure from all sources on education in British India shows an increase of about Rs. 81 lakhs, i.e., from over Rs. 26½ crores in 1935 to Rs. 27 crores 33 lakhs in 1936. The increase from different sources is as follows:—

Govern- ment funds	Local bo- dies funds.	Fees.	Other sources.	Total increase.
25'66.	22'69.	25'71.	6'62.	80'68.

In lakh of rupees.

Of the increase, only a sum of about Rs. 9½ lakhs was spent on the institutions for girls.

GREATER ATTENTION URGED FOR GIRLS' EDUCATION.

It is, therefore, suggested that in view of the lag in the education of girls, a larger portion of the increase should be utilised for the education of girls and that in all educational development schemes for the extension of the education of girls should receive priority.

The number of students in the Universities in India including professional colleges increased by 7,105 to 124,508 in 1936. The increase in the number of Anglo-vernacular secondary schools for boys and in their enrolment was 140 and 53,889 respectively, while there was a fall of 60 in the number of vernacular secondary schools for boys and of 7,939 in their enrolment.

VERNACULAR SCHOOLS UNPOPULAR.

To some extent this fall may be due to economic causes. Rural parents, for whose children these schools are primarily meant, it is alleged, cannot afford to pay even the low fees charged in these institutions. But the real cause appears to lie in the unpopularity of middle vernacular schools in comparison with Anglo-vernacular schools. Pupils from these schools are no longer given preference in appointments though they may be eminently fit for them. Moreover the successful candidates from these schools find themselves at a disadvantage if they wish to pursue higher education.

The expenditure on secondary schools for boys increased by about Rs. 27 lakhs to over Rs. 7,33,54,397 in 1936.

In the primary schools for boys although there was a decrease of 1,348 schools, there was an increase of 201,112 in enrolment. Expenditure also increased by Rs. 13,29,752 to Rs. 6,82,88,160 during the year under review.

APPALLING WASTAGE.

Wastage still continues in primary schools. In the whole of British India this is as high as 73 per cent. in the case of boys and 86 per cent. in that of girls. It is undesirable, says the Educational Commissioner, that this wastage is appalling and that the system which allows it is inefficient. Fortunately there is discernible some marked improvement in certain provinces. Between 1935 and 1936, the percentage in the output of literates has risen between 1935 and 1936 in Madras from 31 to 33, in Bombay from 41 to 45, in

the United Provinces from 25 to 26. Thus there are hopeful signs that even if this steady, though slow, progress is maintained the situation will greatly improve.

HOW TO MAKE COMPULSION SUCCEED.

Compulsory primary education has been introduced in 160 urban areas and in 10,355 villages in British India. But due to the indifferent attitude of the local bodies, compulsion has not yielded the results expected. It is essential, observes the Educational Commissioner, that determined efforts should be made to ensure that the children enrolled attend regularly, that the standard of teaching is high, that well-trained teachers are employed and administration and control of primary education is made more austere and lastly that the health of the children is not affected by attendance in insanitary buildings.

PROGRESS IN GIRLS' EDUCATION.

The progress in the education of girls was well maintained. The number of girls under instruction rose from 2,890,246 in 1935 to 3,013,440 in 1936 although the number of institutions for girls decreased from 39,601 to 38,390. The main decrease occurred in in Bengal where ill-attended, inefficient and uneconomical schools were eliminated and several poorly attended institutions were amalgamated.

PREJUDICES DYING OUT.

Prejudice against co-education is dying out. In fact, in regard to the United Provinces, it has been remarked that "co-education in boys' schools is helping to solve some of the problems in the way of primary education for girls." Madras and Assam too had more girls under instruction in boys' institutions than in those for girls. Customs and prejudices which were for long detrimental to the advancement of girls' education are now disappearing. But at the same time it is unfortunately true, says the Educational Commissioner, that local bodies, who are mainly responsible for primary education, are

more vocal than generous in their support of girls' education.

Though the total expenditure from all sources on all institutions for girls increased by Rs. 9,28,357 to Rs. 3,83,68,114 during the year, all the Provincial Governments, except the Punjab, Assam and the Central Provinces, decreased their percentages of Government expenditure on girls' education, —a fact which shows, says the Educational Commissioner, that girls' education is still not receiving the attention it deserves. Almost everywhere female education seems to have been neglected in favour of the education of males.

EDUCATION OF SPECIAL CLASSES AND COMMUNITIES.

The number of institutions for European and Anglo-Indian children fell by 7 to 406 in 1936. The enrolment has, however, increased by 1,408 to 62,021 of whom 16,157 were Indian children. There has also been an increase of Rs. 4,31,127 in expenditure on these institutions.

The enrolment of Muslim boys has increased by 23,517 during the year under review while that of Muslim girls by 26,370, in other words, the increase in the number of Muslim girls under instruction has been more rapid than the increase in the number of Muslim boys.

Amongst the depressed classes, also, there has been a very satisfactory increase of over 80,000 pupils. Prejudice against these classes is dying out and increasing numbers are now attending ordinary schools.

PROFESSIONAL TRAINING.

There has been also an increase in the number of the professional and technical institutions by 121 from 829 in 1935 to 950 in 1936 and the enrolment has gone up from 66,319 to 70,960, the main increase being in the commercial, technical and industrial schools.

The inspecting staff is markedly inadequate in many provinces, the position as regards the inspection of girls' schools being eminently unsatisfactory.

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PRESIDENTIAL ADDRESS

BY MR. I. N. MENON, M.A., B.LITT. (OXON.)

I AM deeply indebted to you for the high honour you have done me by asking me to preside over your Conference this year. To a humble worker in the field of education nothing can be more gratifying than the recognition which his fellow-workers may consider suitable to bestow on him; although I must honestly confess that it was not without considerable hesitation that I accepted the very kind invitation which brings me here today. For one thing, for over seven years I have been more or less an office-hack, with very little opportunity for study and reflection; and one who does not keep abreast of the latest advances in the field knowledge has no business to pose or to preside at a gathering of experts. I was somewhat shaken up when I saw the names of the brilliant men who had occupied the presidential chair at your annual conferences in the past and guided your deliberations—men who have come to hold the highest positions in the educational world. And, in fact, what brings me here today is not the indirect hope which you have thus offered me of going down into history in brilliant company, but the feeling that the imperative call of duty has to be respected even in the face of a thousand discouragements. Lastly, your call came to me at a time when my hands were more than full with other work and I had not the time even to sit down and write a suitable letter to thank your Secretary for the handsome invitation he had extended to me on your behalf. I must, therefore, apologise to you for the very unsatisfactory manner in which I may discharge the onerous responsi-

bilities you have laid on me, even after putting you to the inconvenience of adjourning your conference to suit my convenience.

I really do not know whether I have been wise in choosing the "Wardha Proposals" for the subject of my Presidential Address, since they are still the subject of heated controversy among expert educationists. My only reason for this indiscretion is that it enables me to place before you my own views on the matter and thus actually participate in your discussions and to start the proceedings in which 'The Wardha Scheme,' I find, occupies the most important place. Let me, however, remind you, at the very outset, that I have viewed the question not so much from the standpoint of the laboratory expert as from the point of view of one whose duty and privilege it has been to be intimately associated with the education of nearly two lakhs of children every year for over seven years. I am not an expert in the orthodox sense partly because I have not been able to keep abreast of all modern advances in educational science but chiefly because I find myself unable to give up entirely the 'prejudices' of an earlier generation. Modern educationists, I am afraid, will consider me conservative because my convictions are not readily convertible into current coin. But, even in education, "it takes all sorts to make a world" and the primary urge of all progress must be the felt imperfection of the present.

There is a good old proverb which says, "He that lacks time to mourn lacks time to

mend;" and, I believe that the surest sign of an impending national change is a sincere dissatisfaction with the existing state of affairs. For over two decades our political leaders and educational administrators have been delivering their criticisms on the unsatisfactory way in which education had been organised in India. Working as I have been in a small sphere, even I could not escape the feeling that we had come to the parting of the ways. To quote from a speech which I delivered before the Cochin Teachers in November 1936: "The present system of education in India has come to be criticised in recent times from different points of view; but, the one universal element in all these criticisms is the inability of this system to train children to discharge some useful and remunerative function in society. The aim of our prevailing system of education is said to be the production of 'clerks' according to the original design of its author. The famous despatch of Lord Macaulay, which has been the main basis of all subsequent educational achievements in India, dates back to the year 1836. With ourselves in Cochin, the first English School which owed its origin to the initiative of the then British Resident, Colonel Fraser, was opened in the summer of 1837, and in a few months we shall be celebrating the centenary of what may, though not without paradox, be called modern education. If we review the history of India during this period of a hundred years, we shall find that one of the few institutions which have been subject to the least change is the system of education. The assumption of the Government of India by the crown in the middle of the last century initiated far-reaching social

* *Some Problems of Rural Education*, published at the Viswanath Press, Ernakulam.

and political changes which, however, left untouched the system of Indian education. The *Morley-Minto Reforms* which ushered in a new epoch in the political development of India was almost silent on the reform of the educational system of India. The Reforms of 1920 profoundly modified the machinery of Provincial Government; but, beyond 'transferring' education to an Indian Minister, nothing new appears to have been attempted in re-building the educational system of India.

"We are now on the eve of momentous and far-reaching political changes which will come with the new 'Government of India Act' and the time has definitely come for a serious consideration of the question whether the full benefits of Parliamentary Government and social democracy can be achieved without a radical alteration in the outlook and organisation of education in this country. It is, no doubt, true that both the *Saddler Commission* and the *Hartog Committee* have in a way considered this question of educational reform in the light of the changes that have come and are coming over the political and economic life of the country. But, I wonder if it was not the 'voter' rather than the 'farmer' which these inquiries had chiefly in view; and, in any case, the recommendations of the *Royal Commission on Agriculture*, whose appointment was particularly opportune, yet remain to be implemented so far as they relate to rural education. In other words, there is need for a re-consideration of the educational problem from the point of view of rural India. The changes that have come over the country during the last hundred years have mainly affected the urban population of India, its interests, its organisation, and its mode of life. Towns have grown in size and

in wealth; the amenities of urban life have increased; municipal government has been firmly established; Universities and colleges have rapidly multiplied. But, if we turn our attention to the countryside to ascertain if the 'unchanging East' still survives except in the imagination of poets and literary critics, we shall find that rural India has practically slept during the century which has been so full of momentous changes for the country as a whole. It is, no doubt, true that rural communications have been both extended and improved, rural schools started, rural dispensaries opened, panchayats and co-operative credit organised, and at least a beginning made for the improvement of agriculture. To closer observation, however, it will be clear that most of these changes imposed from without and from above have failed to touch the life and lot of the Indian peasant and the rural working-man. One of the main reasons which must account for this comparative apathy of the countryside, not only towards the larger changes taking place in centres of urban life, but even towards reforms and improvements specifically devised for the uplift of rural India, will be found in the neglect that has been shown towards rural education. The Department of Public Instruction not infrequently devised changes in the organisation of curricula of schools with their attention concentrated on the needs of the population in the metropolitan towns; and later on, by official circulars extended these urban institutions and reforms to the countryside which could not understand how it stood to gain by their advent. Till very recently rural education as such hardly ever attracted the attention of the authorities in India. There is urgent need for a thorough reform of our rural schools in all their grades

without which no improvement can be expected in the standard of living and in the political capacities of the masses of India." I think the position is explained with great clearness and brevity by Mahatma Gandhi himself in the "HARIJAN" of 2nd October 1937, when he says: "The present system of education does not meet the requirements of the country in any shape or form. (1) English having been made the medium of instruction in all the higher branches of learning, has created a bar between the highly educated few and the uneducated many. *It has prevented knowledge from percolating to the masses.* The excessive importance given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. (2) Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. (3) Money spent on primary education is a waste of expenditure inasmuch as what little is taught is soon forgotten and has little or no value in terms of the villages or cities." Dispassionate review might take the above criticism to be an overstatement; but, where there is emphasis it will be found that it is warranted by the current apathy towards the important consideration to which Mahatmaji desires to draw special attention. After all, *education is a social service* and the technical expert is not the only person who has to be satisfied in drawing up a scheme of education. It is true that the opinion of the expert must be consulted and must prevail in matters of detail, in drawing up, for instance, suitable syllabuses, or devising reasonably accurate mental tests; but, it is the country as a whole that must decide what it wants to do with its children. Even here the philosopher may offer

useful advice; but, he must not forget that all philosophies are philosophies of life in the last analysis and the narrow specialist is liable to serious error in drawing up a table of values for the nation.

In an article contributed to the "HARIJAN" Mahatmaji observes, referring to educational experts: "I would urge them not to allow my utter ignorance of education, in its technical or orthodox sense, to prejudice them against what I have been saying and writing." And subsequent controversies in expert circles have proved the point of this warning. There has been a series of attempts to discredit the Wardha Scheme on the ground of its amateurishness; or its unscientific presuppositions and its inexpert recommendations. For myself, I think that it is unfair to judge a scheme of national reconstruction from the standpoint of the mere expert and condemn it as unworkable because it fails to satisfy certain standards which he has learned to consider as sacred to his craft. At the same time, I would earnestly and with the sincere humility of a devoted disciple request Mahatmaji if I seem to ignore for the purposes of free discussion the weight of his great name and venture to offer one or two remarks which are meant to suggest ways of improving the actual programme of work, and of implementing the great idea of national regeneration which Mahatmaji has in view.

I think all constructive nation-building is normally peaceful and does not involve the total rejection of the past. The distinction between mechanical progress and spiritual evolution is that, while in the former every onward step means the cancellation of the earlier, in the case of the latter each step is an effort to integrate the new with the old. I believe the same is true of national history.

The greatness of the British nation for instance, lies in the fact that its history is on the whole one continuous process of evolution where the past has become part and parcel of the present and the future. The result of such a process often presents the picture of a "patchwork" to the pure theorist; but, I believe it is the only mode of conserving the gains of a nation which has and is proud of its pedigree. And, my prayer to those who may have the privilege of implementing the great idea behind the Wardha Scheme is not to take Mahatmaji to mean all that he may have said or written in the course of debate or in the heat of controversy, but to take possession of the bold plan of regeneration he has in mind and adapt it to the needs of the several provinces and States.

Although all sound education has certain permanent ends in view, the realisation of these aims depends upon the structure and condition of society; and society being never at a standstill, the actual system of education must change with changes in society and in social aspirations. The Public Schools of England and the ancient Universities have successfully resisted change up to a point; but, even these have had to adapt themselves to the altered needs of society to some extent. The inclusion of the study of modern languages and of science in the curricula and the admission of women to degrees may have been concessions reluctantly granted; but, these concessions have gone a great way in preserving, in a new order of things, the hoary traditions which would otherwise have been completely swept off the boards. To the extent to which these ancient seats of learning have remained rigid and unbending, they have come to be partially displaced by other types of educational institutions, by

day schools and by the non-residential Universities and colleges. Any system of education which becomes too rigid or narrow and which fails to respond to the demands of a changing environment runs the risk of unceremonious overthrow or the doubtful courtesy of perpetual preservation as a relic of ancient barbaric splendour.

The present system of public education in India in its several grades is of relatively recent origin. The first grant of one lakh of rupees by the Court of Directors of the East India Company in support of education was made in 1813, and it was avowedly made not for the inauguration of anything new or revolutionary but to finance the existing centres of Oriental learning, for "the revival and improvement of literature and encouragement of the learned natives of India and for the introduction and improvement of a knowledge of the Sciences." It did not contemplate either a departure from or any extension of the existing educational facilities. The gradual emergence of a system of secondary and University education to meet the demands of young Indians to whom the portals of office had been newly thrown open by the Reformed Parliament in renewing the charter of the East India Company in 1833, the subsequent growth of local self-government and the extension of elementary education, are all facts too well known to the average educated man in India to need special mention. The present system which was designed after its English prototype largely achieved the main purpose for which it was designed. It rapidly furnished the country with a large number of well educated young men fit to fill any office or hold any position of responsibility in public life. It gave India her Dadabhai Naoroji, and her

Bepin Chandra Pal; her Surendranath Banerjee, and her Keshab Chandra Sen; her Tilak and her Gokhale; her Chittaranjan Das and her Lajapat Rai; her Gandhi and her Jawaharlal; her Sastry and her Sapru. The rapid Indianisation of the services; the growth of a high degree of political self-consciousness even long before any awakening in the masses; the persistent demand for constitutional reform and reconstruction are all fruits of that system of education in condemning which Indian opinion is now held to be unanimous.

I am far from upholding the present system of public education in its entirety; nor do I plead for its eternal continuance. I am only trying to combat the irrational prejudice which imagines that the present system of education was an *imposition* from without; that it was introduced with a sinister motive by a foreign Government; and that it never served any useful purpose in the moral and material development of India. In other words, I do not accept the observation made by the framers of the 'Zakir Hussain Report' that "in the past it has failed to meet the most urgent and pressing needs of national life, and organise and direct its forces and tendencies into proper channels."

I have no quarrel with anyone who contends that the present system of education in India has fulfilled all that it was meant to fulfil, or is capable of fulfilling, and that in the future educational programme of India the existing system will have to be partially or wholly replaced by a more satisfactory one. I am fully at one with the framers of the Wardha Scheme in thinking that there is urgent need for a thorough overhauling of the system of education, particularly of elementary education, and that in this reform handicrafts must

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be given a prominent and central place. At the same time, I would make the change from the old to the new as smooth as possible, pressing the existing machinery into our service, and without doing unnecessary violence to those who still find something useful in the existing organisation of secondary or University education.

There can be no doubt that the available official figures prove beyond doubt that mass illiteracy has not appreciably decreased in spite of all the efforts made by Government—both Central and Provincial; that such educational reforms as have issued as a result of periodical enquiries have not touched the substance of rural education; that, if education is not to be imparted with a view to find employment for the educated, some other national agency must, nevertheless, undertake urgently the task of saving the country from the fate which faces its younger generations. Taking the consolidated figures for the six years ending 1934, you will find that

- (1) the number of primary schools for boys has decreased by 4506 and
- (2) the percentage of male scholars in recognised schools to male population has fallen by about $\frac{1}{2}$ per cent.

Women's education, however, shows an upward tendency although one fears that since “Jack” has come down “Jill” may “come tumbling after.” Expenditure on education during this period has been curtailed to the extent of 89.67 lakhs, and the chances are that, unless our new ministries tackle the question in all seriousness, education will come to be increasingly starved and that with public approval, because people have lost their faith in education generally, in the present system of it in particular, and

authoritative official circles have begun to talk of self-supporting education as a measure of practical retrenchment. The situation with which we are faced is extremely grave and demands the immediate and earnest attention of every thinking man and woman in the country.

There is also another circumstance which renders educational reform of the utmost urgency. Whether one accepts or rejects the Government of India Act, it is quite plain that in the future government of the country every citizen will have to take an intelligent and patriotic interest, if the country is not to be consigned to a further period of bureaucratic domination. The experts will no doubt continue to do very useful work; but, their sphere of activity will shrink from omnipotence to faithful, efficient and unquestioning service of the elected rulers of the country. If India is to adjust herself successfully to this change, she must first educate her sons; and, irrespective of the cost, compulsory primary education on a comprehensive basis must be introduced in all the provinces without delay. It is not possible to do this without some radical changes in the system of education now in force and we are, therefore, again driven to the question of immediate educational reform from another direction.

What I consider to be the characteristic feature of the present situation is that, whereas India has perhaps the largest number of University men relative to her population, she has also the largest percentage of ignorant, illiterate and inefficient men relative to her total population. With acute educated unemployment at the top and ignorant destitution at the bottom, the man-power and material resources of the country are rapidly

going to waste. In other words, the grave questions that confront the educationist and statesman today are (1) the mitigation of the severe and widespread unemployment among the educated classes who will not, except in rare cases, resort to manual labour for their livelihood and (2) the speedy and effective liquidation of mass illiteracy. (3) Some consideration must, also, be given to the future of higher education in any scheme of national education, because, after all, the pursuit of knowledge for its own sake cannot be altogether ignored by any nation which aspires to a place in the future federation of mankind.

The proposals formulated at Wardha and later on embodied in detail in the Zakir Hussain Committee Report are directed, I believe, to a solution of the first two problems. The one outstanding criticism of the modern system of education in India is that, by the one-sided emphasis it lays on a purely academic training in all its grades, it unfits young Indians for pursuing any useful career and it engenders in them a contempt for manual occupations which is the normal lot of more than ninety per cent. of the population of the country. The Wardha Report says, for instance, that "*it does not train individuals to become useful, productive members of society, able to pull their own weight and participate effectively in its work.*" There is no doubt that this criticism is essentially just and goes to the root of the question of educated unemployment, because the existing craze for the tail-coated professions is not all the result of innate aptitude or inherited talent. A survey of the rank and file of the several learned professions and the public services will prove that a large proportion of their personnel has been drawn to them by the normally attractive prizes these vocations offer, rather than by any inherent attractiveness which these

callings themselves possess for their votaries. I am sorry to say that this is particularly true of the public services where there is no question of competition or survival of the fittest once a person gets into one of them. The case of the educational services is a glaring instance of a calling being inundated by men who take to it as a last resort and as an alternative to unemployment. It must be admitted that as a profession we teachers have become the target of adverse criticisms, not all of which is undeserved, and but for the fact that the teaching profession is still leavened by some men of spirit who have taken to it because they had felt the combined call of natural talent and patriotic duty, we would have long ago deteriorated into a mediocre body of third rate mercenaries. There is, therefore, considerable justification for the complaint that the present system is responsible for the existing maladjustments in the professions and the services and for the hourly increasing unemployment among the younger generation which continues to get trained exclusively for the tail-coated professions or for the services. It is, however, wrong to suppose that every young man or woman who takes to higher education today can be diverted to callings other than the professions or Government service. There will always be in society certain classes or individuals who, fired by intellectual enterprise, material ambition or assisted by the sense of security born of inherited wealth will take up only the learned callings; and, indeed, the country cannot wholly dispense with their services. We shall tell our friends and our critics alike what Socrates of the Platonic Dialogues told: "*Citizens, you are brothers. Yet God has framed you differently. Some of you have the power of command and in the composition of these He has mingled gold wherefore also they have the greatest honour; others He has made of silver, to be*

auxiliaries. Others again who are to be husbandmen and craftsmen He has composed of brass and iron."* And Plato has in mind "not the disproportionate happiness of any one class, but the greatest happiness of the whole."† What I wish to emphasise is that it is useless to replace one cast-iron system by another, and in the future educational reorganisation of India, room must be found for the training of all our talents and all our social services. Of these the most populous and the most important for our internal strength and happiness are the peasantry and working-men of India, and their proper education must receive our first and most serious consideration. The Wardha Scheme is an earnest effort in this direction, and our estimate of its value must ultimately rest on its capacity to give to the masses a course of training which will make them good and efficient members of society. That the Scheme leaves out of consideration those children who seek to serve the country through channels other than agriculture or industry cannot constitute a reasonable objection to the adoption of the scheme as a comprehensive plan of elementary education, because under existing conditions our elementary schools furnish the bulk of the people of India with the only formal education which they are destined to get in their lives. Of the 350 millions more than 310 millions live in the countryside and pursue rural occupations, and no one can blame Mahatmaji if he had chosen to concentrate his thoughts on the education of these 310 millions, leaving the training of the rest to the official "pandits" and to the simple rule of demand and supply. Personally, I am of opinion that in addition to our basic elementary schools, we should maintain a few institutions of the Public and

Grammar School type for the training of talented young men for the learned professions and the superior grades of the public services, because under no scheme of things can we wholly dispense with the services of the intellectuals.

It is not my intention to anticipate your discussion and all that I propose to do is to consider one or two salient features of the proposed reform. In Mahatmaji's own words, "the integral parts of the scheme are:—

1. Taken as a whole a vocation or vocations are the best medium for the all-round development of a boy or girl, and therefore all syllabuses should be woven round vocational training.
2. Primary education thus conceived as a whole is bound to be self-supporting though for the first or even the second year's course it may not be wholly so."

I very much wish that Mahatmaji had contented himself with the first part of the scheme; firstly, because it is *the main* scheme or the *main idea* behind the whole scheme which Zakir Husain and his colleagues have elaborated in their report and secondly, because the second part has no *integral* relation to the first. It may be that such a system of education will be able to finance itself up to a point, but whether it does or no, it does not touch the significance and value of the idea behind the scheme—that properly organised manual work can be invaluable as a means of intellectual development, as a means of self-expression, as a means of keeping the individual, boy or girl, in touch with real life. In fact, the criterion of "self support" as applied to the teaching of crafts in elementary schools is liable to grave abuse, and the Zakir Husain Committee has rightly sounded a note of warning in their observation that "*there is*

* *The Republic* — Jowett's translation, Vol. I, pp. 415-16.

† *Ibid.* p. 420.

an obvious danger that in the working of this scheme the economic aspect may be stressed at the sacrifice of the cultural and educational objectives." My own submission is that, apart even from this inevitable and inherent risk, the second part of the scheme has no organic connection with the central idea of craft-work as the basis of elementary education. The economics of education may be safely left to the popular Ministers whose business it is to find the money required for every beneficial reform.

The dualism between intellectual and manual training is perhaps not more ancient than the theory of their unity in a complete scheme of education, for we find Plato saying in his "LAWS": "According to my view anyone who would be good at anything must practise that thing from his youth upwards, both in sport and earnest, in its several branches; he who is to be a good builder should play at building children's houses; he who is to be a good husbandman at tilling the ground."* Historical circumstances, social aspirations, inherited tendencies all tend to stress one or the other aspect of a complete scheme of education at any particular time. The two ideals, though not intrinsically opposed, often tend to conflict with each other in actual history, and the real problem for a sound system of education is to effect a compromise between the two ideals. The idea of manual work as an important part of education is not a new one. What is new in the scheme proposed by Mahatmaji is his conviction that "*education, if sound in its principles, should be imparted through some craft or productive work*" which is "*rich in educative possibilities*" and possessing "*natural points of correlation*

with important human activities and interests." The distinction referred to above is a very important one both from the point of view of the teacher and the taught. In fact, vocational education is in a sense older than literary education, for from the dawn of social existence the apprenticing of the child to some useful occupation was the only means of ensuring for it the means of subsistence. But, till very recent times, till, in fact, the State began to admit that it had some measure of responsibility to provide its citizens with the training and opportunity for work there was no public institution to impart vocational education. But, even vocational schools are not as recent as we may incline to think. The "Industry School" in England goes back to the end of the eighteenth century when Joseph Lancaster and Mrs. Trimmer advocated the teaching of vocations, particularly to girls. The need of a certain amount of *manual occupation* in the curriculum of elementary education received the recognition of British Education authorities as early as 1840, although it was thrown into the background by the rigours of the system of examinations. But, the present century has witnessed vast developments in the organisation of arts and crafts as part of the system of public elementary education in England and America, and great strides have been made in the direction of imparting efficient occupational training to the nation's children in the most impressionable period of their lives. It has been fully admitted that a system of elementary education which affords no room for handwork is manifestly incomplete and, therefore, injurious to the all-round development of the child; but, so far, craft work has been considered as a *supplement* to literary

education and not as the *basic vehicle* of intellectual training. "The core of my suggestion is," observes Mahatmaji, "that handicrafts are to be taught, not merely for productive work, but for developing the intellect of the pupils." That both art and craft are capable of doing this will not be denied by educationists today. The names of Pestalozzi, Froebel and Dr. Montessori will help to remind us, teachers, of the increasing recognition that handwork has gained as an integral part of early education. That some vocations have great educative possibilities will not be doubted or disputed by anyone who has the least acquaintance with the history of education. Which are these crafts and what precisely are their latent possibilities cannot be determined without proper investigation. The oldest of human occupations, agriculture, is obviously rich in educative possibilities, and wherever that is adopted as the '*basic craft*' there can be little or no difficulty in determining its natural affinities and correlations. If you will permit me to quote from a lecture I delivered a couple of years ago, "There is a further reason why agriculture should form a compulsory subject of study in the curricula of rural schools. Those of you who have had some experience in teaching and have taken the trouble to study your own method of teaching will have found that one condition of the learning process is apperception—the assimilation of new experience to the old. In fact, learning is possible at all because we are able to 'apperceive,' to interpret, new experiences in terms of or in relation to the old. What a child already knows—not necessarily of the subjects of study—conditions what he is going to learn at school; it is really the key to the future. Born and nourished in a rural environment, to the rural child agriculture

and other rural pursuits afford a channel of innate appeal. Thus, agriculture is not only a valuable subject of instruction in his case but is the key which helps the teacher to open fresh vistas of knowledge. In other words, the reason for introducing agriculture and allied subjects into the rural school is not merely to educate the children for a vocation which forms the only means of obtaining a living for the large majority of them, but also to educate them *by means of agriculture* which constitutes the common experience of all rural children. To cite only a single instance, at present arithmetic is taught in rural schools as a purely intellectual gymnastic without any reference to its value in the conduct of life and, therefore, without making any appeal to the interest of the children. The course of arithmetic, however, is capable of being clothed in practical interests which naturally appeal to rural children by making it deal in a concrete way with the various transactions of daily domestic life and by combining the calculations, essential to rural occupations with arithmetical exercises."

I am, therefore, a sincere believer in the rich educative possibilities of crafts, and the only question which has to be investigated is which are the crafts which can be adopted as basic ones, and what is the extent of their intellectual and practical correlation with the other essential subjects of study in an elementary school. This investigation is a matter for experts, and I think the Provincial Governments should set up expert committees, after the model of the 'Consultative Committees' of the Board of Education, to go into this and other related questions which may arise in the course of actually implementing the scheme. I think your own Guild can render valuable assistance to the authorities

* *Laws*, Vol. I, p. 643—Jowett's translation.

In this matter. I am a great believer in the Civil Services; but, the Civil Servant who has to be an efficient and loyal "Jack" of many departments has his obvious limitations. He can be a good Secretary in the Department of Revenue or Defence; but when he is translated into an educational expert he must feel nervous if he continues to be conscientious. I think our popular ministries must be assisted by Committees of experts whom they can readily consult in technical matters and to whom they can safely entrust the work of actually giving concrete and detailed shape to their plans. In the Department of Education, for instance, a permanent consultative committee will be of inestimable utility. The delicate technical investigations to which I have referred may be entrusted to such a committee which will go into the Zakir Husain Report carefully and prepare a scheme suited to the special needs of our Presidency. For, I believe that some of the crafts mentioned in the list drawn up by the Husain Report do not possess the educative possibilities necessary for a basic craft and some of them do not possess a sufficient number of points of natural contact with the other subjects of the curriculum. For instance, I do not think that leather work possesses the qualifications necessary for a basic craft. In any case the curricula need very careful scrutiny and adaptation to suit local needs and this will be best done by a body of experts.

Again I consider that the scheme places an enormous strain on the children attending the new schools. I do not think that children of the age group seven to fourteen can work with zest or profit for more than 200 days in the year and that should be fixed as the minimum. Fatigue has many forms and shapes and work done with faded interest and flagging energy is not only useless but will soon prove to be a positive impediment to efficient instruction.

Public opinion has been sharply divided as to the desirability of including Hindustani as a compulsory part of the curricula of elementary education, and I am not sure that the objectors are without their justification. I believe expert opinion will be in favour of excluding from the elementary school the teaching of "*foreign*" languages. I think that the scheme of studies is sufficiently exacting even without the inclusion of Hindustani and I am of opinion that the teaching of any language other than the mother-tongue should not be attempted in elementary schools. I fully appreciate the purpose for which it is sought to include Hindustani in the compulsory part of the syllabus. The possession of a *lingua franca* will tend to consolidate our sense of national solidarity, and encourage inter-provincial intercourse. But, if it is socially desirable, educationally it is not advisable to load the curriculum with another language. Further, what really is the loss in actual fact as far as the masses are concerned? What percentage of our farmers and working-men normally have the chance of inter-provincial intercourse? I am definitely of opinion that this question may be allowed to lie over until we know what is going to be the result of the agitation for linguistic provinces. Our friends in the North can hardly appreciate how difficult it is for the boy or girl hailing from Kerala or Tamilnad to undertake the study of an additional language on top of a fairly heavy curriculum. I would urge that the question be allowed to wait till we have had time to see the working of the Wardha Scheme in at least a dozen districts.

I fear I have unpardonably encroached upon your time and entered into details which should have been left entirely to the Conference to discuss and to decide. But, I cannot bring my address to a close without making one or two remarks on the position and training of teachers under the new scheme.

There is no doubt that the new schools will demand a new mode of training, although I am confident that the bulk of our present teachers will be fit to undergo it. I am sincerely convinced that a teacher's efficiency depends more upon his personality and character than upon his purely professional attainments. Professional skill is certainly indispensable, but it is a means and not an end; and the teacher must possess, before anything else, the personal qualities which the process of education demands. The chief aim of training must, therefore, be the development of such qualities with reference to their exercise in any specific field. I am fully in agreement with the Husain Committee when it says that "our object is not to produce academically perfect scholars, but skilled, intelligent and educated craftsmen, with the *right mental orientation*, who should be desirous of serving the community."

The course of training proposed by the Committee is exacting; but, it is essential if it is to produce a suitable body of teachers to work the new scheme. That is one reason why I consider that the scale of remuneration proposed to be paid to be very inadequate. The mode of recruiting teachers must also be modified considerably if we are to get the proper type of men and women to man our schools. Mahatmaji's observation that "if we have to wait till we have born teachers, we shall have to wait till the Judgment Day for them" is not quite fair and from the context I see that it was provoked by controversy. There is no doubt that born teachers like born artists cannot be had to order; but their number is not so small as is commonly thought. National prejudices die hard and the teacher has been the victim not merely of a national but of a racial prejudice which has

tended to think of him and his calling in the lowest terms. In fact, all through the centuries he has been the butt of ignorant witticisms for which fact afforded very little foundation. It is true that for many centuries, particularly in the west, the teaching profession has been the dumping ground for failures from other professions, and when one thinks of the close and cohesive texture of the great professions of Law or Medicine, and of the great prizes of position and emolument which they offered to the successful and compare them with the ill-paid, transitory and unorganised individuals who used to enter the teaching profession for many, many years, one can pardon the jibe which is ascribed to Bernard Shaw: "He who can, does; he who cannot, teaches." But, things have greatly changed and today the schoolmaster's calling has, I believe, acquired a new dignity. What is wanted to establish the calling on a firm and elevated footing is to see that we give our teachers a minimum subsistence wage, sufficient to maintain him and his family in reasonable comfort, that care is taken to recruit only those who, if not born to teach, offer a reasonable promise of efficiency and contented service and who are prepared to stand the rigorous course of professional training drawn up by the Husain Committee. I would suggest that our prospective teachers be selected from among the young men and women while they are in school or college and taken up for training in continuation of their academic studies, giving them a suitable stipend in return for a covenant to serve the community as teachers. Recruitment must be made only against vacancies which are certain to arise and only from among persons who have made up their minds to enter the teaching profession and

are prepared to abide by that choice in return for the cost of their specialised training. Such a mode of selection will ensure (1) that only those who feel a vocation for the teaching profession will get entry into the ranks; *i.e.*, it will include all those who turn to it not even as a 'second best' but as the last resort; and (2) there will be no uncertificated teachers handling any class of our new elementary schools. This last consideration is a very important one in the new scheme of education which cannot be worked successfully with a body of "untrained teachers."

A word more and I shall have finished. We are on the eve of great changes; and whether they are going to improve or worsen our position *materially*, the new scheme contains

an implicit recognition that we are an expert body of social workers whose services are indispensable in the new order of things. Let us demonstrate to the world that its judgment of our capacities, our loyalty and our dignity as teachers has been as unjust as it has been uninformed. No true teacher will make emoluments the end of his labour; for in whatever profession a man may be, if wages are the main consideration for which he works, he is self-degraded. I would at the same time remind our elected men that a country which pays its teachers badly has manifestly no sense of the real value of education; until Self-Government is supplied by a comprehensive system of elementary education democracy must remain an incomplete and dangerous experiment.

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OUR EDUCATION BUDGET.

BY MR. T. T. KRISHNAMACHARI, B.A., M.L.A.,

Madras.

IT is indeed presumptuous on the part of a layman to undertake the task of addressing a conference of educationists. It makes the position all the worse with a person so ill-equipped as myself to handle a subject which entails comment on the educational policy of the present Government. It will only be stating the bare truth when I mention that barring having a nebulous idea about the educational needs of the country, I had not set myself to the task of studying this question with any degree of care till my recent entry into politics. Having apologised to you for presuming to address you on this subject, I would now ask you to bear with me if I go wrong and if any of the views that I express in addressing you savour of extreme amateurishness.

Any person who makes a first attempt to get a grasp over the several problems that the Government are faced with in their task of providing for the educational needs of the people is at once struck by the immensity of the problem as well as by the absence of any plan on the part of the Government to meet the situation. Undoubtedly, the primary consideration of the Government has to be directed towards the task of providing the people with a reasonable amount of education which will equip them for taking their part in the common walks of life which initially is the problem of elementary education.

Looking at the history of the handling of this branch of education by the Government, it is impossible to escape from the idea that,

to a large extent, the Governments of the day have been checked in their attempts to enlarge and extend the scope of elementary education to the extent of ultimately making it compulsory all over the Presidency being hampered by the absence of the necessary finance that any such project will entail. Such of those as have heard or read the budget speech of the Hon. the Minister for Education will remember that he mentioned in his reply that money is not the main trouble that the Government have to face in regard to elementary education but the main trouble is that money that has been allotted for this purpose has not been properly utilised hitherto. The recognition of this fact is of undoubted value to what I propose to say hereafter. It cannot however be denied that want of adequate finance is the primary obstacle to any large extension of educational facilities to the people of the country. A proof of this fact is easily available if attempts by the Government during the last three decades in the direction of enlarging elementary education are carefully studied. The expenditure on the primary section in this year's budget has been increased by nearly two lakhs. Notwithstanding the fact that this rate of increase has been maintained all along in the several years past, it cannot be said that it is satisfactory if only 60 % out of the total allotment for education is to be set apart for primary education. In the first place it is not enough. The proportion of the amount spent on primary education should not be 60 % as against 40 % for secondary and

University education. It has got to be considerably more. Furthermore, the amount spent on education in proportion to the total expenditure incurred by the Government in Part I of their budget is a little less than 20 % of the total. This cannot be considered as being sufficient particularly when the province is being governed as it is now by a popular Government. Undoubtedly, the largest portion of Government revenue is being spent in all civilized countries on education and on preventive and curative medicine. It is not therefore right for the Education Minister to say that the problem of elementary education is not mainly a problem of one of want of finance. The fact that the moneys allotted are not properly utilised is not really the task of the educationist. It is a confession of weakness in the administration of this Department. The public are not vitally interested in apportioning the blame between the Education Department and the Local Administration Department. Lack of proper co-ordination, graft or whatever might be the cause of the misuse of funds is for the administrator to set right. It can only be set right by overhauling the administrative system in the Education Department and changing the channels through which money is now being spent.

I believe you are aware that a new Elementary Education Act is being talked about. It is rumoured that a draft scheme is now before the Government though no mention was made of this by the Minister. All that he said was that as a corollary to the G. O. dated 26th June 1937, the Government have directed the raising the number of standards in incomplete elementary schools and 4,000

schools have given effect to the Government directions. As a result, there has been an increase of 60,000 pupils in the IV and V Standards in elementary schools in this province during the last six months. It does look like reading from a fairy tale but statistics cannot lie. The basis for Government's future action, I believe, will necessarily be the G.O. of 26th June 1937 and, if the claim of those in authority is considered, recommendations in this G.O. relating to elementary education are said to anticipate the most important provision of the Wardha Scheme, viz., education around a craft. It only remains for the Government to draw their conclusions from this report which is the subject of the G. O. Rumour has it that the Wardha Scheme is being tried in 100 schools to start with. To summarise, the position in regard to Government policy in elementary education is to get rid of uneconomic schools, discourage single-teacher institutions, raise the number of standards in some of the incomplete elementary schools by the addition of IV and V Standards and try to give a vocational bias to education in 100 selected schools. This is what one can glean from ministerial utterings both from budget speeches and before and both on the floor of the Assembly and outside.

If what I have stated before correctly depicts the scope of Government activity in regard to elementary education, I expect I will be right in presuming that it presents a very unsatisfactory state of affairs. For one thing there is no attempt to extend the facilities over a larger area and there is no attempt to induce, not to say compel, all children of the school-going age to go to school. The Government, in fact, have totally missed or ignored the central idea behind the Champion

Scheme, viz., the fact that the Government are not in a position, for financial reasons, largely to provide completely equipped schools in all the places where such schools ought to exist to meet local needs, even though it may be agreed generally that the Champion Scheme is generally considered to be a failure. As I have said before, I do not feel that any definite attempt is being made to face the reality of the situation particularly having in view the fact that the financial resources available to this department are limited and one which does not grow *pari passu* with the increasing educational needs of this country.

I made a suggestion elsewhere that other methods may be attempted to supplement the instruction given in schools with one or two teachers by means of peripatetic teachers visiting schools on particular days of the week and also by means of instruction through the radio on subjects in which instruction can be given, like civics, hygiene, history, etc. In the absence of a plethora of funds, other sources should be tapped to provide for the maximum amount of instruction being given with the minimum amount of expense.

With regard to the Wardha Scheme which subject has been discussed by you, I believe, threadbare, I have only two points to mention. It is no doubt a trifle premature to pass any remarks with regard to the Government's proposal to commence the Scheme in 100 schools. One point that does strike one as a main weakness in this Scheme is that a large portion of the working hours during the day has been allotted to craft work. Three and a half hours is far too long. It is bound to be a strain on the child. In the schools run by Government through the Fisheries

Department for the fisherfolk, the teaching in fishing is, I understand, for about an hour a day. While this might be erring in the wrong direction, teachers' organizations ought to give careful thought with regard to this suggestion of 3½ hours' craft work and recommend for a reduction in the number of hours devoted to craft work so that the children might have a little more time for their books, if they come to a decision that a change is necessary.

The second feature of the Wardha Scheme which provokes criticism is the absence of provision for training craft teachers. It does evoke amusement in certain quarters when Russian experiments are mentioned, but, it appears from what we have been able to understand about what has been happening in Russia since the Bolsheviks came to power that one of the first things done by Lunacharsky, Lenin's Educational Adviser, was to put forward an educational programme almost within four days of the commencement of the Bolshevik regime. While elementary education had not become everywhere an accomplished fact in Russia till about 1932, the fourteen years' interval from the formulation of an educational policy till the complete function of such a policy had been spent in a systematic carrying out of plans towards the achievement of that goal. One of the first things that was done in Russia was, it appears, to train teachers. If craft work was going to be introduced into the schools, the first thing the Government have to do is to train craft teachers and there seems to be no indication that they are taking any step in this direction.

I will repeat what I mentioned before of the Education Minister's statement that the

problem of elementary education is not mainly one of finance but because that the money allotted has not been properly utilised. He would have been more correct if he stated that the comparative failure of Government during all these years to make a success of their elementary education programme was not mainly due to want of finance, but was mainly because of the teachers to whom the task of educating young children has been entrusted were so ill-equipped for their task. When I say this, I am not for one moment questioning the capacity of those people who teach the children but I mean they cannot be efficient if the conditions under which they serve have any effect on the quality of their output. Any real progress in elementary education is inextricably bound up with a radical improvement in the lot of teachers engaged in this task. To enumerate their several difficulties to you will be carrying coals to Newcastle but it will be sufficient to say that the impression created on young children in their most impressionable age by the picture of teachers semi-starved, ill-equipped, often worried to the point of death because of their domestic worries is not one that would do the children any good. For one thing, in the present economic condition of the elementary school teachers, the problem of keeping the wolf from the door being eternal, he is not likely to give his undivided attention to the work on hand or work himself up to a pitch of enthusiasm for his task. If any profession needs 100 % enthusiasm for obtaining results, it is indeed the teaching profession. Because, it is in this profession that the stimulant that is commonly acknowledged to be necessary for personal incentive is absent. As the norm for measuring any such

stimulus is undoubtedly money, by an extra exertion on the part of the teacher in these schools, he is not likely to improve his prospects and earn a little more money. The ideal of duty for duty's sake ought to govern the actions of a man who is entrusted with the task of commencing the education of the infant. It is only such abstract motives that can really add enthusiasm to a teacher in his work. While the lot of the teacher is what it is now, I am afraid a favourable atmosphere for the generation of enthusiasm for his work is totally absent.

The Education Minister in his reply to the budget debate welcomed the interest that some of the speakers took in regard to the lot of the teachers in certain types of schools. He outlined the several steps taken by Government to ensure that teachers are paid their salaries promptly, that travelling allowances are paid to them when they are unnecessarily transferred, that provision has been made for teachers appealing to Government when they have any genuine grievance, all in respect of teachers in institutions managed by local bodies. The much larger question of the teachers in aided institutions has been left untouched. I do feel that no policy with regard to elementary education will be complete unless it provides for the betterment of the condition of the teacher both in point of view of his remuneration and of his status. The creation of self-respect in this class is essential if their task of teaching the children is to be even to a degree successful. This point has undoubtedly been stressed in the G. O. dated 26-6-37 but nothing has been done excepting the few palliatives mentioned by the Education Minister in his budget reply and that in regard to one type of schools.

This outline of what I believe the Government are doing in regard to elementary education leaves me in a state of entire dissatisfaction. I have no faith that in the manner in which the Government are now proceeding, anything great is going to be achieved. The absence of a plan, a plan which will necessitate a certain amount of work being done during a particular year with a goal to be reached in a certain number of years leaves the present Government as regards the handling of this problem in much the same position as the previous Governments before them. It does require an amount of enthusiasm as I said elsewhere, a crusader spirit, to enable a person to formulate a plan spread over several years at the end of which you can visualise that there will not be a single boy or girl in the province who will be illiterate. Such a plan can only be carried out successfully if it takes into account the inherent difficulties in a problem of this magnitude, *e.g.*, the large area to be covered, the natural apathy of the people towards education, the improvement of the lot of the teachers who have not only to educate the children but should also do propaganda for education in their locality, utilising the modern inventions of science so as to mitigate cost, all these have got to be taken into account in order to evolve a successful plan and I see that the Government are nowhere near it.

The next aspect of the educational policy of the Government that is of great interest to most of you is the question of secondary education. I believe I did provoke the Minister to a sharp reply when I traced the history of secondary education in this province and enumerated the changes in policy every

four or five years according to the changes in the head of the administration. The Minister refused to admit that the Director of Public Instruction has got full initiative in regard to making major changes in Government's policy regarding secondary education and he told us what is already known, *viz.*, that the Government are responsible ultimately for anything that the Director of Public Instruction did in regard to secondary education. Nobody denied this fact, while it is still open to dispute whether the Executive Councillor or Minister during whose regime changes were made in regard to the S. S. L. C. Examination even attempted to study the implications of such changes and did not leave the matter entirely to the discretion of the departmental head. It is indeed consoling to hear that things are going to be different in future and that the Minister intends to keep the control of the policy in regard to secondary education in his hands even though he is loath to fetter his discretion by means of a secondary education Act. In regard to reorganisation of secondary education—presumably on the lines of the G. O. of 26-6-37 he said that other interests have to be consulted—perhaps he meant managers of aided institutions. He also referred to the need for consulting the Universities before any changes are made with regard to the present system of secondary education.

As an employer of educated labour I can tell you that the equipment of a boy who has passed through the school to face life is very meagre indeed. If reorganisation has got to be done under this head, there is no need for the Government to take more time than is absolutely necessary. The interests which they have to consult are after all interests that

are in a larger measure subordinate to them. The earlier something is done in regard to secondary education the better and when the Government revise their policy in regard to secondary education it is better for them to put it in the form of an Act which cannot be changed at the whim and fancy of departmental heads.

One more word about secondary education and I have done. Even here there seems to be a rather disproportionate expenditure on secondary education as compared with University education, considering that the interests of a much larger percentage of the population are involved in secondary education. The amount to be spent is 28.9 lakhs for secondary education and 28.6 lakhs for University education and in fact the amount to be spent on secondary education is a trifle less than what was spent in 1936-37. Here is a branch of education on which the Government will have to increase their outlay. I remember a Member representing the European Commerce constituency mentioning that he would not mind if the allotment for elementary education is increased at the expense of secondary education. It was not noticed by the Government benches on that occasion. But the idea that money should be taken away from secondary education for other purposes, however useful and good they might be, should be nipped in the bud.

Connected with both elementary and secondary education is the question of the Inspectorate. The expenditure on the Inspectorate which is about 7% of the total educational expense was justified by the Minister for Education. Anybody who has any idea of what these Inspectors do should at once be struck by the futility of the Inspectorate run on the lines on which it is being run now. The function of the In-

spectorate, I believe, is dual—one in regard to accounts and administrative details and the other and more important portion of it being with regard to the control and regulation of the teaching staff. Obviously it is rare to find an Inspector who is good at both these functions. If the Inspector is to be efficient as an educationist, my suggestion will be to take away from him all the work in regard to checking of accounts and such minor details. The Government have now got an organisation for examining local fund accounts. This organisation can be enlarged and the additional task of looking into the school accounts which is necessary for grants to be made, can be transferred to them. With regard to the inspection of the teaching staff while the capacity of the Inspectors to discharge their function satisfactorily in regard to lower and higher elementary schools may be taken for granted, I do not think they are in a position adequately to supervise the work of secondary schools. If at all the inspection of secondary schools is to be of benefit to the teachers of such institutions the inspection must be done by people that have actual teaching experience which ought really to be an inspection by a Committee of Headmasters with wide experience both in administration and teaching, who will be able to put the results of their experience before the teachers. In any event if examination of accounts is taken away from the Inspectorate there hardly seems to be any reason for the continuance of the present system of annual inspection.

Granting that no improvement is made on the present Inspectorate, what is the point in the Government some years back abandoning the old system of Circle Inspectors, with Assistant Inspectors, Sub-Assistant Inspectors and Supervisors, and in creating District Educational Officers and Deputy Inspectors of Schools instead, and what is the object of the Government in now appointing Divisional Inspectors who more or less take the place of the old Circle Inspectors? Why so many tiers in this Inspectorate?

Another matter which I would like to mention here is in regard to Training Schools.

The Training Schools for Teachers, as is the case in other and similar Government institutions, seem to be a dumping ground for superannuated or otherwise inefficient people. I cannot conceive of the object of asking people who have had very little teaching experience in schools to undertake the task of training teachers. I understand that quite a number of the professors in the Training Colleges are people who have served as professors and lecturers in Arts Colleges who have never been inside the portals of a school except perhaps in a few cases as Inspectors of Schools. What instruction could trainees get from such professors? I know it is a fact that in the Police Training School elderly Police Inspectors who cannot for various reasons be given executive charge are recruited as lecturers. There seems to be much the same principle employed in regard to the selection of professors and lecturers to the Training Colleges for Teachers. There does seem to be a case for review in regard to the personnel of the Training Colleges and it is my view that your Association ought to formulate a scheme which could serve as the basis for Government action, and place it at the disposal of the authorities.

I have only one more point to mention—with that I will finish—that is with regard to the Government's attitude towards the administration of this Department. Incidentally, I made a suggestion in the last Budget discussions for the constitution of a Board of Education very much on the lines of the English Board of Education with its concomitant expert advisory committees. It appears to have missed the ear of the Minister. It is no reflection on the present personnel of this Department to say that they have no administrative talent. After all why should they possess it? A good educationist need not and ought not to burden himself with the details of administration.

The question of the control of staff, the distribution of grants-in-aid, the question of maintenance of statistics, all these things are details with which an educationist need not concern himself. In the hands of an experienced administrator there is at least one

guarantee on which you could depend, *viz.*, that money spent through the Department will be properly spent. You could expect a trained administrator to probe more fully into the channels through which money is spent than a person who has been an educationist, whose life has been spent largely on the teaching side. For any real improvement in the administration of the Department the following changes will have, in my opinion, to be made, *viz.*, creation of a Board of Education, handing over of the administration of the Department into the hands of a trained Administrator and getting the expert or experts at the top to give their undivided attention to the task of education proper.

I have rambled a little farther than I originally intended. But I will conclude by saying that the last education budget of the Government is not one over which one can get enthusiastic. As Mr. Hameed Khan said in opening the discussion on the budget, a platitude as it might appear to be, the educational policy of the Government is a continuance of the previous Government's policy. There are two instances of departures from the previous Government's policy—one is the proposed experiment with the Wardha Scheme and the other is the introduction of the compulsory study of Hindi in schools and in both cases I am afraid the Government are prompted by the desire to provide spectacular evidence of carrying out what with them are spiritual obligations. It will be well to remember that our Education Minister was a former Chief Minister and is not new to the portfolio. As you know tradition dies hard. It is difficult, even if one wants to, to shake off what has almost grown on you. I do believe the Hon'ble Dr. Subbaroyan, who by the way has now had the lecture he asked of me, fits the Education Portfolio to a tee and it is going against human nature to expect him or his Departmental heads to desire a change from the extremely comfortable position in which they think they are now. If you have no expectations, you will have no disappointments. But is that a comfortable situation for you, the workers in the field, or for the public to whom the work signifies so much?

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REPORT OF THE MADRAS TEACHERS' GUILD ON THE WARDHA SCHEME OF BASIC EDUCATION.

Terms of Reference.

In pursuance of a resolution of the General Body of the Madras Teachers' Guild, the Council of the Guild appointed a Committee with powers to co-opt to study the various aspects of the Wardha Scheme and submit a report.

Members of the Committee.

- Prof. S. K. Yegnanarayana Iyer, M.A.
Dr. P. S. Lokanathan, M.A., D.Sc. (Econ.)
(London).
Mr. M. S. Sabhesan, M.A.
„ T. P. Srinivasavaradan, B.A., L.T.
„ V. Srinivasan, B.A., L.T.
„ S. Natarajan, B.A., L.T.
„ V. Bhuvaramurti Rao, M. A., Dip.
Econ.
„ A. R. V. Achar.
„ K. Nagaraja Rao, B.A., L.T.
„ K. Vedantadesikan, B.A., L.T.
Miss V. David, B.A., L.T.
Mrs. Dharmambal, and
Mr. G. Srinivasachari (Convener).

The Work of the Committee.

The Committee held eight sittings, each of an average duration of two hours. This report which, by order of the Council, is placed before the General Body for their consideration and approval, contains in the main the conclusions reached at the meetings of the Committee.

Arguments leading to the conclusions have been avoided except where they have been found necessary for a proper appreciation of the conclusions reached or recommendations made. Criticisms in respect of the Wardha Scheme offered in the Press and on the plat-

form have been taken note of in the discussions at meetings.

The Committee have felt it necessary to add a note on the resolution of the Congress regarding National Education.

INTRODUCTION.

The Wardha Scheme of Basic Education has begun to attract the earnest attention of public men and authorities, chiefly because the report has been prepared by persons who have not only the interest of the country at heart, but are also admitted to be competent to speak with authority on educational matters.

The Wardha Scheme is drawn up on the assumption that learning which is useful socially and economically cannot help being cultural. The most important principle contained in the scheme is the centering of all instruction round a craft. In support of this basic principle several instances from Western countries may be quoted. A knowledge of the theory and practice of education in any country cannot but lead to the conclusion that every individual in a democratic society should be trained to KNOW and to DO. There is a growing recognition that no antithesis can exist between culture and work. Indeed it is believed that a separation of these two into water-tight compartments is likely to lead to dualism in a person and militate against a balanced development. Educational practice everywhere stresses the importance of putting children in active touch with the environment and of inculcating in them the habitual urge for creative social work. Therefore, we have no hesitation in

recommending the adoption of the principle of giving education through a Basic Craft.

The Zakir Husain Committee Report has confined its attention to a scheme of Basic Education for the children of the age-group 7 to 14 and the second report has made it clear that it has not chosen to deal with the education of other age-groups. We wish to state that a complete system of National Education should include not only the Basic Education provided in the Wardha Scheme, but also education of different types for the boys and girls of the *pre-school* stage and of the *post-Basic School* stage. We have therefore, at the outset, to state clearly that the Government in considering the Scheme have also to examine the educational requirements of the children of other age-groups and make suitable provision.

We do not anticipate any serious objection to the acceptance of the principle of co-education implied in the scheme of Basic Education in view of the fact that the girls are allowed to be withdrawn at the age of 12 at the option of their parents. Further, we feel, its application will be justified on grounds of economy.

RECOMMENDATIONS.

I. Pre-School Stage:—We note that the Wardha Scheme realises the importance of training children properly in the pre-school stage, *i.e.*, below the age of 7. As this period is very important in the development of children, it is recommended that the Government should make provision for the proper training of the children of the pre-school stage.

II. Craft-Centred Education:—The proposed scheme of Education through a Basic Craft is sound and feasible but the following points should be given due consideration:—

(a) Since it is doubtful whether all teaching could be centred round a craft, formal instruction should not be dispensed with altogether.

(b) As the aim of the introduction of craft work is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes the resources implicit in craft work, a single craft may not be enough to serve the educational interests. We emphasise the desirability of creating wide interests in pupils by a variety of experience through different crafts.

The Committee would urge the point of view of the Zakir Husain Committee that the craft work in the Basic School is not a mere hand and eye training as the manual training in schools is at present and that it is not intended as a provision for dull boys. It is to be the centre of integrated instruction and is also calculated to help pupils to acquire definite skill.

III. The Classes of Pupils to whom the Scheme should apply:—Inasmuch as we accept craft work as a principle of education, we recommend that the proposed scheme of education should apply to all classes of normal pupils. Since a large number may leave school for good at the end of seven years, it is well that the Basic Education should be complete in itself so as to foster a sound sense of citizenship. With a view to giving scope to pupils of higher capacities, we recommend that it should be made possible for such pupils to leave the Basic School for higher and other types of study at the end of the sixth year of the course.

IV. Subjects of Study:—The subjects included in the scheme and the objectives proposed are quite suitable and adequate for the children of the age-group 7 to 14 since Literature, Sciences, Humanities, Art, Craft and Aesthetics, are all represented. There is no justification for the fear that culture will be neglected in the Wardha Scheme. We recommend, however, that it should be

possible with the previous approval of the Government for the school authorities to give facilities for instruction in subjects in addition to those included in the scheme so as to meet local needs.

V. Courses of Study:—The courses of study in General Science and Social Studies contemplate instruction (a) by correlation with craft-work and (b) by the method of INTEGRATED INSTRUCTION in which the distinction between subject and subject is removed. Knowledge is rightly regarded as one whole. With a view to avoiding confusion or misunderstanding we recommend the deletion of the sub-headings indicating subjects.

We consider it essential that a well-planned scheme of correlation (i) between the Basic Craft and the other subjects and (ii) between the different topics in the subjects of study, should be published by an Expert Committee. We should like to invite the attention of the Teachers' Associations to the Second Report of the Zakir Husain Committee, which contains a correlated scheme for wood-work and agriculture. We recommend that the subject sections of Teachers' Associations should sit together and attempt to prepare correlated courses on similar lines.

VI. The Time Table Schedule in the Report:—This Committee consider it necessary to remind the public that 3 hours 20 minutes for Craft Work is the maximum provided and that this latitude in respect of working hours allotted to the Basic Craft should allay any fear that the Craft would receive undue emphasis. It should also be remembered that during the time allotted for Basic Craft, instruction will also be given as far as possible in the correlated subjects. The provision in the time-table for formal instruction in subjects is certainly desirable and it need hardly be stressed that instruction

in these subjects may, from the point of view of sound education, be also related to the Basic Craft. In the first two years of the Basic School, specific provision should be made for play within the scheduled time-table. It is presumed that the hours allotted in the time-table to the different subjects in the Wardha Report are really intended to indicate (1) the general apportionment of time between the Basic Craft and the other subjects and (2) the ground that can be reasonably covered in each subject. It will be desirable to give a certain amount of freedom to each school regarding the apportionment of time.

VII. Number of Working Days:—We recommend that 220 working days for the school year may be fixed as the minimum.

VIII. Provision of Teachers:—We are in entire agreement with the proposal contained in the Scheme for the provision of an adequate supply of trained and qualified teachers.

IX. Administration:—The administrative machinery proposed to be set up, the method of supervision indicated, and the system of check-up by sample testing in place of the present system of examination are all commendable features of the Scheme.

X. Teachers' Salary:—We feel that the salary proposed is low, particularly in view of the qualifications expected of the teachers. But in view of the financial problems that this question presents, we are inclined to recommend that the initial salary proposed in the scheme may be accepted. We must however emphatically state that in order to draw the right type of men and women for the profession, it is necessary to offer suitable scales of salary with due regard to academic qualifications, and amount of training. We recommend a scheme of compulsory State insurance for teachers in Wardha Schools.

XI. Cost of the Scheme:—The estimated cost for the introduction of free compulsory Basic Education for the whole Presidency is as follows:—

There are at present about 50,000 elementary schools in existence. On a rough estimate the schools needed for the Wardha system of education would be about 35,000. About 22,000 schools have buildings of their own and it is presumed that they are suitable. The number of schools requiring provision for building is thus 13,000. Non-recurring expenditure on buildings for 13,000 schools at Rs. 1,000 each, amounts to Rs. 13 crores. Initial equipment (tools, etc.) at Rs. 1,000 for each of the 35,000 schools comes to Rs. 35 crores. The total non-recurring expenditure is about 48 crores.

The recurring cost on teachers' salary and contingency with one teacher for each of the seven standards on an average salary of Rs. 25 per month and Rs. 25 per month for contingencies, amounts to Rs. 84 crores. Allowing 4 per cent, for the sinking fund and interest in respect of the amount borrowed for capital expenditure, the annual charges will come to 0.2 crore. The annual recurring expenditure will be Rs. 86 crores nearly. As regards the cost of raw materials for craft work, we are of opinion that it will be covered by the sale proceeds of the products made in schools.

XII. Ways and Means:—The chief question that arises for consideration is the financing of the Wardha Scheme. We realise we cannot approach the problem without a certain amount of diffidence. So far as we know there may not be insuperable obstacles on the academic side. How soon the Government can introduce this scheme and how

rapidly it may be extended throughout the Presidency, will depend upon the finances available. A material addition to the cost of the scheme will be in connection with the reorganisation of the Training Colleges and Schools for providing a large number of trained and qualified teachers.

The suggestion that the Wardha Scheme may be tried experimentally in a few isolated schools in the province is not likely to prove useful. Proposals for reorganisation have been made by Government and other bodies. It is being recognised that the education of school children should bear close relation to the environment and future life career. All reorganisation schemes proposed so far have stressed the need for giving a proper place to handicraft in the curriculum for the education of the children of the age-group 7 to 14. If this suggestion of introducing handicraft is to be given effect to, it would necessarily involve additional expenditure. Now it is a matter for the Government to consider whether it is advisable to delay any longer. We feel it will be advantageous on the whole for the Government to formulate a general programme of the seven year Basic School type to be completed in a definite period, say ten years.

In framing a programme the following points may be borne in mind: (1) The Model School attached to every Training School or College should be on the Wardha lines. It should consist of a highly qualified staff who would be in a position not only to train teachers on proper lines, but also to tackle the intricate points that arise in the correlation scheme. The Government should not stint the money needed for enabling the Training Colleges to function as centres of

educational research. (2) The Basic Schools of the Wardha type may be started in two or three districts at a time. These schools may be new schools as well as reorganised existing schools. We endorse the view contained in the second report of the Zakir Hussain Committee that 'it does not seem desirable that the schools of the present as well as the new type should co-exist in the same area.'

We are not unmindful of the limited finances of the Madras Government, when we recommend a definite programme of free and compulsory Basic Education. The cost arrived at by us is on the assumption that the Scheme would be introduced forthwith throughout the Presidency. Since it is here proposed to have the programme spread over a period of ten years, we should like to point out that the immediate strain on the finances will not be too heavy. Again it should be borne in mind that any delay in the reorganisation of education on sound lines must necessarily mean considerable expense in the years to come. A definite step has to be taken and public opinion must exert its influence on the Government for immediate action in this direction.

The Congress Ministry is committed to total prohibition and it is distinctly aware that by adopting this policy it has to forego an annual income of about four crores. Obviously, it must have in view sources of income which it proposes to tap to carry on the administration efficiently. We hope that it will not be impossible for the Ministry to earmark certain sources for Basic Education, especially when the Congress has declared itself very

clearly in favour of the introduction of the nationwide scheme of Basic Education

A popular Government can certainly make an effective appeal to the well-to-do for endowing schools and for building up a fund necessary for capital expenditure. Some of the wealthy citizens might also be persuaded to meet a portion of the recurring expenditure. All this could be accomplished if the benefits of the Scheme be brought home to the public. It is for the Government to push through the scheme with enthusiasm and determination. Such a spirit will evoke a proper response from the public.

NOTE ON THE RESOLUTION OF THE CONGRESS REGARDING NATIONAL EDUCATION.

We welcome the move of the Congress "to build up National Education on a new foundation and on a nation-wide scale." The significance of the phrase "*for primary and secondary stages*," in the second para of the Haripura Congress resolution is not quite clear. While we agree that the distinction between elementary and secondary stages is artificial, we have, as already pointed out, to emphasise that the problem of National Education covers a wider field than the Basic Education of the Wardha Scheme. As it stands, the phrase is apt to give the impression that the Basic School is intended to include the "secondary stage." In view of the explanation in the second report of the Wardha Committee we should suggest that the Congress authorities should make the position clear.

We note with satisfaction the fact that reference to the self-supporting idea is not found in the Congress Resolution.

WORTHY OF SPECIAL MENTION

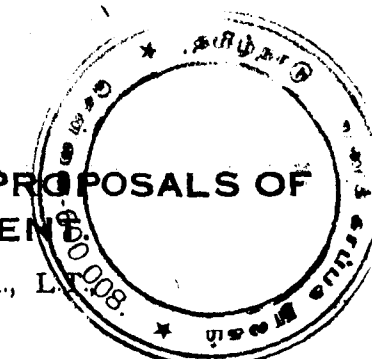
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THE WARDHA SCHEME AND THE PROPOSALS OF THE MADRAS GOVERNMENT.

BY MR. N. KUPPUSWAMI AIVANGAR, M.A., L.T.
Trivandrum.



THERE is no doubt, as Mr. Varkey explained the other day, that a good deal of the criticism against the scheme is, rather was, due to a want of a proper understanding of the scheme. But it must be admitted that the critics are not wholly or mainly to be blamed. The explanation of the scheme was at first not only not sufficient but misleading. The explanations given in the two reports of the Zakir Husain Committee are in reality modifications of the original scheme in response to honest criticisms. Whatever that may be, after these explanations, the misunderstandings seem to be more on the side of the Madras Government than on the side of educationists. Even the Minister and the Secretary do not seem to agree.

The Secretary says that the plan of one school per district that is to be introduced next year "is not because we want first to experiment and see if it can be a success and then introduce it in other schools. We are convinced that it is the right thing for us and that it will be a success." Lack of funds and lack of proper teachers are the two reasons given by the Secretary for this modest beginning. But what does the Education Minister say? In opening the Widows' Home in Karaikudi, he is reported to have stated: "He would desire every school to be a Wardha School when the experiment on the Wardha Scheme had proved successful."

The real supporters of the scheme are very anxious to know which of these two contradictory views is the view of the Govern-

ment. It makes a world of difference for the proper working of the scheme if the one or the other is really behind the present proposal of having one school for each District.

WHAT IS THE EXPERIMENT FOR?

In order to determine the success or otherwise of any experiment, not only should the aims be properly defined but they must be such that their achievement could be clearly ascertained and evaluated and that in a few years. The major aim of the Wardha Scheme—the replacing of the present competitive society by a co-operative society requires at least a generation before any indication of it is ascertainable. Even then, the effect depends more upon the methods adopted in these schools than upon the actual syllabus followed.

The minor aim of the scheme, the feasibility of earning a living, if so desired, by following the craft learnt at school, cannot be ascertained by establishing a small number of schools. In fact the smaller the number of schools the more misleading will be the result of the experiment. A few schools mean a few men trained to a craft. The fewer the number of trained men the larger the scope for employment. The success of the scheme in finding employment for those trained in one school in a district is no guarantee that, if all the schools follow the scheme, all the pupils can find employment. Moreover, it is not the vital part of the scheme. It is only an incidental expectation. Even so, the expectation is not that everybody

will get employment, but those trained in these schools will be in a better position to find employment.

The vital part of the scheme is "the exploitation for educative purposes of the resources implied in craft work." Therefore the only thing that may conceivably be the object of experiment is whether anything substantial could be done in the way of education through a craft. This has been the subject of experiment in various countries including India for more than a generation. The result is unambiguous and clear. A good deal could and should be done through a craft, and a substantial part of education should also concern itself with things not connected with the craft chosen. After the second report of the Zakir Husain Committee, nobody need have any doubt that *at least* half the time is to be devoted to theoretical and purely educative work. This is quite consistent with the experience of educationists all the world over. No need to have more experiments.

Thus we see that *no experiment is needed or possible so far as the main plan of the Scheme is concerned.*

The details of the various syllabuses may require modification as a result of experience. In fact, in any scheme, details will have to be modified from time to time and even from place to place. There can be no finality in details. Therefore, though the details of the syllabuses may be fit subjects for experiments, they ought not to stand in the way of introducing the scheme wholesale.

LACK OF MONEY.

Lack of money is no doubt a handicap in making all the schools adopt the Wardha Scheme in all its details. But the available

money should be spent in a way that would encourage the adoption at least of the spirit of the Wardha Scheme as early as possible in *all* schools. In addition to the starting of as many Government schools as possible, as a first step, the existing grants should be given only to those schools in which some of the pupils at least are taught some craft. As gardening and spinning are also considered crafts, there should be no difficulty in introducing a craft at once in all schools, urban or rural. The conditions for grants can be gradually made more and more stringent so that in about ten years all schools will become full-fledged Wardha Schools.

LACK OF TEACHERS.

Want of 'properly trained' teachers has been for a long time, the stock excuse of the British Government for not starting more schools. The Congress, to my knowledge, never accepted this excuse as valid. It maintained that 'where there is a will there is a way.' When the Congress is in power, it should not forget that it is possible to make too much of this excuse. It must be clearly understood that teaching through practical work is not a new thing to our teachers. Whatever the teachers may now actually do in their own schools, so far as training schools and colleges are concerned, it has been or ought to have been dinned into their ears that correlation of all the subjects of the curriculum with practical manual work is one of the best methods of education. The principle is not in any way different if the practical work becomes a craft. Even with the present training, every intelligent teacher can easily adapt himself to any craft. He may be wanting in manual skill or in some of the details of mechanical work. These can be supplied by a local workman. During the transition period any intelligent teacher with the help of a local workman will be able to do

satisfactory work. This is not a mere theoretical possibility, I can vouch for it from personal experience. I have never been trained to be a carpenter, mason or a silversmith. But when I employed these men to build me a house or to make silver vessels, with the knowledge gained by questioning these men themselves, I was able to give them substantial advice so as to make their work more efficient, which consisted mainly of explaining the why and wherefore of their processes. I am sure many teachers could do the same. So lack of teachers need not make the number of schools *unduly* small.

THE EXISTING TRAINING SCHOOLS SHOULD ALL BECOME WARDHA SCHOOLS.

But efficiency requires that we should not neglect this aspect of the matter. As I have already said, even in the present Training Schools and Colleges, something is being done to make the teachers realise that education through practical manual work is one of the best methods of teaching. It is not difficult to make this a substantial part of the work of the existing Training Schools and Colleges. No more money than is now spent on them need become necessary. A suitable modification of the staff may become necessary. But it need not cost more. In fact, it is not altogether impossible to replace the present highly paid staff by a suitably qualified staff on somewhat less pay.

In this connection it is worth mentioning that the Madras Government does not seem to realise, to quote the *South Indian Teacher*, that

"The Scheme of the (Wardha) Committee and the reorganisation scheme published some months back by the Government are *poles apart*." (Italics are mine.) I cannot enter into the details here. Suffice it to say that separating those who go in for University education from those who go in for vocational

education at the end of the Fourth Form and that by means of an examination is against both the ideology behind the Wardha Scheme and the best outcome of modern educational thought including the report of Messrs Abbot and Wood. The best that the Government can do till the Wardha Scheme comes under full working order is to establish some vocational schools and allow perfect freedom for the pupils to take to the one or the other. They should also include some craft work for those who want to go in for University education. If there is to be any examination, it should be an examination to see whether the candidates are fit to enter vocational schools and not to see whether they are unfit to enter on a *course* of University education. The report of the Educational Experts is very strong and very sensible on this point.

SUMMARY.

Summarising, if the Madras Government really believes in the Wardha Scheme, the establishment of one such school in each district and pushing on the old proposals of reform in the meanwhile is not the way of expressing that belief.

(1) In addition to the establishment of as many Wardha Schools as possible in all the districts, the establishment of new schools or the continuation of the existing schools on the old lines should be positively discouraged.

(2) The practising section of every existing Training School should at once be turned into a Wardha School.

(3) All the Training Schools in the Presidency should at once begin to lay emphasis on the methods of teaching through a craft.

(4) Short summer courses should be organised for the present trained teachers.

(5) All the existing Training Schools should be so reorganised that it will become possible within a period of five years for them to develop into full-fledged training centres for the new teachers.

(6) All the existing secondary schools should provide for some craft teaching to *all* the pupils.

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NEW TRAINING FOR TEACHERS.

By KARL SEIDELMANN.

I. HISTORICAL POSITION.

THE history of the training of German teachers has been proceeding for some 140 years, and from the very outset has displayed a remarkable uniformity in all the States of the Reich. It has also always faithfully reflected the ideas existing at the time in State circles as to the aims and tasks connected with the education of youth, the position of man within the community, as well as with the ultimate moral aims of human existence. The ideas of the French Revolution are to be found in it in the early days of the last century, these again were supplanted by the influences of dynastic reaction, which in their turn were followed by moderate late-Liberalism on the setting up of the Second Reich. The spirit of the years preceding the Great War was, generally speaking, a critical one with regard to culture, and in a preparatory sense might even be termed creative. It gave a new pedagogical impetus to the training of teachers, but this was equally at the mercy of the perplexing and oftentimes chaotic ideas of the interim-Reich. In the Pedagogical Academies so-called, which in 1927 supplanted the century-old tradition of the Teachers' Seminaries in Prussia, this disturbing spirit found characteristic expression.

That a State such as ours with its totalitarian claims on the individual's attitude towards life could not possibly stop short at the reorganization of the Pedagogical Academies is perfectly comprehensible. In a very much more thorough manner than had hitherto been the case, the National Socialist

State realized the principle of the sole right of the community to educate its youth and on this ruling principle it also undertook the reform of its teachers' training. In so doing it finally decided, to the advantage of the State, the century-old struggle between State and Church. The training of all Reich German teachers is carried on now in the new National Socialist Training Centres where the predominating idea is that of the community of the people embodied in the form of the National Socialist State system.

The reorganization of the training of teachers is intended to embrace as far as possible all grades of the teaching community, primarily of course the elementary school-teacher who, however, must spend at least a few terms in one of these training centres. This not only guarantees a uniform pedagogical training, it also abolishes entirely the hitherto unpleasantly noticeable "class difference" within the teaching profession. And not only this, it guarantees a selection of future teachers measured by the same pedagogical standards, whereas it was formerly the custom to judge of the "high school" teacher's suitability for his vocation by his intellectual attainments. This rational unification in which every form of exaggerated schematizing has been carefully avoided, has fulfilled an old dream of some of the best of German schoolmasters and educationalists.

II. THE INTELLECTUAL STRUCTURE.

The centres for training future teachers have increased in number since 1923 and are known as "Hochschulen für Lehrerbildung" (Colleges for the Training of Teachers). Their curriculum is based on the completed high

school education with its so-called "Reliefezeugnis" or leaving certificate and demand of the future elementary school-teacher a four terms' study at least. They are independent, recognized Colleges, not institutes annexed to some University. Thus a college education for which German elementary school-teachers have fought hard to obtain for many a decade has now been granted them by the Third Reich. Germany has in consequence become one of the most progressive countries in its methods of training teachers. Objections have now and then been raised with respect to the definitely college character of the new training system, indeed it has been said that so much intellectual equipment is unnecessary for the elementary school-teacher and that it merely alienates him from the very elementary work of his vocation. In order to see how superficial and incorrect such objections are, it is well to cast a glance at the former method of training teachers which forsaking the principle of a general education and leaving certificate was based entirely on the methodical-didactical vocational aims of the elementary school. The result was a certain tendency to consider the elementary teacher as an outsider in every sphere of intellectual life; he was not looked upon as an equal and he suffered much from this feeling of "not-quite-belonging."

The former seminary training of the elementary school-teacher was, on the whole, insufficient for real participation in the intellectual life of the nation, quite apart from the fact that it also necessitated a much too premature choice of vocation. (At the age of thirteen the boy or girl had to decide to take up teaching as a profession, one of the most delicate of all vocations, and generally speaking, had little or no chance later on of changing his profession.)

The idea now prevalent in National Socialist Germany is that the teacher is one of the most important soldiers in the front rank of the intellectual development of a nation and must have a full share in the same. The nickname "armes Dorfschulmeisterlein" (poor little village schoolmaster) has now once and for all been changed into the honourable title of a national teacher in town and country; the number of duties he has to perform is steadily on the increase; the post he holds is in many ways closely allied to that of a cultural-political leader's and adviser's.

For tasks such as these a training that keeps in the narrow rut of instruction in methods of teaching and psychological-pedagogical trends of thought, is totally inadequate today. The German of our time must have his school in the midst of the current of national reality; our development has long since passed beyond the idea of an isolated and autonomous school education.

Taking only the instructional part of a teacher's activity, it is a complete fallacy to believe that a genuine, intellectual training alienates the teacher from elementary things. Actually it leads to elementary things, since it always returns to elements and teaches how knowledge is built up on these. A definitely rationalistic education does of course under certain circumstances, alienate the student from what is simple, and diminishes his capacity to find his way back to elementals. A genuine relationship with intellectual values has, on the other hand, the opposite effect. And in addition, it is a vital necessity precisely for the national teacher to have a sound and intimate knowledge of the subjects he teaches. The type of schoolmaster, incidentally one that is already dying out

who will talk about everything and in reality knows nothing, will not be tolerated any longer. Everywhere we feel compelled as if by fate to return to absolutely intellectual honesty, to an education, within boundaries it is true, but characterized by thoroughness instead of a semi-education that boasts of all it can do. Young teachers of the German people would rather be fanatics of a plain matter-of-factness in their knowledge and abilities than such who make much ado about methods of teaching. Consequently questions pertaining to the technicalities of teaching play a less prominent part in the new Training Colleges than do those concerned with the forming of the character of human beings and the necessary scientific theories accompanying them. The personality of the teacher is more important in the new system of training than the methods he adopts; first the human being, then what he knows.

The National Socialist method of training teachers is to approach the young student from various angles in order to achieve its aims. It plans a shortened course of study for him, based nevertheless on strictly academic principles, in the sense of the claims to an intellectual education explained above. It demands of him thorough work in arts and gymnastics, which studies mould his character and make him capable of fulfilling the requirements of the school with regard to art and sports, on his own initiative and from personal experience. For analogous reasons he is also given an elementary training in handicraft and drawing. The suitability of his personality for pedagogical tasks is tested in a practical way by giving him regularly, as an experiment, work connected with teaching itself. Finally it demands his activity in one of the associations of the National Socialist

movement, in the S.A., S.S., N.S. Student Society and the Hitler Youth so that in this way his political education may be completed.

III. THE VARIOUS SUBJECTS NECESSARY TO TRAINING.

Not to one single one of these fields of learning in a uniform education is due a place of prominence, not one is of lesser significance than the others. Just as in the game of chess, each single black and white square gains its importance from the whole battlefield, so it is on the battlefield of a uniform training. The unifying idea directing and deciding all is the National Socialist idea of education.

And learning, too, must here descend from the throne it once occupied and in this new system of training likewise help to form the new German youth. It can claim no prerogative, but neither is it regarded as of no significance. The struggle to attain knowledge, to capture spiritual truths has always been a vital necessity to Germany's best sons, and now in the new National Socialist Colleges for Training Teachers there is every opportunity for this to be continued.

Looking at the matter from the practical point of view it is obvious that all the subjects necessary for the elementary school cannot be studied with the same scientific thoroughness. This would mean a most undesirable, unscientific conglomeration of subjects, to say nothing of the short two years' course of study. The following solution has therefore been found for the scientific part of the teachers' training. Study of the science of education (an expansion of the subject once known as "pedagogy") with its branches, folk-lore, the study of race, character and child-study (as a branch of psychology). The future teacher must acquire an intimate knowledge of these

disciplinary subjects, being as they are the theoretical scaffolding of what is known in New Germany as "National Political Schooling." Besides these subjects each student selects a special subject, German, for instance, History, Biology, Physical Culture, Music, etc., which is also studied on strictly scientific and academic lines. Finally it is compulsory for all students to take the training courses in Method and Didactics which extend to all the important subjects in elementary school teaching.

That ample provision is made for music, singing and sports in the curriculum of the Training Colleges is, in view of certain principles of National Socialist ideology, a matter of course. Physical fitness is demanded of every healthy German today, but there is no intention of training him in one-sided activity or of fostering a mania for sports' records.

Precise instruction in physical culture has produced highly successful results in Germany, due largely to the Youth Movement and the help of the Gymnastic Clubs so that it is possible to work here on entirely new lines and with new "material."

This is also applicable to the whole realm of art. A universal Music and Song Movement has brought about the resuscitation of folk dances and amateur plays which can be most happily included in the education of school-children. Here too, use has been made of new methods, and not only this, an entirely new educative attitude has been adopted. The aim of instruction is not to achieve artistic accomplishments of a high order and skilful execution, but a race-conscious attitude towards art so that the spiritual forces of the nation may express themselves in song, music, dancing and play.

In the musical-gymnastic course, the personality of the future teacher does not only receive a considerable share of attention, he himself gains much practical experience in organizing festivals and solemn functions which play such a prominent part in our national life today, and for which at a future date he will be particularly responsible. Here again are to be seen the many new tasks devolving upon the young German national teacher.

The awakening of artistic talent is effected by courses in drawing and handicraft. These also serve a deeper purpose in the education of the future teacher. Today the majority of "educated" people have entirely lost the gift of using their hands, due partly to wrong methods of education and to their mode of life. Many of the features of our civilization find their explanation here; the lack of creative power, for instance, the blunting of the sense that appreciates folk-art, the predominance of that eccentricity in taste and style we are constantly meeting with. All such signs of degeneration are now to be counteracted by an education aiming at a training in the evaluation of essentials, and for this purpose courses in handicraft are excellent, quite apart from their practical usefulness.

These branches of study which go to form the character of the student are supplemented by practical training in teaching under experienced supervision. During term-time the student is frequently allowed some practice in teaching; in the vacation he is sent for several weeks' practical work to schools in town and country. What he does here is already independent work.

The National Socialist State demands of its students personal activity in the Party

organizations. This is a certain guarantee that the teachers of the future will possess genuine race-consciousness and the community spirit. The National Socialist State looks upon school-education as only a section of national education; as for education itself, it is considered one of the many functions of national life. The State thus acts on the principle that life itself is the best educator and so makes it compulsory for precisely these future instructors of youth to place themselves under the influence of the educative principles of political life, whereby their characters will be formed and moulded. By racial policy the German of the twentieth century does not mean the strife of party opinion and ideological trends of thought, but the organization of national reality. Taken thus, the absolute submission to the dominating influence of racial policy on the part of students must on no account be regarded as a wrong "politicising" of schools and of the education of youth.

What I have stated will be sufficient to show that the founding of Training Colleges for Teachers signifies a radical, intellectual innovation in one of the most important

spheres of education. Anyone who has visited these Training Colleges, the fine buildings of which are almost all entirely new, will see for himself that the new spirit has already resolved itself into reality, and that practice does not lag behind theory. We are still at the beginning, however, and many a method must first be tested, many an idea confirmed by reality, while many a hope and many an expectation still await their fulfilment. It has, however, been the lot of the educator at all times and in all places to build for the distant future, and he has learnt to forego the joys of an immediate harvest.

Germany possesses 28 of these new Training Colleges situated all over the Reich at the following places: In the north-west, Bonn, Coblenz, Trier, Weilburg (on the Lahn), Sarbrücken, Dortmund, Oldenburg and Hanover; on the coast, Hamburg, Kiel, Rostock (Danzig); in the north-east, Lauenburg (Pommern), Elbing, Frankfurt (on the Oder), Schneidemühl and Cottbus; in Central Germany, Beuthen, Hirschberg, Riesengebirge, Leipzig, Dresden, Brunswick; in the south, Pasing near Munich, Bayreuth, Würzburg, Darmstadt, Esslingen, Karlsruhe.

OUR CONTEMPORARIES.

Bilingualism.

PAINTNER and Arsenian write in the *Journal of Educational Research*: The term 'biliguist' is used in this article to designate a person who was born and brought up in a family where two languages are used interchangeably. This situation obtains in families of more recent immigrants where the native language of the immigrant is used together with English. A child's bilingualism in this instance comprises the understanding or the speaking, and more usually, both aspects of the

languages involved. No reference is made here to the acquisition or possible use of a second language learned at school by a unilingual child.....

The presence and distribution of bilingualism in the school are of interest because of many problems connected with bilingualism which have recently come to the attention of psychologists and educators. Various advantages and disadvantages have been attributed to bilingualism. Some claim that bilingualism retards mental development, hampers school progress and

impedes seriously the flow of thought and speech. Others maintain that bilingualism *per se*, has no influence on the growth of intelligence, and other handicaps attributed to it can be explained on the basis of other factors. With regard to the development of personality there again are to be found two divergent opinions—(i) that the bilingualist through his early and immature contact with two languages and culture is not sufficiently at home in either and that this deficiency leads to a feeling of inadequacy, insecurity and inferiority and (ii) that the contact with two language cultures is a valuable advantage which contributes to the formation of a more tolerant and world-minded individuality appreciative of the contributions of other national cultures.

The present investigation is concerned with the relationship of bilingualism in verbal intelligence and school adjustment and of 469 Jewish children, all American born and coming from the same metropolitan neighbourhood. The bilingualism of these children...starts from infancy. Because of their particular environment they are placed in a position to hear and to respond interchangeably in the Yiddish and the English languages.....There is no affective dislike against the English language, it is realised by young and old alike that advancement in social and economic status is through that medium. Yiddish or Hebrew is there merely because the older people do not know the new language well enough or is there because it is consciously forced or fostered by a certain loyalty to a cultural patriotism.....

On the basis of the results obtained it is apparent that in so far as this population and the results obtained are concerned the association between bilingualism and intelligence is practically zero, and the difference in the intelligence quotient on both verbal and non-language intelligence tests of high and low bilingual groups are statistically insignificant.....It should be added that in other

populations, particularly non-Jewish and in younger ages, it is possible that a higher negative relationship between bilingual status and verbal intelligence may exist...And in the matter of school adjustment the results indicate that in regard to the pupil's adjustment, to school, teacher, other pupils, self and family, bilingualism presents no handicap.... It is therefore concluded that bilingualism in this particular population bears no relation to verbal intelligence and school adjustment as measured by the tests employed.

Education for National Unity.

Mr. G. S. Krishnayya writes in the *Bombay Teachers' Journal*:

A leading Anglo-Indian daily recently remarked: "Idealists who speak of Indian nationhood, of the Indian nation and of Indian nationalism overlook the fact that except in the geographical sense, there is no India. The word 'India' indicates a land in which lives a large aggregate of races and nations." Now if this is true, it is pertinent to ask: "Has Indian education in the last 100 years tried to meet this situation?"...These enquiries lead to the same conclusion—unrelated to national thought, unresponsive to national needs and unconcerned with the country's problems, our educational system moves on from one generation to another, blessing neither him who gives nor him who receives. Our schools have yet to devise a course of training which will bear evidence of interest in the culture of the past, the demands of the present and the hopes and fears for the future. In fact, so impersonal has been our education, so detached, so lacking in significance that it would be no exaggeration to say that with a mere change of the vernacular it might safely be transplanted in Mars—that is, if the educationists up there should be so bankrupt as to welcome it...

The problem confronting India—that of making its citizens feel that they are first and

foremost Indians, not members of particular sects and castes and classes is not unprecedented. Several other countries (Switzerland, Germany, Italy, the United States, etc.) have had to face a similar situation. Their experience may afford India invaluable guidance and encouragement.

The moral that might be gathered is that India is not beyond redemption, and that education among other agencies should be used definitely as a unifying factor, promoting cohesion, bridging gulfs, rousing national consciousness and stimulating a healthy patriotism. To realise this working objective, a comprehensive campaign is necessary.

The first requisite is information. Knowledge of India's past, her social and cultural development, with its distinctive features and chief merits is indispensable. Far greater emphasis should be laid on a study of India's present condition, social, economic and administrative. For this, courses in civics or citizenship should be made compulsory and dealt with in a live, practical manner. The unparalleled phenomenon of the birth of a new nation inhabiting a sub-continent and including divergent elements of eastern and western religions and cultures should be dealt with in such a way as to challenge the attention and curiosity of our young people and give them a glimpse of the tremendous opportunities for service which lie before them.

Indian education has managed to leave the realm of ideals, attitudes and aspirations severely alone. These must be harnessed to a worthy end—peace and goodwill among the peoples of India. Mere intellectual apprehension is not enough. The emotions must be touched. The common past must be dwelt upon. History must be taught in every school in a new way.

Finally, 'an ounce of practice is better than a pound of precept.' Opportunities must be provided for children to give expression to their love for their motherland, to engage in activities which train the good citizen and

to realise the thrill which comes from the effort to serve those in need....The singing of national songs, the veneration of portraits of national leaders, the celebration of the birth-days and anniversaries of poets and prophets, sages and seers, scientists and statesmen, the institution of prize contests for the composing of national songs, the writing of national biographies and the planning of suitable programmes to commemorate national events and festivals, are a few of the many ways employed in the west, which might with advantage be adopted in India....The preparation of a national flag acceptable to all parties is well worth serious thought.

Another important lesson which we may learn from English and American schools is the recognition of the value of the more purely social activities as a means of training citizens. Unselfish service, co-operation, toleration and free democracy are ideals, which are forced to function only in actual social situations. The curriculum being engrossed with examinable subjects, it is necessary to depend on such extra-curricular activities as School Council, Assemblies, Scouting, Games, Debates, Excursions to provide the training so invaluable to modern youth.

To summarize, if the citizens of India are to live and work as one nation, if they are to strive to increase communal concord and understanding, if they are to lend a helping hand to those less privileged than themselves, if they are to be worthy of the tasks awaiting them, a sense of national unity and a sentiment of patriotism have to be stimulated and strengthened. The efforts made in western countries along these lines deserve to be imitated in India—not to develop a narrow nationalism but a benign and inevitably broadbased internationalism; the task is not easy—in fact very difficult. But it is difficult problems, which statesmen—educational and political—make it their business to solve. Living in an age when mental and mechanical miracles are matters of everyday observation, how dare we doubt its possibility? All things are possible to faith, hope and charity and the unconquerable will.

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NEWS AND NOTES.

FOREIGN

INQUIRY ON THE TEACHING OF CLASSICAL LANGUAGES.

The International Bureau of Education has undertaken an inquiry on the much debated question of the teaching of classical languages. A questionnaire has been sent to all Ministries of Education. As usual, the report which will be compiled from the replies to the questionnaire (these have already come in from thirty countries), and printed in the series of Publications of the Bureau, will be discussed at the VII International Conference on Public Instruction, to be held at Geneva in July 1938. It will also serve as the basis of the recommendations to the Ministries which will be drafted at the Conference.

The following is the text of the questionnaire:

1. For which University faculties or Institutes of Higher Education is the knowledge of classical languages a condition of admission and what are the languages required?
2. In what types or sections of secondary schools for boys and for girls are the classical languages taught? (High schools, grammar schools, etc.)
3. In each of these types of schools, or sections, which classical languages are
 - (a) compulsory?
 - (b) optional?
 Is one of these languages considered as the most important?
4. How many hours per week are devoted each year to each classical language in the different sections of the secondary schools?
5. With regard to the classical languages, what modifications have been introduced since

1900 in the various sections of the secondary schools? Are any other modifications envisaged? For what reasons?

6. What are the official syllabuses for the teaching of classical languages in each type of school or section? (Kindly send specimen copies with your reply).

Are there any official instructions concerning the importance attached to classical languages in the final examinations (Matriculation, College Entrance Examination, School Leaving Certificate, etc.)?

7. Are there any official dispositions (decrees, regulations, curricula, instructions, etc.) assigning an aim (general culture, linguistic knowledge, development of the intelligence, etc.) to the teaching of the classical languages, according to the different types of schools or different sections?
8. Do the syllabuses for classical languages or the official instructions relating to them, provide for the study of the civilisation, of the history of art and of the literature of the ancient world?
9. What are the official instructions relative
 - (a) to the choice of text-books?
 - (b) to the choice of reading and literary texts (epochs of literature particularly taken into consideration)?
 - (c) to special teaching material to be used?
10. What are the instructions relative to the methods to be employed? Have there been any recent modifications (e.g., with regard to the use of the direct method or to various systems of pronunciation)?
11. What is the special training for teachers of classical languages? What provision

is made for in service classical refresher courses?

12. Other observations.

REORGANISATION OF THE DEPARTMENTS OF THE MINISTRY OF NATIONAL EDUCATION OF GREECE.

The law on the interior organisation of the Ministry of National Education, recently promulgated, has brought about great changes. An important innovation is the creation of two General Departments, one concerned with all branches of education, the other with everything to do with art and literature. In addition, independent Departments deal with matters pertaining to religion, youth organisations, personnel and distribution.

General Department of Education.—This comprises the following departments:

(a) Department of Elementary Education, with four sections: (1) Personnel; (2) Administration; (3) Private Schools; (4) the Pre-School Child.

(b) Department of Secondary Education, with three sections: (1) Personnel; (2) Administration; (3) Private Schools.

(c) Department of Higher Education, with two sections: (1) Personnel; (2) Administration.

(d) Department of School Hygiene, with two sections: (1) Health; (2) Welfare.

(e) Department of Physical Education, with two sections: (1) School Gymnastics; (2) Extra-curricular Physical Education.

(f) Department of Technical Services (school buildings, etc.) with four sections: (1) Building Schemes; (2) Contracts; (3) Control; (4) Administration.

(g) Department of School Textbooks, Mechanical Auxiliaries to Teaching, etc., with three sections: (1) School Text-books; (2) Auxiliaries to Teaching; (3) Educational Cinematograph.

The General Department of Antiquities, Art and Literature comprises three departments, also subdivided into several sections.

Two professors of the University of Athens have been appointed directors of these two General Departments, without any addition to their salary. Besides the Office of the Minister, the other Departments that are independent of these General Departments are (1) Religion, (2) Youth Organisations, (3) Personnel, (4) Distribution and Archives, Scholarships and Information.

The posts of General Secretary of the Ministry and of juridical counsellors have been abolished.

Administration of Education.—The law on the administration of national education, recently promulgated, has modified the administration of public instruction. The chief characteristic of the change is the decentralisation of education, which until now was under the Ministry of National Education and its Council. The modifications brought in will lighten the task of the Ministry and of the central services. The law has created (a) a Higher Council of National Education, supreme authority in the field of public education; this Council deals only with educational questions, it makes the draft of laws, regulations, instructions and decrees concerning national education. Besides the Ministry there will be a special administration in each region for each grade of education, as well as a special council.

For secondary education, there will be twelve general inspectors who, besides carrying out their specific function, will be invested with administrative authority, the administration of secondary education thus being divided into twelve districts, each administered by a general inspector. There will also be twelve special inspectors of secondary schools who will have authority only over the staff. There are specialist inspectors for mathematics, physics, physical educa-

tion, school hygiene, music, modern languages, drawing, minority schools, Greek schools abroad. Two districts of secondary education make up the territorial unit of an administrative region, the chief town of which is the seat of a Council for the Supervision of Secondary Education which takes care of all the needs of secondary schools and of the personnel, and controls secondary education. Besides these regional councils, there are two general councils on secondary education having their seat in Athens. These are (a) the Central Council for the Supervision of Secondary Education, which is the most important authority after the Ministry; (b) the Higher Council of Secondary Education which acts as the Court of Appeal on all decisions taken by the regional councils.

Elementary education is divided into 100 territorial areas, the chief town of each being the seat of an inspector of elementary schools. These inspectors are in their turn supervised by a Central Council for the Supervision of Elementary Education that sits in the chief town of each district. These councils also control the personnel of the elementary schools in the district.

In the second place, the administration of elementary education is divided into six administrative regions, each of which has in its chief town a General Inspector of Elementary Education, who administers the whole region with the Higher Council of Elementary Education. There are six of these Councils, one for each region.

Organisation of Secondary Education.—The law, recently promulgated, on the functioning of secondary education has introduced in that field modifications of such importance that they have brought great changes in the organisation of education in Greece. The reason of these transformations is the multiplication of half-educated

people and the existence of an intellectual proletariat, evils which were present in Greece already long before the World War.

The present Government has taken very stringent measures to remedy this state of affairs by placing examinations under its own control, by abolishing most of the prerogatives of holders of the baccalaureate diploma, and especially by making access to secondary education extremely difficult. The following are the most characteristic measures of the recently promulgated law, which was to come into force as from the present school year: (1) Co-education has been abolished, special high schools being opened for girls; (2) pupils wishing to enter secondary education have to leave the elementary school at the end of the fourth year instead of the sixth year; (3) an intermediate grade of practical secondary education has been inaugurated by the opening of 149 practical schools (*Astiki Scholi*) corresponding to the German *Bürgerschulen* and to the French *Ecoles primaires supérieures*. These schools are neither high schools nor *lycées* and their aim is the completion of elementary education. Their five years' programme gives a general education with some pre-vocational training (agricultural, industrial, technical, nautical, commercial, according to the region). This training can afterwards be completed in vocational schools; (4) secondary education properly so-called is given in high schools or *lycées* and comprises two cycles of studies. The first one, of eight years, provides theoretic and practical general knowledge. This cycle is self-sufficient and gives an education sufficient for young people who do not care to continue their studies in view of the baccalaureate. The second cycle has three sections: (a) classical; (b) practical and scientific; (c) commercial. The second cycle is of three years and leads to the baccalaureate. The rulings of the law on entrance and leaving examinations are very strict. Entrance examinations are competitive,

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INDIAN

THE SIXTH ANNUAL SOCIAL GATHERING OF THE STUDENTS OF R. R. BH. R. HIGH SCHOOL, PITHAPURAM.

The above social gathering took place this year on the 12th and 13th of February in the High School premises, with the Headmaster, Mr. C. Bhimasena Rao Pantulu, B. A., L. T., in the chair. As usual, there were contests in Sports, Music, English and Telugu Elocution, &c. There was a Tea Party in which both the teachers and the students participated, after which they sat for a group photograph. A public meeting was held on the evening of the 13th at which the teachers as well as the pupils spoke on the the send-off to the School Final pupils, physical and social activities of pupils, the necessity for a change in the curricula of education, unemployment, the future of students and lastly character development. Both the teachers and the students were entertained to Fancy Dress feats and select scenes from Telugu and English Dramas, got up by the students themselves. The whole function was organised by the pupils themselves, at their own expense and under their own management. On the whole, it was very lively and entertaining.

MR. G. JOGIRAJU PANTULU AND THE WARDHA SCHEME.

Mr. Jogiraju Pantulu, Assistant Director of Agriculture, Vizagapatam, has donated a sum of Rs. 10,000 for Rural Reconstruction Work, which has been proceeding for the last two years in the neighbourhood of Kondevaram, a village two miles from Pithapuram.

The Wardha Scheme of Education strongly appeals to him and he gave his impressions about it in a lecture which he delivered recently at the Pithapuram Reading Room. He says: "Our educated young men are scarcely able to do any physical work for two hours together, having

been, through their educational career, mostly confined indoors.

"We now require a system of education that combines teaching with manual work from childhood and the Wardha Scheme undoubtedly answers the purpose. Having been evolved by the fertile brain of Mahatma Gandhi in consultation with the best educationists of our country, it should really be useful to us. This new scheme would really drive out illiteracy from our land and before long, there would be cent. per cent. literate people in our country able to maintain themselves."

He said he contemplated introducing this scheme in his 'Ashramam' at Kondevaram and would thereby attempt to solve the problem of unemployment also. Agriculture is the mainstay of the people of our country and his object is to fight out unemployment primarily by means of agriculture.

According to him, a person could earn his subsistence from thirty cents of land by working hard on it for two hours every day. He calculates that a sum of Rs. 25 per head per annum would be sufficient for food and Rs. 25 for other expenses and this could be earned from thirty cents of land. If he could work for another two or three hours on any other cottage industry, he could lay by something for the future of his family. He would experiment on this method.

He would adopt the Wardha Scheme with two or three changes. In his opinion the period of primary education should be from the sixth year of the pupil to the twelfth year instead of from the seventh year to the fourteenth year. Secondary education should be imparted from the thirteenth year to the fifteenth year, so that a pupil could complete the course of his secondary education by his fifteenth year. According to the Wardha Scheme, about three hours a day

would be devoted by pupils to hand-crafts. He proposes to give away the money they earn from the crafts to the children themselves, instead of allowing the teachers to have it. They would thereby earn their subsistence while receiving their education at school. Their parents would thus be freed from the responsibility of maintaining them and even the poorest people would be induced to send their children gladly to school.

SAT TAL SUMMER SCHOOL OF EDUCATION.

The Lucknow Christian Training College will conduct a Summer School of Education for teachers at Sat Tal (District Naini Tal) during the months of May-June, 1938. The main objectives of the school are to help teachers break loose from the old thoughts, habits and methods of education and help them to get a broader and a newer conception of education.

The programme of work includes geographical excursions, field nature study and discussion groups on topics like mental hygiene, educational tests and measurements, principles of New Education and teaching of school subjects. Extra-curricular activities will include swimming, boating, excursions, etc. There will be an Advanced Scout Master's Training Course in the first fortnight of June. The staff will be drawn from several training colleges and other educational institutions in the province.

One of the special features of the school will be co-education. Lady teachers from girls' schools and colleges are cordially invited to come and attend the Summer School.

Pupil-teachers of training colleges, teachers in service in aided or Government schools and colleges are invited to come and attend the school. Certificates will be awarded to those who successfully complete the work of the Summer School by the Lucknow Christian Training College which is recognised by the Department of Public Instruction.

The session begins on May 1st and will close on June 14th but teachers can join for any of the three fortnights into which the work of the Summer School is divided. The expenses will be Rs. 16-8-0 for one fortnight or Rs. 46 for the whole session which includes tuition fee, room and board.

Col. R. S. Weir, the Director of Public Instruction, while visiting the Summer School of Education last summer, remarked:—"The Summer School of the Lucknow Christian Training College at Sat Tal is setting a lead to educational workers in the north of India. Here under ideal conditions young teachers can get in touch with teachers of experience and men with vision. They have also a pleasant recess from the plains."

A cordial invitation is extended to all teachers to come and enjoy the fellowship, benefit from the courses, and participate in the social and recreational programme. For further particulars and prospectus write to Dr. L. K. Shah, M.A., Ph. D., Head, Lucknow Christian Training College, Lucknow.

Speech of Mr. S.S. Rajan, Advertising Consultant of Bombay, at the opening ceremony of the branch of the City Bank, Ltd., at Poona.

To begin well, it is rightly said, is half the battle won. Judged by this simple test, the City Bank, Ltd., have won half the battle indeed, even at the start. There is not a single deserving cause in Maharashtra, which has not Mr. Kelkar to bless it, to guide it and to assist it. Nor do I know of any good cause, which Mr. Kelkar has blessed which has not prospered and attained a healthy growth. I am confident that true to tradition, the City Bank, Ltd., will grow from strength to strength after receiving Mr. Kelkar's blessing.

Maharashtra is the home of saints, sages and seers. Mr. Kelkar belongs to that distinguished order. He is cherished, respected and loved, not

only in Maharashtra, but in the whole of India, and certainly in the entire South India.

To Southern India, Lokamanya is still a living influence. And, South India has always paid homage to Mr. Kelkar, as the inheritor and preserver of the great traditions of Lokamanya. When my friend, the late Mr. A. Rangaswami Iyengar, a pioneer founder of the Swaraj Party, along with the late Deshabandhu Chittaranjan Das and late Motilalji, desired to unveil a bust of Deshabandhu in the City of Madras, it was to Mr. Kelkar, that he turned, to perform the unveiling ceremony. The Swaraj Party was an expression of Lokamanya's philosophy. Deshabandhu and Motilal, assisted by Mr. Kelkar, really completed the mission of the great Lokamanya in founding the Swaraj Party. Today, the great Lokamanya, Deshabandhu, Motilal and our revered Chairman, Mr. Kelkar, are all vindicated by the recent orientations in the Congress policy.

It was considered to be honourable to be a school-master or a lawyer while Mr. Mathulla broke away from the old traditions and entered into business and successful banking. South India which has always enjoyed the privilege of taking the lead in Philosophy, Science, Mathematics, and Politics has been generally regarded as backward in matters pertaining to Commerce, Industry and Banking. As a result Mr. Jamnadas Mehta observed while speaking on the occasion of the opening ceremony of the Travancore National & Quilon Bank, Ltd., at Bombay: "Business invasions were originally coming from North and now coming from South." It was due to the enterprise of the South Indian Industrials, Ltd., Madras, that the first cement factory in India was opened in Madras in 1902, and to-day the Associated Cement Companies, Ltd., control one of the largest cement industries in the world.

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On behalf of you all, I wish the Bank a prosperous career. Also, on behalf of the Management and on your behalf and my own I request Mr. Kelkar to declare the Poona branch duly opened."

REVIEWS AND NOTICES.

PHONETIC TRANSCRIPT OF CHAPTERS I-VI OF COLLINS' FRENCH COURSE. BY WILLIAM L. PRESSWOOD, PH. D., B.A. MACMILLAN & CO., LTD. Price 1s.

The usefulness of the International Phonetic Association script in the teaching of the living languages of Europe cannot be overestimated. A knowledge of the phonetic script and its application to English would afford great assistance to teachers of English in our schools. The enthusiasm for phonetics, generated in South India about three decades ago by the lectures of Prof. Daniel Jones at Madras and by the propaganda carried on by the late Sir Mark Hunter, appears latterly to have waned away. Even the little knowledge acquired by teachers in the L. T. classes is allowed to rust.—On the other hand, the value of phonetic transcripts in the teaching of foreign languages like French is receiving increasingly greater recognition in England today. The small book under review bears testimony to this. The phonetic symbols necessary for transcriptions of French passages are illustrated first; the phonetic values of common French personal names are then given; this is followed by transcriptions of the French portions of the first six chapters of Collins' *French Course*; a very useful section dealing with the transition from sounds to spelling comes next; and the book is rounded off with a few observations on the bearing of syllabification and "breath-groups" on the pronunciation of French.

SHAKESPEARE FOR SENIOR SCHOOLS. BY RICHARD V. TAYLOR. MACMILLAN & CO., LTD. Price 2s. 6d.

The ability to appreciate and enjoy the plays of Shakespeare is not only a mark of culture

but a priceless mental asset that would lighten the burden of life. No student of English should be denied the facilities and opportunities for cultivating a taste for Shakespeare in at least some stage of his career. The attempts made by some educationists within recent years to have Shakespeare eliminated from the English syllabus of studies in our schools and colleges have to be deplored deeply from this point of view. The book under review aims at introducing to the boys and girls of the senior forms of English schools something of the magic power and dramatic appeal of Shakespeare's poetry through a series of selections from seven of his plays. The choice of the scenes is guided by the desire to present to the pupils some significant features of plot, incident and characterisation in each play. The gaps caused by the omission of scenes are bridged over by intelligent narrations, and thus the continuity of plot remains unbroken in each of the plays. The editor also gives useful instructions to the teacher, summarises the essentials of what we know about the life of the dramatist, comments on some of the peculiarities of the Elizabethan stage, and appends valuable suggestions for class-room performance.

The scheme suggested by the editor (in his Preface to the teachers of schools in England) for using this book to the fullest advantage makes provision for "non-detailed" work and intensive study alike. In India, we think, the book could advantageously be prescribed as a "book for perusal" in the junior college classes.

ELEMENTARY GENERAL SCIENCE FOR FORM IV. BY T. A. RAMA IYER, V. SRINIVASAN AND S. SWAMINATHAN. OXFORD UNIVERSITY PRESS. 1937.

This is a revised edition of the book first published in 1935. It is written in accordance

with the new syllabus for Form IV issued by the S.S.L.C. Board in June 1937. It is written in simple style and is easily readable. It is illustrated wherever necessary there being 95 figures. There are also revision questions for each chapter, grouped together at the end of the book.

The book will be found very useful to students and teachers. The get-up is very commendable. An index would have added to the usefulness of the book.

ELEMENTARY ANALYSIS OF PHYSICAL GEOGRAPHY. BY F. G. FRENCH, LATELY INSPECTOR OF SCHOOLS, BURMA. OXFORD UNIVERSITY PRESS. 94 PP. Price 12 As.

The sub-title for the book is 'For students taking the high school course, providing an explanation of the fundamental topics, to occupy one lesson a week for one year' without which the understanding of regional and human geography cannot be complete. The small book is divided into eleven chapters:—The Earth as a Globe; The Earth rotates and revolves; Latitude, Longitude, Time and the Date Line; Map Projections; Contours and Contour Maps; Isobars and Winds; The Swing of the Wind-belts; Weather-Depressions and Cyclones—the Weather map; Temperature and Isotherms; The Causes of Rainfall; Erosion and Deposition. There are in all 34 illustrations of features and geographical terms explained in the book. We may be permitted to point out that the usefulness of the book would have been enhanced if diagrams had been given in illustration of (i) relief rains, (ii) cyclonic rains and (iii) convection rains and also typical temperature graphs and rainfall diagrams. The language in which the difficult ideas are expressed is very simple and our high school pupils can easily understand the book if they read it by themselves. The questions at the end of each chapter will help pupils to fix up the ideas in their minds. This is a very useful publication and it is hoped that teachers of Geography will persuade high school pupils to read a simple book like this.

EXERCISES IN PUNCTUATION. BY HEATHER. TANNER. MACMILLAN & CO., LTD. 95 PP. Price 12 As.

Year after year the Chief Examiner in English in the S. S. L. C. Public Examination draws the attention of the public to the defects in the answers of candidates. The main defect pointed out every year is the lack of understanding and the correct use of marks of punctuation. The Examiner for the year 1937 has suggested the use of a book. The book under review may well serve such a purpose. There are a large number of exercises under all headings and a separate section entitled Miscellaneous Exercises. The peculiarity of this book is that only one feature is dealt with at a time. For instance, for the comma, there are as many as eleven chapters, each chapter illustrating a single use—(i) separating a string of words; (ii) in letter-writing; (iii) to separate words 'Yes,' 'No,' etc.; (iv) with nominatives, of address; (v) with nouns in apposition; (vi) with phrases; (vii) with clauses; (viii) with participial phrases; (ix) with nominatives, absolute; (x) with adjectival clauses and (xi) with sentence adverbs. For each use a large number of examples are given and then exercises are set. The department of education will be doing its duty by the pupils if they draw the attention of headmasters of schools to the publication of this book with the recommendation that the book might be used in the class.

FOOD, CLOTHING AND SHELTER SERIES OF GEOGRAPHICAL TEXTS. BY L. MCD. ROBINSON, DIRECTOR OF EDUCATION, CEYLON. MACMILLAN & CO., LTD.

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figure and repetition of such information in the body of the description has been avoided. This is done with a view to economise space. Is this an advantage? Perhaps it is, in most cases. One feels that a greater use of sectional diagrams will have made the explanations clearer and easier in several cases.

It is rather disappointing that in many instances no references are given to illustrations in the body of the related descriptions. So much so that the two do not seem to have any relation with each other. The real purport of a sketch, namely, to elucidate descriptive material, is thereby defeated. In some cases even a numerical reference to the related diagram is not mentioned. Sometimes as in the case of the maximum thermometer (p. 44) one kind of instrument is described and a different kind illustrated in the sketch. Viewed psychologically this is obviously a mistake and should have been avoided. Some of the sketches do not seem to be correct in details, for example, fig. 85 is not a correct one of an astronomical telescope. The rays coming from any point, say the top, of a distant object must be parallel among themselves although such rays may not be parallel to those coming from the bottom. It is no doubt true that sometimes a telescope is used for viewing comparatively near objects, but that fact cannot justify the diagram. The virtual image should be preferably shown by a broken line. The real image produced by the objective is shown to behave like a separate object giving out its own rays. This can be so only if the image is caught on a screen which is not the case here. The rays forming the real image should simply be continued to the eye piece. In the case of the next figure, it is better that the virtual image is shown outside the instrument.

It is noteworthy that certain topics of more than average difficulty have been well handled. Some of these are 'Electrical units and measure-

ments,' 'Electric potential,' 'Diagrammatic representation of the earth's magnetism,' 'eclipses' (in this case the diagram shows clearly why we do not get eclipses on all new moon and full moon days), 'colours at sunrise and sunset,' 'the action of thunderstorms,' 'electro-magnetic induction' and 'rainbow.' As against these, certain other topics have not received their due share of attention, as, for example, the action of a siphon.

It has to be regretfully pointed out that a large number of errors have crept in. In some cases the language used is not scientific. Take for instance the expression "energy as power of doing work." The word 'power' is not correctly used here. In non-scientific treatises an occasional lapse like this may not be taken notice of as words with such usage have gained some currency. Again, such terms as 'capacity of heat of a substance' are not strictly correct. In p. 131, the term Board of Trade unit of Power is used instead of the Board of Trade unit of energy. In p. 27 we have "The average amount of manual work done by an active man is equal to $\frac{1}{2}$ horsepower." In p. 32 the statement, 'It will require less force per second to move the object up the inclined plane than that required to move it vertically' may be seen. In p. 33 we have 'The increasing force leads to increasing speed or velocity so that an acceleration is obtained.' A scrutiny will reveal that such statements are not quite correct, though they may be passable in common parlance. The author of a book on science should certainly strive to avoid statements smacking of inaccuracy.

It may be added that the interest of the reader could better be aroused and sustained by the addition of judicious notes on the lives of the great men of science. In a few instances a glimpse has been given but it should be amplified to give the book a little humanistic touch, which adds very much to make it lively and considerably

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enhances its value at least as a tribute to their memory.

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THE SOUTHERN CONTINENTS AND NORTH AMERICA. BY MISS E. D. BIRDSEYE, B.Sc., DIP. GEO. (LOND.) MACMILLAN & CO., LTD. 8vo. 192 Pp. Price 14 As.

This book has been 'prepared to cover completely the requirements of the Madras Syllabus in Geography for Form IV.' The book deals with nothing other than the items in the syllabus;

so there is nothing said about New Zealand or those regions of Africa other than the ones mentioned in the syllabus (mainly British). No mention is made of Madagascar in the book. That is all the defect of the syllabus. The book has been written in simple English and devotes fairly equal treatment to each part—Australia 4-42, Africa 43-95, South America 96-126, North America and West Indies 127-192. There are 43 maps and sketches besides a few half-tone illustrations. The matter given is just sufficient. The suggestions for practical work at the end of each chapter will prove very helpful to teachers and pupils. The book seems to have been got through the press in haste and some very simple errors have crept in—even in the name of the author on the title page. In view of the circular regarding instruction in the mother-tongue of knowledge subjects in unilingual areas, it is hoped that the publishers would bring out editions of this book in Indian languages.

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INTERNATIONAL UNDERSTANDING THROUGH EDUCATION.*

BY PRINCIPAL P. SESHADRI, M. A.,
Ajmer.

I DEEM it a great privilege to be called upon here this evening to speak on one of the primary aims of the World Federation of Educational Associations, the promotion of international understanding through education. My first duty, however, is to convey to this large and distinguished gathering the cordial greetings of the country from which I come—a country containing, perhaps, the largest population of any land in the world to-day, representing as it does more than three hundred and fifty millions of people, or one-fifth of the entire race of mankind on earth. In my double capacity, as representative of the Government of India and President of the All-India Federation of Educational Associations, I wish to convey to this Conference our good-will and best wishes for its success, before doing anything else.

It is a great pleasure for me and Indians generally, to come to this country of Japan. I may venture to add that it is not exactly a foreign country but almost a second home to us, connected as it is with us by numerous

ties of culture and civilisation, starting with the memorable time when the message of the Buddha travelled all the way from my country through China to the shores of this land. During the last few days we members of the Indian delegation have been in this country, with its great traditions of hospitality, we have enjoyed very much going up and down this beautiful land and meeting her interesting people. One reason why we feel proud of being in Japan, is the fact that Japan has done a great deal during the last few decades to raise the prestige of Asiatic nations and it is the only Asiatic power, to-day, held in respect by the other great political powers of the world. It also delights us to be in a country which has done so much for the advancement of the education of her people.

Speaking on the subject of the promotion of international understanding through education, I may, perhaps, emphasize the fact at the very outset that if only the educators of the world started the campaign of inter-

* Address delivered at the recent World Conference of Education at Tokyo.

national understanding in all seriousness, it may be accomplished, if not to-day, at least in a few decades. Teachers of the world assembled in conference, may I invite your attention to the famous words of Ignatius Loyola, the illustrious founder of the Society of Jesus, who was fond of saying, "Give me the children of the country; I will not bother about what happens to the rest." So long as we are able to propagate the principles of international understanding in the schools and colleges with which we are connected, we need not despair of a good future for mankind.

I am always fond of telling a story from one of the classical dramatists, Terence, a name which will be recognised by at least some teachers present in this audience. In one of his plays with the rather difficult title of *Henton Timorumenous* or the Self-Tormentor, there is an interesting character, an old man who went about worrying himself very much about things that did not concern him. He was very sorry that somebody's wife was dead in another street, another man's calf had been killed somewhere else, or somebody's baby was ill somewhere or other. He was asked: "Why are you worried about things which do not concern you at all?" Then came his reply, a very famous sentence in the history of the world's literature, because the old man turned round and said: "Nothing that concerns man can be a matter of unconcern to me," or in other words, "Everything that concerns man, concerns me." If only we, the teachers of the world, realise that everything that concerns man, concerns us and make our pupils recognise the unity of the human race, we shall have gone forward a

long way in the direction of promoting international understanding.

A very well-known English poet, Rudyard Kipling, is often quoted wrongly, as a prophet of separation. Many of you know those famous words of his:

"East is East, and West is West
and never the twain shall meet."

But these lines occur, as is not generally known, in a poem in which he intended to emphasize the oneness of humanity, because the lines which follow tell us:

"But there is neither East nor West,
Border, nor
Breed, nor Birth,
When two strong men stand face to
face, tho'
they come from the ends of the
earth."

Kipling, unfortunately, died the other day creating a gap, at least, in English literature. But if he was present at this large gathering of the people of East and West, perhaps he would have exclaimed, there is neither East nor West, when the teachers of the world meet face to face at the International Conference in Tokyo! If any proof were needed, one has only to notice there are thousands of teachers here who have come from the ends of the earth, meeting on terms of absolute friendship. Members of our profession who see the teachers from other parts of the world realize that, after all, there is not so much difference between one country and another as we are sometimes apt to imagine.

During the course of one's travels round the world, one is interested very much in the wonderful unity of the human race. For

instance, there is no such thing as Persian charity, or Indian truth, or German kindness, or English mercy. All these fundamental qualities of humanity are common and so also are our frailties. It might be a white, pale face devoid of colour; it might be a yellow face with high cheek bones; it might be a brown face with almond eyes or a black face in some other part of the world. But let me assure you that the same spirit underlies all humanity. Unwise is the man who tries to emphasize the differences among the races of mankind, and great is the man indeed who can lay the proper stress on the oneness of humanity.

There are unfortunately some people who pride themselves on the alleged purity and superiority of their race, but anybody who has studied the history of nations, knows there is no such thing as racial purity left in this world, because there has been a continual mixture of races among men and superiority is mostly due only to the presence of opportunities in one case and their absence in another. There is no reason why the most depressed people among mankind might not rise to the highest levels of intellect and character, provided they are given adequate opportunities for such development. Similarly, it appears futile that people should claim superiority of blood to other classes living in their own country. The story is told of Lord Byron in his younger days, when he was a boy at school, that he was very conceited and snobbish. He was a Lord and therefore he always told his class-mates that there was blue blood in his veins! One day a class-mate happened to quarrel with him; he gave him a strong blow on his nose and blood trickled

down, and the boys exclaimed: "We find your blood is red, it is not blue." The blood of all people is red; the blood of no people is blue. It is, therefore, very unwise to speak of the superiority of one race over another, or the superiority of one class over another.

There is special appropriateness in my appearing on the programme of this evening. I come of a race which has always emphasized the ideals of international peace and brotherhood as one of the fundamental doctrines of our religion. No religious prayer in India is complete without the concluding words "Om Shanti, Shanti, Shanti!" which means "peace, peace, peace." No benediction in my country is complete without a formal ending of words to the effect, "May all the people of the world be happy and prosperous." At a wedding, for instance, it is not the couple alone who are blessed—there are invariably the words, "May all humanity be happy and prosperous." This is done on every occasion when there is an auspicious ceremony in the family. Coming from such a country, it is a great pleasure for me to add my cordial support to the great need for the promotion of international understanding through education.

Some of you, engaged in the work of teaching—I expect most of you are—may, perhaps, ask, 'How shall we promote international understanding through education?' For several years, I used to serve on a Committee of the League of Nations in Geneva, called by the somewhat embarrassing name of the Educational Experts' Committee. One of our duties was to advise the League of Nations about the methods for propagating the princi-

ples of the League among the younger generation of mankind in all the regions of the world. We sat for several days every year under the distinguished chairmanship of the well-known English scholar, Prof. Gilbert Murray to consider, how we should promote international understanding through education. I may, perhaps, take up a few minutes speaking on some aspects of this question.

Our Chairman, Dr. Paul Monroe, told us only a few minutes back very wisely, that one of the reasons why the people of the world do not appreciate one another is ignorance. In fact, philology will give us striking evidence of this fact. Most of us know the word 'barbarous', which comes down from the Greek times, but only a few of us know the derivation of the word, which means unknown or strange. The Greeks thought that all unknown people were barbarous. It often happens that when we do not know people, we have all kinds of prejudices against them. There is also an English word which confirms the same truth. The word 'uncouth' comes from an old word meaning unknown. But it has unfortunately come to mean rough, uncivilized, or rude. When you call a man uncouth, you really mean by derivation, you do not know that man—it is therefore unfair that you should consider him crude only because you do not know him. Many of us, no doubt, before we came to this country had various prejudices of our own regarding the people of this land. But, perhaps, our fortunate stay here has been enough to remove some of our prejudices and we all go back from this land, I am sure, with the satisfaction of having known some of the good

aspects of Japanese life and civilization, not from books but from actual contacts with the people.

In almost every subject, taught in schools and colleges, it is possible to keep this principle in mind, and train young people to appreciate the good qualities and achievements of other races of mankind. A special responsibility lies on the department of geography which furnishes admirable opportunities for training people in the appreciation of all that is great in other countries. Pupils must be made to realise that theirs is not the only great country in the world. An English writer tells us of a country squire who had not travelled widely but had only gone to London a few times. He thought that England had the longest rivers and the tallest mountains in the world! Geography must be a good corrective to this attitude of mind. Luckily the teaching of geography has advanced so much in recent years that it is no longer a mere string of names to be memorised by the unfortunate pupil. Taught well, it is largely humanistic, and must lead to an appreciation, not only of beautiful aspects of nature in other countries, but also of the daily lives and civilisation of the people.

The subject of art, again, taught as a means of realising all the great achievements of the world in masterpieces of beauty, must also lead to the promotion of international understanding. The great art of the world is due to not one particular country but to the contributions of all.

Literature should furnish similar opportunities in large measure. Beauty, as expressed in the best literary masterpieces of the world, is the result of a large co-operative effort on

the part of the great men of all humanity, and is not the manifestation of the abilities of a single people. They are composed of the work of diverse nations, for we have the clearness and vitality of Homer, the stateliness of Virgil, the religious depth of Dante, the wonderful understanding of human nature by Shakespeare and the philosophic profundity of Goethe. The total of these achievements could not have been reached anywhere near, but that God in His generosity has scattered genius all over the world with prodigal hand, without confining it to any so-called chosen people. Thorough understanding of great literature must, of course, always include a knowledge of the great masterpieces of the world, even other than those of one's own country, at least, in translation if not in the originals themselves. It may be too early to practise this in the case of children in schools, but opportunities will certainly arise in the case of the advanced students at the Universities to insist on such a wide outlook.

It is, however, in the teaching of history that there is the greatest scope for the teaching of international understanding. In the Educational Experts' Committee at Geneva, to which I have already made reference, we formulated a number of recommendations which have a profound bearing on this subject. One of our proposals was that all the history text-books of the world should be revised, so as to eliminate traces of racial bitterness. It is not that text-books for children should be colourless and devoid of patriotic enthusiasm, but the children should be taught to appreciate the heroes of not only their own country but of others, and sentiments likely to

engender ill-feeling among nations should be carefully avoided.

This reminds me of a story told of a Scotch lady in the days of Britain's wars with Napoleon. Somebody happened to mention to her that the French people were praying for the victory of Napoleon. She turned round and asked, "What! How could they pray! Does God understand French?" The good lady honestly thought that God understood only English and not French, and He was apparently for the Britisher only and not for any other people on earth. It is also desirable to present history to young children, not as a mere pageant of bitter fights among the people of the world, but as a record of man's achievements in peace and civilisation.

One of the greatest problems with which we are confronted in our own country, is the multiplicity of religions often leading to ill-will among the people. It is not a matter on which we congratulate ourselves, but the mere fact that there is a multiplicity of religions in the world, need never be a bar to the promotion of international understanding. After all, it is good to realise that religious revelation cannot be the monopoly of one people, and to teach the principle that there may be many approaches to God. One of the great tenets of my own religion is that God is one, though He may be called by many different names. Our scriptures have proclaimed, repeatedly, that just as many roads lead to a great city, many faiths lead to the same God. As the same sun is reflected in many waters, the same God can be discovered in many religions. Like the string running through the many pearls of a necklace, the same God is in all

the religions of the world. This is a lesson which must never be forgotten in the classroom.

Travelling in America the other day, I happened to be in a Parlour Car, talking to a Negro attendant on a Sunday morning. He had just said his prayers, and was reading the Bible with a devotion which many of his betters could emulate. I was apparently so nice to him, that he asked me if I was a Christian. I told him that I was not a Christian but a Hindu, but the boy said with a happy smile, "But you look like a Christian!" I should be, similarly, able to say when I look at a good Christian, 'you look like a Hindu,' for so long as the qualities prized by mankind are there, it matters very little what religion he professes.

A common mistake which people often make is to imagine that there is some kind of necessary conflict between nationalism and internationalism. Rightly understood, however, it is not so, as true patriotism is only a step in the direction of universal brotherhood. As Rudyard Kipling has said, God gave all men all earth to love, though He ordained for each, one spot should prove beloved over all. It may be that you and I are very fond of the places and the sights of the places to which we belong, but that does not necessarily mean we should be incapable of appreciating beauty in other parts of the world. If I am proud of the Taj Mahal at Agra, I can also be fond of the Parthenon at Athens. If I admire the Himalayas of my own land, I need not be lacking in appreciation of the grandeur of the Rockies on the American Continent. If I appreciate the grace and charm of the women of my own country, I

can also be an admirer of beauty even elsewhere in the world

I should like to commend to you, in conclusion, that it is necessary in the best interests of mankind to instil this sense of international understanding in the young people all over the world. It is a mistake not to love one another, because we happen to be different in colour or feature, or happen to live on either side of a boundary which is sometimes not even a river or a mountain, but an entirely imaginary line. I have no doubt that teachers have an important part to play in this work, and let us hope that when the time comes for a consummation of the ideal, these periodical world gatherings of teachers will be found to have played no mean part in the achievement.

MIRA

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THE DEFECTIVE CHILD IN ELEMENTARY SCHOOLS.

BY MR. C. DORAISWAMY, M.A., M.Ed.,

Specialist in Child Education and Education of Defectives, Madras

The unrecognised problem of Defective Children in Public Schools may be the main cause for stagnation in the Elementary Education in India.

INTRODUCTION.

THE defective child is always a thorn in family happiness, yet instinctively commands the greatest affection and love from all. This instinct of particular attachment and pity for the defectives in the West has invoked a large volume of patient study on the ways and means of correcting the remediable defects. Those fatalistically inclined are apt to ascribe defects occurring as a freak of creation to the visitation of 'Karma,' and all attempts at remedying them as a hopeless task. But the light of scientific advancement in specific corrective methods promises a more optimistic outlook on this pitiful problem, and many an unfortunate victim can now be certainly saved from being a mere burden on society.

The scope of persistent and expert treatment of the defectives is really not well understood. If Helen Keller, deaf, dumb and blind from two years of age, could become one of the most famous authors the United States of America ever produced, and John Milton, a totally blind man, could produce the never-to-be-forgotten 'Paradise Lost,' and if Ludwig Van Beethoven, a stone deaf German, could compose symphonies that sweep and steal through the hearts and souls of men and women in the West, and if President Roosevelt, a cripple from childhood, could rise to signal heights at the helm of affairs of the most progressive country in the world, no more eloquent plea can be made for greater emphasis on this subject. It is the duty of society to strive to do the best for the defectives, and endeavour to awaken the

dormant potentialities in them who are ever craving for timely service from their more fortunate brethren.

Our programme of child education has yet to envisage the scope of this new phase of activity. We expect the unrecognised defective children to compete with the average children, when obviously they cannot keep pace with them without some extra stimulus. They will, on the other hand, be always a brake on the progress of their comrades. The influence of the defectives on their own environment, and *vice versa*, may be examined in the light of available information on the condition of our school children in general.

THE CONDITION OF CHILDREN IN SCHOOLS.

Recently a survey of school children in Saidapet Municipality and Teachers' College Model School, Saidapet, was undertaken. This survey, however, discloses the fact, that 36 per cent. of the children in the schools suffer from some kind of handicap or other, such as *Defective Eye-Sight, Defective Speech, Defective Hearing, Mental Backwardness, and Social Maladjustments*.

The number of defective children out of a total strength of 2,403 is 841. Out of this total number of defectives, 197 are mentally backward, 172 defective in eye-sight, 161 defective in hearing, 93 defective in both eye-sight and hearing, 74 defective in speech, and 144 showing social maladjustments.

The inequalities in the children are so subtle, that to the uninitiated class teacher, in

the course of his routine, it is difficult to spot the defectives and to grade them in their proper standard of efficiency. The parents, of course, are the least fitted to make any comparative judgment on the capacity of their children, and even where the defects are obvious. They seldom take the pains to apply any corrective treatment. Thus between the ignorant parents and the unconcerned teacher, the innocent defective children do not obtain the required attention and are obliged to continue in a state of victimisation because of their defects.

The teachers in their anxiety to show progress tend to overwork the poor handicapped children and even punish them. Such coercive methods can never improve the defectives, but can only make them hate the teachers and shun the school. Many a defective child thus develops an antagonistic attitude towards school, and finally leaves off the school.

The presence of a few children with limited powers of understanding and assimilation in a class, tends to retard the progress of the average children. The defectives themselves when grouped with the others, show much less progress than if they were taught in a group by themselves.

The neglected defective child is a menace, to society, because defects are always progressive, if not corrected at the proper time. Progressive defects, particularly of the type of a weak and unbalanced mind, are likely to lead on to mania or to moral or other social perversities. Physical deficiencies of the type of defective eye-sight, hearing, speech, etc., lend themselves to correction only in childhood, and if they are neglected the children turn incurable, and drift to professional beggary in most cases. Children showing signs of social maladjustment, if left uncorrect-

ed, will naturally become misfits in their own families and eventually turn out regular criminals.

Thus the problem of the uncorrected or unadjusted defective elements in public schools, is virtually depriving our system of elementary education of much of its ultimate usefulness to society in general. The end and aim of education should be to make every member contribute his best to the well-being of the community, but if the defectives who are amenable to correction or rehabilitation are not so dealt with, we are really losing a great deal in our potential man-power and creating problems to normal citizens on the whole.

THE KINDS OF DEFECTIVES FOUND IN SCHOOLS.

1. *Physical Defects* such as the defective eye-sight, the defective hearing, the defective speech, the crippled, the anæmic and the children with a predisposition to tuberculosis.

2. *Mental Defects* including those children whose native intellectual capacity is below that of the normal child. The children who have suffered or are disabled by diseases or accidents resulting in the impairment of mental functions are children suffering from emotional instability etc.

3. *The Socially Maladjusted* are those children with serious behaviour problems or maladjusted character. In some cases, these features are contributory to defects such as delinquency, truancy and crime.

THE CAUSE OF STAGNATION IN ELEMENTARY EDUCATION.

Quite recently there have been a great many public utterances and extensive reports by authorities on the subject of elementary Education. Every one of them has pointed out that

the country has faced, to a large extent, a stagnation and wastage in elementary education. The authorities as well as the champions of progressive India are proposing and seriously considering the closure of all 'ill-working' schools, and deficient administrative units. The idea back of this new angle of vision is that the authorities feel that the country should have a better educational system and better schools in order to expedite the progress and increase the literacy of the land. At this stage of re-organisation, the leaders by all means should take into consideration all the causes of stagnation in elementary school work and see that the new programme should not commit the same blunder again.

A clear understanding of the actual causes of stagnation in elementary education would of course involve a thorough investigation of the condition of children and the methods of instruction employed in schools. Therefore, it is the duty of a nation which is keenly interested in the lives and progress of young children and which expects them to be useful and peaceful members of society, to launch into a systematic survey of the physically, mentally and socially maladjusted children in public schools and try to rectify their defects or rehabilitate them.

THE SCOPE OF MEDICAL INSPECTION IN SCHOOLS.

The importance of this subject has been recognised by the Government, but no systematic efforts have so far been made in any of our towns. Several municipalities have really done some good work in this direction, but the interest has not been sustained. Any medical inspection work which has no regular programme for closely following up the observations once made, cannot be of any substantial good.

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The aim of school medical inspection so far carried out, has been mostly restricted to noting the physical defects. Very little emphasis has been given to the detection of the mentally deficient children, or even those exhibiting early symptoms of social perversities.

A SCHEME FOR THE IMMEDIATE UNDERTAKING OF THE WORK.

1. *The Necessity of Expert Investigation.* A specialist in the education of defectives should undertake a thorough and scientific investigation of mentally and socially and physically maladjusted children in the elementary schools of a selected area. These children at first should be classified and medical treatment or remedial educational methods applied so as to turn them back to their normal level.

2. *The Treatment of the Irremediable Defectives.* In the case of children with partial defects and whose defects cannot be removed by medical aid, the specialist will devise educational methods and give advice to teachers as to how to cope with such children in their regular classes.

In the case of mentally backward children, special steps should be taken to segregate and classify them according to their mental levels. Help should be given to those mentally dull children who can be corrected and may regain their mental power and rise to the level of the average child. Others need separating into special schools or classes and to be given the kind of training appropriate to their needs.

3. *The Need for Expert Instruction in Training Institutions.* A special subject should be introduced in the Training Colleges and Training Schools on the diagnostic and educational methods for the defective children. In this way the importance of this new phase

of education should be well understood by the teachers and gradually spread throughout the land.

Periodical refresher courses including practical demonstrations by a specialist along specific methods of teaching the defectives is also quite necessary for all the teachers in elementary schools.

4. *The Need for Expert Supervision of Special Schools.* The private schools for the deaf and dumb and the blind including the junior and senior certified schools under Government control, should be supervised by a specialist so as to improve the scope of these schools along progressive and productive lines.

In the beginning it is impossible to take up the whole province for the purpose of organising an immediate campaign in the study of the defectives; therefore, any town where there is a training school, may be taken up for experimental study and demonstration work. Then the scheme may be gradually introduced to other areas.

THE BENEFITS OF SPECIAL EDUCATION FOR DEFECTIVES.

1. Segregation and special training of the defectives is a social insurance against prostitution, juvenile delinquency, crime, dependence and beggary.

2. Such segregation and special study of the problem will enable the public to understand, in a practical way, the nature and the

meaning of the whole problem of the mental and physical defectives of the country. Further it will enable them to concert special measures to eliminate the defects where possible or rehabilitate the children according to their mental and physical ability.

3. The medical examination reports and the expert's investigation may be carefully studied to understand the various causes and diseases that cripple the body and mind of young children. Then the public may be informed about the danger of some of the common diseases that would cause injuries to the children for life. They should also be informed as to the prevailing medical treatment and preventive methods that are available.

4. A proper undertaking of the education and treatment of defectives will naturally enrich the general teaching methods and awaken the minds of teachers in various directions and enable them to discover ways and means to adjust the unadjusted children in their control.

5. The goal of this type of specialised instruction and child guidance is to minimise the limitations and capitalise the capacities of the child for his greatest personal happiness and his greatest service to the community, which is well demonstrated by the trained and educated handicapped children in western countries.

TEACHING OF ENGLISH COMPOSITION.

BY MR. SHRI KRISHNA C. VAIDYA, M.A., B.T.,
Aurangabad City.

COMPOSITION is the art of putting words and sentences together. Good composition is the putting together of words and sentences in such a manner as to convey our thoughts correctly, clearly and pleasantly, so that the meaning may be easily understood. George Sampson, His Majesty's Inspector, has remarked and rightly, that a person who cannot make a correct, concise, vivid and intelligible statement is not an educated person. Nevertheless, most of our students are dimly conscious that the ability to write English is of more importance to them than satisfactory progress in most of the other school subjects. And the teacher of English must also recognise the supreme importance of the subject and must handle it with labour and perseverance. He must have well defined aims in view and must adopt proper and progressive methods in realising them.

At present the subject is taught in a very unsystematic and irregular manner. "There is a widespread belief that there is nothing for teachers to teach in composition; that composition periods are the periods of work for the boys and of leisure for the teachers."

Surely the power of putting our thoughts upon paper in a clear and agreeable manner is of sufficient importance in life to form part of polite education; nor can it be denied that this like every other accomplishment is in a great measure to be obtained by assiduous practice. Those who have keenly observed and studied human nature know thoroughly that whatever is to be gained by habit, can scarcely be taught too early; and yet the habit of expressing our thought in an

easy and regular way is generally neglected or is the last thing taught in a course of education. The best course for teachers of composition is to motivate their pupils to think in order to write and to write in order to acquire the habit of thinking. The moment young pupils can read fluently and talk upon common subjects, they may be enabled to write upon them; and nothing but the habit is wanting. The teacher must smoothen the path for his pupils. He must read over the subject distinctly. When this is done he should talk over the theme to the pupil by making use of his own words in as familiar a manner as possible, after which he should read the theme over a second time to the pupils, and then leave them to put it down from memory as well as they are able. This method if properly adopted will be productive of excellent results.

What they write must be infused into them, and must be of the easiest kind in the initial stages and must be so connected that one part will naturally suggest another. Matter before form must be the order to be followed.

In connection with the subject matter, the teacher's aim should be to train the imagination and encourage originality; in connection with the second, to teach the pupil to think clearly and connectedly, and to express his thoughts with simplicity, precision and some degree of elegance. While aiming at these he must make an incidental attempt to strengthen the power of observation, to encourage concentration and to increase the faculty of literary appreciation.

It is thus apparent that composition has two main factors, *viz.*, (1) the matter and (2) the manner, or as they are sometimes called, invention and style.

In the earlier stages we cannot expect pupils to invent matter. In this respect the teacher can assist by guiding his pupils to books, pictures, visits that will enlarge and enrich their fund of experience. If a pupil of the lower class seems remarkably backward in writing, perhaps it might not be improper to direct him to make his sentences as short as possible. In the earlier stages composition exercises should be in the form of free speech on the subjects within the range of the speaker's everyday experience. Mr. Wren in his book "Direct Teaching of English" has justly remarked that "Composition should begin with the power of speech and should be oral before it is written." Even in England and America where English is the mother-tongue, oral composition is not neglected but is carefully practised at the initial stage. How very essential it is in India, where English is studied as a foreign language! Oral work forms no small aid to written composition. Speaking and writing are the shoots of the same stem.

After some practice in speech, transition should be made from oral to written work. Towards the end of the elementary course, simple sentences given in answer to some simple questions concerning some facts of interest, may be written on the black-board and afterwards transcribed by the children. The quantity of written work will increase in proportion to the increase in the facility of expression. It should always be borne in mind that oral work is never completely to be abandoned even in the most advanced stages. From detached sentences, children

may gradually be led to the reproduction of the whole story.

The stories selected for composition should be interesting, high-toned, concise, and should contain a main idea. At the same time, they must leave something for the imagination.

The teaching technique at this stage should be as shown below. The teacher should tell and not read the story and then discuss it with the children. Having discussed it, at length, the children should be asked to reproduce the same. As the pupils contribute sentences, the teacher should write them on the black-board, incidentally teaching them the rules of construction, arrangement of sentences and paragraphs and the choice of words or diction. It should be pointed out that it is not sufficient to throw sentences anyhow. On the contrary they should be carefully chosen and well arranged. In a good sentence there should be unity, clearness, strength and elegance. Pupils should be taught to divide their ideas into different topics and divide them into paragraphs. The paragraphs in a composition should also follow the order of thought. They help the reader to see where the development of a point begins and ends.

Another important problem which faces every class teacher is in regard to the correction of written exercises. Large classes are now the rule rather than the exception in most of our high schools. Under present school conditions the teacher can hardly find time to go through every pupil's note-book and yet the importance of correction work cannot be denied. The question of correction is closely related to the question of evaluation of the effort. It calls for the utmost tact, tolerance and understanding sympathy on the part of

the teacher if the pupil's interest is to be kept up. Self-correction, so far as careless errors are concerned, may be tried. It must always be borne in mind by every teacher of English, that no amount of written work will be productive of any useful results, if the pupil's performance is not minutely and carefully corrected and mistakes brought home to the mind of the student. The teacher should draw the pupil's attention to every error, and direct him by suggestive hints and questions, and sometimes by reference to parallel examples, to set right the error. This will go a long way to attain excellence. General remarks are of little avail. The toil and labour of criticising may be lightened by using a fixed and regular code of correction signs to be made in the exercises of the pupils. While evaluating the exercises, the teacher should allow separate marks for matter, for style, for especially good imagery, apt illustrations, for good phraseology and for length.

A good many Indian students fail to produce good essays because they are not instructed as to how to marshal and arrange

their ideas. Certain composition-habits must be cultivated in them in their vernacular teaching. It is generally agreed that thought seeks to express itself in the mother-tongue of the child; at any rate thinking is more prompt and natural in one's own mother-tongue. Most of the best ideas of Doctor Tagore first found expression in his own Bengali and afterwards were translated into English. Inefficient and defective teaching of the vernacular is a serious handicap to the teacher of English. "The youth of India," says Doctor West, "is retarded in intellectual and emotional development by his linguistic inefficiency and this deplorable state of mind is to be ascribed to the cheap teachers of the mother-tongue and to the misplaced economy that has brought them into our schools."

A good teacher of English should not only plan an outline of the whole year's work in advance but handle the subject of composition very carefully and should also devise means to make the pupils take a genuine interest in all written work.

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COINAGE OF WORDS.

BY MR. S. KUTTALAM PILLAY,
Mettupalaiyam.

IT should be the bounden duty of every human being to let the world know about his experiences so that others may feel benefited.

For the last twenty-two years my problem has been "How to account for the Script," and it has been proceeded with with an antiquarian interest. My ideas improve "Ideology," and my explanations encourage "Neology." I always stand on the rock of "Logic." A man, who does not know anything about the Script, cannot account for the Scripture.

We, Indians, are an imaginative people who develop every part of our nature and attain unsurpassed excellence in art, literature and philosophy.

Chitraputra, the Scribe of the gods, was the first man who invented letters. He was a native of India, but he spent his last days in Egypt. For a long time, the language was a natural one. Then came the spoken language. And then came the written language which was first represented hieroglyphically. This hieroglyphical writing, in course of time, was abbreviated or simplified and called hieratical writing by the priests. A still simpler form than the hieratic was used later on, and called Demotic or Enchoric. This Enchoric form could be written ten times as fast as the hieroglyphic form.

Now-a-days many think that the Roman Pica which is the standard writing, is opposed to hieroglyphics. But it is, in reality, not only Demotic, but also hieroglyphic, hieratic, phonetic, numeric, astronomic, astrologic, colorific as well as symbolic.

Our Roman Pica is only a modification of that Demotic or Enchoric form, in which

curves take the place of right angles as being more easily written with a pen.

We all know that every man's mind should be like a powerful search-light, and it is called 'Mun' which is another form of 'Man.' Then everybody should try his best to know what 'Man' really is.

Up-to-date many have attempted their utmost to account for the coinage of the word 'Man'; but the secret was not fully revealed to them as "the real art lies in concealing art" as an epigram in the figurative language. Then, let us all pray to God to give us Wisdom to know what 'Man' really is.

Now, I long to tell you a few words about the coinage of the word 'Man.' To explain the coinage of the word 'Man' is no joke.

If we want to trace the ancestry of the word 'man' till it dwindles into tongueless obscurity, we have to refer to the hieroglyphic, hieratic, phonetic, numeric, astronomic, astrologic, colorific as well as symbolic representations in order.

In the Egyptian hieroglyphics, the letter m of man, as a small character represents 'Mouladj' which means an owl in Hebrew. Moreover, it means the nasal sound which is at the beginning of the Ibraic word 'Mouladj.' Hence, m is only an abbreviation of the word 'Mouladj.'

We all know the eyes of an owl are very large, vigilant and brilliant, and the bird can see its prey even in utter darkness. Hence, the symbolical signification of the letter m is 'Wisdom.' Here, the suffix m, of Wisdom, has become the prefix of 'man.' The word 'man,' it seems, is from the Gothic dialect,

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According to scientific pedagogy, the word 'Wisdom,' is a compound of 'Wise' and 'Dom,' and 'Dom' is only a corruption of 'Doom' which means judgment. Hence, 'Wisdom' means 'Wise Judgment' when the derivative meaning is to be accounted for. Moreover, when we think of 'Wise Judgment,' we come to know that 'A being' should possess it.

The second letter of the word 'man' is a. This letter a, in the Egyptian hieroglyphics as a small character, represents an eagle called 'Allerion.' Moreover, the small letter a means the throat clicking sound which is at the beginning of the Greek word 'Allerion.' Hence, a is only an abbreviation of the word 'allerion.' This eagle 'allerion' is eight feet long when its wings are in full expansion. We all know that an eagle is the King of Birds. Hence, the eagle allerion, having dominant power over the sky, is the monarch of birds. And hence, the small letter a signifies 'Controlling power.'

The third and final letter of 'man' is n. This letter n, as a small character, represents 'Water-line' in the Egyptian hieroglyphics. Moreover, it means the nasal-dental sound which is at the beginning of the Ibraic word 'Nun.' Hence, n is only an abbreviation of the word 'Nun.' We all know the watery globe 'moon.' Here, this letter n represents 'Moon.' As 'Moon' represents 'mind,' this letter n also symbolises 'Mind.' Moreover, it is usual for us to say that he is a man of the first water, i.e., a man of excellence, a genius.

And hence, when we try to decipher the meaning of the three small characters m, a, n according to Egyptian hieroglyphic representation, taking ideography into consideration, we understand that 'man' means 'a

being who can control his mind by his wise judgment.'

Even when the Arabic organic representation is taken into consideration, the word 'man' gives the same meaning which the Egyptian hieroglyphic does. For, the letter m, which the Arabs call Mem, represents 'head,' the knowledge-box, whose symbolical signification is 'Understanding.' The letter a, represents 'a chest' or 'a thorax,' which signifies 'The strength to control the mind.' And the letter n, which they call Nun, represents the navel whose symbolism is the birth mark, as a man.

Hence, when one is to be called a man, one must have the power to control one's mind by one's clear understanding.

Again, when the capital letters are taken into consideration, the first letter M, of MAN, represents in Picture-Writing among the Hebrews, the wavy appearance of water which symbolise the thought waves, i.e., 'the general laws of thought' or 'Reason.' Hence, a man should apply to the Goddess Reason to settle each and every question without exception. And hence, man is a rational being.

The second letter A of MAN, as a capital one, represents an Ox's head among the Phoenicians, the two legs being the two horns and the middle line being only a string which attaches the two horns together. When the bandy moves, the ox goes first, and the horns foremost. Hence, the capital letter A signifies 'Leadership.' And hence, MAN takes the 'Leadership' when the animal kingdom is taken into consideration.

The third and final letter N of MAN, as a capital one, represents the Wriggling-ee

(confer the letter מ in the manuscriptal writing) among the Hebrews. This eel, being the King of the River-fish, signifies "Fortune." Hence, MAN is not only a ruler of the animal kingdom, but also fortunate.

The letter M, being the head, the knowledge-box, and at the same time representing the junction of two common roofs, signifies that a man should possess the two kinds of Knowledge, viz., (1) Knowledge Practical, and (2) Knowledge Theoretical, or (1) Knowledge Religious, and (2) Knowledge Secular.

Now, we have given the meaning of the word "man" according to the Egyptian hieroglyphics, the father of "hieratic."

Hieratic being only an abridged form taken from the hieroglyphics, the next problem to be solved is how to account for the Hieratic representation of the word "Man."

The capital letter M is the junction of two common roofs as aforesaid. Hence, it has only two uses in the English language when the literature is to be accounted for; viz., (1) A noun suffix, as in blossom and (2) an adverbial suffix, as in Seldom.

Hence, this number 2 teaches us that "Man" must have two kinds of Wisdom, viz., (1) Wisdom Worldly and (2) Wisdom Heavenly.

Again, the capital letter M in the Roman Pica, is made up of eight strokes. Hence, it stands for the eight important words in the list of abbreviations, viz., (1) Millie, (2) Master, (3) Middle, (4) Member, (5) Monsieur, (6) Metropolitan, (7) Mark, and (8) Most.

And hence, the number 8 announces that man must cultivate the eight kinds of Cheerfulness (*Ahnantham* eight).

Then again the small letter m, in the manuscriptal writing, is made up of only four curves. Accordingly, it stands only for the four important words when it is not mingled with any other letter, viz., (1) married, (2) masculine, (3) meridium, and (4) metre.

Hence this number 4 indicates that a man should possess the cardinal virtues, viz., (1) Justice, (2) Prudence, (3) Temperance, and (4) Fortitude. For, the whole of the human race is supposed to hinge upon them. And a man, without these virtues is not to be considered a man at all.

The second letter A of MAN, as a capital one, is made up of five strokes. Accordingly, it stands only for the five important words when it is not mingled with any other letter, viz., (1) Amateur, (2) Academy, (3) Anno, (4) Association, and (5) Anglo.

Hence, this number 5 denotes that every man should use his five senses in one and the same direction so that he may take the royal road, the main road, but not the crooked, devious and zig-zag roads.

When the manuscriptal writing is to be accounted for, the small letter a is made up of six strokes, if we try to write it as a square character with breaks. Accordingly, it stands only for the six important words when it is not mingled with any other letter, viz., (1) accepted, (2) active, (3) acre, (4) ante, (5) annus, and (6) afternoon.

Hence, this number 6 tells us that man must have the six kinds of Knowledge of the Soul (*Ahnma arivu* six).

Again the small character a, which stands for the word (a l l e r i o n) whose digital value is 26, according to the Greek Notation as shown here, has 26 meanings in

English, viz., (1) in, as in abed, (2) on, as in ashore, (3) at, as in adorns, (4) to, as in apeak, (5) per, as in aweek, (6) out, as in abash, (7) thoroughly, as in award, (8) any, as in give me a pen, (9) from, as in adown, (10) out from, as in arise, (11) of, or from of, as in athirst, (12) out of, as in arisen, (13) destitute of, as in aphyllous, (14) up, as in arisen, (15) over against, as in along, (16) in reply to, as in along, (17) very, as in aghast, (18) hold, as in avast, (19) a stream, as in Gotha, (20) ever, as in aught, (21) not, as in atheist, (22) a sign of an adverb, as in awrong, (23) one, as in a pencil, (24) he, as in quotha, (25) she, as in quotha, and (26) off, as in afar.

Here, this number 26 signifies that every man should try to shine like the 26 heads of officers (*Oothiyagathalaivar* twenty-six).

Then again the printed capital letter N in the Roman Pica is made up of six strokes. Accordingly, it stands for the six important words, viz., (1) Nitrogen, (2) Nationalist, (3) North or Northern, (4) News, (5) Nativity, and (6) Note or Notary.

Hence, this number 6 denotes that a man must be well up in the six kinds of industries (*Thoshil* six).

(To be Continued.)

The printed small letter n also is made up of only six strokes, when written as a square character with breaks.

Hence, it also stands for the six important words, viz., (1) nocte, (2) nata, (3) name, (4) natus, (5) neuter, and (6) noon.

And hence, this numbr 6 denotes that every man ought to be well accustomed to the most important six kinds of behaviour (*Mukkia-gunam* six).

Moreover, the letter n has six meanings, (1) mine, as in nuncle, (2) up, as in heaven (heaved up), (3) not, as in never, (4) an, as in newt, (5) the indefinite whole number, as in equation, and (6) a participle sign, as in broken.

Hence, this number 6 signifies that Man should be up to the mark in the six kinds of politics (*Arasiyal* six).

Now, we have proved the small three characters m, a, n as well as the capital letters M, A, N are hieratically symbolic.

Everybody knows that hieratic is a mark which stands for a simple sound or phone. Hence, the next problem to be solved is how to account for the phonetic Representation of "Man."

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SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS,
XLIV—38

THE HERITAGE OF INDIA.

BY MR. R. GANAPATHI,
East Rangoon.

"INDIA, it has been said, suffers to-day, in the estimation of the world, more through the world's ignorance of her achievements than the absence or insignificance of those achievements." This testimony of a European scholar has been amply corroborated by others who have explored and found the legacy of India a perennial spring in all branches of human activity, temporal or spiritual.

The Marquis of Zetland says: "The legacy of India: how rich a heritage, drawing contributions, as it does, from diverse races and from many epochs both preceding and following the great Aryan incursion from the lands lying beyond the snow-capped ranges of the Hindu Kush! From the pre-historic civilization of the Indus valley, brought to light by excavations at Harappa and Mohenjodaro, to British India in the twentieth century is a span in all probability of from five to six thousand years. During all these centuries the peoples of India have lived their lives and evolved their civilization."

Has this civilization been of any importance to the world at large and what is the contribution of India at the present day to international cultural relations? In attempting to answer this question one fact must be clearly borne in mind, that the legacy of India has never been static but is an organism growing in richness and content.

Mr. Rawlinson in his article on "India in European Literature and Thought" writes: "During the Dark Ages it was the Arabs who kept the torch of learning alight, when Rome had perished and Europe was still plunged in barbarism. The Arabs had little indigenous

culture, and much of their learning was borrowed from Hindu or Greek sources. The wide spread diffusion of the Arabic language, however, made it an excellent medium for the transmission of ideas from Asia to Europe. Arabic travellers and scholars like Alberuni were strongly attracted by the Hindu civilization, and transmitted it to the West. Alberuni is particularly important in this respect. Born in A.D. 973, he accompanied Sultan Mahmud of Ghazni to India, learnt Sanskrit, and read the Hindu classics, the Puranas and the Bhagavad Gita. He was acquainted, we are told, with 'astronomy, mathematics, chronology, mathematical geography, physics, chemistry, and mineralogy.' One curious result was that many ideas, found their way to Europe in Arabic guise. Three typical examples are provided by Arabian astronomy, mathematics, and medicine." It is impossible to trace, in detail, the history of the cultural contact between the East and the West through the ages. The introduction of Sanskrit into Europe has led to "the sudden discovery of a vast literature, which had remained unknown for so many centuries to the Western world, was the most important event of its kind since the re-discovery of the treasures of classical Greek literature at the Renaissance." The influence of Indian philosophy on Schopenhauer, Max Muller, Carlyle, Shelley, Wordsworth and Emerson cannot be under-estimated.

Furthermore, many people are probably not aware of the fact that political science in which Indians are considered amateur was a favourite subject with Indian scholars some centuries before the Christian era. The *Artha Shastra* of Kautilya and various Bud-

MAY 1988.]

THE HERITAGE OF INDIA.

dhist books give many examples of representative self-governing institutions that take even Europeans by surprise. The Marquis of Zetland says: "Many centuries later, inscriptions, probably of the tenth century A. D., in the Vaikuntha Perumal temple at Uttaramallur in Southern India, provide us with a picture in great detail of the system of village self-government, including the principle of election, then in force, and it seems probable that, though submerged by the flood of disorders which accompanied the break-down of the Mughal Empire, the principle of representative self-government, whether expressed in the form of Village Panchayats or of other small units, has persisted through the vast vicissitudes of at least two and a half millenia of Indian history. If this be so, the inference to be drawn, however tentatively, would seem to be that the seed now sown will prove capable of drawing nourishment from the soil—an inference supported by the success of numerous Indian public men in those branches of Parliamentary art which the constitutional system in force during the past thirty years has necessarily tended to encourage, such as rhetoric, dialectical ability, obstruction—all those weapons in short which may be said to be the especial prerogative of the politician doomed to function in perpetual opposition."

But it is not merely political and economic systems or theories that interest us though they challenge the pessimists who are confounded by the success of the modern Indian politician. The whole genius of a people from the simple-minded peasant to the subtle-minded metaphysician has been devoted with infinite patience and resourcefulness to the attainment of a single end, *viz.*, *Moksha* of the Hindu, *Siddhood* of the Jain, *Nirvana* of the Buddhist. All knowledge, Science, Economics, Art, Language

and Literature, has been made subservient to this idea. Hence even the casual visitor to India after seeing "the many and various buildings—Dravidian, Brahmanical, Buddhist, Jain and Muslim—deriving from different sources, racial, religious, and social, their varying characteristics that constitute the outward and visible part of the legacy of India" is struck by the peculiar attitude of the people which can best be described as other-worldliness.

The main roads by which way-farers in this world have sought to reach this goal have been *Jnana Marga*, *Karma Marga* and *Bhakti Marga*. Space does not allow the survey of the lofty Indian conceptions such as *Vedanta*, *Yoga* and *Dharma*. The vernacular literatures reproduce in a considerable measure the heritage of the past.

While understanding and appreciating the glorious heritage of India we must not lose sight of the idea of progress and modernisation. As Sir Jadunath Sircar says: "This study of our country's history leads irresistibly to the conclusion that we must embrace the spirit of progress with a full and unquestioning faith, we must face the unpopularity of resisting the seductive cry for going back to the undiluted wisdom of our ancestors, we must avoid eternally emphasising the peculiar heritage of the Aryan India of the far off past. We must recognize that in the course of her evolution India has absorbed many new elements later than the Vedic Aryan age and even than the Mughal age. We must not forget that the modern Indian civilization is a composite daily growing product and not a mummy preserved in dry sand for four thousand years."

The greatest and the most enduring of India's contributions is her culture. Sir Radhakrishnan says: "From the beginnings of Hindu history the culture has been formed

by new forces which it had to accept and overcome in the light of its own solid and enduring ideas. In every stage there is an attempt to reach a harmony. Only the harmony is a dynamic one. When this dynamic harmony or organic rhythm of life is missing, it means that the religion stands in need of reform. We are now in a period of social upheaval and religious unsettlement the world over, in one of those great incalculable moments in which history takes its major turns. The traditional forms are unable to express the growing sense of the divine, the more sensitive insight into the right way of life. It is wrong to confuse the technique of a religion with its central principles. We must reform the technique so as to make it embody the fertile seeds of truth. In my travels round the country and abroad I have learnt that there are thousands of men and women to-day who are hungry to hear the good news of the birth of a new order, eager to do and dare, ready to make sacrifices that a new society may be born, men and women who dimly understand that the principles of a true religion, of a just social order, of a great movement of generosity in human relations, domestic and industrial, economic and political, national and international, are found to be in the basic principles of the Hindu religion. Their presence in growing numbers is the pledge for the victory of the powers of light, life, and love over those of darkness, death, and discord."

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THE FUTURE OF INDIAN LANGUAGE JOURNALISM.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,
Jamshedpur.

NOBODY can very long live on borrowed capital. One day or other each one has to rely on one's own resources. For a century the English language has been in India the language of commerce, education, politics, literature, religion and every department of human knowledge. The best minds of the country have expressed their thoughts through English. Only hap-hazard and half-hearted attention has been given to the indigenous languages.

With the growth of public life in the country journals in the Indian language are in greater demand. Indian journalists and those interested in spreading education can profitably pay their attention towards this field of activity.

For centuries in Europe the language of the clergy and the laity was Latin. But with the Reformation and the Renaissance movement, each nation began to express in its own mother-tongue and the progress of the races began. With the modern mechanical devices such as printing with the moveable types, the field of journalism became very vast in Europe, embracing all topics.

The Indian language journals have held their hands high in spite of various difficulties. There are papers like the *Kesari*, the *Mitran*, the *Vikatan*, the *Bangabasi* and many others which are popular and which can compare with

any periodical in Europe. The future is bound to be more prosperous for Indian language journals.

As for intelligent men there is no lack. The number of Universities has increased and the number of graduates that are turned out is greater and they are not absorbed by any of the existing professions. They can find a possible avenue in this line.

Journalism is a wide field. There is the office work and field work. The office is comprised of many kinds of work from the editor to the compositor. In the field work which requires men of a more practical type, there is the correspondent, the news agent who canvasses orders and sells the papers, and the advertising agents.

As regards the subject it is as numerous as the items in which men are interested. It is for the person who actually works to choose the special subject which will interest most of his readers. In India the subjects that are most popular are religion, politics, education, social problems and the like.

It behoves therefore that those who are already in the field should devote special attention to this and give greater chances to young men earnest enough to come in the field with profit to themselves and lend a helping hand to those who are most in need of help.

TAGORE'S "THE EARTH."

BY MR. SATYA BHOOSHAN SEN,
Gauhati.

THE earth is the gateway of all our experiences and connection with nature and the universe. The earth may be called the birth place of man; we live and move and have our being on the earth and we finish our earthly existence by dying on this very earth. So man is indissolubly connected with the earth. But yet it has to be admitted that the poet does not view the earth in the same light as the geographer or the scientist. Tagore's Earth is bound to be different from the "earth" of Columbus or Newton or that of Darwin or Einstein.

Tagore has commenced his famous poem in this way:—

"Take me back, O Earth, receive thy child unto thy lap and unto thine wide embrace. O mother Earth, I am at one with thy wide expanses and give myself up without reserve like the joy of the Spring towards all the quarters of the compass."

The conception of the earth being identified with one's place of birth or the mother country is nothing new in literature. The term 'Mother Earth' is very freely used in English literature. Not to speak of Sanskrit, even in Bengali literature, Tagore's immediate predecessor, the venerable Bankim, immortalised the term in his famous song 'Bande Mataram.' Tagore himself in one of his very famous songs conceived the Earth and the mother country as the Mother.

The fundamental idea running through all these instances is perhaps this—We not only live and move and have our being on this earth. The earth grows an abundance of vegetation including fruits and flowers. The animal world gets sustenance out of this

vegetable growth. Man depends for his food supply on the vegetable and the animal world growing on the earth, which also supplies the water for his drink. Out of this vegetable world and sometimes partly from the animal world man arranges to prepare the means of protection for his body and a shelter for his physical existence. This is why in India the Earth is spoken of as the Nurse-Mother of the animal world. On this line of argument to conceive and call the Earth as a mother is a very apt expression.

The present poem of Tagore is not concerned only with this fundamental idea or line of thought or the imagery evoked by the term Mother Earth. Tagore's poem is based on a finer feeling.

Human society is based on the relationship of man with man—which consists of the ties of family and social relationship and the bond of reciprocity in the interest of worldly affairs and in the interchange of thoughts and ideas. There it is only natural that human life is the basis of all literature. The Latin poet expressed himself unequivocally—"I can never feel unconcerned with anything that ever concerns man." Not to speak of novels and stories, even poetry is intimately concerned with human life. The poetry of Milton, Pope, etc., deals chiefly with human life. In Sanskrit literature the *Ramayana* and the *Mahabharata* are instances in point. Among the works of the immortal Kalidasa human life is the main theme not only in the *Shakuntala*, the *Raghuvamsha* and the *Kumarasambhava*; even the monumental lyric the *Meghadutam* based itself on human life. Even Vaishnava literature which occupies such a wide space in Indian literature

expresses itself in terms of human love and human life. The famous Vaishnava poet Chandidasa condensed the idea into a nutshell as it were when he said—"Listen to me, O brother-man, man transcends everything, there is nothing greater than man."

Tagore also is essentially a poet of human life. He led us into the ceaseless surge of human life and opened to our wondering gaze the vista of its endless manifestations. He even expressed unequivocally that human life on earth with the inevitable lot of joy and sorrow is more to be desired than the unalloyed joy of Heaven. He says—

"I have no desire to die amidst the beauty of this fair Earth. I want to live on in the society of men."

In these lines the poet has not only expressed his desire for a continuity of life, he has also given out that the beauty of the earth has charms for him. Herein may also be traced the idea in embryo of Tagore's "The Earth."

Tagore's 'The Earth' is not a poem of human life. Human life, though it finds expression here, is subordinated to Nature. The English poet Wordsworth also in many instances looked to human life with the same eye. But still there is a deal of difference between Tagore and Wordsworth. It seems that only one aspect of Nature appealed to Wordsworth. Whenever and wherever the calmness and serenity of it seemed to be threatened, the poet expressed in admonition as it were—"With gentle hand touch, for there is a spirit in the woods." One is also reminded of his lament—"What man has made of man."

Tagore's view of the Earth on the other hand is not limited to any one of its aspects. He feels a charm in everything. The trackless, limitless expanse of the desert waste burning with its own thirst appeals to him equally well as the voiceless grounds of

the bare polar regions which numbs all thoughts of strife. And the joy he feels is not the academic expression of one who prides in his aloofness. His desire is rather to feel identified with the Earth in all its aspects.

"My desire is to feel at one with everything that exists in Nature; with the stream to flow along and deliver myself in the form of delicious drink to the thirsty people living on either bank; and as I flow to murmur indications of my onward movement by day and by night in the form of soothing melody."

"On the body of the Earth I stretch myself in the form of lofty mountain ranges from the land of Dawn in the extreme east to the regions of the setting sun in the extreme west and stand all by myself immutable in my own exclusiveness. In the solitude of my bareness and in the environments of the keen icy breeze new and ever new specimens of human beings are moulded into being."

The variety of types in the human race fires the imagination of the poet and urges him to a desire to taste the diversity of the experiences of human life.

"I feel a desire to be one of them with all the different races that inhabit the Earth. To feed on the camel's milk and grow up to manhood amongst the independent and indomitable Arabs; to live as a Buddhist monk in the exclusiveness of the Tibetan towns in the fastnesses of the Himalaya; to be a Parsi relishing the taste of grapes and living in the environments of gardens of roses; to be an indomitable Tatar horseman; a Japanese with a smiling face and affable manners; a Chinese ever busy with his daily life, at the same time carrying traditions of years and wisdom behind him. I wish I could be born as one of all these by turns."

Not only in the civilised world—none-the-less is the poet's desire to have a taste of the

life experiences of the unprincipled savage, fierce in his health and strength, barbarous in his nakedness, who looks neither to the past nor to the future, for whom the present is all in all. Not only this, the poet also expresses a desire to taste the mad joy of the ferocious tiger with all the fierceness of its wild nature and does not stop before expressing—

"I deeply desire to drink with joy at all the different streams issuing from all the sources of the Universe and thus to appease my thirst for new and ever new desires."

There is no limit to the poet's desires. His desire does not end with his experiences with the diverse types of life in the animal kingdom. The urge of life within him prompts him to let himself loose over the universe in all directions; in the forests and on the hill sides, embrace the leaves and twigs of trees in the form of a dancing breeze, kiss the buds and flowers, blow over the corn fields as a passing breeze, dance ceaselessly a joyous dance with the waves of the sea and ultimately lose himself in the wide embrace of the sea-girt earth.

Here also there is no mere abstract idealisation. There is a distinct yearning to feel himself at one with the earth. Whenever and wherever there happened to be a break in this feeling, the poet has felt a pang of separation as it were and considered himself forlorn and deserted and forlorn.

Now the question would naturally arise about this bond of intimate connection that the poet so deeply feels in relation to Nature. Is there any primal cause behind it or is it a mere accident in the poet's imagination? To explain these things much might be talked about Embryology, Darwin's theory of

Evolution, etc.; but that would be going astray from poetry to the domain of Logic and Metaphysics. Happily for us the poet himself has left us an inkling of what he felt and realised on this topic. The following extract from one of his letters written about this time would be illuminating:—

"How old is our acquaintance or intimacy with this earth! Ages ago when this earth in her youthful age raised her head out of her bath in the sea and was just saluting the morning Sun I gained an inspiration of life from somewhere and grew up on the fresh soil of this earth as a tree with all the freshness of new foliage. That day my whole being felt the joy of drinking the fresh rays of the sun. Under the blue sky I felt the vibrations of the joy of an inarticulate and irrational life. In the instinctive joy of my life there appeared fresh foliage and blossoms of flowers on my boughs and limbs; the deep shadow of the rain clouds embraced the abundance of my fresh leaves like the touch of a familiar hand. This was only one of many instances of births and re-births that I gained on this earth in different ages. Whenever we have occasions to sit face to face with each other all by ourselves I am instinctively reminded of my intimate relationship with the Earth."

The same idea finds an echo in "The Earth," where the poet addresses the Earth and says—

"I have been connected with you for ages. You carried me along with you intermingled with your soil when age after age you had been revolving round the sun in ceaseless course over the limitless expanse of the sky. In me your grass and foliage have sprouted up and flowers bloomed forth in abundance

and in me your trees have let fall their leaves and flowers and fruits and their fragrance.

After this there appears no difficulty in realising his sense when he says

"I feel within myself and through all my limbs how the sprouts and plants vibrate with life and burst forth from your soil;"

or

"It reminds me perhaps of those days when my mind permeated everything and extended to all the regions of land and water, the twigs and trees of the forests and the blue sky."

Such a sense of feeling at one with the earth or Nature is not found anywhere else in literature, not even in Wordsworth. But there is just a shade of this idea in one of Walt Whitman's poems "There was a child went forth every day." The poet says:

"The Child became whatever he saw around him; the glowing colours of the sunrise at dawn, the beauty of the flowers, the songs of the birds, the plants and creepers, the marvellous gifts of all the seasons, the abundance of the varied types of flowers and fruits, the crowd of people in the city streets, his parents at home, his relations, the neighbouring citizens—all these sights and sounds, all thoughts and feelings became a part and parcel of his being. Every day he accepted these things and every day he went forth."

But this poem of Whitman cannot find comparison with Tagore's 'The Earth.' First of all Whitman's poem is an allegory or a symbolic poem. Besides there is not in this poem the same ardour of feeling as in the poem 'The Earth'; it seems as if the poet—Whitman—has simply set up an idea through an effort of imagination. Indeed in the sense of the deep feeling of unity with the

earth and Nature that he has depicted, Tagore stands singularly alone.

The idea of unity with Nature which Tagore has depicted in this poem has not yet been exhausted in all details. The poet addresses the earth and says:

"Everywhere on thy broad expanse there is life sprouting up in hundreds and thousands of forms, music ringing out in millions of tunes and dancing finding expression in never-ending series of rhythms—all these touch my heart in vibrations of sympathy due to unity. Amidst all these diversities you stand as the centralising force and the fountain-head out of which numberless types of animal and vegetable life are drinking the joy of inspiration; the whole atmosphere is ringing with melodious sounds. My desire is to be at one with all these and to taste at one sweep all the diverse aspects of the joy of the universe."

"But shall I ever be taking from you—shall I always stand in the relation of a creditor to you? I shall partake of the ever-flowing current of joy streaming out of you; but the sense of joy that I feel within myself—will it not in its turn exert the slightest influence on you? Will not the joy in me effect a touch of freshness in the vegetable life on your bosom—or add a fresh lustre to the light of your Dawn? If there is not this feature of reciprocity, then where is the value of the bond of unity between us? Is there not in you any perception of a tender feeling for me in the same way as I feel a yearning to be identified with you?"

"O Mother Earth, will you let me loose without reserve—will this intimate bond of ages get sundered at one stretch? Shall I stray away from the cool embrace which enveloped me for millions of years—will not the host of trees and plants and forests, streams and mountain ranges stretch their arms from all sides to hold me back,"

The poet seems to have got an assurance from Mother Earth as immediately he expresses himself :

"I shall for ever move around and about you and shall ever be at one with all that is yours; in the form of all the diverse types of plants and animal life it is me whom you will ever call in and receive into your warm embrace. In different ages through various births and re-births you will feed me with your breast milk and satisfy my greed in endless forms; and in your deep affection for me the stream of joy in you shall flow out to me as the nectar of mother's milk."

Having reached this stage, the poet's desire has grown more bold and ambitious—

"The youth who had so long been a child of the Mother Earth will henceforth sever his connection with the earth and proceed on an expedition towards the regions of the planets and the more distant space of the stars."

But no sooner this ambitious desire was given expression to than the poet again loosed the reins of his imagination and said :

"Even now the heart feels the pang of separation when there is any idea of leaving the bond of joy in which we are related to the Earth."

True it is that a constant yearning for new and ever new things and conditions is inherent in us; but this also cannot be gainsaid that our association with the earth is also very deeply intimate; the perception of joy in this intimate relationship is also very keen; it is beyond us to leave this bond of intimacy.

The poet began this famous poem in this way :

"Take me back, O Earth, receive thy child unto thy lap and unto thine wide embrace."

The same idea finds an echo in his concluding lines when he says :

"Receive me, O Mother Earth, enfold me with thy all embracing arms and place me on thy bosom where vibrations of life and joy are ever issuing forth in never ending streams; take me to that inner recess of your heart and do not leave me out at a distance."

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PHYSICAL CULTURE IN SCHOOLS.

BY MR. D. KRISHNAYYA,
Hindupur.

"To preserve health is a moral and religious duty, for health is the basis of all social virtues. * * *"

— JOHNSON.

A SOUND mind in a sound body,' is often said than practised. Education, as we all know, stands for the harmonious development of the body and mind; but in actual school life, we find that more importance is paid to the mind than to the body—hence the utter neglect of physical education. A period or two per week for physical culture is set apart in the school time tables but in that period too, how unwieldy the class becomes and the sorry plight of the physical culture instructor, the educational world has ample evidence of. To compensate for all this, games are arranged for boys, but it is only a few who attend them and the others run away under one pretext or another. How to give the necessary stimulus and status to physical culture in school life, is a serious problem well worth the attention of one and all.

Sometimes there is the cry that the present school hours are unsuitable to give special attention to physical culture, but, this cannot be the main reason, for, adjustment of school life is within the powers of the educational authorities. The will to make our boys physically fit to shoulder the burden of life must be our main consideration. In this as in others, we must look at the importance given to this branch of work in school life in other countries and march in their foot-steps to give the country sturdy citizens. Preparation for life is the main purpose of school life and in this, great care has to be taken as the sportive side of education is at a low ebb.

The medical inspection of school pupils has become a thing of the past. How many schools subscribe for journals on health will again reveal the importance the school plays in the matter of the physical culture of the children. To develop the mental side, when schools subscribe for a number of journals specially useful for children, should not the school if it really means the development of children physically also, subscribe at least for a journal or two on this vital subject? When many schools do not subscribe even for one, why think of two? A rupee or two per annum is not much for a sound journal on health—say "HEALTH" of Madras—or a few rupees for an all-round up-to-date journal on games—like "The Field-Madras"—if we have the health of our children at heart. An occasional composition exercise on Health or Exercise or Games is all the sympathy we have for this vital problem.

We must really tone up the system of children and for this make them have plenty of exercise under regular guidance, allow them open air classes and delightful garden work as often as possible and instruct them fully on the role of physical culture in life by actual demonstration if possible. A few sound maxims of health and the photos of a few physical culture experts always before the eyes of boys are probably a means to inculcate the importance of physical culture in them. Above all, the elders—the teachers particularly—must give the necessary guidance to the boys on this side of life as in education,

EDUCATIONAL FILMS IN JAPAN.

By P. D. PERKINS.

OF all countries, perhaps none is more film or camera minded than Japan. Small country villages have each their motion picture theatre. In the cities there is usually a Theatre Street such as Sin Kyogoku in Kyoto, Sinkaiti in Kobe, Dotom-bori and Sinsekai in Osaka, besides the smaller movie houses to be found near each shopping district. Sundays and holidays find the average family on its outing and usually father or elder brother carries a camera. Not the cheap box-type, but one of the latest models with imported lens and range finder. In the large department stores the photographic departments show the greatest sales increase. The Japanese are indeed film conscious.

The admission fee of the theatre is low and the usual programme, averaging three and a half hours, is twice as long as that of an American theatre. In the larger cities foreign films are shown—French, German and American—and of these the average theatre-goer seems to prefer German to American films. However, the number of foreign films shown in comparison with Japanese productions is negligible.

Most Japanese films are produced either in Kyoto or Tokyo and most of the larger producers maintain two studios—one in Tokyo for modern pictures and one in Kyoto for historical pictures.

In the field of educational films, Japan is not lagging behind, and it seems to be her policy to increase rather than to decrease appropriations for this branch of education.

Generally speaking, most of the educational films to be used within the Empire are produced by the Department of Education. Companies such as the Okamoto of Tokyo

produce and rent films but the Mombusyo films are sold. These vary in length from 200 to 1000 metres and are supplied on payment of the rental fee. The charge made by the Department of Education is 40 sen per metre for silent films and 50 sen per metre for sound films, with no charge for packing or transportation. At this rate the cost of a film varies from 65 yen to nearly 600 yen, depending upon the length. The name, text and price of each new film produced by the Department of Education is announced in the Official Gazette which is issued every day.

Films concerning the Imperial Family are limited to Government Offices, schools, libraries, museums, public institutions, newspaper and magazine offices and these cannot be shown for profit and may not be sublet. Films sold by the Mombusyo must not be reproduced or changed and if re-sold, notification of the sale must be sent to the Mombusyo.

A list of the general subjects might be of interest in indicating both the topics which the Educational Department wishes to emphasize and those it considers suitable for such methods of teaching.

1. The Imperial Family	
2. Education in National Consciousness	7 films.
3. Sports and Athletics	14 "
4. Health and Sanitation	7 "
5. The Japanese Home	6 "
6. Geography of Japan	8 "
7. Noted Places in Japan	17 "
8. Famous Events	13 "
9. Japanese Industries	16 "
10. Vocational Training	3 "
11. Popular Science	22 "
12. Stories	24 "

These general classifications include such titles as "In Memory of Admiral Togo."

"Athletics for Women," "The Common Fly and its Dangers," "The Care of Babies," "Etiquette," "The Nippon Alps," "The River Sumida," "Visiting Tokyo in an Airship," "Our Steel Industry," "Professions for Women," "The Biology of the Sea," "The Boy and his Father."

The Okamoto Company of Tokyo seems to be exceedingly aggressive in producing educational films and these are rented instead of being sold. The usual rental is one yen per reel per day, though a higher fee may be charged for special pictures or the newest productions. The Tokyo *Niti Niti* and its sister paper the *Osaka Mainiti*, though they produce news films for the most part, supply some educational subjects and more important they manage a "School Circulating Cinema League." This league was organized in April 1928 by thirty primary schools in and near Osaka and a month later were joined by twenty-six primary schools in Tokyo. Since both public and primary and middle schools forbid students to attend motion picture theatres unless they are accompanied by their parents, this league was organized to supply films that would both entertain and educate.

The films are circulated once a month—sometimes once in two months—and are shown on one monthly programme. To all subscribers special bulletins are sent with a monthly magazine "Cinema Education." The rate of subscription including two bulletins and one copy of the magazine is 6 yen per month per film for primary schools and 8 yen for secondary schools. At the present time there are approximately 449 subscribers in the Osaka district (31 secondary, 418 primary schools). Tokyo has 308 subscribers (10 secondary, 298 primary schools), Kyusyu district 102 subscribers (33 secondary, 69 primary schools). Practically all prefectural or public schools now have film projectors.

The list of films supplied by the Okamoto seems at first sight to duplicate those of the Educational Department. However, a close examination of the subjects of the films will reveal that they are not duplications. The following is a list of the topics treated by the Okamoto Company films.

1. The Imperial Family	... 10 films
2. Geography and Scenery	... 51 "
3. Agriculture and Communications	... 22 "
4. Biology and Natural History	... 31 "
5. Physiology and Sanitation	... 14 "
6. Military Drill	... 22 "
7. Athletics	... 21 "
8. Cartoons	... 63 "
9. Comedies	... 32 "
10. Fables and Dramas for Social Education	88 "

Representative titles of the Okamoto films are:

"A Tour around Osima Island," "Akakura in the Winter," "From Tokyo to Aomori," "Forestry in Saghalien," "Ship-building," "The Development of the Railroad," "Prevention of Fire," "The Island of the Sea Leopard," "The Human Body and the Principles of Conception," "The Tonsils," "The Surrender of Port Arthur," "Winter Sports," "Polo and Riding," "The Ant and the Dove" from *Aesop's Fables*, "The Tongue-cut Sparrow," "Explanation of the Imperial Rescript," "Eternal as Heaven and Earth."

Most of these films average one or two reels in length and unless it is a sound film the teachers usually give an explanation before or during the picture. In some schools there is also a motion picture camera and pictures are taken of school events, such as wrestling, sea-bathing, gymnastics, military drill, etc. Not only are these then projected for the school but shown to gatherings of graduates who wish to see what their successors are doing and to know how the school is progressing.

From this it will be seen that Japan is fully cognizant of the value of motion pictures as a means of education. And if one could not only see the films for oneself, but could watch the faces of the children as they view these monthly programmes, one would appreciate that much careful planning had been given to the plots and scenarios, for they are not mere recitals of fact. And as stated above, it is expected that in the future, educational films will occupy an even greater position in teaching the boys and girls of Japan.

THE BIRTH-DATE OF SHIVAJI AS GIVEN IN THE BHAKHARS.

WONDERFUL ARITHMETIC OF THE ADVOCATES OF THE NEW BIRTH-DATE OF SHIVAJI.

BY MR. G. D. TAMASKAR, M.A., *Jubbulpore.*

(Continued from p. 168.)

MESSRS. Aba Chanderkar and Baba Divekar published in the joint issue (Nos. 1-4) of the second year of the "Bharat Itihas Sanshodhak Mandal Quarterly" an article on the birth date of Shivaji and advocated the new date. Amongst the grounds that they advocated in its support, the following go to show agreement with the old date rather than with the new :—

(1) Having quoted from Sabhasad's Bhakhar that Shivaji was with Shahji for twelve years, after which he was sent to the charge of Poona, they point out on the basis of Chitnis's Bhakhar that the year in which Shivaji began his work of building up an independent kingdom is Shaka 1562 (1640 A. D.) They refer to the "Ramdas and Ramdasi," Vol. 9, article 368, in support of the same and also to the "Shio-Digvijaya" to support that he began his work after twelve years. So far, of course, there is no reason for disagreement with them. But when they tell us on the above basis that Shivaji must have therefore been born in Shaka 1551, we have only to wonder at their arithmetic. Chitnis definitely tells that Shivaji was of "thirteen years" in Shaka 1562; Sabhasad's Bhakhar and "Shio-Digvijaya" both tell us that Shivaji began his work after he was of "twelve years," *i.e.*, when he was running the thirteenth year. So this gives us Shaka 1549 as his birth year and not Shaka 1551. All the same, Messrs. Chanderkar

and Divekar have hit upon Shaka 1551, by arithmetic best known to them only and not to others. We know this much: that 13 when deducted from 1562 gives 1549 and not 1551. Palpably wrong arithmetic of the above kind cannot deceive even a primary school boy. And yet the world has allowed the same to go unchallenged.

(2) A statement of the above kind obtains, as we have already shown, in the Tanjore "Inscription." To this also, Messrs. Chanderkar and Divekar refer, and their arithmetic in this case again is of the above kind. So, we have only to point out their wonderful arithmetic and say that this supports, as we have already said, not the new but the old date itself.

(3) A third attempt at the above kind of arithmetic they have done by referring to the age when Shivaji was married. By several artifices they have tried to prove that Shivaji was of eight years when he was married. In this relation they first refer to Chitnis's statement that Shivaji was married to Shirke's daughter in Shaka 1559, then to the statement that the son (Shivaji) had been already of seven years, when he (Shahji) longed to see him; then to the age of eight or nine years when Shivaji showed his boyish pranks of refusing to salute the Adilshah, killing a butcher, etc.; they then state that Shahji must have spent about a year or so at Bijapur. But

very trickily they again state that Shahji must have taken Jijabai and Shivaji with him to Bijapur when the latter was in the seventh year. This is, to say the least, a transparent distortion of Chitnis's statement, for the author clearly mentions that Shivaji was of seven years, *i.e.*, he was running the eighth year. This meaning is supported by the author's statement in the same connection in which he says that he (Shivaji) had finished all his studies in *seven* years. But Messrs. Chanderkar and Divekar state that, as Shivaji stayed with his father till the coming of Dadaji Konddeo again the next year to render him the annual accounts, he was running the eighth year when he was married before he was sent away to Poona with Dadaji Konddeo. This is all tricky manipulation of arithmetic. Chitnis says very clearly that he was of seven years when Shahji longed to see him, *i.e.*, he was running his eighth year at that time. He does not mention that Shivaji stayed with his father only for one year. It may be one or it may be even two. All that he says after this is that he was married in Shaka 1559, *i.e.*, 1637 A.D. After describing his boyish pranks referred to above, he says: "Then he said to Pant (*i.e.*, Murar Jagdeo), 'his character of this kind, I have tried my best (to bring him round), therefore before he is adult (प्राद) I (should) keep him at a distance.'" In this connection he refers to the marriage ceremony of Shivaji and says: "At that time the marriage ceremony of Shivaji was performed with great eclat" Then he says: "And having thought (well), he sent away Jijabai and the Raja (Shivaji) along with Dadaji Konddeo who had come to render accounts of Poona, etc."* The authors of the article under criticism distort the words of Chitnis that they referred to at first and anyhow force out a conclusion that Shivaji was running the eighth year in Shaka 1559, and

neglect also the word प्राद (adult) contained in the preceding sentence itself. In order that the word प्राद might be used, Shivaji must be thought of to have been running an age older than that of seven or eight years. Otherwise, Chitnis should be accused of discrepancies (having mentioned Shaka 1549 as the age of Shivaji's birth) and using language without sense. In the same way they have used the words of the "Shio-Digvijaya." They refer to the statement of this book that "at the time of his boyish pranks done at Bijapur Shivaji was of eight or nine years," and yet force out a conclusion that at the time of the marriage he was running the eighth year cleverly conniving over the statement that "when Shivaji arrived at Bijapur with his mother and servants, he was of *eight* years in age"—which statement they themselves have quoted in this very connection. From the quotations from the "Shio-Digvijaya," culled by Messrs. Chanderkar and Divekar themselves, it is clear that Shivaji was running the ninth year when he went to Bijapur with his mother. And even if it be supposed that only one year passed after this before his marriage, it is clear that he must be at least in the tenth year at the time of his marriage in Shaka 1559. So, all these proofs are simply transparent attempts at hoodwinking the hasty reader into a belief in the new birth date. It is of course a different matter that the facts given above from the two Bhakhars do not stand the test of research. Shahji was for a long time after 1636 A. D., when he entered the Adilshahi service, acting in the Carnatic which fact has been accepted by the advocates of the new birth-date.† In fact, the attempt to prove the new date on the basis of the statements of the advocates of the old date is, to say the least, ludicrous and amounts to an

* Chitnis's Bhakhar, Sane's edition, pp. 58-59.

† See the "Shiobharat," Introduction by Mr. D. V. Apte, pp. 105-109.

attempt to find apparent discrepancies in the writings of the latter.

The third point on which the authors of the article under criticism have based the new date is the death date of Dadaji Konddeo and the age of Shivaji as mentioned in the different Bhakhars. This point we have already noted and answered. Therefore nothing new need be said here, for their mention of 16 or 17 or 18 years of age is a very vague statement about which there is no agreement among the Bhakhars or corroboration from other sources. On the other hand, it is rather inconsistent on the part of Messrs. Chanderkar and Divekar to reject without any reason the details of the length of life as mentioned in Rajwade, Vol. 21, Forrest's account (Rairi Bhakhar or 91-Qalami Bhakhar) of which they were fully cognisant and which they themselves have quoted, and which agrees with the account given in Purandarevahi, to which we have already drawn attention. Indirectly, as before, Messrs. Chanderkar and Divekar seem to accuse the Bhakhar-writers who are of course not very critical writers of inconsistencies. All the same, their general vague statements should not be taken to be truer than their definite statements of the birth-date and than the detailed account of the length of life of Shivaji.

The fourth point is again an arithmetical trick. Messrs. Chanderkar and Divekar refer to the statement of the Bhakhars that Shivaji was of 46 years at the time of his coronation, which took place in 1674 A. D. This they interpret wrongly and say that Shivaji ran the 46th year at that time, and then force out a conclusion that counting from Shaka 1551 to Shaka 1596, the age comes to 46 years! The arithmetic is wonderful indeed! Either the statements of the Bhakhars are definite or

indefinite. If they are indefinite, no argument need be based upon them. If they are definite, they must be taken so and a proper calculation of age and years should be done. They should not be treated both as indefinite and definite, and a desired conclusion forced out of them. We know this much, that a man who is of 46 years runs the 47th year at the time, and this, when deducted from 1674 A. D., gives not 1630 A. D., but 1627 A. D. Let anybody count the number of years from Jyestha of Shaka 1696 or 1674 A. D. We have not based our argument on the vague statements of the Bhakhar writers, but we owe to refute tricky calculations made to deceive and illude the world. We believe that Messrs. D. V. Apte and others were aware of the weakness of the above grounds of Messrs. Chanderkar and Divekar, and, therefore, they did not depend upon them when, later on, they advocated the new date, but used other grounds which, apparently at least, seemed to be strong.

The fifth argument of Messrs. Chanderkar and Divekar is that there is no discrepancy in the details of the birth-date given in the Jedhe Shakavali and the Shio Bharat. They say that they tested this by asking Mr. Ramshastri Moghe of Wasai to prepare a horoscope on the basis of the information—the Shaka, samvatsar, month, fortnight, the Titi and Nakshatra, which agreed well with the details of the Jedhe Shakavali and the Shiobharat. This point also we have already answered, and it requires therefore no further answer. A forged horoscope must be consistent and harmonious in all details in order to convince one of its correctness and truth. The astrological inconsistencies are not important enough to require a detailed answer. In fact, astrologers can make out anything out of anything.

Messrs. Chanderkar and Divekar having mentioned their points in favour of Shaka 1551 have turned to points against Shaka 1549. In this connection they have examined the political circumstances. We therefore quote below the important portion from their article:—

"New, we shall see how Shaka 1549 (of the birth-date of Shivaji) cannot be true. From articles Nos. 398 and 399 of Rajwade's Volume 15, it seems that Shahji acquired possession of Poona Pargana in Shravan 1547 (August 1625) while he was a Sarlashkar. Originally this Jagir was obtained by Maloji in the month of Chaitra, Shaka 1525 (April 1603) and it included in it Poona, Supa, Chakan Chauryashi, Indapur and Shioneri Fort. Later on, when the capital of the Nizamshahi was shifted to the Junnar area and then, to Junnar itself, Shioneri got transferred from Maloji to the Nizamshahi Government. It was not again transferred either to Maloji or to Shahji till the birth-time of Shivaji Maharaj. Simultaneously, some territory also was lost. Malik Amber died in Shaka 1548 (1626 A. D.) and the Nizamshahi had been at war with the Moghuls from times before this. After the death of Malik Amber, Shahji himself had to go to Khandesh to face the Moghuls. Some original papers show that the Moghuls took possession of some portions of Shahji's Jagir round about Poona. In article 230, Vol. 20, there is an original letter of Shahji under the title वजारत पन्हा मुज्या अतदस्तगाह मा॥ हा राजश्री श्याहजीराजे सरलशकर dated Phalguna Poornima of Shaka 1549 (March 1628). In that letter there is the sentence "हाली साहेब एतकेसी एडनुपा॥ मा॥द (पुणे) कवजकेले, महाली साहेबाचे कारकून ताज्या खुर्द खताचा उजूर करिताती (page 345). It has been

said that in Shravana of Shaka 1547 (August 1625) the king (Shahji) had obtained possession of Poona Pargana. Thereafter he again acquired possession of Poona Pargana before Phalguna of Shaka 1549 (March 1625). That is, between Shravan of Shaka 1547 (August 1625) and Phalguna of 1549 (March 1628) Poona Pargana was in the possession of some one else and not in the possession of the king (Shahji). In Shaka 1549 (1627-1628) there falls the Arabic year "Saman Asrin Alaf" and the year previous to it is "Saba Asrin Alaf". In that year the king had no possession (of Poona Pargana). In this very letter, (*i.e.*, one referred above), it has been said that Shahji's possession was established (over it) in the year Saman Asrin Alaf. Now, the year 'Saba Asrin Alaf' ended on the third of Jyestha of Shaka 1549 (June 1627) and the year 'Saman Asrin Alaf' began the next day. Therefore, (it is clear that) Shahji got the Poona Pargana again some time after Jyestha Vadya, 3, of Shaka 1549 (June 1627) and not certainly before it."

"Now if we take that Shivaji was born on Vaishaka, Shukla 2, of Shaka 1549, we have to conclude that Shahji kept Jijabai for delivery in an area which did not belong to him. But how is this possible? What hero will keep his wife with advanced pregnancy in an area belonging to some one else? Secondly, Shahji was engaged in Shaka 1549 in fighting with the Moghuls not in the Nane-ghat or Sahyadri region, but in the region of the Purna river and Baleghat. Therefore, Jijabai's accompaniment with Shahji and her dispatch to Shioneri on account of advanced pregnancy cannot be in agreement with the birth-date of Shaka 1549."

"The above fact, namely, the dispatch of Jijabai to Shioneri, agrees well with the date

Shaka 1551. For, at this time the fighting between the Moghuls and the Nizamshah had shifted from the Baleghat area to the Sahyadri region. At this time the Moghul general was Azam Khan who had the help of Shahji against the Nizamshah. So this was a time of fight and flee, and, therefore, mother Jijabai could be naturally kept at Shioneri. Moreover, the territory of Poona was in his (Shahji's) hands."

The above is a series of distortions, incomplete or undated statements and silent neglect of inconvenient facts. We have only to request the reader to compare the above with the authenticated facts mentioned by us in part VI of our discussion. We shall shortly examine the above facts to expose their defects.

1. As regards the deprivation of Shahji of his Poona Jagir we have to state that this could not have been fully and successfully brought about. In this relation we have already drawn attention first to the fact that Shahji entered Bijapur service towards the end of 1624 A. D. or the beginning of 1625 and then to the fact that in July 1625, according to our statement, or August 1625 A. D., according to the statement of Messrs. Chanderkar and Divekar, he was in possession of the Poona territory. If he was in possession of Poona in August 1625 A. D., he should have in fact continued to remain in possession of it in 1626 and 1627 A. D. also. The facts stated by us and by Messrs. Chanderkar and Divekar about the possession of Poona Pargana by Shahji suggest that Shahji was in its possession all the time and it was transferred from the Nizamshahi to Adilshahi and back, according as he changed his allegiance, and that he lost possession of it in real about August 1630 A. D. On the other

hand, Azamshah's instructions to Shahji after his joining the Moghuls and Shahji's own activities prior to that time show that Shioneri and the surrounding area were in the Nizamshah's hands and not in the possession of Shahji. So, it was not possible for him to keep his wife there in the beginning of 1630 A.D. at Shioneri. In contrast to this, we have drawn attention to the possibility of a fight between the Moghuls and Shahji on account of his attempt to take advantage of the disorder prevalent in the Moghul Deccan on account of Jehangir's illness. Shahji's differences were with Malik Amber and not with the Nizamshah; Malik Amber was dead in May 1626 A. D.; so, it should be no wonder if Shahji indirectly helped the Nizamshah even in the beginning of 1627 A. D. or fought with the Moghuls on his own account. On the other hand, fighting with the Moghuls in the beginning of 1630 A. D. as a servant of the Nizamshah and his return to Shioneri in the beginning of 1631 A.D. are clear impossibilities as he was not in the Nizamshahi in the beginning of 1630, and was not in possession of Shioneri as this belonged to the Nizamshahi. Therefore if we take the year 1630 A. D. as the year of Shivaji's birth, "We have to conclude that Shahji kept Jijabai for delivery in an area which did not belong to him." Thus the statement made by Messrs. Chanderkar and Devikar against the date 1627 A. D. stands out with all its force against 1630 A. D. The wonder is that they defend the year 1630 A. D. while they themselves maintain that Shahji was at this time in the service of the Moghul general Azamkhan. They forget that the Moghul general had asked Shahji to conquer the enemy's territory—round about Junnar. Clearly, Shioneri and the territory round about it were not in Shahji's hands

throughout 1630 A. D. and, therefore, the very idea of Shahji's keeping Jijabai at Shioneri is clearly an impossibility. And equally clearly, as we have pointed out, any fight between Shahji and Daryakhan in the beginning of 1631 A. D. in Khandesh is an impossibility as Shahji was in Moghul service and Daryakhan a rebel against the Moghul Emperor and a refugee of the Nizamshahi at Daulatabad. We have already pointed out that the Shiobharat's description of the political circumstances attendant on Shivaji's birth cannot be true of the year 1630. Nor is the celebration of Sambhaji's marriage ceremony possible at this time. People make mistakes in the fixing of the dates of all these facts beginning with the marriage of Shahji and, therefore, they can swallow the circumstantial description of the "Shiobharat" without question. The account of Shahji's

life prior to 1630 A. D. does not obtain well anywhere in a connected way, and, therefore, there creep into it many discrepancies when all the facts are not taken into consideration. The facts stand out clearly only when all the sources are tapped and a tabulation is attempted as we have done in Part VI.

Now, as regards their suggestion that the date Shaka 1549 must be the date of some short lived child which might have been taken for that of Shivaji by the Bhakhar-writers, we have only to remind the reader of what we have already said on a question of this kind in the very second part and say that this argument can equally well apply to the date, Shaka 1551. Therefore, this argument can well be turned against the advocates of the new date and with very strong reasons, as we have already shown.

(To be continued)

OUTLINES OF THE GEOGRAPHY OF THE WORLD

Prepared in accordance with the Syllabus in the subject for the S. S. L. C.

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MEMORANDUM ON THE WARDHA EDUCATION SCHEME.

BY MR. CH. V. JOGA RAO, B.A.,
Vizianagram.

1. BOTH SIDES OF THE QUESTION.

WHEN the anxiously awaited scheme was available for sale at the Headmasters' Conference, Madras, there was a large rush of purchasers for it, such as we find in temples on special occasions. Of course they were right; and I was one of them and fortunate to get a copy in the midst of such a rush. At once I began to run through it with my eyes, being but a visitor and observer of the proceedings. The first reading was very cursory; and yet I was so impressed with the high originality and wisdom found in it that I wanted to go through it over and over again carefully. While I was doing so some impressions were formed in my mind, all of a conflicting character. Then I deemed it necessary to make a critical study according to my habit, analyse it piece-meal and brood over the several details so as to see the rationale as well as the practicability of the proposals made in the scheme. The net result of all this was that a number of doubts and fears arose in my mind; and I tried to clear them all in the light of my experience and according to my limited, very limited, capacity—but all in vain. Hence this undertaking.

2. APOLOGY.

When I took up my pen to write this I was troubled with a conflict of feelings. In the first place, the scheme is a production of the most potent intellect available in the nation; the initiative in the matter belongs entirely to Mahatmaji whose wisdom no one can sanely doubt or question, if he remembers the great achievements of our national hero in the

other fields, political and economical. My respect for this potentate is second to none. Again, my love for education which has been my mistress all my life, and my sincere and honest desire to see that it takes the right course at the hands of the national government is not less. After a prolonged conflict, the dictates of my mistress have overweighed and prompted me to undertake this work with the hope that a teacher may not be branded as a seditionist for giving expression to the doubts and difficulties that occurred to him after a careful study of the scheme about to be put into operation.

Now I see appreciations, approvals and admirations pouring in from every quarter; and many seem to be anxious to see it put into operation without any waste of time. Side by side, we notice scepticism murmured from some corners, and even doubts regarding some features of the scheme. The latest news in this direction from the Central Advisory Board and other quarters points to their anxiety to hear the views of educationists and their criticisms as well as the practicability of the proposals enunciated in the scheme. This has made me give up my diffidence and encouraged me to offer what impressions have been formed in my mind after some careful study of the same. So I hope I may be excused the audacity.

3. A BIRD'S-EYE VIEW OF THE PREVIOUS REFORM.

Before I take up the venerable document for consideration I think it would be profitable

to acquaint the authorities with a short account of the educational reform of 1906 and its effects which have continued till now. The reformers in Madras at the time were no doubt prompted by the desire to improve the quality of education and put an end to the evil of large failures. To achieve these purposes they made changes which were very wild and violent in character so much so that they swept away everything then existing and replaced them by things which amazed the educationists of the time and even spread consternation in the country; and nobody had the curiosity to examine the changes and give out their views. The reasons for this attitude consist in a curious mentality prevailing at the time. In the first place the reform was all made under mandates of Government and by men in high positions whom to contradict or to doubt whose views was not safe to anybody. And there was the feeling that by playing second fiddle to the reforming big-wigs they might easily further their own prospects; and by criticising or opposing them they might invite their displeasure which might even ruin them. In this way a large host of admirers sprang up and reaped the fruits of their attitude; while some others who could not reconcile themselves to accept the changes implicitly and expressed their dissent suffered for it. I am aware of many instances of the kind which I refrain from recounting here for obvious reasons. I do not mean to say that all parties were prompted by such a mentality. There must have been many educationists who sincerely believed the changes to be rational and practical for the simple reason that they were all conceived by great men, white-faced or dark-faced, and that their views could not be erroneous. But this attitude cannot amount to genuine belief since they

took it all on trust and never examined the changes independently. The pity of it is that even when the truth was discovered or pointed out they would not accept it. And what is worse, even after the changes were exploded and abandoned they invented a curious argument saying that the changes were all highly rational and beneficial, but the teachers were incapable to work them out owing to their incapacity or scepticism. Even the Calcutta University Commissioners culminated the teachers as a body when the Direct Method was found to be a failure. To them the Direct Method was above suspicion like Cæsar's wife; and if the method failed the teachers were to blame. If we examine the controversy on the subject, we will see that standard thinkers all the world over declared that the failure of the reform methods of teaching languages was due to the prevailing ignorance of the science of language, that it is not the true method at all, &c. But nowhere do we find abroad one word said against the teachers' incapacity. This argument is purely an invention of Indian mentality. It is all nothing but the height of folly and even impudence to think in this fashion. I say all this just to show with what mentality the Indian educationists had accepted and supported the violent changes of 1906 at the previous revolution. I therefore crave the indulgence of the educationists and authorities now working at the educational reconstruction for this digression and respectfully request them to beware lest the same story should repeat itself again.

4. THE WARDHA SCHEME.

To pass on to our present subject, the Wardha Scheme, I have first to state that it is a masterpiece full of highly laudable features. While the changes of the previous reformers

were all irrational in their conception and pernicious in effect, the present scheme contains nothing of the kind. Moreover, while there were no redeeming features at all in the former, the present one is full of promise, proposals of a really constructive and nation-building character, and aim at creating a new mentality tending to make the citizens self-reliant and self-supporting. So far the scheme is really laudable and the nation must feel indebted to Gandhiji and the Wardha sages. I do join in the admiration of the scheme for the noble aims set forth in it.

Now we find two distinct aspects in the scheme, the destructive and the constructive. The former consists in pointing out the unsuitability of the present education to meet the national aspirations and requirements and work in the direction. Verily as the architect of a new edifice in the place of an old one requires to raze the latter to the ground and make a clean level surface to lay out his plan for the future edifice, the scheme first declares an impeachment of the present education.

5. IMPEACHMENT OF THE PRESENT EDUCATION.

The Scheme says :—

"Indian opinion is practically unanimous in condemning the existing system of education in the country.

"Any scheme of education designed for Indian children will in some respect radically differ from that adopted in the West."

I am really unable to understand how the impeachment as pronounced in these propositions is justified or justifiable. Is the present education formed on the lines of the western type such an unmixed evil as to deserve this wholesale impeachment? Do we not owe our present condition to the existing type of

education? Could India have produced competent men for all the walks of life from High Court Judges and Governors of Provinces, even for acting purposes, down to the innumerable dignitaries and officials taking part in the administration of the country, and men qualified to pursue the other walks of life? Are not the large hosts of Congressites and nationalists from Lal Mohan Ghose to our Mahatmaji the products of the present education? Can the revered Gandhiji say that he is not a product of our present system of education? Again, are we not indebted to the present education for the political awakening and the material aspirations which are manifest in the land?

Again, as regards the western type of education, how can there be any complaint against it when we see that the western nations owe their greatness to their educational systems? Had not Japan adopted the western type of education to achieve her present greatness? Then what can the Wardha sages mean by pronouncing this wholesale impeachment? To my mind it appears they have been carried away by their nationalistic and patriotic impulses to make this pronouncement without sufficient forethought. I may not be wrong if I say that fairness requires that we must give even the devil his due. I believe they are mistaken in attributing the failure of the present system to achieve our nationalistic aims to the system itself, whilst the real cause lies in the political conditions, foreign domination and exploitation. Otherwise why should India fail to achieve her nationalistic aspirations all these one hundred years whilst Japan could become a first rate power in half a century through this very education? When I say so much about this impeachment I do so because

I find it necessary since the distrust of the present system and the disgust which this impeachment would infuse into the teachers as well as the students go a good way to impede earnest work in schools and tend to an undesirable disruption of educational activities. It is this fear that has prompted me to point out the desirability of withdrawing this impeachment: and with an apology.

6. THE BASIC PRINCIPLE.

To come to the constructive portion there is a proposition which states the fundamental principle which ought to underlie the entire activity of the educational system hereafter. They say:

"The Basic idea of this scheme is that education should be imparted through some craft or productive work which should provide the nucleus of all the other instruction provided in the school."

By way of amplifying and explaining this novel principle they add:

"The craft or productive work chosen should be rich in educative possibilities. It should extend into the whole content of the school curriculum.

"The object of this new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes of the resources implicit in craft work. This demands that productive work should not only form the part of the school curriculum—its craft side—but should also inspire the method of teaching all other subjects.

"By merely adding to the curriculum one other subject, spinning, weaving or carpentry,

while all other subjects are taught in the traditional way we shall encourage passive assimilation and the division of knowledge into unintelligible water-tight compartments, and thus defeat the real purpose and spirit of this scheme."

I have tried my best to understand the practical implication of this novel principle to impart all education through a craft; but failed to see how it could be worked; and all my contemplation over this intricate problem led me to conclude that this proposal is neither practical nor practicable. Then I sought to find out how the Wardha sages came by this idea; and I found one statement in the scheme which gave me the clue for its origin. They say:

"Modern educational thought is practically unanimous in commending the idea of educating children through some suitable form of productive work."

Through my whole career as teacher and headmaster I never came across a proposition of this kind either in the literature or controversy in the Press—vocational method of education or craft method of teaching. I believe no standard thinker ever said so, nor would ever say so. If anybody is sure of it, I call upon him to name the author and the book; and quote the statement giving the page where it is found. Since they say that this idea is unanimously commended I call upon them to produce statements from at least five authors and books, giving exact quotations and references. When this evidence is forthcoming, let us verify the statements and make out what meaning can be put on them in the particular context. Until all this is done, this statement must be rejected.

Even supposing that such evidence is produced from America, Japan or some European country, we cannot be too careful and guarded in accepting it and thrusting it upon our educational system. During the last nearly four decades many things of this kind have been imported such as the Inductive Method, the Heuristic Method, the Dalton Laboratory Plan, the Direct Method, only to make a show of themselves and to be abandoned after a short trial, and completely forgotten. It is only the Direct Method that still rules English teaching because it is patented by the Government and nobody cares or dares to interfere with it, no matter, if all English teaching has gone down to the zero point. If our present method, *The Craft Method of Teaching*, has any authority from foreign sources, it is after all something outlandish—ill-digested, unintelligible and impracticable.

Craft Method of Teaching. What can this mean? Personally, it is Greek to me, one who has been a teacher and headmaster for over half a century. That word *through* gives me the most trouble; if they say 'Education *through* the mother-tongue, *through* a foreign language, *through* observation, experiment, etc.,' I can understand it. But 'to teach the school subjects *through* a craft' passes my poor powers of comprehension. Perhaps I am too old to comprehend this ultra-human principle. Suppose there is great wisdom in it and that it can be a working principle and must. What really troubles me is how to teach, with regard to the mother-tongue, reading, writing, prose, poetry, grammar, composition, by this method; with regard to Arithmetic, the simple and compound rules, L.C.M. and G.C.M., vulgar and decimal fractions, etc.; with regard to History, Geography, Science, Algebra and Geometry, how to teach them all through spinning or weaving or carpentry? This is a great puzzle

to me. I cannot imagine how my brother teachers would feel when they are called upon to teach all the school subjects through a basic craft. This difficulty confronts the teachers the moment this principle is made to operate.

In this matter the Wardha Committee have announced their intention to make arrangements for getting the curricula and syllabuses duly drawn up by experts. Obviously the work of these experts would be confined to the preparation of curricula alone. But these can be of no avail to the teachers who require text books for their guidance. This work also may be entrusted to another set of book writers and their productions would be prescribed for use; and teachers must teach according to these books; and students also should learn things from them. If the teachers still feel any difficulty another class of model lesson givers would spring up who prepare some set hackneyed specimen lessons; make raids into the class rooms, vomit out their set lessons and direct the teachers to digest the models and apply themselves to their task accordingly. All this looks very well; and if students do not prosper, every one would be ready to pounce upon the teachers, declare them incompetent and make scape-goats of them for the folly of the principle. An exact prototype of this course has been already found in the case of the direct method; and if this craft method of teaching should be put into operation I fear the same story repeats itself.

7. EXPERIMENTAL WORK.

If I have said all this in regard to the basic craft method of teaching the school subjects I simply give expression to my genuine doubts and fears; so I should like to propose to the originators and admirers of this new principle that they should prepare text-books according to this principle for all the ordinary school subjects for a year's course in any one of the seven standards contemplated by the scheme,

illustrating three crafts. That is, there are five school subjects, *viz.*, mother-tongue, arithmetic, history, geography, science. Let them bring out text books incorporating lessons on every objective set forth in the scheme. With regard to the mother-tongue, reading, writing, prose, poetry, grammar and composition; with regard to arithmetic a full course for one year; and similarly for the other three subjects. This means that 15 books may be prepared at 5 books for each craft, all for one full year's course. For the present the books may all be prepared in English for the guidance of teachers in all parts of India. Then call upon the Provincial Governments to produce translations in the respective Indian languages. When all these are ready, introduce them into the model sections attached to the training colleges and schools, and into a few ordinary schools in every district. Then watch how the new method works and how the students prosper with it. If the results are satisfactory then extend the principle to the whole country.

It is desirable that the original English editions should be sent to foreign countries also where this novel principle is unknown. I suggest this because I have not seen nor heard of the existence of craft method text books anywhere. So they will all hail this new principle and India will have the glory of giving to the world an original educational theory.

8. THE OBJECTIVES.

The most creditable part of the scheme is to be found in Section II—objectives which are really good in themselves. But I see one difficulty about them since I find nothing in the scheme by way of mentioning the ways and means which would tend to ensure the attainment of these objectives. This question

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relates largely to efficiency and standards; as such it has been dealt with elaborately in my previous memorandum (No. 3). That memorandum presents the ways and means by which the same objectives can be achieved. There is now one more point about this question. The time allotted in the present scheme for the subjects of general education such as the mother-tongue, arithmetic and social subjects amounts to $1\frac{1}{2}$ hours while under the present system they are given full school time 5 hours. When we see that efficiency and standards are now at the lowest mark with 5 hours a day, how can we reasonably expect the fulfilment of these ambitious objectives with $1\frac{1}{2}$ hours a day? What can be done in the mother-tongue with 40 minutes a day? What with mathematics in 20 minutes a day? What with the social studies in 20 minutes a day? In making this redistribution I have assumed that arithmetic can have no more than 20 minutes a day since music and drawing must have at least 10 minutes each. Again, what work can be turned out in music, drawing and physical training with 10 minutes each? All this bespeaks complete lack of correct insight into the teaching work and the conditions requisite therefor.

9. HINDUSTANI.

We find three dialects, Hindi, Hindustani and Urdu, which are distinct in character though closely allied. So far as I know Hindi is Sanskritic in character and Urdu is derived from Persian and is spoken generally by the Muslims; Hindustani occupies the middle place. Hitherto they were talking of Hindi and now we see Hindustani mentioned in its place. Personally I love Hindi for its richness, grandeur and majesty; and regret that I do not know it myself. My view is that it can be introduced as a luxury or accomplishment at higher stages. But when they say so

much pointing out that it is a national necessity and that it alone would serve great national purposes I am afraid they are simply creating an artificial and unreal necessity where there is none. We see millions of pilgrims and other travellers going daily between Hardwar and Comorin; are they feeling any inconvenience for their ignorance of these languages? I travelled like that recently and never felt inconvenience on that account.

Now they want to make Hindustani a subject of compulsory study for all children attending the national schools. They want that every child should be able to co-operate with their fellow countrymen belonging to any part of India. Can we think that *every* child would ever have an opportunity for this even once in their lives? Why, 90% of them would never require it? Again they want to make this language the *lingua franca* of India. I doubt if the learned sages do at all know the meaning of the term *lingua franca*. If I am right this word came into use after the Norman conquest of England, when French became the language of the court, the administration, the church and the fashionable society; but it was never meant to be a common language for the whole of England. As such it was acquired by a comparatively few people who were specially in need of it, or wanted to have it as a luxury or accomplishment. Now if our nationalists prescribe its study because it is the most extensive Indian language in India, we see that Bengali is equally extensive. If they claim preference for it in virtue of its advanced literature we hear Bengali does not yield to it. If they give it preference because it is the language of the Metropolitan province, it is no more than an accident; and the Bengalis or

any other linguistic community may resent it. The one consideration that seems plausible is that Hindustani is the repository, as they say, of the best thoughts of the Hindus and Muslims; and for this reason the language would cement the two communities. But I think this is no more than a delusion.

Common Language for India. As regards the view that Hindi should be a common language for India I have my own doubts whether it would at all be worth while attempting and even possible. After a century of English teaching in our country we find no more than 5 per 1000 acquainted with English. I travelled from Hardwar to Rameswaram and English was not intelligible to most people in every part. They may say that Hindustani would be taught in all national schools of the country and thus this objection must go. After all let us consider how many of the students will have an opportunity to go abroad and mix with other linguistic communities, or have anything to do when such foreigners visit their own places. Personally during my life time I never had a necessity of the kind and I think 90 per cent. of our population would never need it. Their arguments are no doubt very ingeniously framed; but my poor brain cannot see the propriety of devoting a part of their valuable school time to it. Ah! Time! They forgot all about it in distributing the school time among the several subjects. Please see Section V (3). Perhaps they are not particular about it. Heaven be thanked if the omission is deliberate.

Even supposing that they would now make amends for the omission I do not know how they would find time for it, and which they would cut down. At the best they may give 40 minutes a day as in the case of the mother-tongue. When we see that in English which

is taught for 10 periods a week, 100 minutes a day, and that for 8 years their practical command of English is no more than a meagre smattering and scribbling, what can our youngsters pick up in Hindi in two years at 40 minutes a day—in the 5th and 6th classes as the scheme proposes? Moreover they do not contemplate to continue it beyond the 6th class; which means that what little they acquire would soon drop away for want of further practice and instruction. Another point is that they omitted to state the objectives in this subject: whether they should have speech, literacy, or literary capacity, or all of them. Perhaps they want all of them; but would it be possible at 40 minutes a day in two years? To sum up, I conclude that they have not given their ripe consideration to this matter. I hope they will do it hereafter.

10. ENGLISH

We do not find the word English mentioned even once in the whole scheme. When I tried to account for it I recollected a superstition among orthodox Brahmins that English should not be spoken nor even heard on ceremonious occasions lest the whole ceremony should be polluted and all the persons too. Our nationalists were perhaps prompted by similar notions with regard to English. This total omission makes one conclude that they want English to be completely wiped out from our schools the moment the national education schemes begin to operate. If this should be their attitude, as it appears, I may be permitted to offer the following for their careful consideration.

The hatred of English and English education in India is of a comparatively recent origin, come with the Swadeshi movement and the patriotic tendencies. We hear that

Bengalis hate to speak English and to be spoken to in English. In virtue of these tendencies they have levelled a regular incrimination of Macaulay's despatch; and platforms as well as the press are very fervid in their impeachment of English education. I too studied the controversy that raged a century ago about this question when English education was inaugurated; many nationalists also took part in it and gave their wholehearted approval of this measure. I notice in this controversy with what reluctance and under what inevitable circumstances English education was inaugurated. Now let us turn our eyes to our eastern neighbours the Japanese. Some 60 or 70 years ago Japan had occupied a very inferior position among nations; and when they wanted to raise their status they adopted English education and the English medium. They continued it for a long time; and the medium of their mother-tongue, Japanese, was introduced subsequently, at a very recent date; and it is continued and will ever continue. Nevertheless their love and regard for English have not abated on any considerations. This is so not because of a sentiment of gratitude to it for benefits received already; but because they realise the absolute necessity of the language for linguistic richness; and more so for the rich and voluminous literature available in English on all branches of knowledge as they are progressing by rapid strides; and no translation work can keep pace with it; and cannot be relied upon for imbibing the progressive knowledge then and there. Another reason is that English is a world language since the British dominions form the largest Empire in the world; and the U. S. A. also is an English speaking country. The marvellously advanced industrial condi-

tion of the Japanese and their export business require contact with the largest English speaking communities in the world. It is for these reasons that though they can have their own language for all internal purposes such as administration, business and medium of instruction in schools, and stand in no need of a foreign language, they are very particular about English. They are so anxious about it that they have recently established a Research Institute for improving the methods of teaching English and placed it under an Englishman, Mr. H. E. Palmer, as President, and are working the Institute in all earnestness. If we bear these facts in mind we cannot reasonably think so lightly of English. Apart from all other considerations English cannot cease to be the language of the administration so long as we are under the British flag. Perhaps I am not wrong in thinking so since our highest political aspiration is to acquire dominion status under the British flag and none other. It is also necessary as a common language of intercourse between the several linguistic communities of our country. So we cannot dispense with English so soon and so easily and for at least half a century to come. I think we may be highly patriotic like the Japanese; and yet verily like them give English its due and benefit ourselves through it. So I should like to exhort the Congress Governments to take a more dispassionate, practical and liberal view of English and incorporate sane regulations on this point; and at least as a transitory measure.

11. THE PROJECT METHOD.

Alas, this vexed question again! Because I have already dealt with it elaborately in my previous memorandum No. 3 wherein I pointed out the undesirability of relying upon this novel principle and adopting it, I am really surprised to see how the Wardha sages also have come to be so much fascinated with

it. My reasons for distrusting it have been clearly set forth in it; and copies of the memorandum have been recently submitted to the several Governments. They may look into it, pages 18-19.

There is one more point about it which was omitted there. We find a logical fallacy in it. The Wardha Scheme recognises that the Project Method tends to a co-ordination of studies instead of treating each branch of knowledge as an isolated thing. So, there are two stages implied: one, the acquisition of knowledge in the several subjects of the school curriculum; and the other the co-ordination of the knowledge so acquired. I see no objection to or difficulty in attempting to co-ordinate the knowledge by the project theory after it is previously acquired. But they apply this procedure to the imparting of knowledge as an initiatory measure; and propose to teach all the subjects through a number of projects. I fear this process would be like storing wheat, barley, oats, sugar and so many of our provisions in one pot, cask or bag instead of keeping them separate till we require them in preparing our edibles. Of course we do not eat them separately but require to mix them so as to form our food. If we recognise this common truth, we can see the impropriety of jumbling up the knowledge of all subjects and all the attainments requisite at the initial stages into one conglomerate mass under the name of projects.

Take any standard work on the Project Method and look into the illustrative projects therein given. Having done this myself in my own humble way I found that all of them pre-suppose the possession of some knowledge, attainments and literacy, and the resultant capacity to work at the projects. Moreover projects are simply meant to give to students skill in some practical occupations of the world, such as agriculture, posting a

parcel, making a flower garden and engineering; but not at all to the teaching of any subjects of the school curriculum such as the 3 R's, literacy, history, geography, and science as an initiatory step. Moreover, this method, if applied as they propose, violates the well-known maxim of doing things: *one thing at a time*.

No matter; I grant that I might be mistaken in this view. Let the advocates of the Project Method prepare text-books for a year's course on the subjects of the new elementary schools incorporating the objectives set forth in Section II. Let them be all in English at first for the guidance of teachers in all parts of the country; then get them translated into the several Indian languages; and have them adopted in all the training colleges and schools and also in a few schools in each district. If they find the project system working satisfactorily extend it to all the schools. If, without doing anything like this as an experimental measure, they should prescribe the Project Method and enforce its adoption, they will have to unreasonably and mercilessly calumniate the entire teaching profession by calling them incompetent as they had done in the case of the Direct Method. Heaven save my brother teachers from such an ignominy!

It is, however, happy to note that the Wardha Scheme proposes to get the text-books prepared through the Central Board of Education. In this way books also may come. But I have to assert that in spite of all these attempts both *the craft method of education* and *the project method of teaching* must fail on account of three radical defects inherent in them, which are discussed above. On the strength of my long experience, observation and study of educational methods, personally I feel sure that these innovations have no chance of turning out to be better than their predecessors.

12. TRAINING OF TEACHERS.

In order to ensure the professional capacity of teachers the scheme provides for the training of teachers on really practical lines unlike the present day training institutions which produce qualified men without teaching capacity. This point has been dealt with elaborately in my previous memorandum No. 3, pages 17-18. It is really refreshing to note that the Wardha Committee are so earnest not only for making adequate arrangements for the effective training of teachers but also to open demonstration schools side by side with the training institutions so that they may serve as models for all teachers. And their proposal to institute refresher courses by way of keeping up and improving from time to time the professional capacity of teachers is an admirable arrangement. If these practical schemes and ideals are carried out, there will be an assurance that efficiency and standards can be adequately improved.

13. ADMINISTRATIVE MATTERS.

There are many questions of importance about which the scheme is quite silent; and I find expression of various doubts and apprehensions regarding them from several quarters. It is desirable that there should be a clarification on these matters.

Types of Schools.—It can be gleaned from the scheme that they contemplate the application of the scheme to some schools to be designated as national schools. From this we have to infer that they are inclined to allow the existence of other types of schools side by side. But in the light of the impeachment referred to above we are also correct in thinking that they are against continuing them. If these schools should go, are all the schools to come under the Wardha Scheme and become national schools? Can such a transformation be effected all at once? What

are the other types of schools, if any, that they are inclined to have?

Stages of Education.—The Wardha Scheme confines itself entirely to the seven year course of elementary education and treats it as an independent, self-sufficient, isolated and disconnected course. They completely ignore the existence of anything else beyond it; and to which this course should lead. In the heart of many educationists there lurks the doubt whether the middle and high school stages should come after it; which of them merges into it or both. In support of this latter view we find a recent pronouncement from a respectable quarter that the course contemplates to bring the pupils up to the matriculation level. The objectives no doubt justify this view to some extent. If the seven year course should befit students for the matriculation, and before they complete their fourteenth year, it is really a miraculous improvement upon the present system. But is it not building a castle in the air? When we see that a course extending over 11 years with full 5 hours a day has signally failed to supply good material for collegiate studies, is it not idle to expect a crop of matriculates in 7 years at 1½ hours a day?

Higher Education.—When I find the scheme quite silent about higher education, I sought to find how this omission can be accounted for. The fundamental idea of the promulgators of the scheme is obviously the creation of a powerful self-reliant democratic body whose individuals can each earn an independent livelihood and possess literacy of an effective and permanent character with knowledge adequate to help them not only in their industrial activities successfully, but also in the exercise of their franchise properly. A

study of the objectives mentioned under social studies and science would suffice to reveal the grand economic and political implications embodied in the present scheme. From the beginning to the end the scheme breathes the same spirit.

Now it is an open secret that the exercise of the franchise as it obtains in our country is not of the right kind for lack of literacy, education and culture on the part of the masses. Electioneering is a matter of touting, agency, worldly means and personal considerations; and this state of things fails to be democracy in spirit; and it turns out to be an oligarchy of men commanding influence in virtue of a variety of circumstances. All this is undesirable and must go. For these reasons the grand idea originated by Mahatmaji and the new spirit that breathes through his education scheme are really magnificent conceptions of that great political genius of India. If we turn our eyes towards the democracies all the world over, we see clearly that, side by side with literate and effective democratic masses exercising the franchise, there is a large body forming the elite of the country who really wield all the power. Such a body can be had only through higher education. It can, therefore, be safely asserted that for a healthy, stable and efficient democracy both these parties are necessary: the higher order of men to exercise leadership of society and the masses, and carry on the administration; and the cultured masses to prevent the oligarchy from monopolising the whole power and be a menace to public good. On the other hand, i.e., in the absence of capable leadership and a powerful, broad-hearted, liberal-minded administrative body, the democracy would degenerate into a government by the rabble or the riff-raff of society, which must end

in the disruption of all social and administrative order—in short, Bolshevism. Hence arises the necessity for a well-conceived higher education scheme side by side with the one devised by Mahatmaji for elementary education. So it may safely be asserted that our scheme of education which ignores this fundamental principle and lays stress on one and neglects the other is sure to lead to disastrous consequences; and I should like to add that our primary concern must be to create able leaders and administrators, before we think of the masses. Without a well-balanced system of education for higher and elementary stages we cannot have a well-balanced body politic for an efficient democratic government. To come to our Wardha Scheme, obviously it omits to think of higher education completely. It is to be regretted how they chose to ignore it to such an extent that we find nothing in the scheme to reveal that the elementary education they have elaborated is a stepping stone to higher education; or at least that it is a part of the entire education course and must lead to the higher.

7-14 : 7 Years.—In our country it has been customary to put children to school in their fifth year. Why they have given up this custom and pitched upon 7 as the starting age for education passes everybody's comprehension. They do not assign any reasons for this step; it is but an arbitrary figure. This innovation leaves children to themselves during their fifth and sixth years, the most impressionable part of their childhood, to idle away their time amidst undesirable surroundings and get into unwholesome habits. They have been hitherto picking up something during these two years and getting accustomed to orderly behaviour too. Of course, they propose to make some arrangement for this

period later on; but why should they make this omission now with no worldly reason until something is discovered for them in future—when and what it would be only Heaven should know!

Criterion of Efficiency.—The scheme lays down one criterion to ascertain the progress and success of students by saying that they must be able to earn As. 4 per day by the work turned out by them. They lay down no criterion for ascertaining the progress in the other subjects. I doubt if this policy may not amount to laying emphasis on the craft side at the expense of true education. Again, I am doubtful what any parent would feel when he comes to know that his children are trained in these national schools to be able to earn As. 4 per day which, and even more, coolies are able to earn without ever stepping into schools.

Promotions.—The scheme proposes that promotion of students from stage to stage should be made by the faculty of teachers in the school on the basis of careful records of the pupils' work—this must mean the craft side. We, in Madras, do well remember the consequences of the moderation system based upon school records; and how it was abandoned. The abandonment of the moderation system furnishes conclusive proof of the unreliability of school records and the decision of school authorities in the matter of promotions. The scheme pronounces a condemnation of examinations after the general trend of opinion now-a-days. But this anti-examination view was exploded in many respectable quarters. An elaborate discussion on this point also has been offered in my previous memorandum No. 3, pages 13-16. It is high time that the authorities should unlearn this view and make external examinations the criterion for ascertaining the attainments of students as well as the efficiency of schools.

Supervisors and Inspectors—The proposal that Supervisors should co-operate with and help the teachers in their work and be their teachers and guides is really refreshing and forms a considerable improvement on the present day inspectorate. Similarly the proposal to entrust the examination work to the Inspectors is also a welcome idea.

Control of Education.—The scheme supplies a long-felt want in this direction. Though the Calcutta University Commissioners had recommended that the control of education should be entrusted to a constituted body no action has been so far taken in the direction. It is happy to note that the scheme proposes to bring into being a Board of Education for each Province, and a Central Institute of National Education for the whole country.

Educational Research.—Side by side with these administrative bodies they propose to have a non-official and independent body designated as the Central Institute of Indian Education consisting of persons competent to serve as an advisory body on educational matters. In addition, they propose that the Provincial Boards also should have on their staff efficient experts to carry on scientific research regarding the school curriculum and teaching methods.

14. FINANCIAL ASPECT.

We find in the scheme an announcement that they expect Elementary Education to become self-supporting through the crafts followed by students. But already we hear from many quarters scepticism expressed about the practicability of the measure. In the first place, can young children make saleable things? Secondly, can their products have a market? Can such products compete with those so abundantly available in the market? But if they suggest that the Government should purchase these things, can the Government bear the entire cost of elementary edu-

cation with their revenue considerably reduced owing to prohibition. All this looks very well but their practicability is highly problematic.

I am surprised to see that they ignore so many bodies now bearing the burden of elementary education to a large extent: the Local and Municipal funds; Mission agencies and private enterprise and charity. I think it would be better to continue the co-operation of all these bodies in future also.

15. SUMMARY.

To sum up, the Wardha Scheme is fully of high ideals and great promise. The merits of it are very many, such as the purpose to industrialise the country by creating productive industries in the land such as would make every individual of society an earning member; to educate the masses so as to make them worthy citizens of the prospective democracy; to broaden the educational outlook so that it may be more practical and so adjusted as to serve the needs of a developing nation.

On the other side, the impeachment of the present education, the western type of it, the neglect of higher education and English are matters which require serious reconsideration. Though the objectives are really creditable, the absence of ways and means to ensure their achievement renders the announcement no more than an empty wish; and the time allotted to the educational subjects is too meagre for the purpose. The self-supporting aspect, the craft method of education and teaching and the project method are all leaps in the dark—long leaps in utter darkness; and where education falls by this leap, only Heaven should know. Let them remember the wise maxim 'Look before you leap'; and be very guarded in giving effect to these proposals. Let there be enough experimental work before they are trust upon schools. I

may be permitted to say 'They cannot be too guarded about it.'

16. CONCLUSION.

When at the outset I gave a short account of the previous reform (1906), my object was to invite the attention of the authorities and educationists in the country to the way in which that reform was proposed, supported, adopted and enforced. The effect of the changes so inaugurated was simply pernicious as everybody in the land is aware; and even at this distance of time there is no thought of discarding the irrational changes. In this connection, it would not be out of place to quote what an eminent educationist of South India said regarding the changes after a decade of their working. It is none other than the Rev. Dr. Miller of happy memory who, in his message to the Christian College Day Association, said:

"In Southern India itself, there is proof enough of the sorrowful consequence of abrupt breach of continuity—The authorities concerned chose to enter on the path not of reform but of sudden revolution—Revolution was preferred to reform—chaos is the result—the University and all connected with it will suffer

much and long because the new was not allowed to grow by graded development from the old, because the changes introduced were based not upon hard-won experience, but upon undigested theory—I think you can hardly help pleading guilty to the charge that there is a good deal of this instability among you, of which your own calmer judgment would entirely disapprove.—The danger is that in some such way as this you may find yourselves committed almost unawares to causes and positions from which it is difficult, and perhaps hardly possible, to draw back."

This amounts to pointing out the danger of making violent changes and adopting ill-digested theories. When once the education of a country is subjected to unwarranted, irrational and impracticable changes, it is sure to fall into a whirlpool from which there can be no possibility to escape. It is now desirable that the authorities and educationists in the land should take note of this caution and proceed with the educational reconstruction that is impending with sufficient forethought. May Heaven inspire all parties concerned with a judgment worthy of the noble task in hand!

EDITOR'S NOTE: Many of the statements made by the author are difficult of acceptance. But in view of his experience as a teacher, the article is published as giving an extreme view of the subject.

BHEDABHEDA

OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

By P. N. SRINIVASACHARI, M.A.,

Principal and Professor of Philosophy, Pachaiyappa's College, Madras.

The author is a well-known writer on Indian Philosophy and his book, *Ramanuja's Idea of the Finite Self*, is recognised as a masterly introduction in English to the Philosophy of Ramanuja. In this book he has covered new ground altogether and has given an exposition of the *Bhedabheda* Philosophy, a work which has not been attempted so far by anybody. The book is divided into two parts—(1) The Philosophy of Bhaskara; (2) Other schools of *Bhedabheda* Philosophy represented by Yadava, Nimbarka and Bhartṛprapancha, and a comparison of *Bhedabheda* with similar western systems. Prof. M. Hiriyanna of Mysore contributes an appreciative Foreword.

Printed on Superior Antique Paper. Gr. 8vo about 400 pages. Rs. 5.

SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS

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NEWS AND NOTES.

FOREIGN

ENGLAND.

A PART-TIME CONTINUATION SCHOOL IN ENGLAND.

The International Bureau of Education is glad to make known an original scheme which holds out creative possibilities: *The Part Time Day Continuation School of C. and J. Clark's Shoe Factory, at Street (Somerset).** This factory employs 1,200 workers and the inhabitants of the little town in which it is situated are mostly engaged in the factory or in the necessary services of such a community. From classes of 4 hours a week for young people between 14 and 16, started before the war and increased to 8 in 1919, the school became, in 1926, a half-time school with a 20 hours a week programme; since then all the boys and girls between 14 and 16 have spent half their time at school and half in the factory. When a vacancy occurs in the workshops two boys or two girls, as the case may be, are taken on. On Monday morning A. goes to the factory and B. to school, on Monday afternoon A. goes to school and B. to the factory. The foreman always has one boy or girl at work and the temptation not to let the children out for classes in times of pressure is avoided. B. attends school on Monday morning, Tuesday afternoon, Wednesday morning, Thursday afternoon and Friday morning, while A. comes in the alternate periods. The school keeps roughly factory hours: 8-15 till 12-25 and 1-30 till 5-30. There is neither school nor factory work on Saturday, but organised games on Saturday afternoons. Ten years' experience has shown that this is the best time-scheme.

The curriculum is still in an experimental stage, but at present the twenty hours of the boys are divided thus: English $3\frac{1}{2}$ hours; geography, history, music, drawing and science, each 1 hour; laws of health $\frac{1}{2}$ hr.; mathematics 3 hrs.; shoe-

* From an extremely interesting multigraphed report by the Headmaster, Mr. W. B. Henderson.

making, physical training, gardening and wood-work, each 2 hrs. During the winter, in weather unsuitable for gardening, the boys spend those 2 hrs. in various hobbies, such as making model sailing yachts. The girls' curriculum includes English $4\frac{1}{2}$ hrs. per week, history, geography, art, music and nature study, each 1 hr.; laws of health $\frac{1}{2}$ hr.; arithmetic, dressmaking or housewifery or cookery, handwork, each 2 hrs; physical training 4 hrs. Progressive methods are used: local geography, topics of the day with the help of the daily newspaper are studied; debates are organised on topics of real interest to the children. The school is not a trade-school; true, the boys learn shoe-making, but as a form of handwork; it is only then that a boy sees the whole process of making a shoe, of which for the rest of his factory life he will see only a small part.

The school (financed partly by the firm and partly by a Government grant) is not restricted to employees of the firm, it is open to all children of the neighbourhood whose employers are willing to let them attend. It is also open to all children on the factory waiting-list and they generally join it on leaving the elementary school. The half-time system—resented at first by the children—is now taken for granted and they like the school; the parents appreciate and value it; the foremen find the young people more easy to work with and more intelligent at their job; the Factory Council and Trade Union Leaders highly approve of it; the Directors of the firm are entirely satisfied with the result of their experiment in running the school. They feel that it has justified its existence not only from the benefit derived from it by the boys and girls, but also from the assistance it has proved to the firm in finding the right workers for the different jobs and in creating in the boys and girls an attitude towards their work which makes it possible to discuss differences of opinion more frankly, more freely than in the past,

and with a growing recognition of the two sides that there are to every question in business and of the necessity for co-operation and mutual trustfulness that are essential if any industrial undertaking is to be a success.

The Headmaster offers the following arguments that show the value of a part-time day continuation school: (1) It provides a bridge between school and industry; (2) It helps boys and girls physically; (3) When run as it should be, in close alliance with local industry, it can do a great deal to prevent misfits and the accompanying unhappiness and sense of failure; (4) It exerts a humanising influence upon the children at a time when it is most needed; (5) It is a standing proof that work and education can go on side by side; (6) Most of all, in the hands of teachers who know the working conditions of boys and girls, it can plan its teaching to give help in the way and at the time that it is most needed, dealing sympathetically with the unexpected problems that face the young workers on their first entry into shop or factory.

"It is," writes Mr. Henderson, "not very easy to make my meaning clear but two small instances will, perhaps, give an idea of the kind of help of which I am speaking. Not very long ago I was walking in the school playground before afternoon school when I noticed a group of boys discussing something in a rather heated fashion. Thinking that the subject of discussion might be whether Street or Glastonbury was going to win Saturday's football match, I walked over and asked what was the matter. There was a sudden silence and a long pause. Then one of the boys said: "Well Sir, Arnold Richards 'ee were saying as how I do creep to the foreman." It took me a little while to understand that "creeping to a foreman" means making yourself agreeable or useful to a foreman and that this question of "creeping" was one of great interest and importance to the boys, but when I did understand I postponed the English lesson I had been intending to teach and for an hour we debated the rights and wrongs of "creeping to foremen." I

think that that was one of the most useful lessons I taught that week.

"On another occasion after we had been discussing one of the early chapters of H. G. Wells' "Outline of History" a boy waited behind after school and said: "Can. I speak to 'ee for a moment Sir?"—"Yes," I said. "What's the matter?"—"Well, Sir," he said. "It's like this 'ere. You know you've been telling us about Evolution. Well, they were talking about it down factory, and Vernon Ball 'ee do reckon that if that ther' theory of Evolution be true, then he can't believe that there's a God and I do want to know what to say to he." The result was that another lesson was scrapped and another hour was spent discussing whether Vernon Ball could believe in Evolution and still remain a Theist.

"These are only two small instances of the difficulties of belief and morals and behaviour which crop up in the lives of working boys and girls as their horizon widens, and which the school, as opportunity offers, tries to help."

BELGIUM.

ORGANISATION OF THE NATIONAL SCHOOL MUSEUM AT BRUSSELS.

Article 1.—The under-mentioned modifications have been made to Our decrees of 30 October 1930 and of 20 February 1935. The first article is worded as follows:

The National School Museum, established at Brussels, aims to make known the organisation of education in both public and private kindergartens, elementary, secondary and normal schools, institutions for vocational and agricultural technical teaching, throughout the country, chiefly as regards the material organisation (buildings, furniture), the pedagogical organisation (syllabuses, time-tables, educational methods, classical text-books, school libraries, collections and laboratories, etc.), special training (classes for sub-normal or delicate children, classes for adults, dominical classes, domestic science classes, open-air schools, homes for vagrant children, children with no fixed abode), health measures, school and post-school welfare

organisations, vocational guidance for young people, etc.

It also aims to improve the existing organisation by bringing into notice any successful initiatives of teachers, by making known progress attained abroad and by collecting lessons of experience.

Article 2 is completed as follows :

It includes a Vocational Guidance Centre and an Educational and School Cinematograph Centre.

The centre is entrusted with the organisation, the higher direction and the control of the activities of the vocational guidance clinics, established by the State, as well as the control of the clinics recognised by the State.

In particular, it takes appropriate measures to assure the training of the staff for vocational guidance services, and keeps a look-out for the most adequate methods of work in view of the aims pursued.

It constitutes the central organ of documentation and information in matters of vocational guidance.

It endeavours to bring about collaboration between all the organisms dealing with these questions.

The second paragraph of Article 3 is modified as follows :

The libraries of the Councils for the improvement of elementary, secondary and normal education and of technical teaching are here centralised.

The under-mentioned regulation is added to the same article (new) :

School inspectors of the various grades will regularly bring to the notice of Our Minister of Public Instruction any practical work, documents, methods, teaching material, etc., discovered dur-

ing recent visits and deemed worthy of figuring in the collections of the Museum.

Paragraphs 1 and 3 of Article 4 are worded as follows :

In connection with the Museum a Consultative Commission is instituted, composed as follows : two representatives of each type of school : kindergartens, elementary schools, lower and higher grades of secondary schools, normal schools, vocational and agricultural technical schools ; officials and inspectors nominated by Our Minister of Public Instruction ; the director of the Museum. The president and the secretary of the Commission are appointed by Our Minister of Public Instruction...

Extracts from the decree of 4 February 1938 concerning the Educational and School Cinematograph Centre established at the National School Museum.

In view of the royal decree of 1st June 1937 instituting an Educational and School Cinematograph Centre at the National School Museum ; On the proposition of Our Minister of Public Instruction, We have decreed and do decree :

Article 1.—The Educational and School Cinematograph Centre of the National School Museum is entrusted with developing and providing facilities for the use of educational and school films.

It carries out all the prescribed transactions with a view to the application of the Convention of 11 October 1933 to facilitate the international circulation of films of an educative character.

In particular it reports to Our Minister of Public Instruction on films in French to be admitted, in conformity with the regulations of Article V of the Convention (Convention of Geneva).

Article 2. The Educational and School Cinematograph Centre is aided in its work by a Council composed of not more than ten members nominated by Our Minister of Public Instruction for a period of three years.

UNITED STATES OF AMERICA.

DEVELOPING THE LOVE OF GOOD READING FROM EARLY CHILDHOOD.

Having got into touch with the Mothers' Room at the Public Library of Youngstown (Ohio, U. S. A.), through reviewing a book entitled "The Birth-right of Babyhood" written by the Librarian, Mr. C. W. Summer, the International Bureau of Education wishes to make this very interesting venture widely known.

The Librarian of the town library at Youngstown felt that hundreds of people go through life missing the love of good books because, owing to lack of opportunity in their home, they did not get an early start in good reading habits. He therefore decided to help mothers to cultivate a taste for reading in their little ones, and to reach fathers as well, and older brothers and sisters, so as to interest them also in the work of building in the child a background for the love of books and reading. Thus originated the Mothers' Room Project, which provides the necessary books, magazines, material and advice, through a properly trained and experienced staff.

This room, which is situated in a quiet wing of the building is beautiful, homelike and comfortable. When mothers—and fathers too—have once visited it, they come back. There, they can browse as they like and they bring their little ones with them. For the babies, they can get suggestions and material for rhymes, nursery jingles, lullabies and finger-plays. For reading aloud to the children up to school-age, they find many hundreds of picture and story books and, for keeping the little folks happy on a rainy Sunday, scores of volumes on all kinds of plea-

sant educational activities. Finally, on the shelves there are numerous books and magazines to help parents solve their problems.

Within a year, the number of visitors to the Mothers' Room soared from 200 a month to 2000. Last summer, a teacher from New Zealand resolved to carry the idea back to her country and start a Mothers' Room in the Public Library at Dunedin.

In 1937, the Youngstown Public Library held its first "Mothers' Institute," a four days' Conference (afternoons only), with Dr. Gary Cleveland Myers, Head of the Department of Parent Education, at Cleveland College, Western Reserve University, as the leader. Daily lectures and demonstrations were followed by discussions. It was brought out that it is important for the parent to keep in mind that the child should be thoroughly exposed to and saturated with rhyme, rhythm and song from babyhood and that this is no hit-and-miss, now-and-then affair, but a daily programme. The mother can sing lullabies and simple songs to her child as soon as he is able to distinguish sounds. Father and mother can use finger-plays, then rhymes and jingles, a little later stories with repetitions, etc. This programme never attempts to force the child beyond its own natural manifested interest, nor is the child taught how to read. A mother can obtain step-by-step directions from the Mothers' Room at any time, the annual "Institute" simply crystallizes into compact form the rhyme, rhythm, song and story programme. Many parents have said that the programme has helped them to establish a closer bond of companionship and love in their family circle, and that gradually there has been brought about a gay spirit of comradeship between parents and children. And it has been found that strong active little minds with fine imaginative material, and training active little fingers in the careful use of beautiful books, and thus incidentally in respect for the

property of the Library, provides a good foundation for character training.—*International Bureau of Education.*

INDIAN

ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

The 14th All-India Educational Conference will be held at Bombay on December 27th-30th, 1938. In order that the work of the Conference may not be delayed the Constitution provides that suggestions should be invited from Associations and individual members as well as from educationists in general on the following :—

(a) Topics round which the papers and addresses should centre in the General Session and the Sectional Conferences.

(b) Subjects on which papers should be invited for General Session and the Sectional Conferences.

(c) Names of Educationists who should be invited to read papers or deliver addresses at General Sessions and Sectional Conferences, together with the subjects in which they specialise.

(d) Resolutions that should be passed by General Sessions or Sectional Conferences.

The following Sectional Conferences have been decided upon :—

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

I shall be obliged if educational associations, individual members and educationists in general would kindly send suggestions to me regarding each of these matters for the General Session and for each of the Sectional Conferences separately. The suggestions should reach me by the 30th June 1938 at the latest. I regret very much that I shall not be able to place suggestions received after the 30th June before the Executive Committee and the Council for final selection.

CAWNPORE, }
Post Box 52. }

D. P. KHATTRY,
Hon. Secretary.

REVIEWS AND NOTICES

THE HUMAN FAMILY AND INDIA—THE RESHAPING OF THE SOCIAL ORDER. BY DR. GUALTHERUS H. MEES, M. A. (CANTAB.), LL. D. (LEYDEN), FELLOW, NETHERLANDS SOCIOLOGICAL SOCIETY. D. B. TARAPOREVALA SONS & CO., HORNBY ROAD, FORT, BOMBAY. 1938. PAGES XV AND 171. Price, PAPER, RE. 1-2. CLOTH, RE. 1-14.

Dr. Mees is a good exponent of the sociological aspects of society and its divisions. He recently brought out a book entitled *Dharma and Society* in which he declared that Dharma controls both duty and vocation and is the fundamental socialising, and even, cosmic urge. He holds that Hindu Dharma can be seen in an international light and, particularly, the theory

of *Chaturvarnya* should be looked upon as a basis of a universal class division that has been upheld from the times of Plato and Zoroaster. Equality of opportunity should be given to individuals, but within sensible limits and especially in the earlier stages of life. The highest Varna of every nation should naturally contribute some special intellectual or special achievement or characteristic to the world and the second Varna should strive towards the realization of the World-State. Other Varnas have their corresponding obligations.

Dr. Mees holds that Varnas are the natural classes which are not manifest in the actual cast of societies ; yet represent the natural formation of communal life. It can only be translated as

natural or cultural class ; and thus he would say: "The theory of the four natural classes is a most helpful hypothesis for clarifying the thoughts of the people about the structure of society ; it is based upon the theory of the natural or cultural hierarchy. Hence, Varna must be seen only in a social-educational sense, and in this sense its importance is very great. It is of use to all members of society first to get a clear picture of the nature and structure of society, in distinguishing the social constitution and the hierarchy of power from the social composition and the natural or cultural hierarchy ; secondly, to determine their own place in society, the nature of their work as social contribution ; and thirdly, to be inspired by a set of ideals most akin to their inner nature."

As all right-thinking men have done, our author would never interpret Varna as aiming to put people into water-tight compartments. He would not attack caste directly and revolutionarily, but hopes that it would and must break down of its own accord. The root of social confusion both in India and in the West lies in whole groups of people usurping the functions of other groups. In Ancient India, there was firmly put forth the ideal of the true Brahmana ; at present, the new Brahmana will and can come forward out of all social classes.

One of the truths that we may learn from Dr. Mees is that the mistaken internationalism that makes Indians and other Oriental nations follow Western ways of life and trends of thought is not internationalism at all. True national expression begins in a limited area under the leadership of one inspiring personality. The coming stage in world politics, whatever be its different forms, should acknowledge the merits of superior rulership and display a desire to be guided and obey. The particular form of government prevailing in a country does not matter

much. What is important is that men should realise their responsibility and cultural urge ; and thus Dr. Mees says that the social science of ancient India complemented by modern thought provides the key to the solution of various social and political world-problems (which are, therefore, also Indian problems).

HIGH SCHOOL ENGLISH GRAMMAR AND COMPOSITION. BY P. C. WREN M. A. (OXON.), AND H. MARTIN, M. A. (OXON.), O. B. E. K. & J. COOPER, BOMBAY. Price Rs. 3.

This one-volume edition of two popular books (Wren's "High School English Grammar" and Martin's "High School English Composition") will be warmly welcomed by all teachers of English in India. Thoroughly modern in outlook, practical in treatment and comprehensive in scope, these books have established a reputation for themselves. There is no need to reiterate here the special features to which we have adverted already in our previous reviews of the separate volumes. The grammar portion is packed with material, and provided with hints regarding correct English usage. The difficulties of Indian students are envisaged, and common errors are pointed out in the discussions of instances. Differences between older usages and modern ones and the fluctuations of contemporary usage are also indicated here and there.—The composition portion is equally good and serviceable. The instructions are clear and comprehensive, and the exercises are well chosen.

THE MECHANICS OF ENGLISH WRITTEN COMPOSITION. BY JAMES C. MANRY, M. A., PH. D. CHRISTIAN LITERATURE SOCIETY (U. P.), ALLAHABAD. Price 6 AS

Useful instructions on Spelling, Punctuation, Capital Letters, Paragraphing, Letter-Writing

and Abbreviations are given in this small book of 88 pages. The treatment in some portions is far too summary; and there are no exercises (which the teacher is asked to supply for himself). Nevertheless, since the book provides the essential rules relating to the subjects dealt with, it may be used by the teachers and pupils of the higher forms of our schools as a *vade mecum*. The book has a good index, and references are also given to authoritative works on English usage for further elucidation if necessary.

Here and there the author adverts to American usage also. It is interesting to note that the American practice of omitting commas at the end of each line of the addresses of letters is recommended by the author in preference to what he calls the "heavy" old-fashioned punctuation.

AIDS TO THE STUDY OF ENGLISH LITERATURE—PART V OF "AIDS TO THE STUDY AND COMPOSITION OF ENGLISH." BY J. C. NESFIELD, M. A.—MACMILLAN & CO., LTD., Price 1s. 6d.

This book treats about Figures of Speech, the Laws of Metre and Verse Building, the peculiarities of Poetic Diction and different kinds of Style in Prose and Verse. There are exercises at the end of each section. As an elementary manual of prosody and rhetoric, the book could be used in college classes.

MEDICAL INSPECTION OF SCHOOL CHILDREN AND SCHOOL CLINIC. PUBLISHED BY THE SECRETARY, BOMBAY MUNICIPAL SCHOOLS COMMITTEE, GILDER TANK BUILDING, LAMINGTON ROAD, BOMBAY 7. 78 PP.

The book gives an account of the progress of medical inspection in Bombay municipal schools for about a quarter of a century and the suggestions as to how to make the best use of this with the co-operation of the pupil's home. The book gives an account of the difficulties, financial and

practical, in the way of carrying out a continuous system of medical inspection. The chapters on Travelling Dental Clinic by Dr. S. M. Khambatta (a useful experiment well worth trying in all schools), Psychiatric situations during school-going age by Dr. P. B. Warden, Utility of Medical Inspection by Dr. V. R. Bhoosrath, and Common Ailments of Primary School Children in Bombay by Dr. A. Hamid are all chapters based on many years of practical experience and full of suggestions for those who are cynical about the utility of medical inspections or those who seem to waver from not introducing it on account of financial considerations. This book will be of very great help to all Medical Inspectors of schools, school teachers and managers of schools. If other large municipalities give the results of their experience in easily available book forms like this, it would facilitate comparison of notes and the launching of fresh experiments. The forms used as reports to parents and the medical history of pupils, the record of treatment are all given as appendices. The statistics of work done in the connection is also given. This is a very valuable publication.

ACTIVE ENGLISH READERS—MARTIN—PRE-PRIMER, AS. 5. ACTIVE READING SHEETS FOR USE WITH PRE-PRIMER, RS. 5.

FRASER'S PICTURE COMPOSITION BOOKS 1 AND 2. EACH 5 AS. TEACHER'S HANDBOOK TO FRASER'S PICTURE COMPOSITION BY MARTIN. PAGES 271. RE. 1-4-0. ALL PUBLISHED BY K AND J. COOPER, EDUCATIONAL PUBLISHERS, BOMBAY. LOCAL STOCKISTS: CHRISTIAN LITERATURE SOCIETY FOR INDIA, PARK TOWN, MADRAS.

Martin's "Active English Readers" were published some years ago and are now widely used in Madras schools. The pre-primer is now published. There are 46 pages of very simple matter for the mere beginner. Learning and test-

ing is begun even from the earliest stage. In the first two pages 18 very familiar objects are given with their English names. In the 3rd and 4th pages some of the same objects are given and their names are asked to be filled in by the pupils themselves. The direct method of study is suitably modified and pupils are led stage by stage till they would be able to frame simple sentences. The verbs introduced are based on operations known to young boys—sitting, writing, running, walking and so on. The illustrations are very suggestive black and white drawings. We owe it to Messrs. Cooper to have been the first Indian publishers to have brought out the Active Reading Sheets—a series of about 30 sheets as large in size as a small black-board. Each sheet has a lithographed illustration representing some portion or other of the text and questions printed in bold types such that it can be seen from a distance by all members of the class. These sheets will serve as excellent models for conversation lessons and hand-writing exercises. Hand-writing in our schools is bound to improve if the script method is insisted on at the earliest stages. The Active Reading Sheets will be a help in the direction. We are afraid that the price of the sheets is somewhat costly and may stand in the way of all schools having a set as they should have.

"Fraser's Picture Composition" was one of the earliest books on the subject in the Indian educational market. Its continued usefulness and popularity is borne out by the fact that it is now in its thirteenth edition. In the pupils' book I, there are twenty-seven subjects for composition treated pictorially. In the second book there are an equal number of topics. Some of them are picture stories and most of them have an Indian setting. Their utility as the basis for exercise in thought and self-expression is unquestioned. The Teachers' hand-book has now been very much elaborated by Mr. Martin whose services to the cause of the spread of English education among Indians as the author of many useful and effective books will ever be remembered. The teachers' hand-book deserves a special welcome on account of its facilitating the work of the busy teacher. A special word of praise is due to the way in which the illustrations have been prepared under the supervision of Cecil L. Burns, Principal, Sir. J. J. School of Art, Bombay.

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THE INTERPRETATION OF ORDNANCE SURVEY MAPS AND GEOGRAPHICAL PICTURES. BY B. LOCKEY, M. A. (CANTAB.) GEORGE PHILIP AND SON, LTD., LONDON. Price, 2s. 6d. In the Preface the author says: "This book outlines a systematic method for the interpretation of Pictures and Ordnance Survey Maps and it also provides a graduated series of exercises on both maps and pictures. It is best suited to pupils in the upper forms who are taking the Universities' Matriculation or General School Examinations at the end of the year." The letter-press in the book is divided into three Chapters—I. Revision of General Map Work, 5 pages; II. Ordnance Survey Map and Map Interpretation, 6 pages; III. The Interpretation of Geographical Pictures, 5 pages. The pictures refer to typical parts of Great Britain only—chalk downland, limestone upland, clay vales and plains, river valleys, lake scenery, glaciated areas and coast scenery. It is delightful and informative to read the letter press brief as it is. Seven maps have been given representative of different types of relief and human occupation. This is a very useful publication to teachers of Geography. An Indian edition like this will be a very useful book for pupils.

A JUNIOR ENGLISH COURSE—APPLIED GRAMMAR, COMPOSITION AND CORRECT USAGE. BY H. MARTIN, M. A. (OXON.), O. B. E. K. & J. COOPER, BOMBAY, Price, RE. 1-8.

This excellent practical course in composition and applied grammar for juniors is printed in bold type and provided with copious exercises. Grammar and composition are well co-ordinated. Part I deals with elementary constructions, simple analysis and synthesis, and connected topics; Part II treats about correct English usage; Part III discusses and illustrates the analysis of Double, Multiple and Complex sentences, and Sentence-Transformation; and Part IV covers the different types of written composition necessary for the juniors. The varied exercises considerably add to the value of the book. The explanations, the illustrative passages and the exercises in the part dealing with written composition are particularly good and refreshingly original.

Mr. Martin's exceptional knowledge of the needs, deficiencies and difficulties of Indian pupils is nowhere better in evidence than in this book which we heartily recommend to the teachers of the lower and middle forms of High Schools.

THE LATE PROF. K. SUNDARARAMAN.

BY PRINCIPAL P. SESHADRI, M. A.,

Ajmer.

NEITHER the considerable distance from Madras, nor the period of about twenty years which have passed since I last met the late Prof. Sundararaman should prevent me from joining in the tributes of praise which have rightly been paid to his great attainments and character. The path of anybody's life is bound to be darkened by the shadow of death at many a milestone, and when a person has died full of years and honours, it is idle to shed tears of discontent; but it must be said that the death of Prof. Sundararaman has deprived South India of a profound scholar, a pillar of Hindu civilisation and a personality of great sweetness and charm.

It was a great privilege to come into even brief contact with Prof. Sundararaman. His mental radiance beamed upon you in no time and you felt, within a few minutes, that you were in the presence of a great scholar, with whom you could enter into the most acute and penetrating intellectual discussions. While Religion and Philosophy were the main subjects in which he was interested and he felt there was no knowledge higher than the knowledge of God, it was a pleasure to talk to him on any subject. His scholarship in Literature and History was also very extensive, though with his later absorption in Sanskrit and Vedantic studies, he cared less and less for such mundane subjects. Many people did not realise his profound knowledge of Western thought and culture, only because he never flaunted it before their eyes and he was all enthusiasm for our ancient heritage.

While, by his appearance and his seriousness of outlook on life, he seemed somewhat puritanic, worthy of more reverence than of

affection, there was a charming side to his ways which endeared him to all those who came into contact with him. It is nearly twenty-five years since he presided over a lecture of mine in his own native city of Kumbakonam, of which he was so passionately fond, and he spoke with a kindness and affection which I can never forget, though some of my opinions, urged with all the rashness of youth, should have been distasteful to him. If I am not mistaken, I spoke on Rabindranath Tagore and though he differed from me about the estimates of Religion and Philosophy held by me at the time, his appreciation was overwhelming. I felt particularly embarrassed, in view of the great respect we had for him even as students at College, when he ended his speech wishing he had been decades younger, so that he could have been my student in English Literature.

What followed was even more gracious. After going home, he apparently felt that even any honest criticism of ideas was out of place towards a guest like me and he was sitting by my bedside, before I woke up the next morning to explain matters with a charming smile and a readiness to see my standpoint, though he differed from it. It is no exaggeration to say that he combined in himself both the Hebraic and Hellenistic aspects of life and was an embodiment of the highest spirit of culture, rightly defined by Matthew Arnold, as Sweetness and Light.

A profound believer in a future world and in the liberation of the soul from the trammels of earthly existence, Death cannot have any terrors to Prof. Sundararaman, but let us, his friends and admirers waft our prayers across for his finding the beatitude which was the intense and ever-present aspiration of his life, the very *summum bonum* of his existence.

THE TWENTY-NINTH MADRAS PROVINCIAL EDUCATIONAL CONFERENCE, MANGALORE.

WELCOME ADDRESS

BY MR. D. MANJAYYA HEGGADE, M. L. C.

AT the outset let me thank God for the happy opportunity I got to receive you, a galaxy of eminent educationists, in our district for the 29th Provincial Educational Conference. I, on behalf of the Reception Committee, accord to you a hearty welcome. We have made you to take some trouble, and undergo some hardship to come to a far off corner of our Presidency in the heat of summer. But Providence has been kind enough to bless us with some genial showers that however have alleviated the sweltering heat of the season to a certain extent. You have gathered, ladies and gentlemen, at a momentous occasion in the history of our country when the fundamental theories, policies and ideals of education, the very basis of culture and progress, is going to be remoulded.

Our district, South Kanara, in the West Coast, just opposite Madras in the East Coast, a narrow strip of land by the side of the Arabian Sea encircled by the blue range of Western Ghats, presents continually a "varying panorama of picturesque scenery." This district has a long history of its own. Dynasties after dynasties, Kodambas, Hoysals, Ballals, Ikkeri Naikas, and Mohamadans successively came down one after another and ruled and disappeared leaving some traces of their sway. The old Shiva temples of Barkur and other places of this district, the beautiful Jain temples at Moodabidri and Karkal, and the big statues of Babubali at Karkal and Venoor are some of

the standing monuments of their rule. This is the place where His Holiness Shri Madhwacharya, the great exponent of Dwaita school of thought, was born. Although a good portion of the district is a 'Tulu' speaking area, the main written language is 'Kannada'. This is chiefly due to the contact of Mysore, Coorg and North Kanara. In the East, the North and the South-East, respectively, all are Kanarese speaking provinces. Such is the place where the 29th Educational Conference is being held. South Kanara, though not first in the political field, has been leading in educational as well as the spiritual spheres. The contact of Mysore and the Bombay Presidency has broadened our vision and we are glad to assert that we have neither morbid fanatics nor fossilised traditionalists amongst us. Probably this has been our weakness that has made us unable to assert our individuality and probably it is the geographic position and the immense distance of this district from the capital town of Madras. This is one of the reasons why we agitate so much for a separate province of 'Karnataka,' where we can assert our individuality better. But on an occasion like this, our very weakness will prove to be our moral strength, if we remain firm in our conviction that a time is coming very near when it will not be possible for any Government to look to our district with indifference and disrespectful attitude.

The history of education for the last 150 years in India is a history of reckless waste of its economic resources. The aim of literacy

was the aim of exploitation, and the literates to a large extent became the inevitable tools of exploitation. Thousands of crores of rupees were spent in producing seven per cent. literacy in the country. Education had not the least connection with the country's welfare, it was never conceived as a function of economic or social progress. It created high-brows and snobs who thought it was their privilege to be served by the less fortunate. Education was never thought to be a preparation for national service, far less as an instrument of economic upliftment. The tragedy of education was conceived when Lord Curzon, the most reactionary Governor-General of India of Modern Times and a great autocrat, with an overwhelming faith in the efficiency of Government machinery, became alarmed at the sign of independence on the part of Indians, and the Indian Universities' Act of 1904 was passed, by which Government could control education of the masses as it pleased, and the regulations regarding public schools were tightened up. The tragedy came to a climax when the new India Act was born. And now we are in the thick of the throes of this tragedy. And you are called to contemplate a fairly drastic measures to alleviate this suffering.

I do not think I am competent to lay down a cut and dried formula for arriving at the meaning and values of education; but as a layman I claim to say that instruction that enables a man to understand and sympathise with his less fortunate neighbours and gives him sufficient strength and resourcefulness to relieve the distress of people around him can be called education. In a brief way let me state that education is that power that makes a human being an instrument of wealth. Without being dogmatic let me say that this interpretation of education can to a great

extent solve our problems, and I appeal to you to examine the veracity or otherwise of this definition of education. There is a large number of people who are charmed by the word 'liberal.' They unnecessarily want to dilute education with much unwanted sentimental fluid gathered from the stagnant pools of tradition. They do not seem to understand that education is for welfare, and not a hypnotic or an intoxicant. The functions of education as interpreted in the terms of welfare are chiefly (a) elimination of discord between man and man, (b) increasing the capacity of turning apparently useless things into things that yield comfort, and (c) making life livable and enjoyable in an atmosphere of righteousness and fellow-feeling. Slavery, exploitation, selfish interests, vice and hatred are mere foreign matters in a healthy educational organism. Let me again extend my appeal to you that your concerted endeavour would give us a practical formula that would enable us to have a grip on the realities, that would help us to have a correct and clearly defined ideology of the aim, scope and function of education.

One thing that seems to me to be the outstanding defect of education is that it is Godless. Those who speak much of God and thrust dogmas and creeds, farces and formulas, in their education, do so because there is less of God in them or in their codes of behaviour. To say that education should be religious is to dole out an eye-wash. The process of education itself must constitute a religion—a religion that is made of three simple constituents, namely, love, truth and non-violence. Love has its inevitable concomitant, self-sacrifice; truth its concomitant, suffering; and non-violence has humiliation. In actual practice all the essentials of all great

religions should be taught, so that the average child should be made to fraternise with his fellows irrespective of creeds and castes. The process of education which does not constitute a religion makes a man extremely selfish, conceited, mean, and devoid of all human feelings in his fight for his rights and privileges. In short, it is this Godless education that is responsible for the materialistic tragedy of the West. In my opinion, Godless education is worse than illiteracy.

Now there are certain problems of the day in the sphere of education, I crave the privilege of placing before you in the usual layman-like way. These are (1) Mass Education, (2) Adult Education, (3) Self-supporting Education on the Wardha Plan, (4) National language, (5) Linguistic division of the country, (6) School accommodation, (7) Education in Fine Arts and (8) Physical Education. I do not propose to give any solution, but my ideas as to how these questions have appeared to me. Before approaching these topics I must ring a note of warning. With the attainment of authority and power monopolic tendencies usually creep in. Certain persons who get a convenient opportunity to sway their rod of non-chalance to opinion of any kind take a cruel delight in being absolutely deaf to erstwhile friends—to friends that sacrificed everything that these might come into power. We have had painful experience more in the educational sphere than in any other; Associations that were on the brink of starvation and craved for patronage have turned themselves into machines of selfish interests, and have raised the pre-eminence of prestige by denying to others those very rights and privileges that had been denied them; they want their stamp of authority to prove the worthiness of

any scheme or programme; no one else except themselves are considered efficient to give a diploma of efficiency. In fact, these people have created a monopoly. As I write this there comes into my hand a publication; an association of some national workers at Madras want some 1500 workers in the course of 4 or 5 years—S. S. L. C's to boot; but the hall-mark of efficiency on these poor people will be stamped only when they undergo their training in their institution for three months! What an audacious claim! They deny the right to these poor people to get a stamp of efficiency if they undergo the course of training in any institution other than their own! They are the makers and markers of the hall-mark of efficiency—a claim too proud and almost tyrannical!

We are accusing the authorities of woodenness, and formal dilatoriness called red-tapism, when some one else is the authority; and we suffer our freedom curtailed, or our *bona-fides* doubted when these authorities wield their rod blindly without discrimination. It is mere animal instinct of retaliation to turn the table on others when we assume authority. A daughter-in-law when she becomes mother-in-law will become more formidable on her own daughter-in-law. Such a state of things will obtain only in a materialistic atmosphere of selfishness, and surely we cannot expect narrow minded revenge and restriction of liberties when our popular Congress Government is committed to the creed of non-violent unselfishness. I hope and believe that they, and even the supreme command, do not in the least claim that their views on education have reached any finality of acid proof permanence; I also hope that this creed of non-violent unselfishness has not made the Ministers and their Secretaries deaf and dumb and altogether devoid of human attributes,

When they have tabooed vested interests of all kinds, how can we expect them to create new asylums of vested interests? Some say that the Wardha Education Committee is not really representative of all shades of thought and culture and the sanction behind the qualification of the members is painfully arbitrary, and that even Mahatma Gandhi is not free from the obsession of super-bureaucrats who have been looking up for inspiration and guidance to Oxford and Cambridge and other Western temples of learning. Though I do not fully associate myself with this view, I have yet a lurking suspicion, that the method of enquiry and the mode of work is lacking in perfect co-ordination of mature thought of eminent educationists in the country. But, as we are on the lowest rung, we hope, that in course of time, all possible and available intelligence and experience will be explored before a definite step is taken in the process of reconstruction of educational means and machinery.

Truths become platitudes when we cannot make use of them to increase our comfort. Every one believes that mass education is the key that opens the main door of the temple of national well-being, but no one knows how we can put this truth into practice. I believe it is so because education is considered as private property, which an individual or class has a right to possess, and it is desecration to allow it to be shared by any and all. As a corollary, they believe that education is as much subject to the law potential as any energy is. That is, if the masses were to be educated, general reverence for education will be reduced to zero, and hence traditionalists and idealists are forging their weapons to protect their sanctoria. What is the work of the Universities and

Academies, and with what energy and enthusiasm the graduates are trying to maintain the prestige and sublimity of these institutions? Do we know the more the unflinching loyalty to these extravagant luxuries the less is the chance of mass education to succeed?

Adult education is the necessary and inevitable preliminary to mass education. It was the first contemplated step and the work that was efficiently carried out in countries like Turkey and Russia. In the report on Educational Administration of Madras we hear, year after year, the futility and inutility of adult education schools in this presidency. The conclusion we have to draw from this is obvious. The illiterate adults of India cannot be inferior to those of Turkey or Russia in ordinary intelligence. It must be either the defect of the instrument, mode or policy of instruction. It is high time that you seriously bestir yourself to tackle this problem, and offer a constructive and efficient scheme to the Education Minister, who, I am sure, will give it a fair and sustained trial. I am certain, success of the Adult Education Scheme among the illiterate masses will naturally pave the way to the solution of the problems of compulsory primary education, self-supporting industrialised mass education, and technical education.

For the progress of any country the masses should be able to know their responsibility and their duty to their country. Then only we can have a strong nation. For this purpose mass education of the 'learn to earn' type is quite necessary. After the separation of the United States from England, the former started a new experiment of democratic education, with the result that the United States became self-supporting within a decade. By effecting similar drastic changes in the edu-

cational policy fifteen million illiterate people of Russia, steeped in ignorance and superstition, were educated and made self-respecting and self-supporting citizens of a mighty Republic, as if by a miracle. It was possible because the few educated middle classes co-operated with their free-service principle with the national leaders who effectively carried on the 'Down with Illiteracy Movement' with unabated zeal and earnestness. The healthy infection of these ideas spread southwards into Turkey, and under the able leadership of Kemal Pasha the 'Sick Man of Europe' was miraculously transformed into a 'Virile Youth'. We, in India, have been looking forward for the initiation of such a drastic change through the inspiration of Mahatma Gandhi. In keeping with his principles, and the temperament, tradition and the spirit of the people he has offered a solution in the form of the Wardha Scheme. It has occupied the focus of attention of all educationists throughout the whole of India. I feel I am not at all competent to assess the feasibility of that scheme, yet from what I have been able to follow from the course of discussion in the papers, I feel, there could be no better solution than the Wardha Scheme in removing illiteracy on the one hand, and in increasing the human capacity for production of wealth of the country on the other. Learning with a view to earning the ordinary comforts of life is the golden key to economic independence of any country, and for India, at this stage of evolution and struggle, that is the most formidable antidote against foreign exploitation. Though I cannot see eye to eye with the framers of the scheme, it is bound to succeed if we insist on Tripartite Co-operation in the programme of self-support. When the child is one partner we ought to recognise the teacher as the second and the state as the third partner, every one of the partners having duties well weighed against privileges. If we accept this

principle and make the scheme progressively self-supporting, and modify and amplify it to suit the genius, climate and temperament of the people of different districts, I am certain, within a decade from the date of launching the scheme we shall have brought about a peaceful and benevolent revolution in the country, and surely we shall be able to form ourselves into one mighty nation that can face any problems of the world.

The question of a common national language for the whole of India is no less important to an educationist. No system of education can be really national without a common indigenous vehicle of thought, and there can be not the least doubt that Hindi-Hindustani alone can be the national language. Unfortunately for our presidency the department of education has not been able to tackle this problem in any satisfactory manner, probably due to some discordant notes in other districts. The result is a sliding back from facts to formulas, and from formulas into experimentation. Fortunately for our district there is not a single discordant note anywhere from anybody, even from seasoned fanatics and senile traditionalists. Strange as it is, our very acquiescence has turned out to be our weakness, because as I learn the Dakshina Bharat Hindi Prachar Sabha people are too chary to allow the local workers to have those privileges that are monopolised by the Thyagarayanagar Hindi Workers. A propaganda leaflet says that 1500 Hindi teachers would be required during the coming four or five years, and the least qualification would be S. S. L. C. and Rashtra Bhasha Visharad, after which a three months' course of training at Thyagarayanagar would entitle them for a diploma on the strength of which they would be recommended to the Government for employment. Power of recommendation and power of certification are thus centralized and hundreds of poor Pracharakas who have been working in the field for a number of years patiently and perseveringly are left to rot, because they are not S. S. L. C's. A Sanskrit or Kanarese Pandit, though he may not know the a b c of English, can teach the languages in High Schools and Colleges, but

a Hindi Pandit must be a graduate or at least an S. S. L. C. Creation of new vested interests, compromises and half-measures are ample indications of that weak-kneed policy which, I am sorry to note, the Government has been pursuing with regard to Hindi-Hindustani. Cannot the Government make it compulsory on all Government servants, below the age of 45, to pass a test in Hindi-Hindustani? Can they not make it a compulsory subject in all the Higher Elementary and Secondary Training Schools, or cannot the Government have one Hindi Normal School in each District at a cost of about Rs. 2000 per year per such normal school? These are very important questions that the Government shall have to settle if they are really sincere about Hindi-Hindustani.

The question of the division of the country into linguistic units is a broad and most important question. The only fear is that of the miraculously rapid growth of inter-lingual walls of perpetual dissension. The only remedy against such formidable walls is the acceptance of a broad common culture permeating the masses through the medium of the national tongue. If a foreign tongue like English is accepted as the language of inter-provincial communication, these walls themselves shall be the bulwarks of the foreigners' vested interests.

The question of school hygiene and accommodation is one that is entirely neglected. We are spending on stone and mortar to erect a few buildings of a type that will be considered unfit for human habitation in any civilized country. Look at the Elementary and Higher Elementary School buildings. In two or three big godown-like rooms some 100 to 200 children are made to sit divided into five to eight classes. The noise and the distraction give rise to uncouth and unhealthy habits and the five hours' instruction per day becomes almost futile at the close of the day. In this connection I would draw your attention to the valuable 'Suggestions' of Mr. V. N. Bijur, whose scheme of school building is not only original, but highly conducive to health, instruction, and good habits. The school building suggested by him is of the Ashrama type, one shed for each class, 20' X 20', on a foundation raised 4 ft. from the ground, and each shed separated from the

other by at least 50 yards. It should have no walls, but four solid pillars with a good thatched roof, and each of the sheds must be erected by the combined energy of the teachers, students and the people of the village. Lakhs of rupees would be saved in this way, and that which is saved can be better utilized in providing the students with other amenities like a cup of fresh milk per child per day.

Instruction in Fine Arts in our presidency does not find any place even in a High School curriculum, except a couple of periods per week in the Fourth Form in 'Drawing'. I believe it is anything but satisfactory. Like a portrait without the eyes, a scheme of instruction without a place for Fine Art is vague and meaningless. Genius of civilization lies in its harmonious development of Art. I am of opinion that it is quite essential to make due provision for the development of artistic instinct in the impressionable period of early youth, say, between 12 and 18 years of age. The district and provincial educational exhibitions should not be merely a collection of charts, diagrams, handiwork, and propaganda material but should provide ample scope for exhibiting *bonafide* execution in the field of Fine Art.

The last is the question of Physical Education. It is fortunate that people have been taking more and more interest in this direction. Here again I must deprecate the bureaucratic method of centralization, and certification, which is devolved on one institution like the Y. M. C. A. It appears as if people elsewhere in other districts have neither the grit nor the competence to evolve their own institutions that can vie with the one standard institution. Unless and until we rid ourselves of the high-brow feudalistic attitude which, I believe, is born of the slave mentality, we cannot make head-way in any useful educational activity.

I have taken a good deal of your time for which I crave your pardon. You should pardon me, because I know so little, and that is why I have spoken so much, and rather in a blunt way. In conclusion, I accord to you again my hearty welcome, and request you to excuse any shortcomings, defects and irregularities that might inconvenience you during these days of deliberation. Praying God that this Conference be a unique success, I conclude.

PRESIDENTIAL ADDRESS

BY MR. M. S. SABHESAN, M.A.,

Madras.

THE Executive Board of the South India Teachers' Union and the Reception Committee of the Twenty-ninth Provincial Educational Conference have been kind enough to invite me to preside over the Conference at Mangalore. I should sincerely thank them for the great honour they have conferred on me. What is the object of the Executive Board in calling upon its central forward to preside on this occasion? It seems to me that I am required to place before you the magnitude of the work ahead of you and to appeal to you to help the Board to play the game whatever may be the odds against it.

Hardy annuals. Education is on the lips of every one and the space allotted to it in the press is a good index of the interest evinced by the public in the work of schools. I should like to state at the outset that I do not propose to say anything on such hardy annuals as the Medium of Instruction, Place of English, Vocational Education, S. S. L. C. Scheme, G. O. No. 4619, the Inspectorate, Public Examination and so on. Nor is it necessary for me to deal with Stagnation and Wastage or Hindi in schools. The Union has expressed its opinion on all these questions and it is enough if I should assure you that I do not hold a view different from that of the Union in regard to questions other than the external public examination at the end of the high school course.

Talk or Action? What is wrong with us and with our education? The book of "Education in India 1937-38" published by the Bureau of Education, contains the follow-

ing observation in the first chapter: "The increasing amount of attention given to education by provinces, educational bodies and individuals is the most prominent feature of the year under review. *Few are the voices raised in support of the present system.* The prevailing discontent is finding wide expression and action must be taken sooner or later..... Again and again attention has been drawn to the above facts (defects of the system) in the press, on the platform and in provincial and other reports. *What is now necessary is a determined effort to do something about it and not merely to talk.*" This straightforward and refreshing statement is a challenge to the authorities, the ministries, the political parties and the public.

Provincial Governments and Local Bodies.

There is a tendency in our province to condemn local bodies for all sins of omission and commission and it is not my intention to hold any brief for them. What about the provincial governments and ministries? In an interesting article contributed to the 1937 Year-Book of Education by Sir P. J. Hartog on "The Relations of the Central Government in India to Education under the new Constitution," there is ample material to show that the provincial governments have not been enthusiastic and forward enough to take the fullest advantage of the generous disposition of the Government of India. The Resolution issued by the Government of India in 1913 and the circulars sent to the local governments up to 1919 have, time and again, impressed upon them the necessity for the conversion of lower primary schools

into upper primary schools and the elimination of wastage between class and class through the appointment of better qualified and better paid teachers. They have also expressed the view that one teacher for each standard should be appointed and that *a minimum scale of salary be fixed for trained teachers*. The Central Government have also expressed their willingness to offer financial assistance to provinces in regard to the liquidation of illiteracy. It is found that, from 1913-17, a sum of 329 lakhs under non-recurring account and a sum of 124 lakhs on recurring account were disbursed to provinces for this purpose. Sir Hartog expresses his surprise that the efforts of the Central Government, far from being appreciated, happened to be interpreted as unnecessary interference.

The Position. In the light of the facts alluded to by Sir Hartog, very few will fail to appreciate the spirit of the passage in "Education in India" urging determined effort and action. 'Is the situation really serious?' is a question which anyone may naturally ask. The present position is briefly but clearly stated as follows in "Education in India": "All are agreed that stagnation and wastage is appalling, that the administration by local bodies shows no improvement and is thoroughly inefficient, that compulsory primary education is as remote as ever, that the annual increase in the percentage of permanent literates is disconcertingly small, that the universities contain many students who are unfitted to profit by higher education, that unemployment amongst the educated classes is common and that provision for the education of girls is ludicrously inadequate." There cannot be a stronger indictment of the present policy and

system of education. Is there anything to be wondered at if, under such circumstances, the Educational Commissioner should deem it necessary to make an appeal for determined effort?

No Stand-offishness. The Madras Government considered the letter from the Government of India pointing out the urgency of a *thorough overhauling of the present system of education*; and the *interim* ministry published a scheme of reorganisation suited to the special needs and the peculiar conditions of this province. The words, arguments, and ideas in the letter of the Central Government have been freely borrowed in the preparation of a scheme and the opinion of educational bodies has also been invited. The Congress Ministry which has taken up the reins of administration has not so far officially adopted the *interim* ministry proposals; but the Hon'ble Minister for Education has been referring to the scheme of the *interim* ministry as the Government scheme. The opinions of the educational bodies have not been published. No expert committee has been appointed as in other provinces to examine the various proposals. We are told that the Government scheme will come into force in 1939. The attitude of the authorities is likely to be mistaken for non-cooperation or unapproachability and the cause of education is bound to suffer. As matters stand at present, the reorganisation scheme which should have been based chiefly on the materials furnished by the Director of Public Instruction can represent only one side though it is an important one. No ministry which has any knowledge of the history of education in our country will ever commit the mistake of coming to a final decision on its own account quite independently of the

opinion offered by the non-official educational bodies. "*Education*" is in the words of Prof. Jacks, "*a social enterprise, demanding for its due achievement a general mobilization of the energy, intelligence, idealism, and courage of the entire community.*" Now that reorganisation of education is proposed to be seriously considered, it behoves the ministry to abandon the attitude of *stand-offishness* and to have a heart to heart talk with the representatives of the Union and the Management. The merit of any reorganisation scheme should be judged by the extent to which the glaring defects in the system can be really removed.

Scheme of the Local Government. What is the reorganisation scheme of the Government? I am sure you will all be familiar with the details of that scheme. At the elementary stage, the reorganisation scheme seeks to increase the percentage of permanent literates in proportion to the school-going population *through elimination of incomplete, uneconomic and inefficient elementary schools chiefly by administering the rules for grants-in-aid and subsidies* in a specified manner. As regards higher education, the scheme takes away one year from the University stage, extends the secondary school course by one year, suggests diversion of pupils to technical or trade schools, proposes bifurcation of courses at the high school stage and recommends an external public examination at the fourth form stage for the selection of students to the pre-University or technical courses as the case may be. A lowering of the maximum age to 18 in regard to recruitment for public service is also recommended so as to encourage the diversion of pupils to occupations and thus to remove the congestion in the college classes. There are good sentiments here and there in the Government scheme. It is, however, for the public to consider whether the reorganisation

scheme is likely to remedy the serious defects in the system and to give a chance to our young men.

Objections. The first objection to the Government scheme which even a beginner may make is the absence in the *communiqué* of any reference to finance. How can any reorganisation be attempted unless adequate funds are made available? Neither the conversion of incomplete schools, nor the provision of several vocational courses will be possible unless funds are allotted in the budget. The improvement of the conditions of service on which there is no difference of opinion means additional expenditure. How can we take the official reorganisation scheme seriously when we find the financial aspect is not touched upon?

Secondly, the scheme is silent on the delicate and difficult problem of the relation between the Government and the Management. The aided institutions have been playing a dominant part in the sphere of education. Reorganisation of a far-reaching nature which is declared to be the end in view, should affect the managing bodies in some way or other at every stage. The success of any scheme of reorganization will depend to a considerable extent on the financial stability and willing cooperation of the Management. The Government is aware of the financial condition of the managing bodies and it should have taken pains to consider how far these aided schools can be relied upon to bear the increasing burden. No one knows how many schools will have to be closed for want of funds. How the Government proposes to give effect to the reorganisation scheme if the managers be found unable to bear the strain is not discussed. One gains the impression that the Government seems still to be acting on the assumption that it is the duty of the Management to bear the responsibility for education

while its duty stops with giving advice and aid if possible. There are the local bodies whose administration has come in for adverse criticism. Nothing is mentioned in the *communiqué* about the control of the schools under local bodies though it is freely talked about that elementary schools under local bodies will be transferred to the Government. Is it not fair that the public and the managers should know what plan the Government is having in mind? Is it not necessary that the Management should have a clear idea of the relation that should exist between it and the Government?

Thirdly, the Government scheme does not indicate clearly any planning in respect of education. The public can have no idea as to what the Government programme is even in a general way and how this programme is proposed to be completed. If the tendency for drift should continue to be the outstanding feature in the administration of education, there will be no means for the public to judge the progress of the reorganisation scheme as years pass on. It is justifiable for the public to assume that wastage and stagnation could have been avoided if a definite programme had been followed. While the authorities complain that local bodies have not cared to submit any programme for the expansion of elementary education, they are themselves averse to the formulation of a comprehensive programme. The quinquennial reports of the Central Government will open the eyes of the Congress Ministry to the need for independent thinking and courageous spirit. In the quinquennial report for 1912-17, it has been observed by the Commissioner that "it is important both for the general increase of literacy and for ensuring that facilities are not confined to certain communities, that the expansion of primary education should proceed upon a definite plan." The report for 1927-32 refers to a quotation by the Hartog Committee from

the report of the Bengal Committee and this emphasises the same point: "The mere expenditure of money cannot solve the fundamental problems of primary education, unless it is spent according to *some well-considered scheme based on faith and courage as well as on the experience and experiments of the past.*" The Director of Public Instruction of Assam is reported to have recently pointed out that plans extending over a period of years should be drawn up and approved by the Legislature so as to avoid another period of wastage and to ensure systematic and continuous progress towards a definite object. Something in the nature of a programme was attempted in our province as the result of a survey in 1923 and the quinquennial report for 1922-27 gives prominence to the *scheme of a school in each village with a population of 500*. Unfortunately the programme does not seem to have been worked out with faith and courage. The tendency to treat certain well-known symptoms, such as wastage and stagnation is becoming more marked and the closure of schools is the only remedy that is seriously suggested. There is the danger of the goal itself being forgotten. No one knows whither our administrators want the province to move. The Congress Ministry may perhaps be puzzled by the numerous tables of statistics. If our Premier should, in the midst of his heavy work, find time to go through the quinquennial reports of the Government of India, he will understand the outlook and limitations of our administrators and easily discover that the lack of a well-planned programme has led us to the present unenviable position. It is for the Congress Ministry to ask itself the question '*Whither in Education*' and to call upon the Department to bring up proposals for the working of the programme.

Lastly, the scheme gives us no idea as to the manner in which the conditions of service of teachers are proposed to be regulated. Administration reports and other official reports

admit the seriousness of the position in many aided schools and in several schools under local bodies. The Union has been constantly harping on the point which is plainly stated as follows in "Education in India." "The fact that India is a poor country is no excuse for the miserably low salaries of pay which some provinces offer. To reply that teachers can be obtained on the scales offered does not take into account the type of teacher recruited and the effect on the school of having a staff discontented, depressed by poverty and on the look out for other means of increasing their income." The conditions of service in secondary and elementary schools are equally bad and utter confusion prevails in several schools under local bodies. The contract which is insisted upon by the Government has not proved useful in ensuring security of tenure. Instances of managements resorting to the provisions of the contract for terminating the services of qualified, competent and hard-working teachers on religious or communal or linguistic grounds are not infrequent and a state of alarm prevails. The proposed *license* scheme for teachers in aided elementary schools cannot claim anything more than that the position of teachers will not become worse. The Government is aware of all these facts and yet no attempt is made in the *communiqué* to set right things. The improvement of the conditions of service in aided schools is regarded by the Government as a concern of the Management. What the situation will be in a few years no one can foresee. The Union wants it to be clearly understood that the profession looks to the Government for the immediate adoption of suitable measures which will promote contentment and ensure security of tenure. Effective measures will have to be adopted if things should not get out of control. Otherwise, the Government will find it very difficult to make the public believe that it cannot be held responsible for the

mess. In the absence of any good plan for regulating the conditions of service of teachers, any reorganisation scheme will be doomed to failure.

Opinion of the Union. Apart from such general considerations, the Government scheme is objectionable for a variety of reasons. It is my duty to remind you of the opinion of the Union on this scheme. The Union is opposed to the idea of restriction of facilities for education though it is in sympathy with the diversion of pupils to courses for which they have aptitude. It holds strongly the view that the proper distribution of pupils among the several courses is what is needed. Hence it is opposed to the arbitrary selection of pupils at the fourth form stage by means of an external public examination. On grounds of economy and practical administration the Union is also opposed to the extension of the secondary school course by one year. It is my honest conviction that the reorganisation scheme does not touch even the fringe of the problem. Why the Academic Councils have not considered the question is inexplicable. Many are the points in the *communiqué* which are rather obscure and no indication is given as to how far the Government is prepared to implement its own halting recommendations. It will be a pity if this scheme should come into force in 1939 in the present form. The Union will then have a busy time and if it should realise its duty it should get ready for action.

The Child. The Wardha Scheme has just now entered the stage and it is not proper for anyone to brush it aside or to kill it with kindness. I do not propose to say anything about the Wardha Scheme at this stage for obvious reasons. But I am extremely surprised to be told that many of the objects in the scheme could be achieved with the help of the new syllabus proposed to be introduced

by the Government. This is certainly an admission that the Wardha Scheme is sound. Yet one fails to understand the hush-hush attitude in regard to this departmental syllabus. What is this mystery about the syllabus? Why this has not been published till now is not known. Is it not strange that mention should often be made of this syllabus about which the public and the profession are utterly in the dark by the Premier and the Minister for Education? Is it not amusing that the Minister for Education should attempt to persuade the public to accept the *unknown syllabus* by dragging in the name of Mahatmaji in support of it? Why should the Minister ask the public to be satisfied with a substitute on the strength of the good opinion of Mahatmaji while his all-India scheme itself is available? The problem of reorganisation is not a simple one and a scheme does not originate *de novo* in the Old College and the Secretariat. There is a strong case for convening a conference of the representatives of the Union, the Management, the Industries and the Universities with the Premier as Chairman to consider immediately the reorganisation of education in all its aspects on the basis of the material available just now and to formulate definite proposals. Ordinarily, the politician is not keen on keeping the problems of education before the public since there is nothing spectacular in it. It is, however, essential that the problem of reorganisation should now be successfully tackled. In considering the problem with all its ramifications, we should not be deterred by financial considerations. It is worthwhile to know where we are and how we should proceed. The question is not whether we can afford to spend the money, but whether we can afford not to spend it. One prelimi-

nary condition for the solution of the problem lies in the clear recognition of the fact that the four concerned parties, the Government, the Management, the Parents, and the Teaching Profession should *change their angle of vision and look at the problem from the point of view of the child*. Then shall we have the proper atmosphere for the discussion of this vexed question.

The Government. The Government will have a different role to play in the reorganised education. It should be more than a mere administering agency. While making all parties concerned realise that its powers will be freely used whenever an occasion demands it, it should do all it can to encourage initiative and cooperation. A Board of Education consisting of the representatives of the Universities, the Union, and the Management is absolutely necessary if the Ministry should get expert advice at every stage. The arguments for the creation of a Central Advisory Board of Education are no less valid for the creation of a Board of Education in each province. The history of education would have been altogether different if such a Board had been constituted earlier. The Government should not hesitate to assume direct responsibility for education; but at the same time it should endeavour to enlist the support and cooperation of the Management and the teaching profession.

The Management. That the private management has done valuable service in the cause of education is well-known. Madras owes very much to private effort, mission and non-mission. The relation between the Government and the Management should be clearly defined to avoid confusion. The responsibility which the Government is bound to assume in

the interest of public instruction makes it obligatory on the Government to satisfy itself with regard to the conditions of service of teachers, accommodation and equipment in every school. Aid and recognition by the Government mean that aided institutions are regarded as national institutions in whose welfare and efficiency the Government is deeply and directly interested. While the need for this wholesome interference of the State cannot be called in question, it is essential that the *Management should have a distinct assurance that it can always count upon the liberal support of the Government, irrespective of race, religion or political complexion of the Management so long as the conditions for recognition and aid are scrupulously and faithfully observed*. No Management that is sincerely anxious for promoting the sound secular education of the children may allow itself to be swayed by considerations of religion or caste or language. If there be any Management that does not come up to this ideal, the Government should make it clear that its school will cease to be a public institution. It will also be a good principle if recruitment to the staff of schools be made by selection from an approved register of qualified teachers maintained by the Department so that the public may have full confidence with regard to the quality of instruction. Every one should remember in this connection the significance of the remark made by our Premier in the Assembly that the proper way of looking at the question of recruitment is to see how it will affect the child. The Union further feels that the managers should be regarded as partners who should be consulted on all important questions. It will be in the best interests of education if their cooperation be solicited, both by the Govern-

ment and the Union. The Management which is interested in the education of the child should, in its turn, not regard the teacher as an employee. It should be willing to recognise him as a partner in the great social enterprise. The number of managing bodies is very large in our province and they have yet to realise the value of collective bargaining. No concerted action has till now been attempted. An organisation of Managers has become necessary for the progress of education on sound lines. Questions of transformation and amalgamation of schools are sure to arise under the reorganised scheme and an organisation may go a great way towards promoting better understanding not only among managing bodies but also between the Management and the Government.

The Parents. The parents usually plead complete ignorance of the work of our schools and they are often unable to understand the needs of their children. There is a good deal of amusing and unintelligent criticism in regard to books, note-books and courses. Our educated men find it difficult to appreciate the adoption of modern methods and appliances in the class-room though they are themselves keen on enjoying the modern amenities in the form of improved cars, roads and lights. The ignorance of the public is a serious obstacle and our schools do not catch the eye of even educated men. There is a great need for publicity work and I should like to remind you of the objective of the Canadian Federation of Teachers' Associations in this connection. "The only way to gain permanent benefit is to change the attitude and outlook of the people. We are therefore, turning our thoughts more and more to research and experiment and to

working in cooperation with trustees and parents so that they too will be ready for changes." Our Education Week organised year after year is to become more popular and with better cooperation and understanding between the Department and the Union, it will be easy to educate the public.

The Teaching Profession. A well-organised teaching profession is a valuable asset to a country. In several Western countries, teachers are required by statutes to join the Teachers' organisations and to attend their conferences. These organisations have been started everywhere primarily with the object of improving the status and salaries of teachers and of safeguarding their interests. Fortunately for the children in those countries, the organisations were able to win their points early in their career and they are free to direct their attention towards educational research and guiding the public in educational matters. They are consulted by the Government on all educational questions and are given official recognition and representation on behalf of the profession. The National Union of Teachers in England is invariably consulted and it also has seats in the Consultative Committee of the Board of Education and in the Burnham Salaries Committee. The National Educational Association of the United States of America wields immense influence with its membership of nearly three lakhs and with the annual income of five hundred thousand dollars from subscriptions. These organisations maintain full-timed salaried officers of good status and there are several departments such as Law, Organisation, Pedagogy, Discipline, Publicity and so on. Where are we in our province? Some days back, the Hon'ble Minister for Education is reported to have said in Bellary

that the Government had to resort to an external public examination at the fourth form stage since Headmasters could not take upon themselves the responsibility for the selection of pupils for the pre-University or technical courses. You may be aware that the Provincial Conference of Headmasters held last December in Madras expressed itself decidedly against a public examination at the fourth form stage. That Conference was, I may remind you, opened by the Minister for Education and presided over by the Parliamentary Secretary for Education. Should the opinion of stray Headmasters here and there be preferred to the decision of a Conference of Headmasters? Is it not strange that the Minister for Education who is, and should be, amenable to the rigorous discipline of his party, should happen to encourage the notion, though unconsciously, that organisation is of no consequence to the teaching profession? This has got a moral for us. Our Premier replied to a remark from the Opposition benches in the Legislative Assembly that the members of the Congress Cabinet preferred to *graze together* lest any should go astray and fall a victim. It is not for me to say anything about sectional associations, but it is imperative we should graze together. Little minds and big things do not go together. We should endeavour to pull together and speak with one voice whatever platform we choose to occupy. The need for independent non-official educational opinion on which the Calcutta University Commission has laid much stress is always admitted and it is the duty of every teacher to make the South India Teachers' Union the one organisation that can represent the South Indian teaching profession. A profession that cannot organise itself on

such lines will never be admitted to be fit to train the future citizens on sound lines. The Congress Ministry which is alive to the value of sound organisation in moulding and guiding public opinion should, far from doing anything which is likely to interfere with the wholesome influence of an organised body like the Union, lend a helping hand in promoting its development. It should make it plain that individuals, however eminent they may be, can only speak for themselves and that their opinion can never be preferred to that of an organisation. The Government should officially recognise the Union which represents the entire profession. Only then will every individual who feels the urge to do his bit for the profession think it necessary to join the organisation and avail himself of the opportunities for service. The growth of professional solidarity should be a matter of deep concern to both teachers and Government. All teachers, except a few anti-social individuals, will then realise the advantage of meeting on a common platform under one banner, irrespective of colour, race and religion. There should be no place either for snobbishness on one side or inferiority complex on the other. Teachers will then be in a position to fulfil all the obligations of the members of a learned profession and a healthy non-official educational opinion may be built up. Our affiliated Associations have got a good deal of work to do in this direction beyond setting their houses in order.

Organisation Fund. Our Union will have a great feature if we choose to give it a chance. The future of the profession is closely bound

up with that of the Union. Its constitutions broad-based and it has no feeling of ill-will either against the Management or the Government. We, the teachers in South India, are, however, anxious to do for South Indian education what teachers in England and America have been doing in their countries. Should we not do our best for the children? Should we not make our schools A1? Should we not play our part to make our nation, A1 nation? Should we not serve our public like the teachers in other countries? Should we not give such a training in our schools that our children will turn out in the fulness of time our admirers and well-wishers? Should we not be free in the sphere of education? Should we not aspire for Dominion Status in the sphere of education? The Union can help us to achieve these ends if we are prepared to think seriously and earnestly of what is expected of us at the present moment. Our politicians are rightly pre-occupied with the problems of relief to the rural population. If we keep quiet, they are likely to leave educational problems severely alone. It is up to us to study the problems in all their aspects, to keep them in the forefront and to press them upon the attention of the public and the Government. Our Union can play the game well and worthily if teachers be prepared for sacrifice and should realise that they have to bear their responsibility in the nation-building work. A planned programme of publicity is needed to make the public realise the significance of the measures to be adopted by the Government. The public should be persuaded to bring pressure to bear upon the Ministry and to point out to it the danger of education-

al holiday. A sustained programme of work is not possible unless silver bullets are placed at the disposal of the Union. It is only when you are prepared to stand by your resolutions and to help the Working Committee to function as a committee of action that the Ministry will cease to give advice and recognise you as a factor and take you seriously. Think of the Tilak Swaraj Fund and the position that the Congress occupies to-day is easily understood. Many of us may be poor, but we are several thousands strong. It should be our duty to raise at least the very modest figure of Rs. 20,000 suggested by the esteemed President of our Union some years back. Such a determination on our part will make the public realise that we mean business. We should, for some years, abandon the habit of moving numerous resolutions on routine matters in our conferences and leave to the Working Committee to deal with them in due course. It will be good for us to concentrate our attention on the major questions of policy, control, and administration indicated in the resolutions to be discussed this year. Whatever effort we may make should be not merely for the betterment of the profession. I am anxious that our programme should prove to be a great help to our leaders in their great task of national reconstruction. I am reminded just now in this connection of an important law propounded by Prof. Blackman in regard to processes in plants. This

law, known as the *Law of Limiting Factors*, implies that the rate of any activity depending on the interaction of a number of factors is determined by the magnitude of that factor which is at a minimum. Should we allow the teaching profession to be the limiting factor in respect of the activity of national reconstruction? It is the duty of the profession and the authorities to understand the significance of this law and raise the efficiency of the organisation. Otherwise, the profession will be a great drag on the nation and the efforts of our political leaders will bear no fruit. A unique opportunity of sacrifice and service is the privilege of the present day teaching profession. Let it not be said that teachers have not risen equal to the occasion. Madras has ample resources in regard to schools and qualified and trained teachers. With co-operation and good-will between the authorities and the teaching profession, our province can easily take and maintain the first place. Let the political parties, the authorities, the managers and the teachers remember that the call of the country on each section is for definite action. Let the profession show its earnestness and sense of duty by building up a *Dominion Status Fund*. The Union will then be able to launch upon a programme of publicity and action and the future of the profession as well as of the province will be bright.

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