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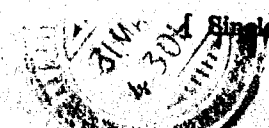


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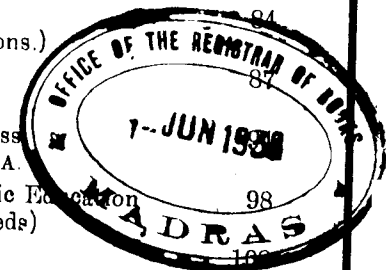
MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,

Managing Editor, the Indian Educator,
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THE INDIAN EDUCATOR

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

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No. 3.

The Bratachari Movement and Its Possibilities.

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

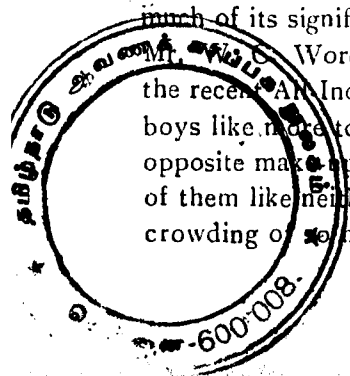
The Bratachari Movement, since its inception some for 7 years back, has been making rapid strides throughout the length and breadth not only of Bengal where it was born and originally intended to be confined, but also of India especially of Hyderabad and Behar. His Exalted Highness the Nizam of Hyderabad and his educational Officers have bestowed high encomiums on the movement at a recent demonstration and exposition of the different aspects of the movement at the Osmania University under the lead of Mr. G. S. Dutt, I. C. S., the founder-president and his troupe of Bratacharies. The above two provinces have taken up the cue from Bengal and have been searching all avenues for an adaptation of the principles and methods and a revival of their own folk-song and folk-dance which may be lying hidden among the simple and unsophisticated rural people.

This universal appeal has a distinct psychological basis. However deep in the world-stream we may be thrown with the tides of foreign ideas and ideals rushing in upon us, we do feel in our heart of hearts that we are Bengalis and Indians first and have our own heritage of a bright, brilliant and simple but suppressed past. It is pre-eminently an age of machines, of talkies and tableaux catering to the pleasure-loving instinct of the fashionable few. They are no doubt triumphs of Science and have enough educative value. But it will take years before they reach the mass as educative agencies. Whatever is old, as some of the dances and songs of the Bratachari Movement are considered to be, should not be flung aside. If approached with an enlightened outlook, the old may produce 'New'.

The spirit of the nationalism that pervades the whole of the movement draws one unawares to it and excites even the old and effete. It is so comprehensive in its details which are as yet little known to casual observers that it may claim the power of heralding the dawn of an educational and social renaissance.

Many people have led themselves to believe from what little they have witnessed of the physical aspect that the movement is nothing but a genesis of Folk-song and Folk-dance which, so far as they go, is indispensable as being recreational to the worries of life or beneficial to the physical development of school boys and on this superficial study of the movement the old and conservative section of the people may dismiss it as a schoolboy affair after all, incapable of being adjusted to the round of normal day-to-day life. The founder may not deny the fact that such an objective might have been at the origin of his researches into the indigenous folk-songs and folk-dances. But his creative genius has tapped this source of mass activity and mass contact and given it a well-conceived direction to utilitarian and philanthropic purposes. When one reads between the lines of the principles and has some knowledge of the organisation with all its ramifications such as Krityali, Shilpali, Birali, (manual labour, hand work, heroism) etc. one must admit that it embodies the whole philosophy of life. It enunciates a practicable scheme of national regeneration through rural development work broadbased on the five cardinal principles of knowledge, labour, truth, unity and joy. Dance and song, as such, form only a fractional part of the whole programme. All dance and no useful work is as much condemned as all work and no play which has made, not to speak of Jack, but all grown-up people fatty and lethargic rather than fit and lively. Some people mistakenly think that the Bratachari's duty is done by an exhibition or practice of some items of dances and action songs as physical stunts or fits of *Tamasha* in accompaniment to the Dhole and Madol or by an occasional campaign against water-hyacinth.

Our schools and instructional work are much academic and bookish and that education is for behaviour or for complete living loses much of its significance in the trend of our present day education. Wordsworth was not very far from truth when he said at the recent All India Educational Conference in Calcutta that in England boys like more to play than to read whereas in India our boys have an opposite make-up liking more to read than to play and I am afraid most of them like neither the one nor the other. This partially explains the crowding of so many misfits in our society. We are apt, partly, to



diagnose the cause, in the language of another speaker of the New Education Fellowship from overseas at the same Conference and say that "We have more children than rupees".

The Bratachari Movement has a particular advantage and the rhythmic training which it offers is a corrective to the feeble-minded. As such it should be made the educator's best ally. According to Mr. David Kennedy Fraser, the famous psychologist of the Mental Defectives on the Glasgow Education Committee in Scotland, "Rhythm seems to be one of the most fundamental types of response in the human being as in very many cases quite low-grade children, who are not even fit to be educated in a special school, often show a remarkable sense of rhythm." "One particular type of rhythmic training which is having successful results with backward and even feeble-minded children is the simple percussion band including drums, cymbals, triangles and tambourines. The teacher plays on the piano and the children accompany her on the percussion instruments with one of themselves acting as Conductor... At the preprimary stage a great amount of help towards the conscious control of movement in response to a definite stimulus can thus be acquired by training in eurhythmics and singing games."

According to the immortal poet Wordsworth, "Beauty born of murmuring sound shall pass into her (Lucy's) face." What is the psychology behind this external harmony and joy in nature contributing to the beautification of person which is again the natural out-come of perennial and inward peace and happiness? It is obvious that there is a causal relation between harmony without and harmony within. The Bratachari dances and songs aim at strengthening the subtle thread of connection subsisting between these two harmonies. The movement aims not only at bringing about this harmony but also at infusing or reviving the virility that is rightly our heritage.

Advice to Girls

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

(Address at the College Day Celebrations of St. Agnes College,
Mangalore.)

The College Day Celebrations of St. Agnes College, Mangalore, were held with great *eclat* on the 14th February under the presidency of Begum Mir Amiruddin, the wife of the District & Sessions Judge. This was the first occasion in the annals of the College when its College Day was presided over by a lady. The Mother Superior in her report recorded a year of good results both in examinations and other activities. After the distribution of prizes and a delightful variety entertainment given by the girls of the College, Begum Mir Amiruddin delivered an eloquent extempore address. In the course of her speech she said:—

“St. Agnes College is one of the power-houses wherein are generated the currents which supply the moving force for the advancing womanhood of to-day and to-morrow. Though the number of such power-houses is but few in the country, even in this age, sceptics are not wanting who doubt the utility of such institutions. They urge that women’s sphere is the home and that College education is redundant for them. We must concede that the home must form the bedrock of the career of the majority of girls whose scheme of education must be planned in accordance with their needs. I am of opinion that higher education should be the goal of only a select minority who evidence positive and active intellectual interests. Aptitude is essentially varied and what is required is that the diversity of aptitude should be paralleled by the diversity of education. There is, I am sure, a lot of aesthetic talent latent in our girls, which, if given scope for development, will make a real contribution to the much neglected realm of art in India. Unfortunately such talents are being stifled to-day.

I have always deprecated the idea of boys and girls joining the University who are not competent to pursue higher literary studies. In some of the Universities of America, the desire prevails to give a minimum of education to a maximum body of students, which has reduced these Universities to the level of advanced schools. Such a tendency needs to be checked in India, for University education must be based on a high standard. The plan of adding a year to the High School would, I believe, raise the general level of

that section of education which is preparatory to the University and the standard of University students in consequence; and the contemplated bifurcation of studies in the Middle School will serve to direct the energies of the young to proper channels.

But while I admit that the pursuit of higher studies is unnecessary for the majority of girls, I wish to inquire of those who oppose higher education for women as to why girls who are intellectually gifted should not be allowed free scope for the development of their faculties. Such girls, in my opinion, should be given the same opportunities as the boys and the same chance to rise to the highest positions in all departments of life. This view is nothing new; it is not one of the original theories of the twentieth century; it is an idea which can be traced back to some sages of the ancient days. As early as the 4th century B.C., we find the great philosopher of Greece, Plato, urging that the division of labour should be by aptitude and ability and not by sex. To quote his words: “If a woman shows herself capable of political administration, let her rule; if a man shows himself capable only of washing dishes, let him wash”.

Some women, though their number is very limited, are endowed with better brains than men. Would it not be a waste of God’s gifts not to allow such women unhampered scope for the development of their genius? Would it not have been a great loss to humanity had Madame Curie been restrained from the pursuit of scientific research? No man has yet won the Nobel Prize in more than one subject. The honour rests with a woman, with the above-mentioned remarkable scientist, who carried away the prize in two subjects—first in Physics in 1903 and then in Chemistry in 1911. The right attitude, in my opinion, is to allow unhampered development of their various faculties to both men and women.

I am glad to find that the aim of this institution is to produce an *elite* distinguished not merely by a definite ideal of learning, but also for a characteristic conception of life based on personality and character. This is an epoch when old mottoes are everywhere being supplanted by fashionable slogans, when new aspirations are evoking novel ideals. There can be no gainsaying that young men and women must re-act to new ideas, but while doing so, my advice to you is to exercise your judgment and discretion and not be carried away by the trend of fashion. Preserve a spirit of enquiry along with a spirit of criticism, so that the chaff may not be given pre-

ference to the wheat and respectable traditions and fundamental truths, ethical, social and religious, may not be superseded by unworthy substitutes.

I should here like to draw your attention to a persistent complaint that is being made with regard to higher education, namely that it engenders among girls a feeling of self-complacency and self-satisfaction. Higher education, no doubt, is being utilized by the women graduates who undertake a professional career, but the general tendency among those who betake themselves to a home life is to allow their knowledge to rust. What I wish to emphasize is that education is not an end in itself, but only a means to an end, namely the acquisition of culture. Now culture is not simply knowledge; it is activity of thought. Knowledge becomes active thought when it is applied for the benefit of humanity, for uplifting those around you less fortunately placed. University students by reason of the special opportunity of higher education afforded to them become not merely conservators of such knowledge as represents human achievement at its best, but also the agency for the diffusion of that knowledge over widening fields of human interest and human action. Time has arrived in this country when women's activities and usefulness should overflow the limits of the home. India is now awakening to its vast possibilities, and India needs today the very best that womanhood can give her, not only in their home but also in the world outside. She needs not merely women who have education, women who are gifted with vast knowledge and learning, but women endowed with sympathy and understanding born of true culture. It is being said that Indian women have advanced. Undoubtedly they have advanced a good deal during the past 15 years. But this advance, I may tell you, is hardly commensurate with the requirements of the country and of the times. There are at present 67 per cent of India's womanhood that lie steeped in illiteracy and much has to be done for their upliftment. Scope for work for educated women is immense. They have to play a large part in the New India in fostering cottage industries and in making the scheme of prohibition a success. One of the attacks levelled against womanhood by Signor Mussolini is that the women of America were partly responsible for the failure of prohibition in that country. Let the women of India redeem the fair name of womanhood by exerting their influence over the men to make prohibition a success in this land."

The Teaching of English.

BY PROF. A. RAMA IYER, M. A.

(Continued from the February issue.)

III. THE TEACHING OF SPELLING AND PRONUNCIATION.

We start with reading. No spelling is required for reading. But writing begins very early under our scheme. After the first few lessons have been read, writing must begin. Without a knowledge of the correct spellings of the words, there can be no writing. We know how difficult it is to teach the spellings of English words, because English spelling is not phonetic. Under a perfectly phonetic system, the principle is this: one sign, one sound. But this rule does not obtain in English. 'One sign, one sound' means that as soon as you see a word written, you should be able to pronounce it correctly, and as soon as you hear a word spoken, you should be able to spell it correctly. Many Tamilians claim that Tamil spelling is phonetic. I wish they would try to teach foreigners. No language has a perfectly phonetic spelling, with perhaps the exception of classical languages. No spoken language can have a perfectly phonetic spelling, because the ideal pronunciation is not exactly the same as the pronunciation which we actually hear in speech.

English spelling, with its vagaries, is a great bugbear to beginners. We know how even highly educated people are apt to make mistakes in spelling. Merely for the fun of it, I have put down here some rhymes showing the vagaries of English spelling:

When the English tongue we speak,
Why is *break* not rhymed with *freak*?
Will you tell me why it's true
We say *sew*, but likewise *few*.
And the maker of a verse
Cannot cap his *horse* with *worse*?
Beard sounds not the same as *heard*;
Cord is different from *word*;
Cow is *cow*, but *low* is *low*;
Shoe is never rhymed with *foe*;
Think of *hose* and *dose* and *lose*,
And of *goose*, and think of *choose*;
Think of *comb* and *tomb* and *bomb*;
Doll and *roll*, and *home*, and *some*;
And since *pay* is rhymed with *say*,

Why not *paid* with *said*, I pray?
 We have *blood* and *food* and *good*;
Mould is not pronounced as *could*;
 Wherefore *done*, but *gone* and *lone*?
 Is there any reason known?
 And, in short, it seems to me,
 Sound and letters disagree.

If you examine the end-words of these lines, you will find many examples of words pronounced alike, but spelt differently. The teaching of English spelling is a great bugbear. We have spelling rules given in many books. These spelling rules may be helpful to advanced students, to those who have already learned the correct spelling in a way, but are apt to feel some doubt at times. The spelling rules may be helpful to those who are able to remember the exceptions, but they are not helpful to beginners. So let us not try to teach any of these spelling rules to children.

It has been suggested that we should teach phonetic spelling to begin with. While many experts hold the view that the best introduction to English is through phonetic spelling, in India at any rate it is not practicable, because we have not books written for Indian children and printed in phonetic spelling. The transition from phonetic spelling to ordinary spelling, they say, is very easy. I do not know; I have no experience of it. In any case we need not consider that question, because it is not feasible in our country.

How, then, can we teach spelling? Spelling is learned with the help of the visual memory. So one must see the word in print; that is the best way of learning correct spelling. It is not with the help of the ear that correct spelling is learned: it is with the help of the eye. So the children must be trained to have their eyes fixed on the words when they read them; their eyes should not skip over the words. Do not tell me that it is impossible to read without the eyes dwelling closely on the letters. Again I shall give you an example from my own case. I told you the other day that I could read Bengalee rather fluently, but if you asked me how a particular word was written, I could not tell you for the life of me. I do not know the shape of any of the Bengalee letters. I have not cared to note the shape of any letter; and still I can read fluently. So, simply because you can read fluently, it does not necessarily follow that you have learned the correct spelling of the words. The eye must dwell deliberately on the word, if it should take in the correct form of the word. Children must look at a word sufficiently long for the spelling to impress itself on their minds, and then, without looking

at the word, they should repeat the spelling. That is the kind of training that should be given. They need not be taught to repeat the spellings or learn the spellings by rote in the way in which we learned English spelling when we were at school. There are many words in which the sound and letters do agree, words which are spelt alike and also pronounced alike. All such words should be brought together, and the children should be drilled in those words. That is very useful. But the children should also be made to understand from the very beginning that the same spelling does not necessarily mean the same sound. All the training I gave my own daughter was this: she was reading at that time Tipping's Rapid Reading Series. At the end of each lesson, the new words that are introduced in the lesson are printed in bold type. There are several columns of such words. I used to take four or five words at a time to start with, and give her a minute or two to look at the spellings of those words. Then she would shut the book and give the correct spellings, and there were very few errors. The exercise was repeated for a few days, and at the end of the few days she was able to give the correct spellings of all the words without any difficulty. That was possible because her visual memory was rather strong. But you will come across many children whose visual memory is very weak. They must be given intensive training of this kind over a longer period. But you should never tolerate slipshod spelling at the beginning. It is very difficult to unlearn what has once been learned, especially when what you have learned is a wrong thing.

In addition to spelling drills, dictation and transcription exercises are very useful for fixing the correct spellings in the minds of the children. But the only aim of a dictation exercise is not to teach correct spelling. The children must learn to follow correct pronunciation. So you should not read out your passage word by word; it should be read out naturally, with the pauses where they naturally occur in the course of your reading. The ideal thing is not to repeat at all. Give sufficient time for the child to take down the thing. At the beginning, you will have to give more time than later; but it does not matter. The child's retentive power must be developed in that way. I find that, even in the college classes, I have got to repeat a group of three or four words three or four times. Even then my students go wrong in taking down the words. Dictating even the simplest matter, I find, is one of the hardest things at present. The reason is that our students have not been trained to take down dictated matter correctly. The dictation exercises that we have been giving them have not been exercises of the right type. We should avoid the error of reading the matter in an unnatural and artificial way, dwelling on each word and

repeating the full pronunciation of each word. Let the children be told plainly that it is their duty to listen carefully and try to retain what you dictate. Otherwise, dictation is of very little use.

A word about transcription. What is transcribed should be matter which has already been learned, not new matter, because our aim is not merely to teach the spelling. Some of us seem to imagine that the only aim of transcription is to improve the handwriting of the pupils; it is not so. Many purposes are served by transcription, viz., the improvement of the hand-writing, the teaching of the correct spelling, then the imprinting of the correct form of the passage on the memory of the child. So, as far as possible, no errors should be allowed to occur; all errors should be anticipated. It is a fundamental principle that no opportunity should be given to the child to make a mistake; if a mistake can possibly be anticipated and avoided, it should be done.

So much for spelling. Now let us turn to pronunciation. What is the standard of correctness of the pronunciation to be aimed at? No Indian can ever hope to pronounce English in the same way as an Englishman pronounces it, as no foreigner can ever hope to be able to pronounce Tamil just in the same way as a Tamilian pronounces it. As soon as I start speaking in Tamil, you at once recognise that I am not a man born in the Tamil land; I was born in Malabar and picked up Tamil later. We have heard Englishmen speaking Tamil, haven't we? How outlandish their pronunciation is! Our pronunciation of English is not so outlandish as an Englishman's pronunciation of Tamil. That is because we are much better linguists, as an Englishman himself would admit. But, even so, I believe there is much room for improvement in our pronunciation. Let us aim at the highest standard of correctness that is possible for us. We must not waste time on the effort to master the subtleties of English pronunciation. But, as a matter of fact, there is no need to waste any time over it, if the teacher is one who has learned those subtleties himself and if he knows how to teach correct pronunciation to his pupils from the earliest stages. I have had to unlearn a good deal of the pronunciation which I learned at school, because I had mislearned it. No one can be a good teacher of pronunciation, unless he is a student of phonetics. You must know the difference between the English sounds and the allied Tamil sounds, because you see we have always a tendency to substitute for the English sound the sound which is nearest to it in our mother-tongue. Look at the way in which the Englishmen have mangled place-names in India; it is a most atrocious thing. There is

hardly a place-name in India which has not been mangled or mutilated by the Englishman, and we have been adopting the Englishman's mangled forms. The Englishman never made any attempt at learning the correct pronunciation, because he came here as the master. He never thought that it was his duty to try to learn the correct sounds. We need not follow the example of the Englishman in this respect. The teacher of English, in any case, must know phonetics. He should never give the children any kind of technical explanation of the way in which a sound is produced; but very often he will find that a persistent error can be corrected by a simple explanation. He must be able to demonstrate the difference in pronunciation of such pairs of words as "vine, wine." We bite the lower lip with the upper teeth in pronouncing the 'v,' but round the lips in pronouncing the 'w.' He should be able to give this simple explanation to the children.

The importance of good ear-and voice-training to begin with cannot be too strongly emphasised. I have told you already that a few classes must be devoted to this kind of training. All the children must be able to re-produce all the sounds clearly and correctly before reading is begun. And they should have good drill in the sounds foreign to the mother-tongue. I shall now indicate some of the vowel and consonant sounds which are foreign to Tamil and hence difficult for us:—

(a) *Vowels:—*

(3) hat;	(8) but;	(67) hole;
(5) hot;	(9) about;	(29) hare;
(55) hall;	(21) hate;	(79) poor;
		(179) pure.*

* The figures given in brackets indicate the vowel sounds according to Dr. West's scheme. He claims in his *New Method Dictionary* that his scheme is unmistakably clear and easily learnt even by a young child.

(b) *Consonants:—*

- v. (Difference between *v* and *w*),
- zh (*measure*), ch (= tsh), (j = dzh),
- th (*thin, then*), r (*far, far off, fare, faring, farther*),
- z sound of s (*his, does, mose, lose, cabs, roses*),
- t sound of d (*locked, hissed, laughed, wished*).

Double consonants with single sounds (*killing, running, hitting, hissing, commission, connection, accommodation*.)

Please do not ever dream of teaching English pronunciation by means of transliteration. The thing is unthinkable, as the sounds of English and Tamil are so unlike one another.

Every vowel sound is modified to some extent when followed by an 'r' sound. 'R' is hardly pronounced except when followed by a vowel sound, either in the same word or in the next word. But careful speakers would always indicate the dropping of the 'r' by a glide in the pronunciation.

I find many college students who do not know what syllabification means. It is the easiest thing to teach a child to split a word into its component syllables. I shall give you a simple rule: *every vowel sound gives a syllable*, so that there are as many syllables in a word as there are vowel sounds in it. (A diphthong does not give you two syllables, because it is pronounced as a single sound.) When one of these syllables is more strongly stressed than the others, it is said to be accented. You have to expend so much energy on the accented syllable that there is no breath left for the next syllable. So you may take it as a general rule that the accented syllable is followed by an unaccented syllable. There is the law of compensation at work. There is no such pronounced difference of stress in our language, and that is why we find it so difficult to master the correct stress in English speech. Then there is the intonation. Tamilians generally give a Tamil intonation to their English; we should try to avoid this. Then, in reading or in speaking, we have to think of the word-groups, not of single words. The pronunciation of words is changed materially in combination. There should also be correct pauses. It does not mean that we should pause only when there is a mark of punctuation. There are often pauses required by the sense, even where there is no indication of it. The pause for breath should always coincide with the pause for sense.

A word about practice in reading. Silent reading is now regarded by all experts and good language-teachers as an indispensable acquisition, because rapid reading is not possible without silent reading. There is reading aloud; there is muttering; there is silent reading. Reading aloud is important in the earliest stages, because you must be sure that the pupils have learned the correct sounds, that they have learned to stress the words correctly and to read with the appropriate pauses and the right intonation. The teacher himself must be able to read aloud correctly, clearly and expressively. There is a kind of mechanical correctness which should be avoided. You must be impressive; only if you read expressively can you be impressive, especially

in the reading of poetry or of good literary matter. We have seen very brilliant papers being spoilt by intolerable reading, or good lectures becoming intolerable on account of wrong delivery. So let us not put our children in the position of having to acquire this gift at a much later stage. Let us teach them this art to begin with, and then you will find how easily they learn the thing. Fluent reading is also very important. The teacher himself should be a master of all these skills, otherwise he cannot be a good teacher; we cannot inculcate a skill which we have not ourselves.

In conclusion, let me mention some of the devices by means of which we can improve our pronunciation and our ability to follow English as spoken by Englishmen. There are good sets of gramophone records for all stages of pupils. Every school should have a set of these records, which should be considered as indispensable as books. The radio and the talkie are also very useful in enabling us to acquire the correct pronunciation, including the correct stress and intonation.

In this connection, I should give you a warning. Englishmen are generally rather indistinct in pronunciation, but let us not for that reason regard indistinctness as a merit. We must always aim at distinct utterance ourselves, and we must train our pupils to pronounce distinctly. I am afraid even in teaching Tamil we do not always teach our children to be distinct. Fluency and distinctness can go together; they are not incompatibles. *(To be concluded.)*

Personal Skill—The Secret of Happiness

The Heart of the Educational Process

By PROF. M. S. SRINIVASA SARMA, M.A.

EDUCATION DEFINED.

It was a happy definition of education that was suggested to me by a German Scholar who visited this country sometime back in connection with the Y. M. C. A. Conference at Mysore. He told me that if education helped us to *entertain ourselves*, then we can content ourselves that it had fulfilled its aim. In these days of increasing labour-saving machinery and greater clamour for lesser hours of work, the fine art of wisely and happily spending the leisure-time becomes imperative.

Leisure should not be thought of as though it were an unoccupied part of our life. Life is activity; and rest is only a *change* of activity, not *cessation* of activity. As nature abhors vacuum, so life abhors inactivity. Health lies in action. To be busy is the secret of grace and half the secret of happiness. The individual busy at work is safe both in body and mind. But doing something under compulsion merely saps vitality. Therefore it is that there is greater demand today for more leisure so that the workers may escape from the *ennui* of forced and monotonous labour. The problem before us now is — How are we to keep the uncreative routine of our work from the infection of boredom?

THE ABUSE OF LEISURE.

The restlessness of the modern world is more apparent in the field of leisure than in that of labour. The abuse of leisure in adults is a result of lack of training in entertaining themselves while at school. Not having learned as children to fill their leisure-time with creative interests and joyous hobbies, the low class workers seek the toddy shops to find recreation from their unattractive work, while the more wealthy classes resort to gambling-houses, race-courses, brothels, society-scandals etc., to fill their spare-time. This is a great defect in our educational system, and steps must be taken to inculcate ideas of worthy use of leisure to the young children in their school-days. It is generally believed that games are a great source of recreation. True, they are restful and recreative; but when they are played day after day with little variation in the presence of an unimaginative physical

instructor, they become devoid of all recreative power. And further, not all the hours of leisure should be filled with the playing of games; they are much too valuable for that. The school work should be so arranged as to fill a child's life with real, living interests, with the love of *doing* things, *making* things, or of adding to his store of knowledge by some use of his *hands or eyes*.

WORK AND PLAY.

"Man's most fundamental characteristic," says Prof. De Morgan, "is the instinct of *workmanship*. Man at his origin is the maker; man in the mass has been workman." But then man is truly creative only in those activities which are done *freely*, that is, during his leisure hours. Leisure always invites to active effort, not passive enjoyment or mere relaxation. He must *not* be a creature of another's will but be his own master; and the effort must be spent on something not merely productive of good, but *good in itself*. It opens to the ordinary man a sphere of *free* activity, free not only in the sense that it is fully and indisputably voluntary, but also in the sense that it takes him, for the time at least, out of the narrow circle of purely personal cares into which the pressure of circumstances tends always to drive him.

The first principle of mental health is that except when tired or sick, the persons should be *up and doing*. Output of energy is a condition of health. What is work and what is play depends in the last analysis entirely on one's attitude towards it. What the little child said in reply to a question to distinguish between work and play is full of wisdom. "Anything I *have* to do is work, and anything I *want* to do is play!" We think of our activity as play if we can take it up or lay it down at choice, or vary at will the conditions of its exercise. We think of it as work if it is imposed on us by unavoidable necessity, or if we are held to it by a sense of duty. In all activities where freedom and spontaneity rule almost unchecked, and which can be done with ease and mastery, joy is inseparably connected with them; and this is exactly what is meant by "entertaining oneself" during the hours of leisure.

Paradoxically enough the idea that to keep busy every minute is the first condition of self-respecting existence came in precisely with the increase of labour-saving devices. Carlyle understood this ideal when he said "Blessed is he who has found his work; let him seek no other blessedness. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a product produce it in God's name." Practically everything can be standardised except human nature. In this fact

lies the charm of life. No two individuals are exactly alike in their mental constitution. Therefore there is no use trying to be like somebody else when your primary task should be to find out your real self, and learn how best to express this individuality in work and play.

PLEASURE-SEEKING OR PLEASURE-BUYING?

What a sorry spectacle we have of a city population on a holiday! They glibly talk of making themselves merry by pleasure-seeking; but what they really do is to *buy* pleasure, not *seek* it. There is a world of difference between seeking our pleasures by our own exertions and buying them readymade in the market. We *buy* our pleasures when we pay our money to see a skilled performance, say a tennis match or a picture at a cinema or hear a musical concert. We *seek* them when we learn to do something skilfully ourselves. A man who buys his pleasures is more likely to be a dull fellow; but a man who makes his pleasures for himself by his own skill and ingenuity is always an interesting companion. The pleasure that a man enjoys through the exercise of his own skill excites our admiration; and surely there is no pleasure comparable to that.

The great task of education therefore is the acquisition of skill; it not only occupies your leisure-time, and effectively drives out the devil whose workshop is the idle-brain; it is at the same time the training ground for the acquisition of self-control which is at the root of all virtues. Skill and self-control go together; hence education can have no higher object than that of developing skill, whether it be the skill of the body or of the mind. A man who has no skill that he can exercise when he is free is almost inevitably a man who is not master of himself. Knowledge is usually taken to be the aim of education; but knowledge is never complete until it issues in some kind of corresponding skill, in some capacity for doing excellently what we know accurately. We may even go to the extent of saying that no man is really educated until he has converted his knowledge into some kind of skill, the exercise of which shall be a source of satisfaction to himself and of benefit to his fellowmen.

EDUCATION—"A LEISURE PURSUIT"

Education was originally a "leisure pursuit". The term "School" comes from a Greek word meaning "leisure". It meant that those who did not have to work were the only people who had the opportunity to learn. But today when education is universal and obligatory, and when leisure has become not simply an opportunity, but a *problem*, it is of the utmost importance to make a proper disposal of this surplus

of time in congenial activities personally enjoyable on the one hand and socially valuable on the other. When mechanised industry is destroying the field for personal skill at the labour end of life, it becomes increasingly imperative to try to recover the lost field at the leisure end of life. The greatest social danger confronting us today is the growth of a vast multitude of people in all classes of society with no skill to exercise either for their own enjoyment or for other people's benefit, but with plenty of leisure at their disposal and with plenty of money in their pockets for the purchase of readymade pleasures.

The right employment of leisure is the *skilful* employment of it. Of course skill is a thing of endless variety—skill of the hand, skill of the brain, skill of the whole body, skill of conscience, skill of the heart. Music, art, literature, drama, humour, short story and novel-writing—any one of these might furnish a field for the exercise of one's skill. Gardening, carpentry, and other forms of manual work, Y. M. C. A. activities, rural uplift, social service, adult education and other forms of social amelioration-work, Photography, bee-keeping and similar forms of personal hobbies suggest themselves as skilful types of occupation to fill the leisure hours. Man has need for creative expression—a release of his innate powers to re-create himself, to have the sense of well-being, in a word, to *entertain himself*; and the secret of self-entertainment is the skilful occupation of his leisure hours.

An Examination of the Scheme of Basic Education*

(Outlined at the Wardha Educational Conference)

By K. G. SAIYIDAIN, B.A., M.Ed. (Leeds)

The most outstanding event of the year, now coming to a close, is the formulation of the educational scheme, associated with the name of Mahatma Gandhi, at the Wardha Educational Conference held in October last. In some ways, the scheme is, in its promise, the most significant educational move ever since the inception of the present system of education in India. It is but natural, therefore, that this conference which serves as a central clearing house of educational ideas in the country should devote itself to a discussion and elucidation of this scheme—important because of the auspices under which it has been drawn up and, even more so because of the intrinsic value of the educational ideas underlying it. As one who has had something to do with working out the curriculum and other implications of the scheme, I deem it a great privilege to initiate this discussion in the hope that it may provoke free and frank criticism without which lucidity of thought is impossible.

Before discussing the main features of the scheme which, I presume, are well known to all the educational workers assembled here—it seems necessary to recall to your mind briefly some of the outstanding features of the Indian educational situation which serve as a background against which this scheme has emerged. Only then can we duly appreciate the reasons which have given it its distinctive characteristics.

DISCONTENT WITH THE EXISTING SYSTEM.

No one will contend the fact that there is at present a universal discontent with the existing system of education in India. Starting with a small circle of educational thinkers and workers, it has spread wider and wider, engulfing the public and the student community and even breaking through the crust of official self-complacency. This is the cumulative result of many different forces and tendencies—some political, others intellectual, some concerned with immediate problems, others idealistic in intent. What has, however, transformed an educational and cultural question into a live political and economic issue of great urgency is the almost intolerable incidence of unemployment on the educated classes. The impact of the general economic disorganization of the world on India, accentuated by the peculiar political conditions prevailing in the country, have added immeasurably to its urgency and people are asking themselves with increasing persistence: What is the good of an education which is not only divorced from the currents of our

national and cultural life—which, incidentally, has been the case from its very inception—but also fails to equip people to earn their living which was originally its main *raison d'être*?

ABSENCE OF A CREATIVE, LIFE-GIVING IDEAL.

This is, however, only one side of the picture. Our education is under fire not only because it is out of touch with the realities of the existing economic situation in the country, but also because it lacks the inspiration of any creative, forward-looking, life-giving ideal. Far-sighted educational thinkers are realizing ever more clearly that the world is at present in the grip of powerful forces—social, political, economic and cultural—which are tending to remake the existing social order in the light of their peculiar ideology. The question that faces every intelligent, thoughtful person is: will this new social order be based on exploitation and force, on competition and violence, on uniformity and regimentation, on the tyranny of man against man, class against class, nation against nation? Or, will it be a co-operative and humane social order, developing the individuality of the citizens to its fullest stature, integrating their varied capacities for the service of social purposes, eliminating so far as possible the motives of greed, fear, cruelty and envy and substituting the ideal of creative happiness and service for the ideal of possessive happiness and domination? This great and vital issue which has always exercised the mind of great moral and religious teachers of mankind confronts us to-day with a new and more challenging urgency because we have now—for the first time in history—the power though not the vision, to order our society in such a way that the material and cultural goods of life will become the common possession of all instead of being the envied monopoly of the few. Now, this is certainly a far-reaching economic and social question demanding a radical reconstruction of some of our most strongly entrenched institutions and practices which, by the inertia of habit, we have come to regard almost as immutable—even though the world about us is in a state of flux. But it is equally an *educational* question, requiring an intellectual and emotional re-direction of people's psychology and a social orientation of their motives and relationships. It requires a new educational ideal and a new educational technique which will prepare children not for a life of greed, exploitation and selfish possessiveness but for a life of co-operative service and creative endeavour. And if a warped, inhuman, social and educational system can produce the ego-centric, exploiting type, surely a more just, rational and co-operative social and educational system can help human nature in giving a better account of itself. It is only the incurable misanthrope, ignorant of psycho-analysis and psycho-therapy and insensitive to the finer possibilities of human nature who will dismiss this possibility as utopian. Our blindly self-complacent educational system continues to function, without concerning itself at all with the momentous issue of the type of human being and the type of social order which it aims at creating and, thereby, helps in maintaining an indefensible *status quo*. How can such an education gather up the progressive

* Read at the XIII All-India Educational Conference.

forces of national life and harness them to the service of any great ideal? It must perforce concern itself with narrow instructional aims, avoiding all genuine and living issues as dangerous and irrelevant.

MAHATMA GANDHI'S LEADERSHIP.

Many attempts have been made during recent years to introduce changes and improvements in the system—some broadening of the curriculum, the introduction of vocational bias, a hesitant and niggardly recognition of the place of the mother tongue.....But all these changes have been in the nature of patchwork, taking the general structure or framework of the system for granted and seeking to make minor modifications and adjustments to cover up glaring defects. But this tinkering has, never really tackled the fundamental issues and it is lucky that, at this critical juncture in the history of our country, Mahatma Gandhi has provided far-sighted leadership in this field—as he has done in so many others—and has thrown himself into this question with the same characteristic thoroughness and devotion as he brought to bear on his political work or the scheme of Harijan uplift. In outlining his scheme, he seems to be keenly alive to the manifold aspects of this tangled and complicated situation—to the gruelling poverty and unemployment which are sapping the man-power of the nation, to the ever-increasing gulf between the urban and rural population and the educated and uneducated classes, to the profound truth that our predominantly theoretical and bookish teaching does not provide an integral education for the total personality of the child. He has a clear understanding of the fact that all our social, political and economic programs are likely to be wrecked at the rock of illiteracy and ignorance, for it is extremely difficult, if not entirely impossible, to organize any successful mass movement, when the masses are steeped in ignorance and are predominantly illiterate. Then there is his ideology of non-violence or Ahimsa, his conception of the relationship of classes, his desire for the preservation of the rural economy against the onslaught of the machine and the large scale industry.....All these manifold considerations, working within his lucid and marvellously integrated brain, have gone to the making of his educational scheme whose two aspects—educational and economic—we must now examine separately. Mahatma Gandhi holds that 'literacy in itself is no education'—it does not result in "an all-round drawing out of the best in the child and man." He would, therefore, 'begin the child's education by teaching it a useful handicraft enabling it to produce from the moment it begins its training.' This craft work should form the nucleus of all other teaching provided in the school, so that subjects like history, geography, science and mathematics will be taught not as separate, self-contained bodies of knowledge forced on the child for some reason incomprehensible to him, but as the need for them arises in the course of his craft work or as the teacher might make use of his growing interest as natural points of transition for the study of various subjects. In fact the curriculum may be broadly envisaged as the study of the two major aspects of the child's environment—

the physical and the social—and craft work which utilizes the resources of the one for the purposes of the other is the natural focus or the meeting point of this dual study.

VALUE OF PRODUCTIVE WORK.

Let me make it clear at the outset that this idea of making productive work the centre of education is nothing startlingly new in the history of education thought. Many great educationists, past and present, have stressed the significance of creative and productive work for securing an all-round integral education for the child; Rousseau, Pestalozzi, Froebel, Montessori, Russell and a host of others. Many others have actually worked out the idea in practice—Dewey in America, Kerschensteiner in Germany, the advocates of the Project Method in many parts of the world...The idea is original so far as Gandhiji is concerned—it is the result of his own experience and intuition, not acquired at second hand from reading books. But it has not the novelty claimed for it by his admirers—whose enthusiasm outruns knowledge. The intelligent educationist would, therefore, welcome Mahatma Gandhi's leadership because it brings within the domain of practical possibility principles and ideas which have been an article of his faith for years but which could not be put into practice because no one has had the courage to make any radical departure from the established system. The constitutionally timid and cautious should, on the other hand, feel reassured because it is not a wholly new and untried revolutionary doctrine which might throw the entire educational machinery out of gear but something which has the authority of expert educational opinion and experience at its back.

What then is the educational and psychological justification for this new conception of the educative process and technique. Only a long argument can do full justice to this theme and that being out of place I cannot do better than quote from the report of the Zakir Husain committee on this point:—"Psychologically, it is desirable because it relieves the child from the tyranny of a purely academic and theoretical instruction (which implies passivity of assimilation) against which his active nature is always making a healthy protest. It balances the intellectual and practical elements of experience and may (under right conditions) be made an instrument of educating the body and the mind in coordination. The child acquires not the superficial literacy which implies—often without warrant—a capacity to read the printed page but the far more important capacity to use his hands and his intelligence in the service of constructive purposes. This is, if we may be permitted to use the expression, 'the literacy of the whole personality'. Educationally considered, it is to be welcomed because "by making some significant craft the basis of education we can give greater concreteness and reality to the knowledge acquired by children" and relate it integrally to their needs and interests and rescue it from that formal compartmentalization which makes school learning both dull and meaningless for them. During the period of adolescence and pre-adolescence there is a special justification for the introduction of voca-

tional work because at that age the youth *craves for reality* and feels bored if he has nothing to do at school but *play with symbols*. At this stage, any dominant vocational activity becomes a pivot round which his fleeting and unstable interests begin to cohere and his personality gradually acquires its characteristic note.

WHAT ABOUT CULTURAL VALUES ?

Nor should the advocates of cultural values in education entertain the apprehension that such a stress on vocational work will defeat the *really* valuable aims and objectives of a 'liberal education'. If a liberal education aims at 'liberalizing the mind' i. e. setting free new interests and appreciations and enthusiasms in the child, then it is not so much the '*contents*' of the subjects taught as the *spirit* in which they are taught and learnt and their reaction on the child's growing mind and personality which determine their cultural value and significance. The great German educationist Kerschehsteiner has made the profound observation that 'the education of the worker is the door to the education of man' and he tried to transform the 'book schools' of Germany into 'work schools', arguing that true culture comes *not* from second hand book knowledge, unsupplemented by experience, but through socially useful. Productive work honestly, intelligently and spontaneously performed. Likewise Professor Nunn of the London University has pointed out that any form of work—whether manual or intellectual or artistic which releases the child's creative impulses and awakens his mind into interested activity is a liberalizing influence and that, in the case of many 'poor learners' manual work often succeeds in unlocking their mental energies also which ordinary academic work had left inert and unreleased. Moreover, thinking and activity are also interlinked that we cannot possibly develop intelligence and reasoning apart from their use and application in problems, situations and projects which are as much intellectual as practical, and an education which ignores this psychological truth arrests the growth of fruitful thinking. The proposed basic education, teaching through crafts will—if rightly directed—stimulate intelligent thinking and purposive activity which are essential ingredients in a person's culture.

SOCIAL IMPLICATIONS.

But the scheme has other broader implications also. To quote Mahatma Gandhi's words: "My plan to impart education through the medium of village handicrafts like spinning and carding etc. is conceived *as the spear-head of a silent social revolution*. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and the 'have-nots' and everybody is assured of a living wage and the right to freedom." "One may or may not agree with the underlying sociological thesis of this statement and per-

sonally I am inclined to think that the forces making for the scientific and large-scale organization of industry and the increasing momentum of class conflict cannot be indefinitely put off by this conscious striving for preserving intact the simplicities of the rural economy. But no one will seriously challenge the position that such an education will tend to break down the barriers of prejudice dividing the intellectual and manual workers and reawaken in the educated classes a lively sense of the dignity of labour which our present schools have so effectively killed. Such quickening of the realization of human kinship and solidarity is not only an immediate moral and ethical gain of incalculable significance; it may also make the final transition to a more just and humane social order easier and smoother than it would otherwise be. Economically considered, while it may not altogether short-circuit the travail of the unemployed and poverty-stricken villagers and enable them to utilize their leisure profitably, provided it is intelligently worked out and secures the cooperation of other Departments of the state.

REORIENTATION OF CURRICULUM AND METHOD.

But all these advantages claimed for the scheme will not be gained magically merely by the introduction of the element of craft work in schools. They require a radical reorientation of educational methods and curriculum without which even the best of schemes may become mere dead letter. Mahatma Gandhi himself has an appreciation of this imperative condition. "Every handicraft," he says, "has to be taught not merely mechanically but scientifically—i. e. the child should learn the why and wherefore of every process"—meaning thereby that the craft chosen should be rich in educative possibilities and the method of teaching should exploit these possibilities intelligently. The primary object of the scheme is not to produce craftsmen trained to practise their crafts mechanically but rather to exploit for *educational* purposes the resources for intellectual, moral and practical training implicit in craft work so that the educated individual becomes both a better worker and a better man. Productive work is, therefore, not merely an addition to the curriculum but a *principle of method* inspiring all teaching in school and stressing 'co-operative activity, intelligent planning, accuracy of performance and individual initiative and responsibility in learning'. If the other school subjects continue to be taught in the traditional manner, leading to passive assimilation of second hand knowledge, the basic idea of the scheme will be utterly defeated.

As in the organization of method so in the selection of crafts, it will be necessary to exercise great care and thought. In order to serve as the means of an integral and balanced education, the crafts chosen should offer natural points of correlation with important human activities and interests and should extend their ramifications into all branches of the school syllabus. Hence the Zahir Hussain Committee has suggested such rich and significant crafts as weaving and spinning, gardening and agriculture, wood work and leather work, cooking and sewing which have an age-long and honourable

history and wealth of traditions behind them and which touch human life at many angles and points. Such a craft can become a centre from which emanate many rich and progressive human interests—historical, geographical, scientific—developing into studies which later take on the distinct identities of history, geography and science but are, to begin with, part of child's naturally growing, undifferentiated experience.

A COORDINATED TECHNIQUE OF TEACHING.

Experience of over twenty years with the Project Method in America and elsewhere and of the Complex Method in Russia, as well as other similar educational experiments in other countries, has shown that the proposed technique of school work is both practicable and desirable and many of the initial handicaps and knotty points of detail have already been settled. The record of the Dewey School, for instance, offers a mine of helpful suggestions and observations in this connection. Properly selected crafts offer numerous opportunities to the intelligent teacher for correlating and integrating the useful contents of the school curriculum with the productive work in hand. The committee has worked out, by way of illustration, the possibilities of a cotton project—its cultivation and growth, its distribution, the processes involved in manufacturing cloth and other materials, the practice of spinning and weaving and they were amazed to find what an infinitely rich field it offers for the historian, the geographer, the Scientists and even the Mathematician and the linguist. The geography teacher can study its import and export, the processes of its manufacture—giving more than a glimpse into the Industrial Revolution—the economic condition of cotton growers and so on. The history teacher will interest the child in the various ways adopted by man to protect himself from the regions of climate and to achieve an aesthetic effect, in the part played by cotton clothing in ancient civilizations,—looking at them from one particular window, no doubt, but glimpsing many fascinating things incidentally!—the development of cotton industry in India, the flourishing trade with the west, the decline of the industry under the East India Company—what a rich field does that topic offer for the study of the social and economic history of that period:—the later development of cotton factories, the growth of the Swadeshi movement, even the Sino-Japanese war and the move to boycott Japanese textiles! On the scientific side of the Project is the study of various successive stages of its growth—the sowing of the seed, germination, growth of the plant, flowering, harvesting—providing at every step opportunities for gaining valuable knowledge about botany, agriculture, physics, chemistry, zoology, climatology—a real “general science” course centring round an interesting and concrete nucleus. Then there is the ‘romance of the spinning wheel’, the folk-songs associated with harvesting, spinning and weaving, the rural economy of life in which it plays an important part, the numerous mathematical calculation from the simple counting of yarns to calculating the weight of debt and compound interest on the Indian peasant and the study of the economic legislation in his behalf. Can any one complain of the paucity of useful knowledge which can be correlated with and acquired through the

working of such a project? The teacher will not, however, find in it a royal high road of text book teaching which makes no exacting demands whatever on the teachers' intelligence and ingenuity and adopt a formal, logical method of presentation. But he will discover in it the far more valuable possibility of subordinating intellect to life, knowledge to action, logic to psychology, pedantry to common sense!

THE IDEAL OF SELF-SUPPORT.

The self-supporting aspect of the scheme has occasioned considerable controversy and many questions have been raised: Is it at all possible to make education self-supporting? Has it ever been done successfully before? If it were possible, is it desirable? Will it not at an early age harness children to an undesirable profit motive? To take the last question first—because of its ethical import—critics have failed to realize that working for profit—when it is neither for selfish ends nor involves exploitation of others but is in fact an active participation in a national service of the greatest significance is a highly commendable activity and I do not see why it should be improper for children to contribute towards the cost of their own education. As to the practicability of the idea, it is not possible to speak with a hundred per cent, confidence without putting it to the test of actual large scale experience. It has been tried in certain specially favoured schools with success but that, of course, is not sufficient guarantee of its success in a whole nation-wide school system. We should, however, bear in mind that the idea of self-support has been used here in a limited sense. With his reasonableness, Gandhiji has modified his original position and now his stipulation is that the children's earnings should, in due course, cover the recurring expenditure on the teachers' salaries—all other recurring and non-recurring expenses being met by the State. The Zakir Husain Committee has since examined this question very carefully—particularly with reference to the craft of spinning and weaving—and, after a careful scrutiny of the present labour rates, it has come to the conclusion that there are considerable possibilities of success in this direction and that, if the State undertakes to purchase the products of children's work, it “will cover the bigger portion of the running costs” of the school, provided both teaching and supervision are properly organized. The reason why Gandhiji has insisted on the retention of this condition is twofold. Firstly, he realizes that unless some emergency measure like this is adopted to overcome the insuperable handicap of finance, the proposal of establishing a system of free and compulsory primary education extending over seven years will continue to reside in the region of pious hopes and remote speculation. If, on the other hand, a considerable part of the recurring expenses can be met otherwise, the State will be able to inaugurate the scheme forthwith. Secondly he does not want merely the introduction of handwork or practical work as an extra subject, a kind of set-off against the theoretical studies. He desires the crafts to be taught to the standard of economic productivity so that a student who passes out of the seven years' school will be able to earn at least Rs. 15/- per month if he takes it up as his regular occupation. This competence cannot be attain-

ed without the imposition of a measurable check, like the one proposed, which will ensure thoroughness and efficiency in the work of students and teachers. "Without such a check" the Committee remarks, "there is the great danger of work becoming slack and thus losing all educative value, both intellectually and morally. This is only too obvious from the experience of 'manual training' and other practical activities introduced in schools from time to time." But the committee is equally conscious of another danger—namely, that "in working the scheme its economic aspect may be over-stressed at the expense of its cultural and educational objectives and teachers may devote most of their attention and energy to exacting the maximum amount of mechanical drill work from the children, neglecting the intellectual, social and moral implications and possibilities of craft education. In the training of teacher as well as the guidance of the work of the supervisory staff this point must be constantly kept in mind and must colour all our educational activity." But "we wish to make it quite clear," the committee observes, "that we consider the scheme of basic education...to be sound in itself. Even if it were not self-supporting in any sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction." It is a further argument in its favour, however, that, as I have indicated above, it holds out the possibility of making a considerable contribution towards the cost of education.

DIFFICULTIES TO BE FACED.

It would be idle to deny that there are great difficulties in the way of putting the scheme into operation successfully. How are the teachers to be trained who will possess the ideology and the mastery of technique demanded by this new basic education? What shall we do to provide books suitable for the purpose? How shall we raise the standard of teaching so as to provide within seven years the necessary modicum of useful knowledge necessary for intelligent citizenship in a democracy? How will the transition be effected from the present to the proposed system? The Committee has made certain valuable and practicable suggestions for tackling these problems and has tried to crystallize a new conception of the school as *an active and co-operative community* which prepares for life through participation in life. It has made important recommendations about teacher training, examinations, supervision, curriculum and other related questions. We must also remember in this connection that many of these difficulties—about better books, better teachers, more active schooling, raising of standards—are pressing on us in any case whether or not we adopt this scheme and many others are not before us because we have never courageously faced the possibility of a radical transformation. It is not that we are trying to replace a good enough system by a radically new one; we are really engaged in trying to replace a soulless and effete system which is entirely out of *rapport* with the needs and ideals of national life. The issues involved are so tremendous and so significant that no intellectual or financial effort can be too great for this educational reconstruction and neither inertia, nor conservatism, nor mental or financial timidity should be allowed to stand in the way.

AN APPRAISAL OF THE SCHEME.

In appraising the scheme as a whole, then, let us remember that Mahatma Gandhi is the first person who has envisaged the possibility of a continuous seven years course of compulsory primary education for the masses, while 'practical' administrators and educational authorities have been debating about the respective merits of four and five year courses. He has had the intuitive vision to link up education with rural life and with vocational needs and to realize the social and moral implications of productive work as a means of imparting integral education. He has suggested a way of transforming the existing 'book schools' into 'work schools' and thereby rescuing children from the intolerable boredom of a purely academic and passive education. He has opened up the possibility—if we have the requisite understanding and the imagination—of releasing the creative impulses of children through school work. Above all, the scheme has a profound psychological value inasmuch as it lifts the educational problem of the country to an entirely new plane where we are primarily concerned not with minor modifications of detail in method, curriculum and organization but in forging afresh an education suited to national genius and responsive to national aspirations. It is easier to win enthusiasm and devoted service for such a new educational venture than for a system which continues to work within an outworn, discredited framework. But the desired success cannot be achieved by a blind adherence to the letter of the scheme while the spirit is rejected, for most of the problems and questions in education—as the Report of the Committee also recognizes—are open questions, interrogation marks which will have to be solved in a spirit of sincere, open-minded inquiry and intelligent experimentation. Will the teachers in India take up the challenge and put the best of themselves into the service of the greatest educational crusade of the age?

New Values in Indian Education

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

Till recently Education was a hothouse plant in India. Its confessed objective when the occidentalists triumphed over the orientalists was to furnish an army of clerks to enable the British Government to make the administration run smoothly and efficiently. English became the medium of instruction and examination—a phenomenon not seen anywhere else in the world. In course of time it even became the medium of social intercourse and of correspondence. Needless to say it was the language of the administrative and legislative and judicial bodies of the land. Nay, we began to see the extraordinary and lamentable spectacle of its becoming the medium of literary expression as well.

We were thus under a fascinating spell for more than a century. It was the privilege of the Congress to break the spell of foreign domination in education as in politics. The dream of *Swaraj* implied also dreams of *Swadesi* and *Swabhasha*. But it was not until the advent of Mahatma Gandhi to the supreme control of national life that the dreams could become articulate and effective. We need not go into all the stages of the evolution of the New Renaissance. Even a casual observer can realise the significance of the simultaneous emergence of the Congress Ministries and the Wardha Scheme of education and the strong and reiterated emphasis on the Hindi language and the mother-tongue and the basic crafts and the sense of unity and nationality.

The inner significance of the emergence of these new forces can be summed up in three words—Idealistic and National and Practical. These notes are to be the dominant notes of education as of life.

It is also worthy of note that such a constructive thinker as Sir M. Visweswarayya is looking today at Indian education as the creator of the new industrial progress of India. That is an aspect which we must bear clearly in mind. If we want a free India, a progressive India, a prosperous India, we must have an educated India. All other movements in our country today must pale into insignificance before this supreme and all important problem of problems.

It is unfortunate that today we hear more the shouting of slogans than calm discussions for the evolution of a comprehensive educational programme as the forerunner of a comprehensive scheme of Nation-

building as a whole. We do not conceive Education as a unity. Even the Wardha Scheme deals only with a section of education and does not attempt to relate it well to the pre-Wardha courses or the post-Wardha courses.

The fact is that we must visualise education as a unity and have a clear idea of its beginning and middle and end. We certainly want universal, free and compulsory mass education. It is here that the Wardha Scheme has brought us a new vision and a new energy. But we must relate it well to a new and vital scheme of secondary education consisting of literary secondary education and practical secondary education, the former leading to the cultural universities and the latter to the technological universities.

Sir M. Visweswarayya rightly says in his recent excellent book on *Nation-building*: "The Universities should be induced to give greater encouragement and importance to studies hitherto neglected, such as mechanical, electrical and industrial engineering, applied chemistry and commerce. Two subjects of outstanding importance, namely, mechanical engineering and commerce, at present relegated to a low status in University curricula, require to be speedily rescued." None of our Indian universities have pleaded his voice. They are proceeding in their ancient bovine fashion, chewing the cud of literary courses, and are rapidly tending to become "old barren toothless cows".

Sir Visweswarayya draws attention also to another urgent aspect. He says "As in Japan, subjects like military strategy and naval engineering should be taught in appropriate colleges and schools, and villages should establish, again as in Japan, physical training clubs in their midst to provide recruits for defence services. Without the power of defence or capacity speedily to organise defence, the population will be helpless in times of external attack or international commotion. Enlightened self-interest is today making even conservative politicians in Britain to revise their military policy in India". A nation which cannot defend itself from external attack is a eunuch among nations and does not deserve to exist at all. It is idle to talk of ahimsa and soul-force as justifying such a supineness of the national mind and body. Ahimsa requires us to be loving and to adopt the ideal of non-injury in regard to others. But it does not prevent our defending ourselves from attack or snatching the sword from the arm of the person who comes to attack and kill us. We no doubt want a pacific world but that desideratum will not come merely by our throwing away our

arms. It will come only if we are strong enough to defend ourselves, if we refuse to go beyond our borders and attack others, and if we are able to deprive others of their arms if they act unjustly.

Another aspect of University education is thus stressed by Sir Visweswarayya. He says: "The Universities should adapt their curricula and methods of instruction to the rapidly changing conditions of the world and the new situation in this country. They should take a hand in providing literature on nation-building projects and assist the public by disseminating a correct knowledge of the developments going on abroad in the many fields of production, invention, research. A scheme of rationalization as between the different universities in India is a need of the hour, if waste is to be avoided and they are to subserve rational ends and aims". Thus we must prevent mere reduplication of the same type of education in all the Indian universities. We must secure the maximum of effect with the minimum of means. We must thus simultaneously modernise and diversify our universities.

Thus we must visualise education as a whole as a unity—as a training in citizenship. We are living in the age of science and power-age technique. We cannot hope to cope with modernity if we continue to be primitive in our mentality. The country must be electrified from end to end by the spirit of progress, and it is education that will be the storehouse of such national electricity.

The Head and the Heart.

Their Place in the School.

BY DR. G. S. KRISHNAYYA, M.A., Ph.D.

MENTAL CULTURE.

The one aspect which has occupied the attention of Secondary Education is the child's mind. Information of an examinable variety has unfortunately demanded almost exclusive rights. Even here, of all the functions of the intelligence, it is the retentive that has been catered to predominantly. The child's mind is "not a vase to be filled but a spark to be fanned into a flame". The result of the traditional procedure is dullness and formality. Instead, might we not attempt to train our pupils to think for themselves to weigh evidence, to proceed scientifically, in other words to use their heads and save their tempers. Besides, in these days when the bounds of knowledge have vanished beyond human vision what useful purpose can be served by continuing the encyclopaedic type of education of a bygone age. It would be no use to-day for one small head to contain even all that Goldsmith's school-master knew. Abandoning the futile attempt to supply pupils all that they are ever likely to need in life, the school should put their wards in possession of the tools and techniques of independent investigation and teach them how to think, how to study, how to memorize. It is the ability to find out what they want, when they want it that will stand them in good stead—not knowledge kept in "cold storage".

THE REALM OF IDEALS.

The most signal failure of secondary education lies in the realm of ideals, attitudes and ambitions. It makes no conscious effort either to develop them or to direct them. Thus the main spring of adolescent life is neglected and there is no assurance that the beneficiaries of our schooling will be better or stronger morally. To realize in ever more vital ways that the worth of life consists in the endeavour to live out in every sphere of conduct the noblest of which one is capable—this it is which gives education its highest meaning. The greatest need of the day everywhere is character, the habitual disposition to choose those modes of behaviour which do most honour to human dignity. It is this which gives tone to life and colour to conduct. It is this which will last long after schooling days are over and all that the eager masters ever taught has gone beyond recall. Hence the best contribution which any school can offer is to enrich the understanding of what is required for right living together, to encourage every inclination towards worthy

initiative and co-operation and to provide all opportunity for the practice through which these habits and attitudes are most surely ingrained. It is not enough to be coldly aware of what constitutes truth, goodness and beauty: these ideals must come to live in the lives and grip the feelings and master the will. They must be rubbed, as it were, into the nervous system.

For the achievement of this invaluable objective, it must be emphasized that it would be a mistake for the high school to place its main reliance upon any single method, as if character could be developed chiefly by imparting moral wisdom or even by distilling special habits or holding up lofty ideals. Intelligence, habits, ideals, all three are required. Without habits, ideals degenerate into sentimentalism; without moral understanding and ideals, habits become dead routine incapable of growth into new and better ambitions. Any one of these without the other two would leave important aspects lacking.

In this connection it is necessary to point out the importance of previously deciding on desirable ethical goals and of deliberately planning for their realization. Starting with the wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another and with their teachers, the opportunities afforded by the organization and administration of the school, the activities encouraged for the fuller development of the pupils to the spirit of service which should permeate the entire school, there are means which might be used for the conscious stimulation and careful enrichment of commendable ideals and aspirations. Good things rarely happen: they must be caused to happen.



Dr. Nam on the Wardha Scheme.

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

The celebrated Wardha Scheme has been variously criticised. Some have praised it to the skies as a fine orientation but some have dared to point out defects in it. Even the latter have been careful enough to pay due respect to its saintly author and have taken some pains to extol it for what they consider to be unexceptionable and unobjectionable in it. Dr. Nam, however, condemns it in toto and is unwilling to accept the virtue of the fundamental principles in it.

The main purpose of any organised system of elementary education should not mainly be vocational according to him. Schools were not started at first for training people to become good at a vocation. Indeed in the days when humanity did not have any schools at all, all human beings had a good vocational training and it will be a better thing to revert to such a state than maintain schools first and foremost for the purpose of giving children vocational training.

In fact, even to-day any one who has the barest experience of rural conditions can certify to the fact that vocational skill in agriculture, though not knowledge of making it highly remunerative, is possessed to a greater degree by the illiterate villager innocent of any scholastic education than the half literate and ill or well educated villager or, for that matter, even the graduate of Agricultural Colleges. Agricultural pursuits or the industrial occupations of a rural character and the lower grade occupations of even urban industries require little education. Some experience and mere training in the necessary operations of such callings are enough for any one of average common sense to pick up the skill needed. Education of even an elementary kind has been found to be rather a handicap for the maintenance of an aptitude and attitude for these vocations.

It is pleasing to understand however that the core of Mahatma Gandhi's emphasis was not the occupations but education through manual training—all education, of letters, history, geography, mathematics, science, etc. through manual training. History through manual training! So also letters, geography, mathematics, science, etc.!! What can be the meaning of such studies in any good system of education? The Takli example is used to illustrate this meaning. Such a narrowing of these studies so as to make them bear on the vocation for which the training is given is only imparting the knowledge of the history,

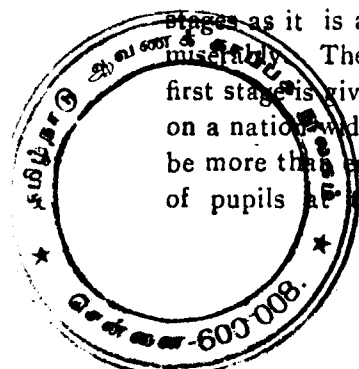
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geography, and science connected with it through teaching and letters, that is, books. According to this view, the boys and the girls in elementary schools, besides being trained for a vocation, are to be prepared to possess the knowledge necessary for writing theses on the vocations they are trained for, theses of a type difficult at present to expect from the highest products of the universities themselves.

The purpose of education in the elementary stage should only be, thinks Dr. Nam, to enable the youngsters to be efficient in the 3R's, while higher education should aim at developing them and enlarging the knowledge of the pupils and adding to that of humanity. In so far as the Wardha Scheme fails to grasp this purpose, and emphasises the importance of a training for vocation, the scheme cannot be accepted as educationally sound.

Again, the Wardha Scheme of elementary or primary education is not at all elementary according to Dr. Nam. A knowledge of many subjects, history, civics, geography (of even a broader type than merely national), botany, zoology, physiology, hygiene including sanitation, nutrition, first aid, and physics, chemistry, mathematics including mensuration, practical geometry and rudiments of book-keeping and also astronomy, biographies of great explorers and scientists, and drawing,—all these to the present Matriculation level, plus the mother tongue, a working knowledge of Hindi, and a smattering of English too,—such is the big catalogue of studies included in the Wardha Scheme of elementary education. This is not all or the most important part of the scheme. A great deal of time is to be spent in vocational training. Besides the pupils are to be given compulsory physical training through what is called 'musical drill'. Then the studies are to be completed only within seven years. Now the same studies with only English of a higher standard take eleven years, including five years of elementary education and six years of secondary education.

Thus the Wardha Scheme wants to make primary education the preliminary to university education and do away with the intermediate step of secondary education. Therefore the latter is in danger of absorption by the first stage. Education will then be reduced to one of two stages, elementary and university, instead of being one of three stages as it is at present. It is too ambitious and is bound to fail miserably. The modest and simple aim of imparting the 3 R's in the first stage is giving enough trouble at present and has not been tackled on a nationwide scale. Free and compulsory education in them will be more than enough and our schools need not determine the vocations of pupils at the very beginning of their school career. The Wardha



Scheme, thinks Dr. Nam, is guilty of being not only ambitious and too advanced to be regarded elementary but also of deciding vocations for pupils too prematurely and perhaps without taking into account the inclinations and aptitudes of the pupils.

Another criticism of Dr. Nam is that the scheme gives far too much importance to manual training and goes to the extent of thinking that nothing but manual skill in some handicraft can entitle any one to be called educated even in an elementary way. Such an idea is fundamentally wrong. A very skilled workman, capable of earning a decent income by his handicraft, can exist and has existed without the knowledge of the subjects comprised in the scheme. The idea responsible for the framing of the scheme seems to be that pupils passing out of our schools are unable to earn their livelihood, because they have not been properly trained and no attempt has been made to train them for a vocation.

The remedy for this should not be, says Dr. Nam, the teaching of a handicraft to all pupils in an elementary school, whether they and their parents want it or not, and will have a use for it or not in the future. The true solution will be to open separate vocational schools whenever possible and necessary to give facilities for those who want to take advantage of them. There is no meaning in enforcing all and sundry to undergo a vocational training requiring manual labour. It will be a sheer waste if the training should not lead men to the pursuit of such a vocation. Of what use can be a training in leather-work, spinning, weaving, etc. to a lawyer, a doctor, a clerk in government service, or a teacher of history or mathematics in a school or college, or an author or a poet? General education should not be wastefully or uneconomically combined with vocational training.

Even supposing that a good vocational training is given in the elementary stage, is it supposed that with that training all pupils educated under that scheme will be able to earn a decent livelihood? It cannot be said that all trained for handicrafts, such as weaving, pottery, carpentry, etc. will be able to make clothes, pots, furniture, etc. of their own accord with their own capital and bring them to the market remuneratively, or find people to employ them through life on decent wages. Unless and until the government and the enterprising capitalists of our country encourage industrial concerns and find it possible to compete in our land and other lands favourably with articles made by other countries, mere acquisition of vocational training will not solve the unemployment problem.

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Such a training will run to waste without chances of employment like the general cultural training good enough for clerical posts now acquired by pupils in the present system. If industrial advancement is to be pushed up by the policy of the government and the wisdom and adventure of the moneyed classes, the present system of education notwithstanding, any number of pupils can be employed in the newly started industries and with a little special training they will do wonderfully well, if there is any prospect of getting a decent livelihood in such industries. The training cannot create industries, but the industries, being started, can evolve the necessary training very quickly and easily. The scheme, therefore, seems to put the cart before the horse and labours under the wrong conception that a system of vocational training combined with general education can solve the unemployment problem in our country.

Then the aim of making the students themselves earn the recurring expense of their education by the products of their industry at school has been widely criticised as faulty, debasing, demoralising, unheard of, undreamt of, quite novel and opposed to the best traditions and ideals of education in any country and of any period in history in the past. Dr. Nam heartily joins such a chorus of condemnation, and also in the fears of those who doubt whether the system can be worked at all without prejudice to the good relationship of the teacher and the taught and without creating a good deal of unhealthy industrial repercussions. Of course, in these days of poverty and unemployment the scheme seems to offer an easy solution for the problem of spreading universal, free and compulsory education by a government which cannot find any money at all for meeting the expenses and the solution of the unemployment problem itself. Even with the conscription of the educated unemployed, the Wardha Scheme cannot be run successfully from the proceeds alone of the pupils' produce and Dr. Nam fears that such an attempt will become a big blunder, though not a Himalayan mistake. The Scheme's apparent promise to solve unemployment will become a false promise and a will-o'-the-wisp lead.

Now Dr. Nam's constructive proposals of reconstruction of elementary education shall be briefly sketched.

1. Elementary education should be only elementary, that is, aim at imparting a knowledge mainly of the 3 R's. Any knowledge of any subject included in the course shall not be primarily aimed at for its own sake. There should be no logical and systematic arrangement of the subjects with a distinct apportionment of time for each in the time-table.

2. All subjects, an elementary knowledge of which is deemed necessary in addition to the imparting of 3 R's, should be beautifully combined in a book in the mother tongue or the language of the predominant people of the area. The same shall be used as a text-book through which not only reading and writing shall be taught and practised but also a minimum of general knowledge shall be artfully and incidentally introduced in a well-thought out and advertising manner according to the standards in the system. Biography, history, civics, geography, physics, chemistry, physiology, hygiene, biology and all other subjects thought necessary should be cleverly combined in a single text-book suitable to each standard in a progressive manner.

3. There should be no second language taught at all. Not even Hindi as a Pan-Indian language necessary for national unification or English as an important world-language useful for present political contingencies and the imbibing of the Western culture as a fine supplement to our indigenous culture, should be taught in the elementary stage.

4. Arithmetic, however, shall be taught separately and in a manner which shall interest the pupils by its applications to their actual life and experience. (Thus there shall be only two books for pupils to study and master in the elementary schools.)

5. Elementary education shall cover a period of only four years, as it is more than enough to secure permanently the benefit of a knowledge of the 3 R's. (The reduction of the present course of five years to one of four years is for the purpose of adding the one year thus taken out to the Secondary education. The proposal of making Secondary education cover 7 years instead of 6, by taking one year from the present university education, is felt by Dr. Nam to be a cutting at the wrong place.)

6. Elementary education shall not only be thus elementary but also be education in the best sense of the term. It should not be dragged down to the level of a vocational training valuable for bread-winning.

7. The body and the hand shall not, however, be neglected. Ample opportunities shall be given for manual training and play. Gardening, looking after domestic animals, collection of fine things for museums, making toys with clay, wood, and other materials, spinning, weaving, fret work, embroidery, and such other hobbies, requiring manual skill and labour must be introduced, not, however in a compulsory manner for all irrespective of their tastes and inclinations.

Each pupil shall have the liberty to choose one or two of these hobbies, and the things done by him shall be kept separate for him to see and enjoy and proudly show to others.

8. All the pupils shall have some training in music. They should have also practice in dancing, if possible. If not, some good forms of drill and physical exercises should be arranged for the benefit of their bodies.

9. Provision should also be made for the study of the behaviour, conduct, and character of the pupils by the teachers through the observation of pupils at work and play and tendencies displayed in their relationships to others; and suitable steps should be taken for the correction and the rectification of evil propensities found in them in the very first stage of their education.

This scheme of elementary education is perhaps best suited for pupils from the age of 6; 5 is too early and 7 is perhaps too late. It is not a great matter when the pupil is sent to the school between the ages of 5 to 7; it may not be even desirable to prescribe a uniform standard age for all for the beginning of their education. It is better to give a little discretion to the parents in the matter and allow them to send their children to the school anywhere between 5 and 7. Only when compulsion is introduced, there should be an insistence for the continuation of the children at school for a minimum period of four years through which the course has to be spread.

Another small matter may be pointed out. Only slates should be used in elementary schools for writing and working sums. Note-books can be used in the higher standards for pencil work at school on special occasions such as copy and drawing classes and for ink work at home in a very limited manner.

Such is the simple scheme of Dr. Nam, and it will be only a small modification of the present system, unlike the Wardha Scheme which means quite a revolution. To desire a universal extension of elementary education without the state or the people being ready to finance it, but making the educands themselves pay their educators through their manual work seems to be selling the children into slavery and to be depriving them of their birth-rights. Considering this and other blemishes pointed out above, it is suggested that the Wardha Scheme be dropped and Dr. Nam's scheme be discussed and adopted with any necessary modifications. It is not necessary to make elementary education compulsory at all, and free to all. Illiteracy,

however, should be liquidated by voluntary and philanthropic efforts through night schools, adult schools and similar other agencies. It is quite possible to do so. For the sake of giving free compulsory elementary education, let not the emoluments of the teachers of elementary schools suffer and the children be made to slave for them.

Lastly it may also be remembered that man does not live by bread alone, though without it he cannot live; and that it is the special business of educators and schools to enable children to live the higher life of men by imparting to them literacy and general culture. Through them alone the higher intellectual life of man is possible. It is a serious mistake to call a training for a vocation education at all in this higher sense. Elementary education is literally the acquisition of the literacy which enables man to know through books and study, and of the power to increase the knowledge thus handed from posterity to posterity by writing books which will serve a similar purpose of provoking further thought and additions to the knowledge of the humanity. To 'vocationalise' elementary education, to coin a phrase for pointing and painting the issue tellingly, will be to change its very essence and debase it deliberately at its foundation or pollute it at its source or at least adulterate it wilfully.

Gandhi's Fateful Message.

BY TANDRA DEVI.

THEY say that "an onlooker sees most of the game". Watching the fateful Haripura Congress Sessions from my home in distant Kashmir, things have emerged in that far perspective which became in the emergence a perspective not of present distance in space, but of future distance in history, in time. I have been watching this phase in the life of India, as exemplified in that historic sessions, as people may perhaps look back to it, say, five hundred years hence. (The Himalayas make one see things that way.)

Out of all that welter of that fateful Sessions—beyond all the big press headlines and the noise of many voices—I heard, here in the far snow-bound hills of Kashmir, a "still, small voice"—the voice of your prophet and leader—Gandhi. I am a white-skinned alien. You may think it impudent of one of us Westerns to "butt in". What I have to say, however, is from my heart, and I am not saying it as an outsider, but just as one of the big suffering crowd of the wide suffering race of mankind.

I thought that the words spoken by Gandhi when he opened the Khadi Exhibition at Vithalnagar were the most fateful uttered in India for a long time. These few simple words carried in their import a fate terrible or triumphant for India. Upon the understanding of and acting up to them, or upon the non-understanding and ignoring of them, hangs the future peace and welfare not alone of India, but of mankind. For Gandhi's words in that speech pressed back to primal things, fundamental values. They suggested that most of us had missed primal-things and fundamental values.

They were true words. Of what avail will it be to India if she saves herself, if she "frees" herself, and loses her own soul?

Of what use will this land, "freed", be to Indians. to her millions, if her sons and daughters continue in, and extend, the exploitation of the starving millions by methods which have all-but destroyed the Western peoples?

Of what avail shall be political deliverance from the yoke of the foreign Imperialist, if the people of this country at the same time deliver the country over to the industrial, commercial and political methods which the experience of the past three hundred years has proved to be death dealing to mankind?

Of what use, in short, is lip-service to Gandhi when we are most of us too selfishly engrossed in the pursuits of our own ends to *give up* those petty little personal ends—place, power, money, position for our children, etc.—and to do the deeds which alone can make India invulnerable to the onslaughts of a degraded material age, and invulnerable, invincible, in her future destiny as the teacher of the human race?

Gandhi said: "*You have not understood the lesson of khadi. Understand and imbibe the lesson of khadi and Swaraj will be yours. My message of khadi is an old, old one. I have nothing new to say. If you wear khaddar for political purposes you will burn my body and along with it khaddar. If you had imbibed the khadi spirit the Governors would not have dared to defy the demands of our Ministers.*"

Now these words strike a mere onlooker as being wrung from the heart of despair. You have a prophet, truly a Mahatma, and he shows you the only way to save the country. Are not most of you ashamed, should you not all be in anguish, because in the end of his life it is still necessary for him to speak such tragic words? With what kind of message is this country sending Gandhi to eternity?

Do the people of this country—especially the young so-called educated men and women of this country—respect the wisdom, not alone of their tremendously great man, Gandhi, but of the great men of all ages, who in Gandhi's place at Vithalnagar would have said *exactly the same thing*? Has the sense of real values deserted them?

There are no two ways of achieving freedom. Freedom of a nation can only be achieved by its individuals becoming free. (By freedom I do not mean political; this follows real freedom.) They have to shake off the bondage in which they live. Now the people of means, of leisure, of "education", are those on whom the main responsibility for the freedom or the bondage of the masses of India rests to-day. The half-starved or starving masses are those to whom we who are a bit better off in worldly goods all owe the duty of protection. If we do not protect, we shall ultimately, and justly, be annihilated in body, even as we by non-protection are even now outraging our souls. If we are not annihilated by outsiders, we shall be annihilated by our fellow-countrymen. It does not matter if we are annihilated by a force outside the country, or by a force inside the country. The thing that matters is this: that by the way of living now chosen by most of us, we are going upon the sure way of death. Many of us praise the prophet, but by not becoming poor, simple and utterly unselfish in our personal lives, we make for him, not as was made for Jesus, a

cross of wood, but a cross of granite. And Gandhi does not complain of his cross, but only reminds us of our self-destroying folly. What are we going to do?

The unhappy, the miserable world, cries out for a saviour. But the Gods are dumb. Why should They speak? We reject even their spokesmen, of whom your Gandhi is one. I'd rather fight Gandhi, show him even personal disrespect, but hold him on to the thing he's living and dying for, than prostrate myself before him whilst doing nothing for his cause. His cause is not alone the cause of India. It is the cause by embracing the spirit of which America and Europe and Japan can also save themselves.

In the days of India's glory, the poor wise man clad in khaddar ruled the land. Poverty is truly divine, if by embracing it we can enrich our brothers. This self-imposed poverty, together with humble work of the hands, however, can alone save India from the pit into which many of her sons and daughters—enlightened moderns!—would now plunge her. Many of them laugh at the old man with his charka! I have heard them and it turned my heart sick. (I do not of course deny that there is a political situation. I merely say that that is not the root of the trouble.

Have those who scoff at Gandhi's "lesson of Khadi" read Plato? Have they read Ruskin? Have they followed the teachings of Rabindranath? Have they studied the Vedas, the Bible? Of what avail is lip-service to religions? It is blasphemy, unless we take action without compromise. (But even if they do not serve religions, let them at least serve Common Sense.)

In non-violence there is a great violence to be done; it is to be done by each man to his possessions, and to his personal and family ambitions. Until this is done on every hand, and India becomes once more a land of villages dotted like jewels over a crown, she will not be free, she will be trampled by foreigners and by her own people, and she will remain the hunting-ground of the foreign exploiter, and of the indigenous tyrant.

Charka means more than khadi. It is a symbol of the soul learning to face itself. It means the end of economic slavery. It means discernment in business and above all, knowledge of when to stop business and why. It means national self-sufficiency, integrity, peace. It means peace—bliss—to the individual who has deliberately crumbled him or herself to pieces in order to become human as against "civilised". What do any of us want with the falsities of an artificial civilisation?

Let us keep what is good in modern life and throw all the rest—that is, most of it—overboard.

For his supreme happiness man needs but a few things. The nation whose "middle" and "upper" classes first find out and practise this, will conquer the world. That does not mean that that nation may not be invaded. But of what use to the invader would be three-hundred and sixty million poor but self-sufficing persons, mutually integrated for the purpose of getting the fullest joy out of life? It happens also that such joy is highly infectious. There is no medicine made which can stop the spread of its contagion, or stop this condition when it has once laid hold of a man. There is a Persian saying "The crest-fallen thief departs from an empty house." But India's conquerors would not immediately depart. They might even participate in the freedom-in-poverty of a New India. They might stay to learn, and and later on, depart to teach. Peaceful penetration is the only method by which India will solve her economic and her political problems. Her conquerors will be conquered by this alone. "The mills of God grind slowly, but they grind exceeding small." They grind small *only* if they are the mills of God.

"*My idea of Village Congress is different*" spoke the great leader at Vithalnagar. He asks the ordinary person to become great. I saw no comments on that speech. By those words he asks the ordinary rich man to become poor. He asks the moderately rich to get down to a lower level as quick as they can. Do without, do without, do without—this and that. Become Indians. Protect the wretched poor with your all. *Then* see what the British can do! Do this nationally, silently, non-violently, and India must be free. "*I will say it again and again, till I die*". How can we hear those words and not apply ourselves to understand the real message of Gandhi?

The Wardha Scheme

AND

The Proposals of The Madras Government.

BY PROF. N. KUPPUSWAMI AIYANGAR, M.A., L.T.

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 Zakkir Husain's 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 Government. 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 the aims should be properly defined but they must be such that the achievement of which 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 WARDHA SCHEME

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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. Success of the scheme in finding employment for these trained in one school in a district is no guarantee that, if all the schools follow the scheme, all 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 every body 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 Dr. Zakkir Husain's Committee, no body 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 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 silver smith. 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 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.

Notes

WE owe an apology to our esteemed constituents for our delay in bringing out March and April numbers and issuing them now in this combined form. This was owing to some unforeseen dislocation of work in the press consequent on its being shifted to our new premises. We hope to be regular in future, making each issue come out on the last day of the month punctually.

Bihar Leads

Bihar has set a laudable example to other provinces by organising a *mass literacy campaign*. His Excellency Sir Maurice Hallett and his Ministers deserve to be congratulated on the bold and serious move they have taken. The campaign was recently inaugurated officially by the Government, thousands of students, teachers and the public participating enthusiastically in the processions and other proceedings. This pioneer movement has justly received the blessings of Mahatma Gandhi and other luminaries of our land, and it is to be hoped that by sustained and rightly organised efforts, they would achieve in the near future their noble object of liquidating illiteracy.

The need for a serious and organised official endeavour of this kind has long been felt and recognised. Mass ignorance has been a great handicap to national progress, and most of our present ills, social, political and economical, could be traced to this. Minds have to be illumined on right lines to inspire in the masses a wide and healthy outlook and a spirit of tolerance of others' faiths and views. They have to be taught to lead well-ordered lives, with necessary hygienic, religious and civic consciousness. Any scheme of adult education should embrace these aims besides attempting to teach them the three R's.

The Minister of Education, the Hon'ble Dr. Syed Mahmud, has, while duly appreciating the need and importance of the above, also appealed for voluntary conscription. The campaign is, as it were, a 'war against ignorance' which requires active mobilisation of the educated public. The Govern-

ment and the people have to pool in their intellectual and material resources and selflessly fight the demon of ignorance to create a happy and prosperous India. It is to be hoped that the educated public would loyally co-operate with the Government in this Herculean endeavour and crown themselves with success. We heartily join Mahatma Gandhi in his prayer that the present initial zeal may sustain to achieve the noble end.

Education in India during 1935-'36.

A persual of the Government of India Report on the progress of Education during 1935-'36 reveals some interesting facts. The Educational Commissioner feels 'that something has to be done in regard to our educational problems' and adds the following: 'The prevailing discontent against the present system of education is finding wide expression and all are agreed that stagnation and wastage is appalling, that the administration of primary education by local bodies shows no improvement and is thoroughly inefficient, that compulsory primary education appears as remote as ever, that the annual increase in the percentage of literates is disconcertingly small, that the universities contain many students who are unfit to profit by higher academic studies, that unemployment amongst the educated classes is common and that 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 on the advent of provincial autonomy.'

In regard to Primary Education, inefficiency of teaching characteristic of single-teacher schools is, according to the Report, in some measure responsible for this wastage. But this condition has been fast changing. The wastage may, on the other hand, be attributable to the unsuitability of the pri-

mary school curriculum and the consequent apathy of the average parent towards the present type of education. A parent who has no means to educate his child beyond the elementary standard is averse to risk his resources further when he finds young men who have received higher education drifting aimlessly without a job. The way to reduce wastage would be by bringing the curriculum into line with the genius and traditions of the people and the modern needs of an Indian's rural or urban home. The Wardha Scheme can be made to lend itself to a practical education of the type needed, with suitable modifications, and the complaint of wastage may, perhaps, then cease.

Reviews.

1. High School English Grammar and Composition: By Wren and Martin: Published by K. & J. Cooper, Bombay. Price Rs. 3/-.

Both Wren's 'High School English Grammar' and Wren and Martin's 'High School English Composition' have become too popular to need any introduction from us. Both have been found to be indispensable as text-books, and the enterprising publishers have done a great service to the student population by combining the two into this one-volume edition at a low price of Rs. 3/-. Grammar and Composition have to be correlated, and the present edition meets fully the requirements of the General English syllabus of the School-leaving or the Matriculation Examination. The volume contains 647 pages of closely printed matter, very neatly executed. The contents do not include Part II of Wren's Grammar as this is covered more fully by the Composition part.

2. Tolstoy Short Stories in Tamil: By M. S. Subramania Aiyer. Viravanallur. Price: As. 6.

Six short stories have been adapted from Tolstoy and given an Indian setting, which would interest children. Written in the author's usual simple and chaste Tamil, the tales hold up laudable ideals to youngsters. The contents are enriched by their being blended with apt quotations from Tamil poets. The booklet is neatly got up.

3. General Science: By K. S. Ramachandra Aiyer, B.A., L.T., Senior Science Master, Town High School, Kumbakonam.

For Form IV—Tamil—Price: As. 10.

For Forms V & VI—English: Natural Science—As. 9, Physical Science—As. 12.

This series has been written in conformity with the latest syllabus. The author, with his long experience, has clearly grasped the requirements of the standard and presented the matter in simple language, introducing each topic with headings in bold print. Experiments have been introduced and illustrations added where necessary. Testing questions have been appended at the end of each book. Form IV Tamil is in short, clear-cut sentences devoid of pedantry. English equivalents have been given side by side with the Tamil terms. All the books of the series would make easy and interesting reading to pupils and give them a decent grounding in the subject.

4. An Outline History of India: By K. Srinivasa Kini and U. Bhavani Shanker Rao: Published by Oxford University Press. Price: As. 12.

A succinct account of the important events and developments in the history of India, from the very earliest times, has been given in this book. Written by two experienced teachers, the volume presents facts in simple language illustrated by a good number of useful maps and pictures. The questions and the important dates and events added at the end will be of great value to students. The get-up leaves nothing to be desired.

5. The Rose and the Ring: Adapted from W. M. Thackeray by N. K. Venkateswaran. Published by the Oxford University Press. Price: As. 8/-.

Thackeray's original story book for children has been adapted in the present form for Indian pupils of the Higher Forms. The story is highly imaginative, an atmosphere of eccentricity about the incidents and characters making the contents enjoyable reading. The book forms one of the series based upon a standard vocabulary of 1,500 words which should be familiar to pupils, and is suitable for silent reading. The illustrations are of value, coming as they do from the pen of Thackeray himself.

6. Simple Essays for Young Students of English: By Llewelyn Tipping, M.A. Published by Macmillan & Co., Ltd. Price: As. 8/-.

This is a collection of short essays, 52 in number, intended for young readers of English. They cover a wide variety of familiar topics, written in simple and idiomatic English. Pupils' essays generally suffer not only from a lack of ideas but also from inadequate guidance in their grouping and presentation. The author has appreciated this, showing how pupils should attempt an essay, drawing up an outline of the subject beforehand arranged under separate headings. Students will find this booklet a valuable guide in their composition work.

7. Heroes and Heroines of India: Published by Macmillan & Co. Ltd. Book I and Book II each as. 8.

Each of these two books contains 12 stories of great heroes and heroines of our land drawn from all periods of Indian History. They are not mere narration of dry facts of history, but are tales full of life portraying in simple style the outstanding traits in the character and personality of the men and women who had contributed to the uplift and happiness of our country. Each of the short biographies, besides tending to improve the English of young readers, will serve to inspire them to noble ideals and actions in life. Apt illustrations have been used and the get-up is good.

8. Longmans' General Science: (in English): By M. Ekambaranathan and T. S. Krishnaswami Aiyer. Published by Longmans, Green & Co., Ltd., Madras. Price: Rs. 2/-

This is one of the well-written books on General Science conforming to the revised syllabus of the S. S. L. C. Examination. The contents are elementary and informative, in simple and lucid style, which makes interesting reading. Only the essentials, those of practical importance, have been placed before the pupils. The authors have added a few topics whose previous knowledge is presumed in the syllabus, and have slightly changed the order of treatment where logical sequence needs it. Diagrams, while being profuse, are clear and instructive, highly helpful in explaining the contents. A useful glossary has been added at the end. The book covers nearly 400 pages for a two-year course. Considering the simplicity and directness of treatment and the consequent ease with which pupils could master the subject matter presented, it could not be said to be too long. The authors could have with advantage added a set of testing questions at the end of each chapter or elsewhere. The execution of the book leaves nothing to be desired. We have pleasure in commending the use of this as a textbook in all schools which aim at something more than a mere coaching for the examination.

9. General Science (in English): for Form IV. Price: As. 14. **Elementary Science** (in English) for Forms V & VI. Book-I: Natural Science, Book-II: Physical Science. Each As. 12. By M. Narayanaswami, B. A., L. T. Published by V. S. Venkataraman & Co., Kumbakonam.

These form a continuation of the series of books on General Science written by the author for the lower forms in conformity with the revised syllabus. They follow the aims and methods indicated in the instructions, and the subject matter receives practical treatment related to daily life. Simple experiments have been introduced where necessary, which could be demonstrated with minimum equipment. Each chapter has a set of useful questions added at the end, which would enable pupils to recapitulate the matter studied. Diagrams and pictures have been added where necessary, to explain the contents.

The book for Form IV includes an appendix suggesting a list of excursions for pupils to supplement their knowledge. Those for Forms V and VI have brief summaries added at the end of each chapter along with questions and exercises, which would be appreciated by pupils.

10. Elementary Science: Book II for Forms V & VI: (in English): By Rev. G. P. James and M. Somasundaram. Published by V. S. Swaminathan, Publisher, Madura, Madras and Tinnevely. Price. Re. 1/8.

This is another book on Elementary Science written in accordance with the revised syllabus. The authors have kept in view the aims of the syllabus in making the subject relate to practical life and environment. The topics receive simple and clear treatment such as would be easily comprehended by pupils. Experiments have been included where necessary. Helpful diagrams and pictures have been added in apt places. Each chapter has a set of useful questions to enable students to recapitulate the subject. The index and the syllabus at the end of the book will be appreciated. The whole course is to cover 140 lessons, and the contents and treatment have been carefully designed to meet the needs. The get-up is good.

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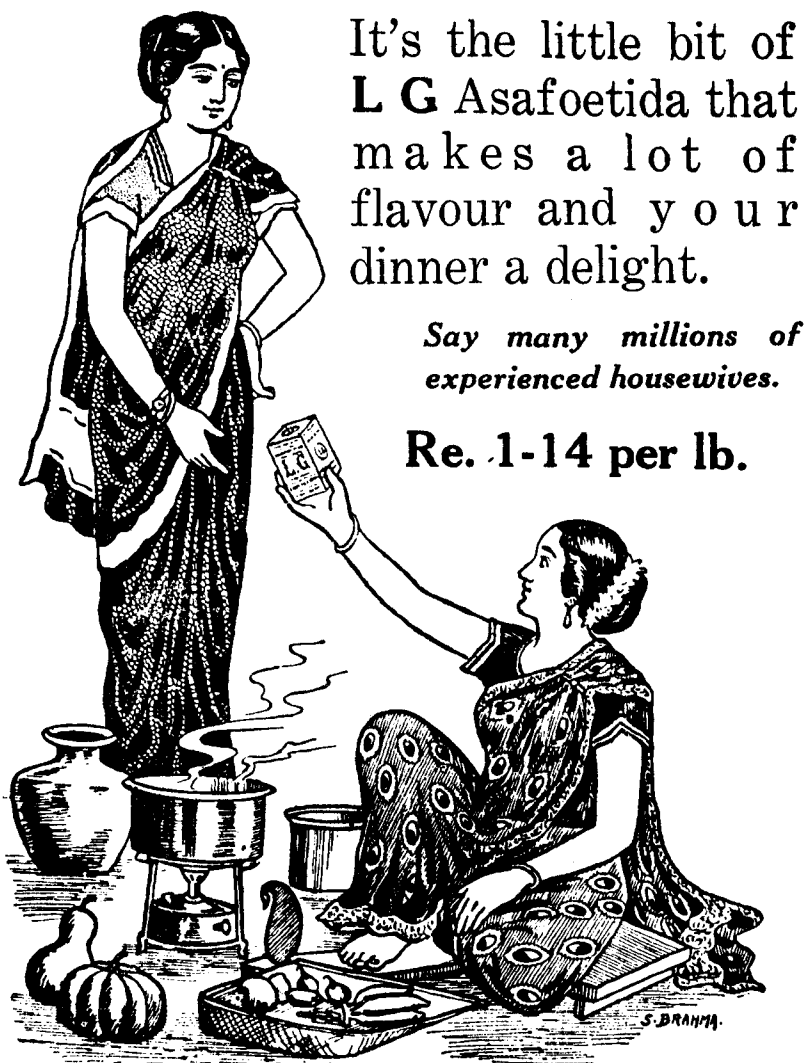
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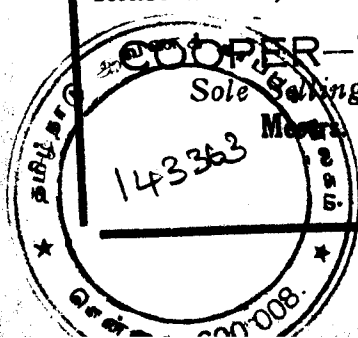
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