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The
Indian Educator

Vol. 14

NO. 1.2.

January
February] - 1938



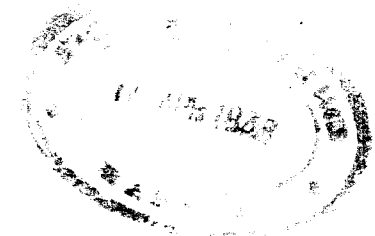
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Vol. XIV—No. 1.

THE INDIAN EDUCATOR



JANUARY, 1938.



Managing Editor:

V. Aravamuda Ayyangar, B.A., L.T.

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THE INDIAN EDUCATOR

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

Vol. XIV.

MADURA: JANUARY, 1938.

No. 1.

Education as Social Efficiency

The Socialising Influence of Schools

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

THE BUSINESS OF LIFE.

The exceedingly unhappy condition of modern India on account of religious dissensions and communal tensions calls for an urgent and thorough re-orientation in the educational policy and programme. That the function of education is the preparation for life is recognised by all; and this idea is as old as Plato. Only, the implications of this principle have not been clearly understood and properly emphasised. This aim of education is not likely to be fulfilled unless we have precise and definite ideas about what "life" is. An investigation into the meaning of life is essential to demonstrate not only the vital and intimate connection between the school and its social environment, but also the fundamental relation between a man's philosophy of life and his views on education.

Hegel looks upon morality as the end and aim of all school education; and Dewey emphasises "the necessity of discussing the entire structure and the specific workings of the school system from the standpoint of its moral position and its moral function in society". It is conceded by all that the highest ideals of life and duty should be instilled in the minds of young children during the period of their school life. In as much as the function of the school is taken to be the formation of character, it is rightly considered to be a great moral institution; and it should justify its existence by turning out pupils efficient in every sense of the term—physically, morally, and intellectually; and above all it must prepare and make efficient its pupils to take their legitimate place in the social world; for, this is exactly the "business of life". Plato never for a moment forgot the social function of education. His "Republic" is permeated by the idea that education is essentially preparation for citizenship. Thus the new movement that education should aim not so much at

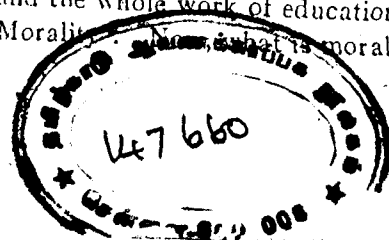
individual as at social efficiency is only a new emphasis on an old idea which originated with Plato. It is being increasingly felt that education is a most important form of social activity, and that its ideal is social progress and social efficiency rather than personal success and individual development.

MAN ESSENTIALLY SOCIAL.

This is in the fitness of things; for, man is essentially a social animal. The gregarious instinct is perhaps the most deeprooted instinct in man. Every individual belongs to a social system. An isolated individual is even inconceivable. Personal life and social life are so inextricably interwoven that the self is comprehensible only as a member of society. Man is what he is because of and in virtue of the community. It is his social significance that makes life valuable to him; and it is the emptiness of social content that makes life worthless and drives him to suicide. The child inherits everything valuable from the race before it comes into the world; and its long period of infancy consisting of about twenty years is spent in assimilating from society the system of knowledge, the code of morals, and the form of religion which are indispensable to its development into a full-blown personality. There is, strictly speaking, no such thing as a "self-made man". No man can make himself. What he does in fact is simply to use the opportunities that the society offers him. It is the society that liberates and directs the energies of the individual. Our world of action is one in which the individual is one limit and society the another; and between them lie all sorts of minor associative arrangements like family, school, club, friendship, etc. To be sure, the individual can never even "know himself" apart from society. It is the membership of a wide and rich society that evokes the powers of the individual, and helps him to realise his possibilities. Not only his latent powers aroused by society, but particular tendencies of the individual are selected and encouraged and confirmed by it; and thus he is trained in reflective judgment and personal valuation by the necessities of social existence. Man acquires these rights and powers by education. Knowledge and strength of will—the twin aim of education—give him power, personality, and privileges.

CHARACTER—THE POWER OF SOCIAL AGENCY.

It was perhaps the consideration of this correlation between the individual and the society that actuated Herbart to emphasise that *all* real education is *moral* education. He says categorically that "the one and the whole work of education may be summed up in the concept—Morality. *What is morality?* It is the set of principles according



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to which right habits are acquired, and correct form of character is formed. Character in its inmost essence means the power of social agency, the organised capacity for efficient social functioning. It means social insight and social executive power. Morality thus is our social attitude towards the human environment, and culminates in the formation of a desirable form of character congenial to the individual and of service to the community. The highest aim of morality is to bring into existence the best-ordered community which gives the greatest scope to its component members to make the best of themselves; and the "best" in human nature is that which contributes to the harmony and the onward movement of society. The inter-personal relation, whether it is communal or national, is always essentially a moral relation; and the consciousness of the rights and duties that are indispensable for the harmoniously creative social life is ultimately based upon the consciousness of moral obligation; and this supreme sense of duty, though personal, is socially initiated.

Now as the community is essential for the perfecting of the individual, so is personal morality a means and a necessary condition of social reconstruction. A life can be great and full only through a wide social grasp. Morality is the principle of cohesion in society; and in so far as any society is coherent and integrated it is moral. Only in so far as man identifies himself with others and seeks a common good, can there be association. There is thus a most necessary and intimate connection between public socialisation and private moralisation. The verdict of history is that the races and the individuals with the more advanced moral standards survive while those of lower perish. Nature has socialised man by a repeated application of the method of "United we stand, divided we fall". Morality is not merely an organising but a corrective force. It is like a gardener tenderly nurturing some flowers and ruthlessly pruning or weeding out others so that the garden may be the most beautiful place.

SOCIALISATION—THE AIM EDUCATION.

Thus it is clear that there could be no real conflict between the ideal of Ethics and the aim of Education. Therefore the education that discovers and trains the distinctive powers of the individual is at the same time rendering the best service to the whole community. The membership we enjoy in the social order involves rights granted to us and rights which we should grant. Each man is a recipient of goods through membership in the moral solidarity of the community; and the realisation that one receives benefits leads to the realisation that one should give one's share. The powers of the individual must be trained in such

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a way that he may become an active and efficient member of society. The task of harmonising the individual's aim with those of the society is no easy affair; but the realisation of it is at once the pressing problem and the main purpose of education. Time was when the schools confined themselves exclusively to the intellectual culture of the pupils; but today owing to advanced civilisation and specialised life the demands of society on the individual have become extremely complex. And the school which does not do something towards fitting the young to meet the new social needs is not fulfilling its appointed task; and the education that does not cultivate equality of treatment, community of interests, and impartiality of regard in its pupils stands self-condemned. The pupils should be made to feel that the test of any right action is its social value. The Kantian ideal should be the inspirer of their everyday behaviour; "So act as to treat humanity, whether in thine own person or in that of another always as an end, never as a means".

There are countless ways and numberless opportunities which could be wisely utilised to inculcate ideas of organised co-operation and sound social spirit in the young students. It should never be forgotten that education is a community life and the schools a community living a life, and not a mere instrument of instruction. Sometimes even people engaged in the educational line speak glibly of religious instruction, moral training and social service as "extra-curricular activities", which betrays a most lamentable lack of insight into the value and function of education. It is the primary duty of a well-planned educational scheme to give a concrete shape to all social values, and train the growing young children to become living embodiments of those values. The beauty of self-sacrifice and the glory of self-surrender are inspired and maintained by religion. Religion, if anything, is the unifying principle in social life. It is a social necessity, it is the cohesive force that integrates the varying and divergent individuals into an organic unity. It is indeed a mockery to say that religion would be disruptive, and therefore should be driven out lock, stock and barrel from our schools. A little dispassionate inquiry will convince us that it is not religion that breeds fanaticism and intolerance, but superstition, ignorance and bigotry that masquerade as religion which are responsible for these undesirable traits in human beings; and the way to eradicate these obnoxious features is certainly not by keeping the study of religion out of the healthy and formative atmosphere of the gates of learning, but by submitting it to open and honest discussion, free and fearless criticism, and independent and creative thinking; and in order to carry out this purpose no better place could be found than our educational institutions where truth is sought

to be gained for its own sake, where no standard other than reason is accepted, and where a perfectly free atmosphere prevails.

RELIGIOUS INSTRUCTION INDISPENSABLE.

Therefore a school or college which does not provide for systematic instruction and training in religion and morality—the two of the most powerful social agencies for unifying and integrating the diversified and differently constituted human beings—is a mere machine like a Printing Press producing stereotyped lifeless graduates and passed men after a standard pattern. It would be profitable and really instructive to remember in this connection the shrewd observation of a Japanese visitor to America to the effect that "The Universities here are athletic associations in which certain opportunities for study are provided for the feeble-minded". This refreshing and thoroughly radical attitude to education is most urgently needed to correct and vivify our country which is most ingloriously following the old soul-killing policy of ordering the schools to produce 35 % men who have become adepts in the ignoble art of "mugging up" the dictated notes and vomiting them out at the deadening examinations. It is no good blaming the schools for this sorry state of affairs. Let it be noted that no educational institution can do exactly what it considers best and wisest, as its very existence depends on public favour and public support. What is therefore urgently needed is a transvaluation of values on the part of the parents and the leaders. In the meantime every school may within the restricted and limited scope of its freedom foster corporate life among its members, and instil sociability, catholicity, tolerance, and "give and take" attitude in them, and train them in social efficiency by the help of its regular studies and varied methods.

THE SOCIAL VALUE OF PLAY.

Literary Societies, Boy Scout Associations, Dramatic Unions, Social Service Leagues and Athletic Clubs afford excellent opportunities to the pupils to learn not only how to think but also how to live. These vital limbs of a "live" school should function efficiently if the education that is imparted in it should fulfil its avowed object. These activities nurture such qualities as loyalty, truthfulness, justice, perseverance, self-control and tolerance—which are the foundations of character.

To take one example by way of illustration: Play is the most valuable means to moral culture and social discipline. It is the nursery of virtues. Plato tells us that "the soul of a child should be guided through his play towards the pursuit of excellence in ways that he will

need when he is grown up". Muscles are in a peculiar sense the instruments of the will, and vehicles of habituation and character. Play is the school of morality. It gives not only strength but courage and confidence, and contributes energy, decision and promptness to the will. If the essence of social life consists in being good and doing good, then play is the most powerful incentive to it. It is the making of the social man, and generates a friendly intercourse on a footing of perfect equality, promotes healthy rivalry with a view to draw out the best which each individual is capable of, and tends to the increase of mutual understanding and sympathy. The high social value of games should therefore be unstintingly and generously fostered and encouraged as they are mainly instrumental in training the students in the fine art of self-education, leadership and social administration. The students who participate day after day in the life and activities of the Debating Societies, Sports and Excursion Clubs, Musical and Dramatic Associations of the school will not fail to imbibe a genuine social interest and social spirit. Playing together, working together, living together and studying together will certainly quicken in them a high and abiding social sense, train them in adaptive plasticity and sympathetic tolerance, and teach them the much needed lesson of mutual dependence and social solidarity.

THE ALCHEMY OF THE TEACHER'S PERSONALITY.

The responsibility of the teachers in this supreme function of education is tremendous. Apart from their personal lives which should exemplify to the pupils the high ideals of life, the teachers should strive to present the subjects they teach in their true relation to the actual realities of life. They must try to make instruction less bookish and more concrete. This will facilitate the socialising process. Class lessons should aim not only at cultivating and enriching the mind and ennobling life, but should tend to elevate human labour and endow with dignity all forms of useful occupations. Group activities should be encouraged as they give an insight into human institutions and train the pupils in institutional life. They also reveal to the teachers the basic inclinations and special aptitudes of pupils, and thus give useful guidance in the choice of their lifework.

In the last resort the most essential condition for the realisation of the social ideals of education is to be found in the teachers themselves. They are directly responsible for integrating education with the life of the nation or community as a whole. They are the most numerous, and the most influential body of social servants. The engineering of human nature lies in their hands; and since the foundations of correct thinking,

associated life and mental balance are to be laid in childhood and youth, they have the best chance of achieving the rich and fruitful integration of society. The whole life of the community flows through the schools; and the teachers there are not only trainers of children but veritable makers of society. The right training of the social instincts is beyond any doubt one of the most important means of securing happiness to the individual and orderly progress to the society. A man cannot be said to be healthy mentally whose social instincts are poor or perverted. When a man is becoming disordered in mind, commonly one of the very first symptoms is the diminution of his social interests. The insane people are notoriously, if not positively, anti-social.

Again, good manners always imply altruism and consideration for the feelings of others. Children learn by what they see, not by what they are told. Good manners can be taught only by patient and persistent example. Through the contagion of personal example, man's influence has infinite possibilities. Thus the task of the teacher is most difficult and onerous; and he must rise to the full consciousness of his duty and dignity, and endeavour to discharge his obligations in a religious and missionary spirit, devoid of self-interest and with profound spiritual insight. Truly does George Bernard Shaw proclaim: "This is the true joy of life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a Force of Nature, instead of a feverish little selfish clod of ailments and grievances, complaining that the world will not devote itself to make you happy".

Causes for the Deterioration in High School Education.

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

The students coming out of High Schools with certificates of eligibility for entrance to university studies and government services have been found to be deteriorating in their standards of knowledge or at least acclaimed to be so by university lecturers and professors who have to deal with these High School products for further studies and also by the Public Service Commissioners who publish now and then a list of howlers in proof of the abysmal ignorance of the prospective government employees. The author of this article is prepared to accept their verdict in the case of a vast majority of successful students and thinks that there are some good reasons for such a deterioration.

The most important of the reasons for it is the invasion of our High Schools by a vast number of pupils for the mere spoils of victory in public examinations. Our High School education was once a fairly paying affair, and there was something almost like a guarantee that a Matriculate will be able to eke out a livelihood, decent and honourable, in government or similarly secure services. This was responsible for bringing into the High Schools all classes of pupils in the hope of somehow successfully completing the course for enjoying the fruits thereof. In our country the literary education imparted by our High Schools was and is a hard nut to crack by the scions of communities other than those which have been brought up in an atmosphere of literary culture. For a long time after the introduction of this English High School education, only those communities and among them only such persons as showed a capacity and calibre for such education went in for it and others stood aloof. The result was that the material and stuff that were handled by the teachers in the previous generations were of a high order and excellent results were obtained. The examinations were also stiffer and perhaps also freer from many corrupt and unwholesome methods which have now come in to vitiate the quality of the certificates issued by the test of public examinations. No wonder then that with better pupils and tests High Schools were able to produce fitter pupils for the Universities and more capable men for government services and others requiring a good standard of literary training.

Now the days are changed. All and sundry come into the High Schools and it is our policy to bring them all. Even the depressed

classes who have been from time immemorial deprived of all chances of such an education are encouraged to come in by freeships, free supply of books and clothes, and free meals or scholarships, which may be more than enough for all these. There is now hardly a community, however backward it may be, which does not think of sending its youth to schools to try their luck for the plums of respectable and paying services under the government. Schools have multiplied and their further multiplication is desired and even necessary not only for the spread of education but also for the solution of the problem of the unemployment question as regards the educated. Normally every school has also been growing in its strength and has been trying to retain it even in depressing conditions, if not to augment to it. Naturally the teachers and the authorities of all schools have tried not only to attract pupils but also to retain them by lenient promotions; strictness in promotions may mean, and in the experience of the author has meant, the closing down of some sections in the school, which in its turn, cannot but mean sending away some of the teachers, even the permanent ones. No wonder, then, the teachers who have to decide the class promotions have to decide them in a way not prejudicial to their interests and those of their fellow employees.

This loose filtration by promotion has also been largely responsible for the deterioration of education. This has gone on for a great number of years and perhaps has to go on also for various reasons other than those based on the interests of teachers themselves. The hands of a strict headmaster and his staff are very often forced to be lenient in promotions by influential people in the neighbourhood, aye, by those very people in the management who are ready to condemn the teachers for bad results in the public examinations. Parents who usually do not care to know anything of the progress of their sons during the year flock to the school to get promotion for them, however poor may be their marks in the different subjects. All excuses are brought in by them; heart-rending appeals are made; special coaching to make up the lack of knowledge in any subjects is profusely promised; in the last resort even intimidation is tried to make the headmaster yield. In this way, the not-over-strict headmaster's promotions are made looser still. Every pupil and his father want promotion at the end of the year; the idea that he should deserve it does not at all bother him and his parents. The poor teacher and the headmaster have therefore to put up with classes where in more than 50% of the pupils are not fit for the standard. Is it any wonder then, that the standards are becoming lower and lower year after year?

A third powerful factor which contributes to the deterioration is the anxiety of the teachers themselves for the production of showy results. The greater the percentage of passes, the greater is the credit of the teachers and their schools. The management is pleased, the pupils are pleased and the parents are pleased while the public also honours such schools. The successes may not be deserved and the successful pupils tested by intelligence tests and original powers of composition and capacity to answer questions of a variety different from what they have been coached for in various subjects may be woefully below the standard and perhaps thoroughly unsatisfactory and yet the school with a good percentage of passes escapes censure. What does it care if it can only dress up shallow students as possessing the substance of education as attested by the certificates of eligibility won for them in public examinations? In fact these certificates are very much like those of doctors vouching for the illness of employees when they go on medical leave; the only difference is that the doctors who issue the certificates know the truth though they may certify otherwise but the S. S. L. C. Board do not know the truth when they issue the certificates. Teachers now-a-days do not care to educate their pupils and teach them the subjects of the curriculum with a view to impart a good knowledge in them, but simply coach their pupils for examinations for supplying them with ready-made answers for probable questions. The greater the luck and the power of the teacher to foresee the questions, the better will the results be. It seems to be a waste of time for him and his pupils to mastering the whole subject when by a thorough drilling in answering the few questions that appear in the examination paper, far better results can be obtained than through the morally right, tediously longer, more arduous and less advantageous method of the thorough mastery of the entire subject according to the syllabus. Some teachers have developed an uncanny power of foreseeing the questions and have earned a good name as efficient teachers, thanks to their shrewdness and readiness to follow this paying method of coaching. When this power is not possessed, the teachers piteously hunt for guidance elsewhere. Even the pupils are encouraged to obtain a list of such questions through secret correspondence with their friends or relatives in other schools likely to have a knowledge of the questions to appear either through the powers of their sure-hitting teachers or of others who may have a scent of them in some clandestine manner. That some schools also practised or may practise dishonest ways of knowing these questions can be well understood from the distrust of the Government to place the question papers in the custody of the headmasters even a week before the examinations. The leakage of question papers is perhaps a normal

annual affair, though only in a few years it becomes too much to be brushed aside without an inquiry. Though in the long run honesty is the best policy, there can be no questioning of the fact that dishonesty if indulged in cleverly and without the possibility of detection is immediately the most beneficial policy for the good name of the school and the teachers.

How far the system of public examinations instituted to issue certificates for higher studies or services can vitiate real education is easily understood by an experience of common examinations instituted in the schools under some District Boards. If, say for 10 High Schools, there is to be a system of common examinations from the I or II form upwards, the teachers who are employed in such schools at once feel that the results of such an examination will be used to judge their merit and so they take to coaching, hunting for questions, helping their own pupils if they are themselves examiners, and even stooping to hinting the answers in the examination hall. Good results seem easier of production through such methods than through honest and laborious methods of teaching. In the experience of the author, common examinations in the lower forms have been playing havoc on the quality of our High School education. Such a system is perhaps not maintained for healthy reasons but for unwholesome causes which it may not be prudent to discuss here more especially as it is not very germane to the point at issue. It is enough to point out how it leads to deterioration of education in the lower forms in the same way as the public examinations have been doing in a larger measure and sphere in our province. Thus even from the lowest classes many schools have to replace good methods of teaching by paying methods of coaching. The result is that the deterioration sets in at the very foundation. Examinations dominate the whole High school education and instead of being mere tests of knowledge have been elevated to be the ends and achievements of education.

Another pitiable cause is to be found in the principles deciding the issue of the eligible lists. The S. S. L. C. Board very often exercises the right of moderating the results and wants to avoid the onslaught of the public cry of the slaughter of the innocents by resolving to include a decent percentage of pupils who have appeared in their list. In fact the S. S. L. C. system itself was brought into existence to avoid such a slaughter through university examinations. It has been a policy of the Board, it may be guessed, to give eligibility at least to 35%. If passes go below the level, then artificial manipulation of the marks brings into the list many who do not deserve to be there by the marks at first obtained by them. It is no wonder that High Schools

follow the same liberal principles to a greater extent and feel it unjust to detain more than 35% of the pupils of a class under any circumstances. Usually not more than 10% are detained.

A fifth reason lies in the absence of an efficient set of headmasters to run the High Schools properly. Without meaning any offence to the existing headmasters, I wish to say that many among them have secured their appointments for no extraordinary merit or marked superiority when compared with the L. T.'s serving under them or serving elsewhere as assistants. It is true they are also L. T.'s and possess the necessary qualifications for the post. Mere qualifications, however, are not enough for that post of honour and command in the High Schools. Experience, character, enthusiasm for ideals, real superiority in knowledge and the art of teaching, personality, devotion to duty, sympathetic understanding of the defects of the assistants and tact to correct them and make them co-operate with him in making the school efficient without any desire to lord it over them by his authority and to use his powers for selfish purposes are necessary for the headmastership, and many a headmaster at the present day may be quite inferior in these to many who happen to be only assistants. Communal considerations, nepotism, local politics, recommendations and relationships of influential persons have secured them their appointments. Without understanding that, and trying their level best to deserve their place, many of them play the petty gods in their narrow sphere of authority, maltreat their assistants though more experienced and capable, and cause their time and energies to be lost in pin-pricks, plots and counterplots. The peons, school property and even funds are misused and temporarily misappropriated, and the assistants who are courageous enough to resent, oppose and expose them are victimised through their influence with the authorities. Unless and until the headmasters are pure and enthusiastically devoted to the cause of education, there cannot but be deterioration. A good commander makes a good army and similarly a good headmaster makes a good school. Almost everything depends on the headmaster and the whole tone and efficiency of the school can be improved by a good and marred by an inefficient or bad headmaster. In the matter of having made many of their appointments, local boards have played a prominent part with results which have not been satisfactory, and thus have brought in deterioration. What is worse, they have thrown cold water on the enthusiasm of capable assistants and made them discontented and careless about efficiency because it is not properly rewarded.

Another powerful reason for the deterioration is found in the attitude of our pupils. They do not have any enthusiasm for an education which has no attraction for them in itself or by its utility for the securing of jobs in the event of their getting through the course with credit. No boy has a taste for all the subjects of the course and some have no taste for any of them. The pupils are there for securing only the passports for jobs—jobs which are becoming more and more difficult to obtain! Then why work hard and rack one's brains over these subjects? It is enough to get the barest minimum of marks for passing—that is their motto. They only want marks to pass but not the knowledge of the subjects taught. How is it possible to arrest the deterioration in education with pupils of such a mental make-up?

One more reason can be added and that is the over-crowded curricula of studies and the over-loaded syllabuses. The primary classes and the lower secondary classes are now taught too many subjects and are worried with too much of information in each subject. Even in the High School classes, one or two subjects can be dropped, such as the C group subjects of the present system and others simplified. In attempting too much, the system has produced a nausea for education in the minds of the pupils and thus has led to deterioration.

Many other causes can be given by others, as good as and better than those given above, but it cannot be denied, it is hoped, that the seven causes mentioned are among the most powerful factors accounting for the deterioration. To sum up, they are as follows:—

1. The rush of all communities, backward and the depressed also, and of the incompetent among the forward communities for High School education with a view to securing jobs under government.
2. Lenient promotions.
3. Recourse to coaching and malpractices in preference to teaching by teachers forced to be anxious for results and the evils of coaching spread down to the lower classes through a system of common examinations.
4. The absence of capable headmasters.
5. The mentality of the modern students.
6. The over-crowding of the subjects and the overloading of the syllabuses in them.

The author, however, wishes to sound a note of warning against the view that all the products of modern High School education are inferior to all the products of such an education a generation or so ago. The average product may be inferior, but in absolute numbers and quality of scholarship as judged by the best specimens of modern times in comparison with those of the previous generation, the author thinks that we have made a remarkable advance of which we may be legitimately proud. Only the enormous numbers of the inferior specimens and the small proportion that the good specimens form in the total number make people ready to raise the cry that EDUCATION HAS DETERIORATED AND IS DETERIORATING.

Geography*

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

The Madras Geographical Association is the only Geographical Association in India that has steadily worked on since its start and done solid work in the field of Geography. Your Journal, your annual conferences, your summer schools, your regional surveys, your excursions to places of interest in the country, your refresher courses for teachers, and several other allied activities bear ample testimony to your many-sided interests, and the institution of a Diploma and a Degree in Geography by the University of Madras marks the high degree of success you have achieved in the field. Recognition of Geography as a Degree subject by your University serves as an example to other universities in the country and will, it may be expected, gradually lead to its general recognition as a subject of University grade by other Universities. Without such recognition, one cannot expect the subject to be treated with respect or its study to be pursued by students and teachers much beyond the school stage. In the absence of such recognition, teachers entering training colleges are apt to look upon it as a subject which they can take as their special method subject even though they do not possess the necessary background of knowledge of it. They take English, Sanskrit, History, Mathematics, or Science, only if they have studied it previously as an optional subject for the B. A. or B. Sc. Examination, but they take Geography and attempt to study methods of teaching it although they never before studied it except during their school course. Such teachers on their return to schools as teachers of Geography proceed to teach the subject as if they knew it well enough and often make

* Address to the Seventh Madras Geographical Conference.

a complete mess of it. There is no doubt that Geography suffers on account of its late recognition as a subject of cultural value. Advanced countries have, however, made up for its neglect in the past and given Geography the place that is due to it in their schemes of education. Ours is, so far as I know, the only country which claims to be advanced but which still does not give Geography its rightful place in its schemes of school and university education. It is, therefore, our duty as teachers to press its claims to equality of treatment with other subjects on the attention of the school and university authorities.

No subject of school or college study is so highly interesting and useful as Geography. Geography touches our life at every point. Our homes and habitations, our foods and drinks, our roads and railways, our commerce, and industry, all depend on our Geography—our natural environment. What we are today socially, industrially, and even politically we owe to our Geography. Geography explains how gaps in the natural defences of our frontiers led to repeated foreign invasions of this country in the past, what caused the failure of the people of the plains of India to withstand these invasions, what made Panipat the historic battlefield of North India, what makes Peshawar a military outpost of the utmost value, what makes Delhi the natural capital of India, and what has caused foreign domination of India and what has made it come to stay. A wild man in the jungle can live his life without any knowledge whatsoever of reading, writing, and ciphering. He can get on without the least knowledge of literature, history, mathematics, science and all the other subjects included in our school and college courses. But he cannot get on without a knowledge of Geography. He must know the Geography of the locality in which he lives so as to be able to carry on his business of life without inconvenience or hardship. He must know the local soil, the local climatic and seasonal conditions, the local products and means of transport, etc., so that he may be able to live usefully and efficiently. As soon as a baby begins to turn its eyes to the various things it sees lying around in the house and explore its environment, it begins, no matter how unconsciously, to study geography.

Dr. Cousins who presided at your Fifth Conference put in a suggestion for Geographicing all education. I endorse his suggestion and strongly recommend you to strive to make geography the central subject of study in elementary schools and correlate all other studies to it. In these times, when everyone is calling for reconstruction of education on practical lines, it should not be difficult to frame a school curriculum on the basis of geography—on the physical environment of the child—on local hills and valleys, heights and depressions, rivers and rivulets, plants

and animals, products and industries, people and their occupations, manners, customs and modes of life, means of locomotion, etc. The earliest school activities may be given the form of nature stories, nature rambles, nature drawings, and modelling in sand and clay of local land forms. Language lessons may be based on stories of excursions to places of interest in the locality; arithmetic lessons may be based on measurements of distances between the school and children's homes, the school and the temple, the school and the railway station, the police station, or the Revenue Office; on calculations of prices of articles of daily uses; etc. Tales of travel, exploration, and adventure, descriptions of journeys, voyages, and flights, by land, sea, and air may be provided for study with a view to firing the imagination of the rising generation at school and college.

In the teaching of Geography, I believe that it is extremely desirable to emphasise the value of Home Geography. The teaching of the subject may, with advantage, begin with the home or the locality in which the pupils live and proceed stage by stage on concentric lines from the town or village to the tehsil or taluka, from the taluka to the zilla, from the zilla or district to the province, from the province to the country, from the country, to the continent, and from the continent to the wide world. Unless the teaching starts from what is known and within the purview of the pupils, it is likely to fail to evoke their real interest in it. I would relate all geographical teaching to what is likely to be within their knowledge and experience. I would not conduct it on formal textbook lines. If there is any subject in the school curriculum which can be taught altogether without a text book, it is geography. What we need to teach it satisfactorily are visual aids—maps, charts, pictures, models, etc. If we use them freely and liberally and visualise our teaching, it cannot fail to fulfil its purpose.

Explanation of origins of place names occurring in the course of geography-teaching would, I believe, help considerably in making it interesting. For instance, explanation of the origins of such names as Madras, Pondicherry, Calcutta, Bombay, Allahabad, Ahmedabad, Daulatabad, Bengal, Kathiawar, Bihar, Bijapur, Vijayanagar and Vascoda Gama, would throw a flood of light on their past history and enable the teacher to correlate his geography-teaching to history-teaching.

In the teaching of Geography, nothing is, to my mind, so important as weekly talks to pupils on current events. Nothing broadens their general mental outlook and liberalises their social interests and sympathies so much as weekly surveys of world events. Nothing is more helpful to the teacher in achieving the highest purpose of geogra-

phy-teaching so much as these. A clear understanding of the events occurring in the world from day to day is highly educative in value. It enables the rising generation to encompass in their view all the peoples of the world, understand the relationships which bind them and the differences which divide them, and study the forces which have been steadily working to narrow down their differences and bring them closer together. It engenders in them a spirit of world citizenship—a spirit which it is so necessary for educators to encourage in the cause of general happiness of mankind.

It would not, I believe, be out of place, in a conference of geography-teachers such as this, if I mentioned some common errors in geography-teaching. There is a tendency among teachers, as most of you may have noticed, to confuse *north* with *up* and *south* with *down*, *country* with *continent*, *state* with *country*, *mouths* of rivers with their *sources*, *climate* with *temperature*, *products* with *industries* or *occupations*. There is a tendency to use the term "*mountains*" to signify sometimes "*mountain peaks*" and sometimes "*mountain ranges*"; to consider *plains* to be as flat as floors and *plateaus* to be as level as table tops; to regard tributaries of rivers as their branches flowing away from the main streams; to treat glaciers, avalanches, and icebergs as if they were all the same or nearly so; to forget, while speaking of the slanting rays of the sun, that the sun's rays are all parallel to one another and that the slant of the so-called slanting rays is due to the slant or curvature of the earth's surface; to believe that the sun is overhead every noon at the equator; that the hot weather is caused by nearness of the sun to the earth; that the torrid zone includes all the hottest regions and the frigid zones all the coldest; that the frigid zones have snow everywhere all the year round and that the torrid zone has no snow anywhere at all; that the temperate zones are never so hot as the torrid zone and never so cold as the frigid; that it never rains in deserts; that there cannot be any plant-life in deserts; that there is no rain in deserts because they are deserts; etc. Such errors convey wrong notions to young learners and make impressions on their minds which it is difficult for them in after-life to get rid of. If, when they grow up, they chance to become teachers, they naturally tend to pass on their erroneous notions to their pupils and thus unconsciously perpetuate them. It is up to us teachers to make careful lists of such mistakes and supply them to the Association so as to enable it to prepare from the lists received a fairly comprehensive catalogue of common mistakes in geography-teaching and bring them to the notice of all geography teachers not only in this Presidency but in the whole country. The service thus rendered will, I feel sure, be very much appreciated by all concerned in correct teaching.

Three Days in a German Women's Labour Camp.

BY JOY WRIGHT.

I have just spent some days in a German Women's Labour Camp.

By October 1, 1937, there were 545 of these camps for women in Germany. The 10,000 young women now in the Labour Service are being joined by another, 10,000.

I felt that I would like to know something about this movement in which 20,000 young women between the ages of 18 and 25 from all classes of society voluntarily live for six months with the utmost frugality under strict discipline, and work six hours a day digging potatoes, tending cattle, cooking or scrubbing in some peasant cottage.

Some good friends of mine in Berlin arranged the visit for me through the authorities. I had to supply them with a synopsis of my life and two photographs of myself; a quite natural precaution to take before allowing a foreigner to stay as a guest in a Government institution. Quite shortly came back the permission. They chose one of the camps in the East of Germany near Schweibus. As I left Berlin behind me on that Friday morning I felt a certain amount of trepidation. I had heard many tales of the severity of life in these Labour Camps, and I am not much given to hard living myself. At the little wayside station I was met by a rather stern looking young woman in the khaki uniform of the Women's Labour Service. (I discovered later that she wasn't as stern as she looked). She greeted me, told me to wait a moment, and disappeared, returning in two minutes with a bicycle in each hand. My heart sank. It is twenty years since I rode a bicycle. But I knew that I was already considerably privileged in being allowed to visit the Labour Camp at all, so to cavil at the means of locomotion provided by my hostess would have been churlish. After several attempts I succeeded in mounting the bicycle; my companion had gallantly strapped my luggage on to the back of her machine, and off we went. I decided cycling must be like swimming, once you learn it you never forget. Nevertheless I could have wished that the five miles to the camp had been shorter by half. Getting off the wretched machine was another story. Luckily I found a convenient doorway and propped the bicycle against it while I clambered off.

Down the path to meet me came the Leader of the Camp, Fraulein Kottmaier. I felt rather like a new girl at school. In those seconds while I walked towards her there flashed through my mind "Heavens above, I've got lipstick on". I tried to remember how much lipstick I had put on that morning, and whether I had remembered to powder over it so that it didn't look too glaring. I gave as well a hasty thought to my finger nails and thanked my lucky stars that I have never been a disciple of the blood-red school. I hoped my "light-rust" might pass un-noticed. Whether it did or not, I never found out; but by the warmth of the welcome I was given from both the Camp Leader and later from the girls themselves, I conclude that if they did notice these things they absolved me on the grounds that I was English, not German.

It was by this time about one o'clock and the girls of the camp were still at their work in the neighbouring village and settlement. While we waited for them to come back, the leader showed me around the camp. It is established in what was the Dower House of a Castle, and stands just inside the Castle Gates. On the ground floor was the camp Common Room, a big dining room with four long tables of wood, scrubbed to a dazzling whiteness, walls distempered in sunshine yellow and in the centre of one long wall what they called their "flower window", a wide-window sill banked with growing flowers. On the tables also were bowls of flowers.

Beyond the dining room were model kitchens and laundry rooms.

On the first floor the bedrooms were arranged. Ten or twelve girls slept in each room in double decker bunk-like beds. The bedding consisted of a straw mattress, no pillow, and a blanket folded and covered by a cover of blue and white check linen. (I slept on a straw mattress myself and found it quite comfortable). On this floor also was the washroom where each girl had her own bowl and small bench.

The floor above was occupied with locker rooms for clothes and shoes. Each girl had a locker with a key in which she kept her clothes and personal possessions.

There were 38 women in this particular camp, including the leader and two assistant leaders. Their ages varied from 18 to 25 years, and I was somewhat surprised to find that the average age seemed to be about 21 years. I had expected the majority of the girls to be nearer 18 years old.

As we finished our tour of the house the girls began to return from their work, some on foot and some cycling. They were wearing their working uniform, a butcher blue drill dress, with short sleeves and peter pan collar, a pinafore of navy blue spotted in white, and a red kerchief on their heads. A very neat and practical uniform it looked. They seemed cheerful and happy coming up the road in twos and threes chatting and laughing. When they saw us they gave a friendly "Hail Hitler". There was nothing military about their greeting. The days when one used to have the feeling that the German's greeting of "Hail Hitler" held something of defiance in it have gone, it has become almost as benign a salutation as the Bavarian's "Gruss Gott".

On their return to the camp the girls changed for their leisure hours into their own private clothes and we all gathered in the big dining room for dinner. It was a very good dinner too of a simple kind. Rissoles we should call them, the Germans call the Hamburger steaks, and boiled potatoes. Two of the girls are detailed each week for kitchen service and they prepare the meals, another two are on table service, which consists of laying the table, clearing away and washing up.

After dinner everyone went to bed for an hour and a half. There was no compulsion to sleep, they could read or sew if they wished, but most of them after six and a half hours work in field or cottage were only too glad to sleep for this time. At 4.30 they assembled again in the dining room for a short period of instruction by the camp leader. On this particular afternoon she was talking about the position of the farmer and peasant in the life of the nation, glorifying country life and the people who work on the land. Three times a week this period of the day is occupied by lectures, and on the other two afternoons by folk dancing and handwork. Saturdays and Sundays are recreation days.

At 6.30 came supper; cocoa made with milk, rounds of rye bread spread with gherkins or sausage meat, and a delicious salad. The salad was so good that I asked how it was made and was told that it consisted of white cabbage finely shredded, chopped apples and gherkins with an oil and vinegar dressing.

Supper is usually followed by one of the girls reading aloud a newspaper, but just as we were starting with this a knock at the door hailed with wild enthusiasm by the assembly announced the arrival of the two assistant leaders of the camp, returned from the Reich Party Days in Nuremberg, which they had attended as delegates from their camp.

For the next hour they entertained us with a graphic description of their experience, tumbling over one another in their eagerness to tell us all about it. In the middle of all the description of camps and uniforms the young voices dropped to an awed whisper "And ... then ... came ... the ... Leader....."

Certainly Hitler has the whole hearted adoration of the young people of Germany.

At 8.25 we all trooped out into the garden and assembled around the flag staff with arms raised at the Hitler salute while the flag was lowered. The Women's Labour Service has its own flag, a swastika flanked by ripe ears of wheat. And so to bed!

At 5 o'clock next morning I was awakened by the sound of scurrying feet and rolled out of bed just in time to see my comrades in their neat shorts and vests set off for a sharp ten minutes of physical jerks in the open air.

The next half hour was devoted to washing, dressing, making beds and putting rooms in order. Five minutes before six o'clock we assembled again while the flag was hoisted. 6 o'clock was breakfast time. Breakfast consisted of milk soup and rye biscuits. Milk soup is a kind of gruel made with milk, thicker than English gruel but rather thinner than our porridge. A second breakfast arrived at 9 o'clock for those who were working in the camp. The peasants for whom they work usually provide the girls with an equivalent meal.

At 7 o'clock the "arbeitsmaiden" set out for their work in the neighbouring fields and cottages. Later in the morning I went round to see them at it. In the first house the "arbeitsmaid" was busy making cake for the family tea, the other side of the road another was up on top of a threshing machine lending a hand. Just along the way we looked in through a kitchen door and found the arbeitsmaid mopping up the floor. Another visit discovered one of them in the cowshed milking the cows.

I asked one of the peasant women how she liked having a strange young woman sent to help her. She told me that at first, she and her neighbours were a bit doubtful about the idea, but once the awkwardness of the first few days had worn off they all found the extra pair of hands a great help. She said "We have come to a very happy understanding with our work girls". But it was not necessary to tell me this. I could see for myself that these young girls were tremendously popular in the village. They work for six weeks in the same place and

then change around to give them each a diversity of experience. The young woman who was showing me around took me to the cottage where she had worked for the first six weeks, and which she had left a fortnight before. The joyous greeting she received from the whole family spoke well for the success of the Labour Camp idea.

Saturday afternoon was a holiday. One of the girls was celebrating her birthday and had invited twelve of her special friends in the camp to a birthday tea. With typical German kindness she asked me to join them. During the next two hours while we sat around a table bearing 22 candles, laden with flowers, cakes and fruit, I thought many times with smiles of the tales of military discipline which I had heard existed in these camps. Discipline, of course, does exist, but the position between the Camp Leader and the girls seemed to me to be very similar to that between a prefect in an English boarding school and the girls of her form or house. The atmosphere was one rather of co-operation than of command and obedience.

The next day, Sunday, was visiting day at the camp, the day when parents and friends may come to see the girls, or take them out for the day. Those who had no visitors went off for walks or cycle rides, and several of them set out to visit their "settlers". After working in the kitchen all the week they go to tea on Sundays and are entertained as guests of honour in the parlour. In many cases they were going back to see the people they had worked for during their first six weeks.

I spent most of the Sunday talking to one or other or groups of the girls. It was interesting to hear about their different circumstances. They came from all districts of Germany and from every social circle. For the most part they were undertaking the service voluntarily. The only instance when the six months Labour Service is compulsory for women is in cases where girls wish to enter universities, then they must first do the six months labour service.

I was quite sorry when Sunday evening came and I had to leave. They all came out to see me off and thrust into my hands and pockets half a dozen odd shaped parcels. When I had time to inspect them I found written on the outside of each "Guten Appetit", and inside was enough food to last me two days, cake, biscuits, and sandwiches of their delicious rye bread and sausage meat. "To eat in the train" they said, but I would have needed to take the Trans Siberian route to eat my way through so much food in any train. (I. R. I. B.)

The Teaching of English.

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

[Prof. A. Rama Iyer, M.A., of the National College, Trichinopoly, gave, in April 1937, a course of six lectures on the Teaching of English, with special reference to Dr. Michael West's method of teaching it. The course, arranged under the auspices of the Trichinopoly District Teachers' Guild and inaugurated by Mr. V. R. Ranganathan, the then District Educational Officer of Trichinopoly, was attended by a good number of teachers deputed by several schools. The first four lectures were devoted to a discussion of general principles, and the last two to a study of Dr. West's New Method Series of Readers, published by Longmans, Green & Co., Ltd. The first four lectures appeared in an uncorrected form, full of errors, in the September number of *The South Indian Teacher*. We understand that the report of the lectures did not have the benefit of Mr. Rama Iyer's revision. The whole matter has since been revised by him, without any change in the informal style of the lectures as delivered, and we have great pleasure in publishing it in *The Indian Educator* for the benefit of teachers.]

I. PRINCIPLES OF LANGUAGE-STUDY.

Friends,—I am thankful for the opportunity that has been given me of giving you this course of lectures. But whether you will feel thankful for it remains to be seen: you will have to decide it for yourselves at the end of the course. As a matter of fact, I am keenly conscious of my own limitations. I am not a trained teacher myself: I have not passed through the mill of a training college. In the opinion of some people, that may be a disqualification. I have never taught in the primary classes, and that is a real disqualification. But I undertook this task because I found no one else coming forward to do it. So, please do not regard me as anything like an authority on the subject. My conclusions are all tentative; I just place them before you for your consideration.

But I am quite sure that the present haphazard methods in the choice of text-books and the haphazard methods of teaching must go at any cost. Any change, I am convinced, would be a change for the better, because things cannot easily be worse than they are.

I propose to follow very closely the printed synopsis that has been put into your hands. I think that would be better for you as

well as for myself. We shall be able to do the maximum of work within the time at our disposal by adopting that course.

The topic of the first lecture is: "Principles of Language-study". We must have a clear idea of what it is that we have to do in teaching a language,—particularly, in teaching English. And so I thought a whole lecture must be devoted to the principles of language-study. More and more I have found it utterly impossible to deal with college students because they have not had a good grounding. They have learnt everything the wrong way. They have acquired wrong habits of speech and writing. And language-study is a habit-forming and a habit-adapting process. Correct habits have to be formed from the very beginning. If we form a bad speech-habit, that bad habit is very difficult to get rid of at a later stage. I have found that the two years of the Intermediate course are not enough for our pupils to unlearn what they have mislearnt or learnt in the wrong way. The more I think about it, the more I am convinced of the supreme importance of the elementary stage. "If we take care of the elementary stage, the advanced stage will take care of itself." That means, we want the best teachers for the elementary stage. It does not really matter if we have comparatively incompetent teachers to deal with the later stages. But our methods are all topsy-turvy. We believe that *anyone* is competent to teach children; we seek the best teachers for the higher classes. This is all wrong; but we cannot change this method at present. What we have got to do is to improve the equipment of the elementary teachers that we have today. It is the duty of each elementary teacher to improve his own equipment: he must make himself as good a teacher of English as he could possibly be under the circumstances.

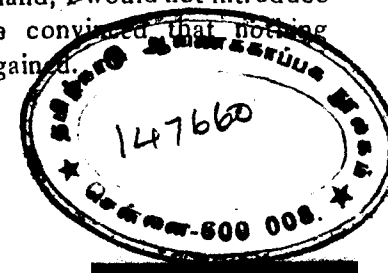
The next point is about the place of English in India. There again, our system is all wrong. No argument is required to convince any rational man that nothing can be more absurd than to have a foreign language as the medium of instruction. Even in the University stage, if we could arrange it, the mother-tongue should be the medium of instruction. All of us, however, must admit that English is necessary for us. Even under a Swaraj Government, I believe, English will continue to be indispensable. But we begin to teach English at present too early. If I were an educational dictator, I would forbid the teaching of English till a good grounding has been given in the mother-tongue. The mother-tongue should first be taught on modern lines as a modern language, on the principles on which all modern languages are taught. There are very many works on the teaching

of English as the mother-tongue, intended for English teachers and English children. Have we a single book about the teaching of Tamil as the mother-tongue? We think there is no need for any books, because Tamil is our mother-tongue, and we think our children can learn Tamil without any effort and that any Tamilian can teach Tamil. This is quite wrong. We must see to it that, for the first five years at least, Tamil is taught intensively, so that our children may be able to have a mastery of Tamil, so that they may be able to gather all the information that they want from Tamil books. There are not enough Tamil books at present giving modern knowledge; that is a want which will have to be remedied. But, when there is a demand for Tamil books, they will come. At present there are few Tamil books, because there is so little demand for Tamil books. The teaching of English, then, is to begin after a good grounding has been given in the mother-tongue. Then you will find that English can be taught and learnt much more easily than at present.

In many schools, English is begun in the III Class; in some schools, in the IV Class. Nothing can be more wasteful. It means that so much time which should be devoted to the mother-tongue is taken away from the mother-tongue and given to English. What is the result? Neither language is properly learnt or taught. If only the time that is devoted to English at present in these lower classes could all be devoted to Tamil, don't you realise how infinitely better our children would be equipped in their Tamil? At present they do not get a mastery of their Tamil, and by the very nature of the case they cannot get a mastery of English either. And when you have not found an efficient medium of expression, you cannot have real education.

West, in his book called *Language in Education*, has an opening chapter on "Aphasia in Education" in which he points out that one has no brain-power when one has no power of expression in a language. That is what is happening to us; even those of us who pride themselves on their education and culture are really suffering from this handicap. They cannot think out an original thought. They cannot think originally in English because their mastery of English is not enough; and they cannot think or express themselves in their mother-tongue. For all these reasons, I think it is absolutely necessary that we should concentrate on Tamil in the lower classes. If I had a free hand, I would not introduce English earlier than the II Form. I am quite convinced that nothing would be lost by it and everything would be gained.

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The need for perfect co-ordination between the teaching of the mother-tongue and the teaching of English is another very important thing. When English begins to be taught, it must be taught by really competent teachers. That goes without saying. And the teacher of Tamil and the teacher of English, if they are different, must work in perfect co-operation with each other, because the fundamental principles of language-study are the same for all languages, though the methods will have to be changed for English because English is being learnt as a foreign language.

English is to be taught merely as language, not as literature, in the early stages. We think now that the best means of teaching English is to prescribe good passages of literature; but it does not work. How many of our students at present, nay, how many of our graduates, are really lovers of literature? Not even one per cent of them, so far as I can see. Why is it? Because they have not got a mastery of language. They do not learn to like the literature, because they have not learnt the language. They have not learnt the language, because the language has not been taught as language, that is, as a medium of expression.

In the earlier stages, I think it is very important that the ideas that are presented to the pupils should be familiar ideas. Of course, it is not always possible; if you want to deal with English life, you cannot have familiar ideas. But, in the early stages, there should be no unfamiliar ideas introduced.

Now let us consider the different kinds of skill or ability which have to be taught. There is, first, the ability to understand written matter, to read and understand books. Secondly, the ability to understand speech. I am not always able to follow an Englishman's speech. When I go to an English talkie, I find, I am not able to follow a good deal of the conversation. Why is it? Because the English that I have listened to all my life is English as spoken by our own people, not by Englishmen. Ability to understand speech, therefore, is different from ability to understand written matter. Thirdly, the ability to speak. That is a different kind of ability—the ability to use English as speech. And, fourthly, the ability to write. One kind of ability does not necessarily give another kind of ability. I shall give an example from my own experience; you will excuse me if I give some personal illustrations. I know a bit of Bengalee. I can read Rabindranath Tagore's books in the original Bengalee and understand them fairly well. But I cannot pronounce Bengalee correctly; I cannot greet a Bengali in his own language; I cannot put two words together in Bengalee. Nor can I write

Bengalee; I cannot form even a single letter. So I have only the first kind of skill—the ability to read Bengalee; and I have got that in a fairly high degree, though I have not got the other kinds of skill at all. I know also some Hindi. I have the reading ability in a high degree. I have also the ability to understand speech, though not in the same degree because, when a man whose mother-tongue is Hindi begins to speak very fluently in his language, it is only with an effort that I can understand him. I have also got the ability to speak to some extent, though my Hindi speech is necessarily different from the speech of one whose mother-tongue is Hindi. I have also got the ability to write to some extent. But here again, I have got in a much larger measure the ability to understand written matter than the other kinds of ability. As a matter of fact, the ability to understand written matter, as Dr. Michael West contends, is the easiest to acquire. His contention is that, so far as the average Indian child is concerned, it is quite enough for him to be able to read English books and understand them, because there would be very few occasions on which he has to speak in English, and fewer on which he may have to write in English.

I have already referred to the importance of forming correct speech-habits at the earliest stage. Language-study is a habit-forming process, so, if we form correct habits to begin with, the rest is plain sailing. It is by means of drill-work that correct habits are formed. We must learn to use the language in different situations over and over again. Drill-work does not necessarily mean learning by rote, or dull, monotonous repetition. We must learn to use the language automatically. When we have to refer to a particular object, we should not first think of the Tamil name for it and then think of the English word. When we have an idea, that idea must come to us forthwith in its English form. Even if our knowledge of English is elementary, it must be automatic. Elementary knowledge does not mean superficial knowledge or slipshod knowledge. Even elementary knowledge must be thorough. Thoroughness is a very important principle. When we cannot use a language automatically, we have not learnt that language; to that extent, we have not learnt it. Those of us who have not learnt any English are able to express their thoughts in their mother-tongue automatically. We cannot do it, because we have certain ideas which we have not learnt to express in our mother-tongue. We have not mastered our mother-tongue enough to be able to express all our ideas. Our use of Tamil is not automatic. Our use of English is not automatic either. You can see it is only with an effort that I am able to express myself

now, because I am now trying to express my thoughts in the simplest language that I know. It is not automatic; that means, to that extent I have not mastered English. "The fusing of linguistic symbols to the things symbolized",—that is the definition given by Palmer of the learning of a language. The word and the idea cannot be separated from one another.

I have already referred to the need for accuracy and thoroughness. No slipshodness should be tolerated; and no wrong forms should be heard by the pupils. That is a very important practical point to remember. That means, no opportunity should be given to the pupils to hear an incorrect form in the early stages. Since the pupils have not yet mastered their language, they cannot distinguish between what is correct and what is not correct. When a pupil says, "I *is* coming", you should not ask him to exercise his own ingenuity to correct it. You should not ask his neighbour either. He may then say, "I *are* coming". Two incorrect forms would then be there, and all the pupils would hear those two incorrect forms, making it double labour for you to correct the error. If a pupil says "I *is* coming", you should at once correct him, saying "I *am* coming". *I am coming* must be taught as a whole. We have to teach complete word-groups, if not sentences. It is only names of objects and actions that can be taught as single words.

The next principle is the principle of interest. Drill-work need not be uninteresting. When I learnt Sanskrit, I learnt it by means of drill, but it was very dull and monotonous drill, because I was never able to understand then why I was being exercised in those forms. I simply submitted to the dictation of my elders and went on repeating those forms. That is not enough; the pupils must know what they are about. They must know the meaning of the expressions that they are drilled in. Variety can also be introduced. It is the teacher's job to see to it that the drillwork is not made dull or uninteresting.

Now let us consider some chief factors of interest. First, there is the elimination of bewilderment. You should not try your ingenuity on an innocent pupil whose knowledge of the language is very meagre. Then, a sense of progress is achieved. The child should be able to feel at the end of every lesson that something new has been learnt during the lesson. In the *New Method Readers* the pupil is told how many words he knows at the end of every lesson as well as at the beginning of it.

Then, there is the spirit of competition or emulation. Game-like exercises are the best for this purpose. Variety is another important factor of interest. Concreteness also plays a very important part. In the

earlier stages, no abstract ideas should be introduced at all. Do not bother about the moral of a lesson, which is something essentially abstract. It is psychologically wrong to introduce abstract ideas at too early a stage, especially in the teaching of English. Everything should be concrete; that is to say, the words that are taught should be the names of familiar objects and actions. They should be able to see before their eyes the very objects, or images or pictures of those objects. If you are teaching an action, teach it concretely. Take, for instance, "Go to the door". The teacher should himself go to the door, and the pupil should say "I go to the door", suiting the action to the words. This method of action is much simpler and much more interesting than translating the expression into Tamil. If you translate everything into Tamil, half the time is taken away by Tamil, and the pupil gets very little practice in English.

I turn now to proper gradation. The training of the ear should precede the training of the eye; reading should not be taught before the sounds. The pupils should be made familiar with all the speech-sounds of English, and they should have learnt a few words before they proceed to read a book. When they find that what they read is what they have already learnt orally, you can imagine the interest that they will take in reading. The ears have to be trained for another reason. Correct pronunciation can be taught only through the ear. So, ear-training comes first, voice-training next, and then reading. The pupils should be taught to pronounce the sounds of the words correctly before they are taught to read. I have found from my experience that reading is much easier than writing. It is only after a few lessons have been learnt that writing should begin. Our Tamil Readers which are supposed to be written on modern lines are all written on wrong lines from this point of view, because the words or the letters that are introduced are arranged from the point of view of writing. I think this is quite wrong. When writing begins, you can easily arrange the letters in the order of difficulty.

Then comes 'immediate memory before prolonged memory'. In the early stages, you should put questions only on what you have just taught, not on lessons taught in the previous classes. That is immediate memory. Prolonged memory cannot be expected of beginners. The stage at which you can proceed from immediate memory to prolonged memory will depend upon the capacity of the pupils and the kind of matter which you are teaching. "Chorus work before individual work" is another important principle. English is an entirely foreign language, and

its sounds are quite new to our children; so, if you tell a child to reproduce a sound or a word, he may be too nervous to do it. So, to begin with, all the children should be made to reproduce the sounds together, so that they may get over that nervousness. After some training in chorus work, they can proceed to individual work, with very good results. Even the shyest and the most timid child gets over his timidity under chorus work. Next, "sentence before word", since the sentence is the unit of language. It is an important principle that we must proceed from the complex to the simple, from the whole to the part. You should not start with single words, and then teach the child to put them together in sentences. Ideas can be expressed only in sentences, though often a phrase or a word-group can be taught. Single words can also be taught when they are merely names of concrete objects; but there is no point in teaching them by rote unless you introduce them in sentences. So, your aim should be to introduce sentences from the very beginning, as far as possible. In West's books, you have sentences coming in the very first lesson. "I sit.", "It is."—these two sentences are introduced when only three letters of the alphabet have been taught.

Then there is the principle of "correct usage before grammar". I shall deal with this in detail with the teaching of grammar. But let me tell you categorically now that I do not believe in the teaching of grammar in the earlier stages. If I were an educational dictator, I would forbid the formal teaching of English grammar before the IV Form. The only English I myself learnt in the early stages was from Nesfield's Grammar. I admit I have profited by it, but I have never acquired fluency because I was never drilled in the use of English, either in speech or in writing. Even now I have to be so halting in speaking English, because of lack of adequate training at that stage. Therefore, what is required is drill in the correct forms, without any rules or definitions. The time devoted to the formal teaching of grammar rules and definitions is so much time taken away from the legitimate work of the English teacher.

I want now to say something about the Translation Method *versus* the Direct Method. There is a lot of controversy about the Direct Method at present. The Direct Method has come to be discredited in India. But I contend that what was being tried as the Direct Method in our schools was not the Direct Method; it was a travesty of it. I learnt my English by the Translation Method. Every sentence that I read had to be translated into the mother-tongue. What a laborious

and wasteful process it is! It is not only wasteful, but it is wrong, because it never leads to automatism. You will never learn to use the language automatically, if you simply learn to translate the English into Tamil. Of course you get to know the correct meanings; Tamil translation is very good for that purpose. But, for the beginner it is utterly difficult; translation is not an easy thing, and word-for-word translation from English into Tamil is the most absurd thing that you can imagine. Take a simple illustration—"I am a man." Translated into Tamil, it means: நான் மனிதன். In translating it, you have to drop two words altogether. How can you teach a child these subtleties? How can you explain that 'am' and 'a' have to be dropped in the translation? The translation method never leads to fusion or automatism, though I am free to admit that translation is a very useful exercise at a later stage. When the foundations have been well and truly laid, you can proceed to translation. Then there must be translation and retranslation: translation of an English passage into idiomatic Tamil—the translation should read as if it were an original passage, and then retranslation of the Tamil passage into English, trying to get at the original as far as possible. It is a very good exercise, but not in the earlier stages. The Translation Method of teaching English is all wrong for this reason: *it never leads to fusion or automatism.*

And why is the Direct Method discredited in our country? First there is the teacher's poor equipment. How many of our elementary teachers have mastered English speech? The aim of the Direct Method was to make the pupil speak English just as an Englishman would speak it. Think of the absurdity of an Indian elementary teacher starting with such an aim! The teacher's equipment—even the *best* teacher's is necessarily too meagre for that purpose. Secondly, there was no proper environment for making the pupils speak in English all the time. Thirdly, there was no selected or controlled vocabulary and no graded scheme of lessons. Even in the Direct Method, you must have a definite scheme before you. The aim seems to have been to try to talk about anything at random in English. You cannot talk about anything at random in English, a foreign language which you have not mastered yourself. The words which you have to introduce must be very carefully chosen and controlled. Dr. Michael West has prepared a New Method Conversation Course. It is a two years' course. He says it is to be tried only after four years of reading practice. He has, after a series of experiments, chosen a limited vocabulary of one thousand words with the maximum expressive power. His contention is that all common ideas can be expressed with the help of these

one thousand words. He has made experiments through years to arrive at this select vocabulary. He has very carefully devised the order in which the words are introduced in the course. There were no such materials in the hands of the Direct Method teacher in our country. Fourthly, there was no real speaking practice for the pupils. Think of a class of 40 pupils and a period of 45 minutes. Suppose the effective time to be 40 minutes, to be devoted to 40 pupils. The teacher had to put a question to each pupil and elicit his answer. Let us imagine that absolutely no time was wasted, that no pupil devoted any time to the thinking out of an answer, that he had his answer at his fingers' ends. Even so, half the time was taken up by the teacher, and the person that got speaking practice was the teacher, not the pupil. Each pupil had half a minute at the most, and for the rest of the time he had only listening practice. I have heard some of our best teachers say: let the pupils listen to good English. They have been listening to fairly good English all their lives, without being any the better for it. The reason is this: *you learn to speak only by speaking, as you learn to read only by reading, and learn to write only by writing.* These things sound too elementary to be emphasised, but they have not been understood by us as yet. There are many people amongst us who have learnt some Hindi. They are not able to speak Hindi, because they never got any speaking practice. Fifthly, there was the refusal to use the mother-tongue under any circumstances. It was regarded as a divine injunction that the mother-tongue should never be used. If a pupil forgot the name for a particular object, the utmost that could be done by the Direct Method teacher was to point to it. The teacher can save a lot of time and energy by using the mother-tongue; even under the Direct Method, the use of the mother-tongue is not entirely forbidden. When you find that a pupil has forgotten the meaning of a word, then you must explain it to him in the mother-tongue; that is the simplest way of doing it.

I believe in the principle of the Direct Method. It must be tempered with translation; but the principle is fundamentally sound. In all our teaching of a foreign language, the direct principle should be used as far as possible, both in speech and in writing. The mother-tongue should be used as little as possible. The direct principle is the principle of fusion or automatism; if we use the mother-tongue at every stage, it becomes the very negation of this principle.

Mr. Champion has used very harsh language about Michael West, simply because West has the temerity to assert that, for the average Indian pupil, reading is more necessary than the other kinds of

ability. West, however, is perfectly right. He himself has devised many kinds of exercises for speaking practice as well as for writing practice. And latterly, as I told you, he has published his New Method Conversation Course. So West is not against our teaching speech or writing. But he is quite right when he says that, for the average Indian pupil, reading is more necessary than the other kinds of ability. So we start with good reading matter; we must come to reading as early as possible. The text-book is the basis of our teaching. But oral and written work must also come in. Mere reading will not do, as mastery of the language must be of a good all-round sort. So there must be plenty of oral work and written work, based on carefully prepared reading matter. And that is just what Michael West has provided in his books. Even Dr. Ballard, whose composition books called *Fundamental English* are intended for England, has given a Teacher's Book for each Pupil's Book. And in these Teacher's Books, he has given the answers to the questions, because he knows that no risk can be taken in such a matter, as the average teacher has no time to think out the answers to the questions. And his books were written for English teachers. What then about the Indian teachers? Our teachers' equipment is much less adequate than that of English teachers, and they are more hard worked than English teachers. They cannot be depended upon to devise their own composition material. And that is why all the material has been placed in the hands of the teacher. The New Method course is what I might call a fool-proof system. The teacher has only to study the principles of the course and follow the detailed directions given by West. Of course, West does not claim that there should be absolutely no deviation of any kind from this procedure, but he gives the warning that as far as possible the procedure which he has outlined should be strictly followed, because his procedure is one which has been arrived at after a series of experiments over several years.

mentality of the child or the adolescent, (b) that the psychological sciences have, during the past years, made remarkable progress knowledge of which will be of great importance to teachers, even in cases where no immediate and direct application may be expected, (c) that, nevertheless, it is less important to give future teachers this special psychological training than to develop in them a taste for observation, as well as an attitude of caution and respect towards the child and of obedience to the laws governing his psychological development.

Recommends to the Ministries of Education in the various countries :

(i) that future teachers should acquire a sound psychological training integrated with their general educational preparation and particularly with their teaching practice ;

(ii) that this training should include not only general psychology, but also, and more particularly, psychology of the child and the adolescent ;

(iii) that it should not merely seek to initiate future teachers into the use of various tests and methods of measurement, which pre-suppose a well developed critical mind and a certain scientific maturity, but comprise a qualitative study of mental development and of the structure of the child's mind, from the intellectual and affective, individual and social aspects ;

(iv) that in addition to the study of the normal child and normal adolescent, provision should be made for the study of problem or abnormal children (in co-operation with school clinics), of individual aptitudes and characteristics (in co-operation with school and vocational guidance services), and of the various environments in which the children are reared, home, school, etc ;

(v) that in each of those fields, the psychological training should consist essentially in case-studies, personal observations and research on the intellectual, moral and social development of varied types of children; that these case studies should precede and accompany *ex cathedra* courses, which would otherwise tend on the one hand to be misunderstood by pupils not having learned by direct experience to grasp the sense of the psychological problems and theories, and on the other to give them an exaggerated respect for formulas instead of a knowledge of the importance of studying facts ;

(vi) that this psychological training should not be given to future teachers until they are old enough and sufficiently mature and have enough culture and biological training to enable them to understand the significance of the experiments in which they are called upon to collaborate ;

(vii) that this training should be given by professors who are themselves sufficiently prepared, not only by reason of their philosophical culture, but more particularly by their practical experience in scientific experiments and in the technique of psychology.

Notes.

The Educational Outlook in India.

By. Prof. C. A. KRISHNAMURTHI RAO. M.A., F.R. ECON S.,

ASSOCIATE EDITOR.

The year that has just closed has been eventful and even a unique one from the point of view of educational advancement. True, a proper or accurate assessment of its intensity or depth would be hard to get at. But the impression is there and is not illusory that our educational outlook has been considerably affected and we have covered much new ground since the last year began.

Education is largely influenced by the political outlook of a country especially from national and, perhaps to a less extent, from international politics. The two are inseparable. Education is a preparation for life and life which is continually changing should expect education to follow in her footsteps and adjust itself accordingly. There have been tremendous action and reaction as between life and education in our land during the year just past. The most striking indication of this change has been the introduction of Provincial Autonomy which brought in its train the Congress ministries which have with characteristic energy addressed themselves to the task of solving the thorny problem of education among other questions demanding immediate attention.

Not the least important of the events of last year has been the holding of the Indian Science Congress at Calcutta when India was honoured with the visits of some of the most eminent British experts in the various branches of scientific knowledge. It was a rare experience for us and should be a source of great inspiration which would bear rich fruit in the future. Dr. Saha and Sir V. N. Brahmachari standing by the side of Sir James Jeans form a brilliant company of which any Indian may be proud. One should certainly miss the striking personality of Sir C. V. Raman in such a galaxy of eminent scientists, whatever might have been the reasons for his keeping in the back-ground.

International Conference on Education

INSPECTION OF SCHOOLS

The Conference holding the view (a) that it is of great importance that discoveries resulting from a mere exact knowledge of child psychology should be translated into action as rapidly and as completely as possible by the adoption of more and more active, intuitive and concrete methods, (b) that for this purpose it does not suffice to rely upon the improvement in the methods by which future teachers are trained in Institutes of Education, Training Colleges, etc., (c) that teachers in service also require support, encouragement and guidance, (d) that this duty is essentially one which should be carried out by inspectors of all grades; and considering also that neither authority imposed from without nor routine methods make education really effective, but only the zeal of teachers in their vocation, that in all grades teachers should have great liberty in their choice of methods and their application as they also have the right to expect that their intellectual liberty shall be preserved, that whenever the authority of the inspector is called into action, it should be exercised, assuring to the teachers the necessary guarantees against arbitrary action and injustice, that in order to be fit for their work inspectors have need not only of sound knowledge of psychology and education, but also of moral and intellectual qualities, enabling them to guide with sympathy and understanding the teachers under their charge, that inspection is in the majority of countries, thought to be necessary for elementary, secondary and vocational education, but generally speaking it is not considered appropriate to the highest forms of education;

Recommends to the Ministries of Public Instruction in the various countries:

(i) that the choice of inspectors of all grades should only be made after a very searching investigation into the moral qualities and intellectual attainments needed for this most delicate function;

(ii) that none should be appointed to the inspectorate, who has not previously shown an interest and an understanding of general educational problems, either in a period of probation or by following a special course organised by a postgraduate institution. In this training there should be a place for the study of comparative education and the study of the system of school organisation in other countries;

(iii) that the examination to discover fitness for the inspectorate, where such exists, should deal not only with knowledge properly speaking but also (by the introduction of concrete examples of the problems which an inspector may meet) with capacity to administer with intelligence, tact and justice;

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(iv) that the point of fundamental importance in the life of an inspector is that he shall understand the teachers in his charge and be able to advise them, bearing in mind that he must at all times respect their intellectual freedom and encourage the spirit of initiative in educational matters;

(v) that in order to be able to carry out their duty properly, and to keep pace with the educational progress, inspectors should not be in charge of too large districts nor with duties which are unduly complex,—that in secondary education particularly, administrative control should be in the hands of other officials, and that direction in purely educational matters should constitute the proper mission of the inspectors;

(vi) that by means of visits abroad by probationary periods and by special courses of work and by collaboration with eminent leaders of thought in Institutes of Education, Training Colleges, (or Normal Schools) in various educational researches and enquiries, they should keep abreast with modern educational thought;

(vii) that they should establish amongst themselves such general agreement on broad issues as is compatible with the preservation of freedom of action to the individual;

(viii) that in the interests of the children and of the private schools themselves these latter should be subjected to inspection as are the public schools;

(ix) that even if the specialisation of inspectors may be in practice difficult, as for instance, in elementary rural schools, specialisation should be established wherever possible;

(x) that for example the teaching in infant schools, in short courses, in schools for the blind and deaf-mute, should have the benefit of the guidance and advice of specialist inspectors;

(xi) that for elementary schools, at any rate in large towns, there should be special inspectors in charge of art education, physical education, manual work and domestic science;

(xii) that these inspectors should be entrusted with the duty of guiding, as far as their subject is concerned, the inspectors in charge of elementary education in the small towns and in rural schools;

(xiii) that these specialists should pay regular joint visits to their schools with the district inspector in order to assist and advise him;

(xiv) that with regard to secondary education and vocational education, where the conditions are most favourable, specialisation of inspectors should be considered the normal thing.

TEACHING OF PSYCHOLOGY.

The Conference, holding the view (a) that all education and all educational technique for the various grades of teaching, should be adapted to the

The All-India Educational Conference was held in the fourth week of December last in Calcutta and important pronouncements were made and resolutions passed. The Madras Provincial Educational Conference was held in May last in Tanjore and the next meeting is to be at Mangalore in May next. But what has created quite a stir in the educational world throughout the land is what is known as the Wardha Scheme whose most prominent feature is the central idea of a craft in which every pupil should have a course of training. The scheme is the outcome of the brains of such eminent persons as Gandhiji, Jawaharlal Nehru and Prof. K. T. Shah, the well-known economist of Bombay. Probably on account of pressure of other work at the present stage of political evolution of the country their heads and minds are too full to allow them to work out the scheme in detail. Hence the extensive and varied criticisms from various quarters which would be modified when the question is viewed in detail and in proper perspective. The International Fellowship of Education paid us a visit and in the course of its itinerary saw our educational system at work in the various provinces. One of them speaking about the Wardha Scheme is said to have remarked that it permitted the economic aspect of education to dominate the cultural. Proposals for the reorganisation of Secondary Education had been before the public some time before the talk about the Wardha Scheme. But the present state of affairs in the world of education in our province seems to be one of suspended animation because of the multiplicity of counsels and the inability on the part of leaders and the Government to give a definite lead to the next forward stage of progress. Of course the old system with all its features good and bad is functioning but even its activity has been paralysed to some extent in the present condition where many of the ideas are still nebulous but still claim attention.

The Head Masters' Conference met in Madras in December last to consider the situation particularly in the light of the Wardha Scheme. The Minister for Education and his Parliamentary Secretary were both present. The features that came in most for criticism were the period of years covered by

the Scheme, the neglect of the cultural side and the self-supporting nature of the scheme which made the pupils pay for the teachers. The present circumstances seem to demand a clearing of doubts by the promoters of the Scheme and a clear-cut considered programme to be placed before the public only after deep and mature consideration. Otherwise there is much waste of public time and energy often to no purpose.

It is equally important that anything new that is going to be introduced should be in such form that there is the least jolting. It should automatically fit in without the slightest disturbance to the progress now being made. New things to be successful must fit with the old and carry the whole machinery more smoothly and efficiently to the next stage of progress. Neither pressure of other work nor a desire to get big things done quickly should force the pace. The lack of finance in the face of ambitious programmes is another feature that might militate against an early realisation of our goal. But we must grant that the evils of our educational system against which agitation had been long and loud have the needed corrective only in the fundamentals of the Wardha Scheme which only require to be given proper shape and form. It is not mere craft. Our art and culture grew around our crafts. Our very domestic utensils—those which held the field before the advent of the cheap stuff that has now flooded the market—are evidences of this. Self-supporting education in the hands of the resourceful teacher does not mean the dependence of the teacher on the pupils' effort. It is a co-operative endeavour where the teacher is not inactive. Self-supporting would also mean the redemption of the teacher from the slavish dependence on managements many of whom are uneducational in outlook. The best thing seems to be to single out problems and get them solved by concentrated attention in which the actual worker, the teacher, should be permitted to have a larger share than he seems to be having now.

Reviews.

1. Longmans' School Arithmetic (in English): By S. Krishnaswami M.A., L.T. Published by Longmans, Green & Co., Ltd., Madras. Price: Rs. 2/- (1936).

This is an up-to-date text-book of Elementary Mathematics designed to suit the needs of Secondary Schools. The topics of the syllabus have received clear and exhaustive treatment. Fundamental mathematical concepts have been stressed, and pains have been taken to give pupils lucid and accurate notions of terms and processes. The treatment is within the easy comprehension of pupils of ordinary ability and also gives scope for advanced students to acquire necessary foundation for specialised courses in the subject.

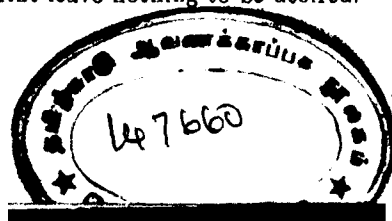
The contents start with a *resume* of the fundamental principles and processes applied in the book, and after dealing with compound quantities and properties of numbers, emphasise on contracted methods. The chapters on Square Roots, Percentages and Ratio and Proportion etc. that follow, have been carefully prepared with attention to applications in daily life and graphical illustrations. Mensuration of simple figures and solids receive clear treatment, accompanied by easy experiments where mathematical proofs are not possible. Examples are copious, varied and bearing on daily life, with model solutions to explain the principles. S. S. L. C. Examination papers have been added at the end. The book has been neatly got up.

2. A Simplified School Chemistry: By S. Jagannathan, B. A., L. T., Science Assistant, Municipal High School, Villupuram. (1937).

This is a school course in Chemistry designed to meet the requirements of S. S. L. C. pupils bringing up the subject under C. Group. Written by an experienced teacher, the book reveals a clear and intelligent grasp of the scope of the departmental syllabus and the needs and standard of the pupils for whom it has been intended. The author has made a judicious combination of the theoretical and practical aspects of Chemistry. Experimental details are sufficiently lucid and exhaustive and the fundamental manipulations have been carefully and clearly illustrated to be helpful to students who desire to have a decent grounding in the subject. Diagrams have been neatly done and are suggestive. Qualitative analysis of salts has received a fairly elaborate treatment at the end. The appendix, and the questions added at the end of each chapter form useful features of the book. Neatly printed and got-up, the handy volume will be a valuable guide and companion to pupils specialising in Chemistry.

3. Story Poems: By K. Srinivasa Kini, B.A., L.T. Published by the Teachers' Publishing House, Madras. Price: As. 12. (1937)

This is a collection of story poems judiciously chosen and carefully graded for composition work. Each poem has a short introduction in the beginning, and a set of questions at the foot, followed by brief explanatory notes where necessary. Helpful suggestions for the reproduction of a poem have been given, with some models following them. Some of the poems are copyright. Another special feature is the appendices on vocabulary work occupying about 30 pages, which should prove highly useful to pupils. The publication would be found valuable for the High School classes. The get-up and print leave nothing to be desired.



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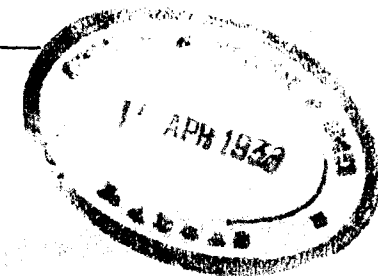
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THE INDIAN EDUCATOR



FEBRUARY, 1938.



Managing Editor:

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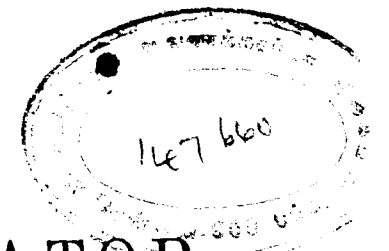
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No. 2.

Education an Ascending Stairway

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

If Education is, as the etymological meaning of the word shows, an unfolding or a drawing out, we have to do the work of revealing the divine in us through all the sheaths of the soul. As the body is the tabernacle of the soul, we have first and foremost to make the body a revealer of the soul instead of being what it is now—an obstruction or hindrance to the self-expression of the soul. The body should be fitted by proper food and exercise to be a channel for our self-expression. The food should be vegetarian and non-stimulant and non-luxurious. It should be capable of increasing our physical health and strength and longevity and augmenting our mental purity and calmness and poise and happiness. No intoxicating beverages should be taken. In the same way exercise should be such as to develop all the parts of the body in a harmonious way. The western games are costly and lead to lop-sided development. But they develop the team-spirit and the power of combination. I would therefore suggest that our youth have indigenous exercises in the morning and western games in the evening. In addition to such exercise, they should practise *Brahmacharya* and *Yoga*. They should rise in the early hours of the morning and practise indigenous games and bathe in cold water and offer their prayers and practise breath-control and meditation.

A body so trained and disciplined will in its turn influence our tendencies and desires. It will instinctively shrink from impurity and excess and will silently influence the mind also against mental impurity and passion. Side by side with the disciplining of the body, we must discipline the mind also. The Lord describes in the *Gita* the three-fold discipline of the body and speech and mind by the single word *Tapas*. (Ref: *Gita Ch. XVII, verses 13 to 15*).

The mind consists of emotion, intellect and will, and each of these aspects must be disciplined, remembering at the same time that they are a unity in trinity and a trinity in unity. In the case of young boys and girls, we must begin by stimulating the right emotions and repressing the wrong emotions. What are right emotions and what are wrong emotions? Broadly speaking altruistic emotions are right emotions and egoistic emotions are wrong emotions. Bertrand Russell puts the distinction in a telling way by contrasting creativeness and possessiveness. The things that we can enjoy while sharing with others are finer and nobler than the things which we crave to enjoy secretly and by excluding others. Another way of looking at the discipline of the emotions is the inculcation of the proper attitudes towards our superiors and equals and inferiors. These attitudes are reverence, comradeship, and tenderness.

An yet another way of disciplining the emotions is emphasised by the *Yoga Sutras*. When we see a happy man, we must love him. When we see an unhappy man, we must sympathise with him. When we see a good man, we must be glad. When we see a bad man, we must avoid him. If we guide ourselves in this manner, our minds will become calm and clear.

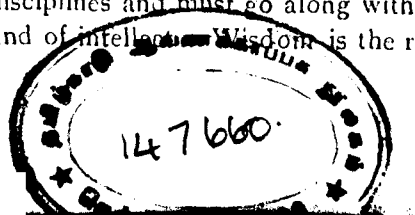
The discipline of the intellect should follow the discipline of the emotions but the latter discipline must also go on with the former. There is nothing higher than Truth. Our whole life should be a ceaseless search for Truth. The enemies of such a search are haste and dogmatism and intolerance. It is the intellect that reveals the Law that governs the universe and the purpose and the goal of life. It pursues the methods of induction and deduction, and of analysis and synthesis. When our intellect attains keenness and poise, it recognises and reveals to us the orderliness of creation and the purpose of God. The poet says in *Locksley Hall*:

"Yet I doubt not through the ages one interesting purpose runs,

And the thoughts of men are widened with the process of the suns."

The mind becomes fuller and fuller of light and vision. Memory and ratiocination and imagination are equally vivid and aglow.

Then comes the discipline of the will. The power of judgment, the capacity to make right choices in life is the greatest of our duties and of our privileges. Such a discipline is the crown of all the other disciplines and must go along with the continued discipline of evolution and of intellect. Wisdom is the ripe fruit, while emotion is the flower



and intellect is the unripe fruit. The flower has its fulfilment in the unripe fruit, and the latter has its fulfilment in the ripe fruit.

When we have such disciplined bodies and senses and minds, we will be able to get the power of intuition or soul-discernment, because the external sheaths will then cease to be hindrances to soul-expression. The man of intuition will find his path in life lit up by an inner light. Wordsworth says in his *Happy Warrior*:

"Whose high endeavours are an inward light

That makes his path before him always bright".

Such a man will know how to serve his brethren aright and will be able to realise God and establish the Kingdom of God on the earth. It is he alone that can realise his oneness with the Creation and with the Creator. In him we see the three rays of Beauty and Goodness and Truth proceeding from the central sun of Infinite Love which is Infinite Bliss, and Infinite Bliss which is Infinite Love.

Correlation as a factor in Education.

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

1. Since it is extremely difficult to treat a subject isolating it completely from the rest, Correlation which consists in showing the interdependence of one study upon another comes in. As a principle, Correlation should be largely availed of in imparting knowledge to boys in Schools, as in the hands of a school-master it is a great weapon to make a lesson interesting. Good teachers in all ages have established some sort of connection between one study and another. What was implicit in the past has been made explicit in the present age. The chief reason why correlation as a principle is so strongly insisted upon by the Educational authorities seems to be that the curriculum of instruction in schools several years ago was too much crowded. The range of studies was extended and a multiplicity of so-called subjects lengthened the time-table of schools. For instance, Reading, Recitation, Grammar, Composition and Translation were separately taught in three different periods. Similarly, Mensuration, Arithmetic, oral and written, were assigned different hours and taught by different persons. The result of this is not at all satisfactory. The responsibility of teaching being divided, no teacher is expected to teach the subject properly showing its intimate connection with different branches. Complaint has been

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received from teachers themselves for the bad result of boys in a class for the neglect of this principle in framing the time-table.

2. Each subject being divided into several parts and treated independently, the relations existing between different studies have been neglected and artificial barriers have been created between one study and another. To give one concrete instance, our boys can hardly get to think that there is close connection between Algebra and Arithmetic though they are aware that both come under Mathematics. That the symbols of Algebra are not some unmeaning signs but that they stand for concrete realities can only be understood when an Arithmetic problem is solved with the help of Algebraic formulae.

3. Correlation of studies brings about a simplification of School course by treating different branches of one and the same subject together and produces great economy of time and effort.

In many schools there are still separate hours for teaching Grammar, Dictation, Composition and Translation. Now-a-days it is considered injudicious to assign separate hours to different parts, since they are essentially connected with literature lesson. The connection between certain studies is so close that they do not find a distinct place in the curriculum but have been amalgamated with one another. In English Schools there was a separate hour for object lessons but since it is found that all studies should be objectively illustrated, such a practice has been dispensed with. Drawing as a separate subject is disregarded and independent drawing in lower forms of the Schools is not encouraged by the majority of educators. But unfortunately the Education Department does not recognise the principle. As to economy of time and effort, an illustration from history will make it clear. In reading a lesson on Lord Clive in an English Reader, reference becomes necessary to the scene of action where the hero achieved his brilliant success. Incidentally several facts may be gathered about the battle of Plassey which not only rouse the interest of boys in the study of History but saves the labour of the teacher of history to some extent.

It is a pity that the teacher of literature will not consider it a part of his duty to inculcate facts of history but will think it as outside the range of his subject though some amount of historical information is essential for the elucidation of the materials of study.

4. Correlation is primarily concerned with the linking of different studies to each other. In describing an event in History, it is hardly possible to convey a clear idea of an event without associating it with a certain place. Also in the field of literature a person can be best studied in relation to his environments of which he is more or less a

product. The materials of literature again are derived from all sources. Geography is not only a supplement to History but its lessons teem with natural science dealing as it does with rocks, plants, animals and races of men. These studies are vitally connected. Hence in laying down a curriculum they should be given their distinct place. A close scrutiny of the syllabus of studies in existing schools will reveal that the principle of Correlation is not properly observed. Organisation of knowledge takes place only when a course of studies has been well arranged and selected in view of the number of and variety of important relations existing between them.

5. To a student when he enters the portals of a school leaving behind the joys of home and play ground the school is rather a prison house, where he goes creeping like snail. He places himself in an atmosphere which has nothing in common with his surroundings. If the teacher cannot lay hold of the inner thoughts of the child, the School is a place which the pupil will shun. As women have tender feelings and greater sympathy with children, they are more qualified to train them than male teachers. It is for this reason that elementary education is gradually coming under the control of women.

6. In selecting teachers for the lower forms great discrimination should be made. It has been the practice to place one or two trained teachers of higher forms to conduct lessons in the elementary department of a High School. But such teachers have proved unsuccessful and have even found it difficult to maintain discipline in their classes. They cannot adapt themselves to their new environment and consequently fail to deal with such things for which there are not sufficient points of contact in the minds of their pupils. It does not seem to be a sound policy to attach primary classes to High Schools.

7. An immense influence may be created by a teacher upon the minds of his pupils when he makes them feel that the school is not an artificial place but the world in miniature. Dry and intricate lessons may be made pleasant and simple when their practical utility is pointed out and some sort of connection is established between the school and the outside world. An attempt must be made by the teacher to convince the student that most of the things he learns in school may have their application in life. By following this process it has become possible for me to rouse the interest of the most lethargic boy. Unfortunately the attention of our teachers has not been directed to this kind of practical work. Hence the Training Colleges in different provinces should make strenuous efforts to change the angle of vision of the existing teachers in High Schools.

Difficulties in putting Educational Theory into Practice.

BY MISS A. B. VAN DOREN, M.A.

It is a truism to say that there is always a great gulf between the ideal and the real. No poem or picture or song ever fulfils the dreams of the poet or artist or musician who creates it. "A man's reach exceeds his grasp" in every line of creative effort. A sadder thing in life is found in cases where no ideal exists—where poor performance satisfies the performer and no "spark disturbs our cold".

In Indian education we find both conditions existing side by side. Any one who reads current newspapers and Magazines, from the constant flood of criticisms and complaints, knows something of the deep dissatisfaction with present day education which fills the minds of thinking people. On the other hand there are vast masses of unthinking people including many teachers and parents who are so deep in the ruts of the old regime that they feel no more dissatisfaction than the proverbial frog in the well. Discontent is ever the mother of progress and perhaps the first step in spreading such discontent is to be taken through analysing and broadcasting the reasons for failure. Why do we fail to make our schools as good as we might? Why do we not live up to the best we know in educational theory?

The first obstacle we may mention is the weight of the old literary tradition. The aims of traditional education are to enable the student to read books—not necessarily with understanding to wield a pen, and to add up columns of figures. These abilities secure for their possessor a place in a fixed caste—the caste of the "educated" who are removed from the vulgar herd of those who labour with their hands. In some few cases membership in this "caste" leads also to a "white collar job". This ancient tradition until lately prevailed also in the West, but there, to a large degree, new theories of education, re-inforced by economic depression and unemployment, have prevailed, and education is coming to be recognised as a series of meaningful activities.

The second hindrance, closely allied to the first, is the existence of an inflexible Government curriculum, and an examination-centred school system. Particularly in high school classes, these conditions deprive schools of all spontaneity and make the teaching formal, lifeless, and wooden.

The conditions of teachers' training provides another formidable handicap. In some Provinces untrained teachers are still employed in large numbers. Such teachers teach as they were themselves taught, which means the perpetuation of old and formal methods, or of no methods at all. There are schools to be seen where English is still taught by the translation method, and where the master still reads the history text book to his class. Some training colleges still employ the formal methods of the last generation and year by year send out fresh relays of teachers to perpetuate them. Even where training colleges do use fresh and stimulating methods, it is most difficult in one or even two years to supplant the old methods which years of schooling have made into habit patterns. It is natural and easy for all of us to teach by the same methods as those by which we were ourselves taught. When and how is the vicious circle to be broken?

One more obstacle to be mentioned is the large size of sections and crowded time-table of the teacher. In some high schools a maximum of 40 in a class is expected, and this may be increased to 45 by special sanction which often is all too easily obtainable. A class of this size prevents the close personal relations which should obtain between teacher and pupils. I have visited many classes where the master gave no sign of knowing the names of his students; "you" or "next" was the usual form of address. The pupil is not an interesting human being to be studied and understood and encouraged and befriended; but a mere unit of mass-production. The teacher has little time for professional reading and study, for thorough preparation, or, most important of all, for getting to know his boys on the playing field or in their homes. In these matters, girls' schools are far ahead of boys'.

Destructive criticism is easy. There is no difficulty in pointing out faults in curriculum, method, and organization; what is much harder is to show the way out. The present writer has no *Eureka* to proclaim, but ventures to suggest a few steps that may be taken in the right direction.

1. Teachers' Associations may bring pressure to bear upon Ministers and Departments of Education. With the coming in of the new Constitution there is a chance to influence opinion before it settles back in the old mould. Congress ministries are prepared for change, and desire improvement. The recent report by Messrs. Abbott and Wood shows a way of getting education out of its old grooves. Among the changes that may be pressed for are the following:—

(a) A modified curriculum. In the last few years progress has been made in emphasis upon the use of the vernaculars ; if an equal amount of progress is made in the training of the hands, the diversion of boys to pre-vocational courses, the use of practical methods of teaching, the emphasis upon pupil activity, and the development of initiative and judgment, we shall see real advance.

(b) The reduction of the size of classes so that teachers may be able to have closer personal contacts with their pupils.

(c) Emphasis upon training. In all Provinces there should be insistence that only trained teachers shall be employed as permanent members of staff. In the training schools lies the root of the whole matter ; it is through them that new ideals in curriculum and method must be built into the fibre of the future teachers of the land. Among other things they need to develop an interest in Child Study, and place greater emphasis upon carefully supervised practice teaching.

(d) Departments of Education should also be asked to encourage in each area a few progressive schools, preferably aided schools, by giving them freedom to experiment along various lines. What Moga has accomplished in experimental education of the elementary grade, should be done for Secondary Education as well. Attention is called to what Ushagram at Asansol, Bengal, has accomplished in this line. There is need for the encouragement of many "Ushagrams", each choosing its own line of experiment, and demonstrating its problems, its successes, and even its failures. The visiting of experimental schools should be a recognised part of training.

2. But, while working consistently for changes in education policy, it is not necessary to fold the hands and wait. Even, under present conditions, there are better schools as well as poorer. A good teacher can enliven the worst curriculum yet invented.

(a) Every school can begin to improve its methods at least in the teaching of one or two subjects. Geography is a good place to start, as many Training Colleges have introduced improved Geography methods. A room set aside for this subject and a well-trained enthusiastic specialist can enliven the curriculum at, at least, one point. Some schools introduce new methods of teaching in one or two periods a day. e.g. a school shop run as a "Project" and linked up with the work in arithmetic ; history taught by using the "assignment" system of the Dalton Plan ; individual work sheets adopted in the teaching of English or the mother-tongue. A school cannot revolutionise its methods all at

once without confusion ; every school can make a beginning by encouraging its most progressive teachers to experiment in one subject ; if successful, the experimental attitude can spread year by year.

(b) Another fruitful line of reform is the introduction of hand-work or pre-vocational courses. Every one interested in this idea should study the conclusions of the Abbott-Wood report. The Jey Narayan High School at Benares has done outstanding work in shifting its centre of interest from the books to the hand, and in requiring every member of the staff to fit himself to teach one industry. Schools not prepared to go to this length may introduce various forms of hand-work through a "hobbies club" which meets out of school hours. In such a club every boy or girl chooses the form of hand-work which appeals to him or her, and all the work is done on the Project Principle. The new Ministries are deeply committed to education of the hand and are sure to be sympathetic toward such experiments.

(c) Where hostels are attached to schools, they may do much through their community group life, to make up the deficiencies of the curriculum. Through a Panchayat or House System of self government, through student responsibility for food management, through the development of flower and vegetable gardens, and in innumerable other ways, initiative, judgment, the habit of right choice, as well as experiences of worship and service may be developed. In day schools such training is difficult but not impossible. The House System can be developed in connection with school sports ; school entertainments and inter-communal dinners can be managed by the pupils ; social service and work for literacy can be carried on through the Scouts or Seva-Samiti. Here too, though unable to do everything, each school can initiate at least one or two extra-curricular projects.

(d) Again the crux is found in the personality of the teacher. In him we find the final cause of the success or failure of the school. When a teacher stops learning, his professional decay sets in, and is soon followed by intellectual death. How can teachers be kept fresh and forward looking ? How can they be induced to form habits of reading and study ? Where can they get the necessary books ? How can they be taught enough psychology to be interested in the study of the child and adolescent ? While we hope for and strive after Training Colleges that will create all these desirable attitudes and habits, it is useless for us to mark time. The head of every school can do something through an up-to-date library ; through teachers' meetings with papers, reviews, discussions, debates ; through social evenings and staff

dinners of fellowship ; through the use of motives of patriotism and religion. When several schools are found in the same town, inter-visitation may be encouraged ; exhibits and demonstrations may be arranged ; teachers' tours can be organised to places of interest ; holiday or week-end refresher courses may be planned. When the teacher is stimulated the school will be awake ; when the teacher is dull, the school, too, goes to sleep.

This paper does not pretend to be exhaustive ; its writer only desires to stimulate the reader to find out for himself the causes in his own institution of the lag between theory and practice ; and the ways in which his own staff may be induced to bring their work up more nearly to the level of their ideals.

B. & O. Teachers' Journal.

You are not old!

"AGE is a quality of the mind;
If you have left your dreams behind,
And hope is cold;
If you no longer look ahead,
And your ambition's fires are dead,
Then you are old.
But if from life you seek the best,
And if in life you keep the zest
And love you hold,
No matter how years go by,
No matter how birthdays fly,
You are not old."

Place of the Village School in Village Uplift.

BY MR. D. V. CHICKERMANE, B. A., B. T.

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The problem of village uplift is a very important one and demands foremost attention from all those who have the welfare of this country at heart. Village Improvement Committees formed in some places are doing good work to bring the villager in touch with the modern civilization and improve his conditions. But there remains a great deal of work, far more than what has so far been done. The work done by village improvement touring buses and occasional visitors to lecture to the villagers on topics of interest to them, is desultory and has to be supplemented by consistent and continuous work by some permanent agency. Employment of paid persons to do this work is out of question in these days of financial stringency. But some work, however, can be done by the Village school and the schoolmaster in this direction.

The most serious handicaps of the villagers are poverty and ignorance. In fact, the former is aggravated by the latter. Ignorance of villagers in ordinary business, partly due to their illiteracy, puts them to a great deal of expense, and hardship. They are often easily duped by middlemen who carry on a profitable trade at their expense and rob them of their due for their labour. How villagers are often victims to the greed of rapacious moneylenders and have often to lose even their small belongings, is a common experience. The ideas of villagers about health, hygiene, sanitation and infectious diseases are very quaint and it is no wonder that the poor village folk are exploited by the priests or fortune-tellers. Nine out of ten villagers, will attribute a malarial fever or some simple domestic ailment to the influence of evil planets or village deity and will run with coconuts, cash and other offerings to the local temple priest for propitiating the angry deity.

For the improvement of the condition of the villagers, it is necessary that this colossal ignorance should be removed and the farmer made to shake off his conservative and superstitious ideas, lest he should fall a prey to parasites who drain off his hard-earned money. The village schoolmaster commands respect in the village and is regarded by the populace all round as a—perhaps the only—learned man near by. The village school can be the meeting place of the workers in the evening after their daily toil and then the schoolmaster can talk to them on topics of general interest. He can

arrange for occasional lectures on sanitation, hygiene, and modern methods of business and agriculture and also inculcate them in their civic responsibilities. When possible, he can illustrate his talks by suitable lantern slides, to be supplied to him by some central agency.

The village schoolmaster will have usually to make two classes, those who are young and anxious to be literates, and those who are past forty and too much advanced in age to be inclined to begin learning now. The latter will have to be content with such general information as the teacher will impart to them. For these he will read articles of interest on different subjects from periodicals and acquaint them with the latest news in the country and interest them in general politics. For the former he will have to conduct regular classes. If every school in villages undertakes this kind of adult education, tremendous progress will have been achieved in a short time.

To carry on this kind of work successfully, the village school master should possess firstly necessary qualifications and secondly sufficient leisure. At present teachers in village schools are recruited directly after their passing the vernacular final examination and their knowledge, even to suit them for their job, is very meagre. Better read and better qualified teachers will have to be engaged. Some training in rural uplift work and adult education should also form part of the Training College course. As regards leisure and time for the overworked teacher for doing adult education work, the present primary school course will have to be remodelled and the time at present devoted to purely literary work will have to be halved. On an average six hours are devoted now to purely literary work in schools and educationists are now agreed that this time can be curtailed to its half without any loss to efficiency in teaching. Manual training and physical education do not form, at present, part of the primary school course. If these are included, time devoted to mere teaching work will have to be necessarily reduced and the teacher can find sufficient leisure to carry on other work. It is expected that the work of manual training and physical education will be in the hands of other teachers specially trained for them.

Where such work is undertaken by the village teacher, he will be guided by the village Improvement Committee and a small remuneration may be paid to him from its funds to encourage him in his work. The teacher will also keep a regular record of the work done and report the progress to the higher authorities periodically.

The Aims & Methods of Mass Education.

BY PROF. DIWAN CHAND SHARMA, M. A.

(Extracts from a Broadcast talk delivered from the Lahore Radio Station on the 31st January, 1938.)

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

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

The problem of the education of the peoples of India has always been a grave and urgent problem. It has always engaged the attention of the administrator, the statesman, the social reformer, the educationist and the philanthropist, but though the desire has always been insistent the means have been wanting and the methods have been not always successful.

Yet the problem of mass education in India means nothing more than the liquidation of illiteracy. About two years ago an enquiry was conducted by the British Institute of adult Education about the aims of mass education and what the students said about these was highly interesting. One student said that he read because he wanted to know himself; another said that his objective was to extend his intellectual

horizon; some one said that the aim of education was to produce an intelligent democracy or to enable the masses to lead a fuller and better life and to make them capable of thinking for themselves and not be led by press and other propaganda. Many of the students were thus actuated by two motives, the culture motive and the social motive. They wanted the enrichment of their personalities, and they wanted to be centres of usefulness and service in this disordered and distracted world. But no such motives operate in India at present so far as mass education is concerned. Even if they are there, they are remote. Here the main objective is the removal of illiteracy and this is not something to be scoffed at. In a country where only about eight per cent of the population is literate, the extension of literacy becomes more or less a sacred, nay a religious duty. This becomes all the more necessary when we remember that the percentage of literacy is much below this amongst the rural population of India, and that the so-called depressed classes and the women in the villages show a woeful lack of education even in the three R's. The extension of mass education therefore becomes an imperative duty, for it would have untold advantages. It would raise the level of the intelligence of the citizen making him better fitted for coping with the demands which his daily life makes upon him. On account of it he would become a better peasant or trader and would be more hospitable to modern methods of agriculture or trade. As a voter he would become more steady and balanced and would no longer remain at the mercy of biased press propaganda and clever emotional appeals. Again, this kind of education may do something to remove that sectarian strife which has been the bane of our life in India. He may acquire tolerance and learn to appreciate the good points in the different peoples that inhabit India and the different religions to which the Indians own allegiance. Above all, he may learn the simple virtues of cleanliness in life and may rebel against the insanitary conditions that prevail all over India in villages as well as in towns.

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

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

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

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

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

But it is not only the provincial governments and the Municipal Boards in India that are aware of this problem. Some philan-

thropic agencies such as the Y. M. C. A., the Depressed Classes Mission in Mangalore, the Servants of India Society of Poona, the Seva Sadan Society of Bombay, the Dev Dhar Reconstruction Trust in Malabar, the Bengal Society for the Improvement of the Backward Classes and the Harijan Sewak Sang are also doing their best to fight illiteracy. In this connection the work of the Poona Seva Sadan Society which was founded by Mrs. Ramabai Ranade deserves special mention. This Society, among many other beneficent activities, seeks to combat illiteracy among women. It has special primary classes for grown up women, which can be attended from 1 p. m. to 5 p. m. every day and where women of ages ranging between 15 and 35 are educated.

But all these attempts are nothing when compared with the vastness and complexity of the problem. India has millions of adults who require to be educated and these sporadic, stray and casual attempts for their betterment cannot solve the problem. Voluntary agencies may be helpful, but they cannot deliver the goods in a short time. The Municipal Boards and Committees of India may plan a drive against adult illiteracy but even they cannot accomplish this task within their own jurisdiction, unaided and unhelped. The provincial governments and the administrations of Indian States may do better than any of these, but even they cannot force the pace of things, handicapped as they are by financial considerations. Still this problem could be solved if all these agencies joined hands in this noble work. Other countries also had similar problems to face, but they have solved them without much delay. In Turkey and China literacy has made rapid strides, and the Soviet Russia has worked wonders in this direction owing to the principle of universalism in education. In 1917 the Soviet Russia had only 33% of literate population, but it planned a campaign for the education of the masses and the result was that in 1928 it had 58% of literates in Russia. But the efforts in this direction were not relaxed after that and in 1934 they had 90% of literates. It is really remarkable how they achieved all this in such a short time. Not to speak of Russia even a small sub-country like Wales is making heroic efforts for extending adult education within its bounds.

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

According to it the adult so trained can read at the end of six weeks ordinary story books and write a simple letter in his own language. In this scheme the cost per head of spreading literacy would be Rupee one and Annas eight in the towns and about Rupee one in the villages. This is a very cheap and quick method though one cannot say that it can produce the desired result. Another scheme that is more ambitious and more comprehensive has been drawn up by the Education Officer of an Indian State. According to this scheme an adult is required to attend the school only for two hours every night. He is taught not only to read and write, but also to take an intelligent interest in the world around him. So in addition to the instruction in the 3 R's., he is given many other side interests. The school begins with a prayer and a song, the meaning of which is explained to the students. Then the alphabet is taught by means of the chart or the black-board or the primer. This takes about half an hour, and when it is found that the student is not feeling interested in this a short story is recited or a newspaper reading is given. After this a short talk is given on some topic of social, hygienic or agricultural interest. After this the school closes with a short prayer.

But it should be remembered that the extension of adult education cannot be achieved by means of mere schemes, however simple or ambitious. It can be done only if we have the will and the resources. I believe that the will should come from the people and the resources should be supplied mainly by our governments and partly by the people themselves. It is therefore a task that should be undertaken by the Municipal Boards and the District Boards and the funds at their disposal should be supplemented by philanthropically inclined persons. It should therefore be made obligatory on every Municipal Board and District Board to remove illiteracy within its jurisdictions. In this matter they can seek the cooperation of the many unemployed educated and the teachers of various schools. Acharya P. C. Ray said some years ago in the course of a lecture in Lahore that in China mass illiteracy had been removed by the University students who had settled down in the villages and taught the people as a labour of love or for a bare living wage. I think something like this could be attempted in this country also. It need not be said that the advantages from it would be manifold. But if this is not done, it may take India 1150 years, as a representative of the World Literacy Committee, computed to abolish illiteracy.

Hobbies and their Utility in Education.

BY MR. V. V. DIVEKAR, B. A., B. T.

We often notice that the collective instinct is present in children and they are often found collecting things of different colour which attract their notice. The duty of elders, then, is to divert it to proper channels and then it would certainly develop and that hobby is sure to lead them to make proper use of the materials they have collected and in the long run it may even redound to their benefit and even profit. For have we not heard of people in England and other foreign countries getting rich by their hobbies which have not only given them pleasure in the act of doing it but have led them to fortune?

Now let us take a few of the most important hobbies, and see how far they help one in receiving instruction or in making researches. First of all let us deal with photography. There are students, whom I know, who are in the habit of collecting beautiful snapshots, that off and on appear in Weeklies and Photo Art journals. Thus they make up an Album, which in the course of years, in case the hobby is pursued very long, go on adding and will ultimately enrich his collections. If there be a rich man, as in England, who takes a fancy for the collection he may even go in for the collection at a great cost. This habit, therefore, will lead to the development of his instinct and he may either be a good photographer or an artist. Child is the father of man and whatever direction he turns his attention to, there he will surely develop his talent. We are aware of the fact that in the Illustrated Weekly of India there is a weekly snapshots competition, and the first prize, which is worth much, is carried away by the best photographer. Mr. J. C. Taraore of Bombay, who after his graduation took to photography, has shone in that line. In these days of unemployment as many avenues of employment as are available are quite welcome.

Similar to this is the collection of beautiful pictures. When one shows a liking for pictures we generally conclude that he has an inner craving for art and we should as far as possible try to divert it to the proper channel. There it will find proper scope and field where his natural talent may often show itself off. We read that in nations like England teachers and parents take care to watch the natural bent of a child's mind and try to place before it possibilities for its natural early development. If one were to go on collecting beautiful pictures one may in course of time have such a big collection that even a decent building would be insufficient for the purpose. In short he might even possess a small Art gallery in his own house. While I am writing this I am reminded of Mr. K. S. Vakil, M. Ed., once our Educational Inspector and now Principal S. M. T. Teachers' College, Kolhapur, who has

developed the habit of collecting beautiful picture Post-cards from all the countries he has so far visited. His collection has now grown to be so big that one big storey in a Government High School was quite insufficient to exhibit his collection. I need not emphasise that such a collection is extremely useful in a class of History and Geography to drive home the matter, to make the teaching realistic, effective and at the same time interesting and instructive. Every School, therefore, should make attempts to keep a large stock of good, interesting and instructive pictures. The Pictorial Education issued by Evans Brothers of London abound in such pictures of great educational value and every school should as far as possible not only subscribe to the magazine but also should keep the collection for occasional use in the classes.

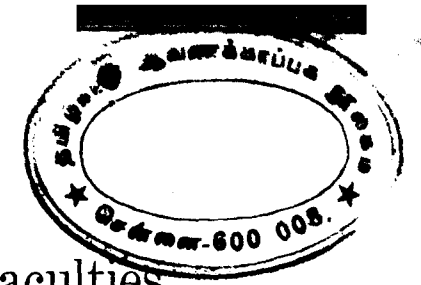
Now I come to another useful hobby namely collection of stamps. I read only the other day that one was able to find out the years in which the kings ascended the thrones with the help of the postage issued from time to time. This is but natural. When one arranges the stamps of different countries in an Album and tries to study the same one is able to discover the political changes that took place in a country. Let us take for example Portugal. When we place side by side the stamps in their natural order we at once notice when that country became a Republic, or for the matter of that, let us take the case of South Africa and study from the postage stamps the changes in the form of Govt. from a Dutch Republic into the Union of South Africa. I have heard that in foreign countries such collections of stamps fetch a high price and a faddist might even offer a fancy price for a postage stamp which is very rare. Now taking the case of India, if we take up a postal stamp of May 1935, we learn therefrom that it was the year in which the Silver Jubilee of His Majesty King George V took place.

One more hobby to which boys and even elderly people devote themselves to, is the collection of rare coins i. e. numismatics. This is only another way of tracing the history of kings and countries and also great events by striking new coins that occurred in a country. If a king or a Govt. took it into its head to commemorate great events by striking new coins in that year, as great kings of old did in olden days, we are able to record from the coins the great events that occurred. We meet with such collections of ancient and modern times in all Museums e. g. the Prince of Wales Museum of Bombay, and there are scholars, who have devoted their life-time to the study and the understanding of those coins and thus to connect the events and write history. Taking for example the coins of Vijayanagar, scholars like Prof. Iyengar and Father Herras have read history in those coins and have also made many valuable researches.

Now taking into consideration the collection of stones, which plays an important part in the study of Geology, we find that Geologists take great care to visit centres of interest to them esp. in valleys of rivers and mountains and collect stones which speak them and are made to tell them their own life history. A Geologist will take care to preserve the stones and specimens he has collected to keep them in his own Laboratory to name them and date them, and, they would also write down their own remarks on them. We read that students in colleges generally start on Geological tours in the course of which they collect lot of geological specimens and learn a great deal about the geological phenomenon.

Before I close this article I should like to refer to one more educational activity and that is gardening. Every school is expected to have a garden in its compound to serve not only as an ornament to the school but also to serve the purposes of a Drawing Class, where pupils learn to draw specimens from nature and the students of Botany, who also require natural specimens to experiment on. In November last I had been on a visit to the Hospet, where I availed myself of the opportunity to pay a visit to the Municipal High School, which has been beautifully situated. The Head Master of the High School, Mr. Bhat, was kind enough to take us round and I was extremely interested to see that the Head Master along with some of his Assistants was engaging a batch of students in gardening during the last period of the school day. I complimented the Head Master on this happy innovation and desired that schools all over India would try to follow suit. I need not dilate here on the usefulness of a school garden but suffice it to say that it develops in the minds of young students the habit of spending their spare time very usefully. We have heard of Florists in Bombay and other cities of India, who have amassed large fortunes by supplying flowers to the public at the proper time i.e. on festive occasions. This is no doubt a very useful avocation and in these days of unemployment it will certainly provide an avenue of service atleast to some of the educated un-employed. Scouting also lays great stress on gardening on account of its great utility.

These are some of the hobbies which help man in life and at the same time to use his spare time usefully. I am reminded here of the words of Dr. Barlow in Sandford and Merton who tells Tommy Merton that he who does not work has no right to eat. Similarly, I would beg to suggest that he who does not use his spare time properly has no right to exist. I do hope that my readers will ponder over the above and do what little they can to develop as many of the hobbies as they can among the students entrusted to their care.



German Films for Medical Faculties

Professors become Cameramen

FROM A CORRESPONDENT

How new operations are performed—Moving pictures teach correct Enunciation—Diabetics must be properly dosed.

Hundreds of specialists meet periodically at a Congress for Surgery to listen to lectures of distinguished surgeons on new methods of operation, the results obtained and possible errors and mistakes. But however lucid these lectures may be, they will not enable the members of the audience to perform the operations themselves exactly as described. Even the most accurate verbal account falls short of the convincing clarity of ocular perception. Only a small number of those present ever get the opportunity of seeing the operation performed and even fewer are privileged to acquire practical experience as assistants of a prominent surgeon. This is where cinema photographs prove serviceable. At the Vth International Congress for Scientific Photography and Films it has been proved that excellent films can be made without interfering in the least with the surgeon's work or the patient's comfort.

But here the technical problems of the educational scientific film arise. The bromide of silver of the sensitive negative does not react to colours in the same way as the human eye. The numerous colour contrasts which the eye discerns in the opened abdominal cavity, and which make it possible to distinguish the individual tissues and adipose substances, the blood-vessels and membranes, are not reproduced satisfactorily in pictures where they are seldom more than faintly indicated by the black and white of the film. An otherwise excellent film by Funk-Munkeberg on "Fighting Lupus" showed the difficulties encountered in this respect. Here a wide field is open to the colour film on the improvement of which research workers in many countries are busy experimenting. Germany, too, already has several good systems, but the problem of combining the utmost precision of delineation with exact differentiation of colouring has not yet been solved with complete success anywhere. Professor Bur, of Célestat-Strassbourg, showed a reel where every single one of thousands of pictures had been photographed simultaneously three times; subsequently the three separate series photographed with red, blue and green colour filters were thrown on the screen as one. A German firm built for Professor

But the requisite complicated apparatus, which works with a very high degree of precision and accuracy in the reproduction of colours.

Saying "A"

In the above mentioned cases the shots were taken in ordinary light, however feeble. Difficulties increase when an X-ray film is to be made. X-rays pass through the flesh and adipose tissue as well as through bone and brain, and the physician who has an X-ray picture taken for diagnostic purposes, can only base his conclusions on "shadows" their comparative strength and position. But an educational film by Prof. Zwinner, called "The working of the Vocal Organs", demonstrates how tongue, teeth and lips cooperate in forming the vowels; for instance where the tongue is placed when the letter "A" is pronounced, and again how it presses against the upper row of teeth and recedes in order to produce a "Z". In this and similar cases the dosing of the X-rays require great care, otherwise the lips will completely disappear whereas the whole head must be shown on the screen like a transparent and movable model. To procure this effect different kinds of X-ray lamps must be used in turn.

"Interesting Cases" or Daily Routine?

As to the object of educational films, opinions differ considerably in different countries. A German gynaecological film by Dr. Kittler reveals how the medical practitioners experience, looking for possible abdominal tumours, can easily be led astray by certain natural phenomena of the abdomen which in individual cases may assume exaggerated proportion.

Another film produced by the German Medical Body shows the practitioner how, by cutting asunder nervous cords it is possible to prevent atrophy of toes and feet in cases where a pathological irritation of the nerves induces contraction of the respective blood vessels and stops the free circulation of blood in these parts. This film also includes pictures of cases of successful operations where the patients recovered their full working capacity. Thus the practitioner who is confronted with the question of an operation of this description, is enabled by the film and the relative statistics to form an opinion of the chances of recovery for his patient. Films from other countries, on the other hand, showed chiefly unusual operations which are called for comparatively seldom, further reels that referred to various medicinal products and must be properly classified as propaganda for certain industrial concerns. The chairman of the congress, Professor Clauue (France), who himself showed an excellent film on cancer of the breast

spoke most emphatically in favour of the German idea of using medical educational films for the spread of enlightenment on health and hygienic questions, and for furthering professional instruction among practising physicians.

"Digestive Process of a Diabetic".

Here is another subject tackled by a medical film. The patient has retired for the night and is asleep. He suffers, as the spectator is informed, from diabetes. The intention is to demonstrate in the course of the night the process of metabolism, namely, the assimilation of food by the digestion, since the process is of supreme importance for the state of the patient. At first glance the film is confronted with the apparently insoluble problem of presenting something static, the state of the disease, as something dynamic, the action of the disease, which alone will furnish an instructive and interesting picture. The German film "Insulin" has accomplished this by trick sequences. A clock is introduced, marking the progress of time at different stages between diagrams, showing how the sugar contained in food is absorbed by the blood, and is either assimilated or in the case of diabetes is not assimilated. In the same way the effect of an injection of insulin is shown. Finally the physician can see how important it is not only to prescribe the insulin off hand but to dose with utmost accuracy the quantity necessary to convert the sugar and starch not assimilated by the organism of its own free action. The picture also shows how to regulate properly the whole mode of living of the patient suffering from diabetes. (I. R. I. B.)

Wilhelm Filchner, Man of Action.

BY DR. WOLFGANG MEJER.

No one was surprised in Germany at the announcement that Wilhelm Filchner had been among the first to receive the German National Prize. Filchner is regarded both as the most successful and the most popular German explorer of today. During the last years his name had already appeared often in connection with harrowing experiences which had befallen him in the interior of Asia. But even as far back as 1911 when the University of Königsberg conferred upon this young geographer of 34 the unusual distinction of an honorary Doctor's Degree, he had already gone far beyond his own colleagues and was generally recognized as an explorer of extraordinary energy and purpose and with many scientific achievements to his credit.

Filchner had an unusual life even then and one worth mentioning because of its bearing on his later profession as an explorer. Naturally the most important qualification for being successful in this field is an innate ability to lead. Bearing this in mind, there exists an inner relationship between the first profession chosen by Filchner, that of being an army officer, and his later development into one of the greatest of explorers of the world. Filchner was born on September 13, 1877 in Munich and after attending the Gymnasium decided to become an army officer.

As with many other famous explorers, so also did it happen to Filchner—out of one profession, in which they have carried on diligently, better than the average of those of their own age, a certain natural power or driving force comes forward causing them to boldly push onward along unknown ways. In his inspiring speech as rector of St. Andrews University, the famous Fritjof Nansen defined this mysterious power and fascination of exploration: "It is an awakened love of adventure, such as lies dormant in everyone of us. It is the secret desire to do great and daring deeds, to fill one's life with something more than the daily pilgrimage from house to work and from work back home again. It is the eternal urge to conquer dangers and difficulties, to unveil mysteries, to penetrate territories beyond the pale of every day experience.

Such a "Love of adventure" in Nansen's sense motivated the young officer into attempting and accomplishing his first undertaking in

the service of exploration. On May 24, 1900, Filchner set out all alone on a ride over the Pamir. A man with two horses alone on the "roof of the world". He succeeded. Three years later, Filchner, already known as a successful explorer of Asia, was placed at the head of the German China Tibet Expedition and went through the "Central Republic" from Shanghai to Si-ning-fu. He advanced as far as the robber-infested north-east of Tibet. From the spring-fed lakes of Hoangho he marched forward eastwards to the mountains, which are now once again well-known in connection with the latest events in the Far East. The results of this Expedition, undertaken in the years 1903—1905, were made public by Filchner in his comprehensive work, "North-East Tibet" (Nord-Ost Tibet). It was published with the support of the German Kaiser and the State Government and gives in four atlases and several volumes of botanical, zoological, ethnological, physio-magnetical, and topographical contents an impressive testimonial to the work accomplished under the most difficult circumstances imaginable in the heart of Asia. Another book which he wrote about this trip is "Tschung-Kue in the Central Republic" (Tschung-Kue im Reich der Mitte). This is a complete and careful presentation of Chinese culture, and has added greatly to our knowledge and understanding of the life of the Chinese people.

For many years after his China-Tibet Expedition, Filchner remained and worked in his own country. He was connected for a long time with the Trigonometrical Department of the Prussian Land Survey (Landesaufnahme) and the Prussian Main General Staff. A few years later we find him again active in an entirely different part of the globe—Filchner as a Polar explorer! In 1910 he crossed the highest mountain of Spitzbergen on skis. Then he led an expedition to the Antarctic, discovered Prince Regent Luitpold Land and a great ice barrier at the southern border of the Wedell Sea. Suddenly a tremendous flood destroyed the winter station they had built. After that their Expedition ship, "Deutschland", had to take to the open sea so as not to be crushed by ice. Finally the ship was frozen in and forced to drift in the icy darkness of an Antarctic winter. Filchner gives a graphic picture of this journey with its many adventures in his book, "To the Sixth Division of the World" (Zum sechsten Erdteil). Roald Amundsen, the discoverer of the South Pole, knew how to appreciate the unusual ability of the German explorer. He plighted him to take part in an expedition to the North Pole.

Then the World War broke out. Filchner did not go with Amundsen to the North Pole. He served his country instead as an army

captain on the eastern and on the western fronts. At the close of the war he devoted himself primarily to writing. With his book, "Storm over Asia" (Sturm über Asien), he appeared once again as master of prose writing. It attracted a tremendous reading public. A short time after this literary triumph his large, admiring circle of readers and the whole scientific world were surprised and shocked at the sudden news, "Filchner murdered". Anxious weeks passed by. Then came consoling certainty. Filchner was alive but in great danger. In January 1926 he set out once again on a journey and went from Taschkent eastwards through Sin-Kiang and Kan-Su. Ill and destitute, he passed the winter of 1926-27 in the Kumbum Cloister. He had hardly recovered when he resumed his march to Tibet in company with two missionaries, one an Australian named Mathewson, and the other Plymire, an American. After unheard of fatigue in the arid, parching desert, the caravan were held prisoners two long months by Tibetians. Since they had heard absolutely nothing from Filchner, the British Indian Magistracy had almost decided that he had fallen victim to one of the innumerable robber bands that at that time infested every district. In the meanwhile, however, Filchner had succeeded in getting through a call for help to the Viceroy of India. He persuaded the Dalai-Lama to allow Filchner and his guides to continue on their journey. New and unbelievable hardships and exertions awaited the already much-tried band. In dead of winter 1927-28, they crossed the Himalayas. In spite of all the hindrances and delays that accompanied the trip it was rich in scientific gains. Filchner made detailed physical maps of the greatest part of their route of about 6,000 kilometres. In a district almost unknown physiographically, he built 153 earth magnetic stations and made investigations from them. This journey has been made a graphic reality to thousands of people in Filchner's most-read book, "Om mani padme hum". An interesting picture of the rites and the dogmas of the present-day Lama kult is given by Filchner in his book, "Kumbum Dschamba Ling". He has also captured and preserved for posterity many amazing Lama customs in a 22,000 metre film, and has performed in so doing a never-to-be-forgotten service to ethnology. The heart-breaking conditions under which this labour was performed can be imagined in this brief quotation from Filchner: "Thirst caused the greatest torment; my mouth seemed to be glued shut, so dry was it. Each one of us had to watch our companions lest we fell asleep. And on top of everything else my footwear bothered me. Soon we came to a district in which sharp stones were scattered in the sand, and they cut right through my shoe soles. I fell down and could go no farther. We had tramped nearly

60 kilometres in the desert and still no water! We crept forward closely together. To top the climax of misfortune I had broken my right foot a short time before in falling down. It hurt me so much that I could scarcely move."

To be able still to make scientific deductions and observations under such circumstances, and then after undergoing such experiences accompanied with such bodily discomfort and pain to start out once again on a new and dangerous journey for the sake of science, requires the soul of a super-explorer. In spite of serious injury sustained in the last expedition, Filchner started out once again in 1934 on a trip of discovery in the heart of Asia. There he experienced once again years of unheard of hardship and danger. Once again he fell into the hands of fierce Asiatics. Tungusens held him as a prisoner six months long. Now the daring explorer has returned safely to British-India. However, he thinks to return only for a short time to Germany, which has honoured him with the bestowal of the National Prize because of his distinguished service in the furtherance of scientific knowledge. But in the spring of 1938 as soon as he has finished his present work about his last journey, Filchner intends to return to India, untiring in his service in investigating the globe.

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The Teaching of English.

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

THE CHOICE OF TEXT-BOOKS.

I propose to deal in this lecture with the importance of choosing the right type of reading books. We take it for granted that, after a preliminary course of ear-training and voice-training, we have to start with reading. The right type of reading book for Indian children is something quite different from the right type of reading book for English children. We should not forget this point. When I was at school there were absolutely no readers prepared for foreign children. So the books which I learnt were books written by Englishmen for English children. Why is it that these books are not suited for our children? The English child, when he starts reading, has a decent vocabulary; he has already a command of several hundred words. But, when an Indian child starts reading, he does not know a single English word. Further, the English child is speaking English all the time, while the Indian child has opportunities of speaking English only at school; when he goes home, or when he meets friends outside, he does not use English. So his environment is quite different, and his vocabulary, so far as English is concerned, is *nil* when he starts reading. Therefore, his text-books have to be specially written for him. Now, Tamil has to be taught to our children in the way in which English is taught to English children; but we do not care to do it. What do we do in our schools? We spend a whole year in teaching the letters of the Tamil alphabet! And how many words are introduced into a Tamil Primer? I have seen many primers which do not contain even a hundred useful words. Most of the words are long, rare words; and our children have very few occasions to use such rare words in their language, whether in speech or in writing. If, in the New method English Primer, there can be introduced 220 words, don't you think that a Tamil child, who already knows a few hundred Tamil words when he starts reading, can be taught a few hundred Tamil words before he has finished learning his alphabet? It is the easiest thing in the world. But we seem to think of Tamil as if it were a foreign language to the child. It is his own language; it is his mother tongue, and he knows so many words already. The most rational thing would be to teach him the alphabet with the help of the words which he already knows; not a single word should be introduced into the primer which a normal child is not likely

to understand. And then the order in which these words are introduced is also quite wrong in our Tamil books, because we think of the ease with which the letters can be written. Why should we think of writing at all to start with? We should think only of reading. If we think of reading to start with, we can introduce so many words even in the first lesson, as you will find in an English primer written for English children, because they are all words with which the child is already familiar. With the help of illustrations, the child can be taught the words, and by practice the child learns to read those words. It is not necessary for him to learn each letter of the alphabet separately, to begin with. He could be taught to read the words much more easily than he could be taught to read the letters. I have found this method from my own experience to be much simpler.

All of you will admit, therefore, that the teaching of English reading is something quite different from the teaching of Tamil reading. We want matter which is suited to the age of the child, in a vocabulary which is absolutely simple, a vocabulary composed of the commonest and the simplest English words. By the simplest English words I do not mean only words of one syllable. Many common words are words of two syllables; and words of one syllable are not all simple words. Our aim should be to start with the commonest words as far as possible, but the matter should be not matter suited to infants, but matter suited to children of the age at which they are taught to read English. All this means that we must have special text-books written for our children. As our environment is also quite different from the environment of the English child, the matter which is introduced must have relation to the Indian child's environment, not the English child's environment. But there are many stories which are universally popular, which are liked by children all over the world, for instance, the Arabian Nights. Many of us seem to be under the impression that these are English stories, but they are not. They are stories of a world-wide interest, which are liked by children all over the world. Michael West has proceeded on the principle of introducing as many stories of a world-wide interest as possible, not English stories in particular, because he has prepared his Readers not for Indian children alone but for all foreign children. His Readers are being used now in so many different countries—in India, in China, in Egypt, in Turkey, etc. For this reason, he has as far as possible avoided purely environmental words.

The five chief points to remember in the teaching of reading in a foreign language are set out in Section II of the Synopsis. The first is: *the pupil should from the beginning derive pleasure and a sense of*

power from the study. That means, stories should be introduced as early as possible, stories of a universal interest, because children like stories better than anything else. The words that are taught to the children must be such as will enable them to express a number of ideas. The maximum of expressive power should be the aim. That means, the words should be very carefully chosen and they should be the commonest words. There should be no occasion for the child to unlearn a single word which he has learnt at the beginning. The second chief point is: *new words should be learnt by practice in actual reading situations, not as mere vocabularies.* We find in our Tamil primers single words given without any connected sense. The best way to teach words is to introduce them in actual reading situations, not as mere words; that alone gives a sense of power. The third chief point in the teaching of reading in a foreign language is: *new words should appear at regular intervals, not in a mass.* You would find in many readers that the words are introduced in a mass, not at regular intervals. If you examine a single page of reading matter, you would find some 20 or 30 new words, some of them very rare and difficult words. No foreign child would be able to master so many words at a time. According to West, the number of running words per new word should not be less than 30 in a Primer or 40 in a First Reader. This principle cannot be applied mechanically, but as far as possible this rule should be adhered to. The number of new words in the First Reader is less than in the Primer. Words of low frequency should be as few as possible. Word-frequency lists have been compiled by persons who have devoted years to that work. The most popular, the most authoritative, word-frequency list used at present is that of Thorndike. After a thorough examination of a large and varied literary matter, the words of the English language have been arranged in the order of their frequency. Words of low frequency mean words which are used rarely in writing. They should be as few as possible in children's books. But environment cannot be altogether avoided. For an Indian child, there is no difficulty at all in learning the words, 'elephant', and 'temple'. Although they are of low frequency, we cannot avoid them. But such words should be few and the matter should be suited to the age of the pupil. Very few Indian children of five or six can enjoy English nursery rhymes.

There should be books for *extensive or supplementary reading* to go with the books for *intensive study*, and silent reading should be practised when the supplementary readers are read. At first we must see to it that the child has learnt the correct pronunciations of the single

words and also the correct way of reading connected matter. When I was in the Intermediate Class, I had a teacher who was supposed to be an authority on English pronunciation, but now I know that, though his pronunciations of single words were correct, he did not know how to pronounce words in combination. He would say, for instance, "as far-as-possible," with the same stress on each word. "As far as possible" is a single word-group; so also "bread and butter," "cup and saucer", and so on. Take any sentence that you like, you will find the same kind of thing. Even in dictation, we should not adopt the method of giving out the words of a sentence separately. In dictating to children we should dictate in the natural way, by grouping words. The child never learns to recognise English as spoken naturally, if you dictate the words separately. That the pronunciations of words are modified a great deal in combination with other words is a subtle point, but one which no teacher should neglect. Reading aloud is very necessary in the earliest stages, but, as early as possible, silent reading should be introduced. Michael West's advice is that all the supplementary readers should be read by the pupil silently. Silent reading alone is rapid reading. The eyes pass rapidly over the matter, and you are able to take in the whole matter. You can test the comprehension of the pupils by means of suitable questions. In the early supplementary readers, West himself has given suitable questions to test comprehension. Many of us have not learnt the art of silent reading, even in reading a newspaper. We must learn silent reading ourselves, and we must teach it to our pupils at as early a stage as possible. If we do that, we shall find how easily they are able to cover the whole course in an incredibly short time.

We come now to the principles of Vocabulary Selection. "Word-counts represent almost the first scientific and objective approach to problems of language-study," says Huse in his book, *Psychology of Foreign-Language-Study*. Word-counts have, however, their own limitations, because the word is not the unit of expression. The unit of expression is very often a word group, and so the frequency of the individual words is not a final test. This is a real handicap for those who have to prepare Readers.

I should mention here the latest attempt at a selection of a vocabulary of 2,000 words by a committee of experts. The result of their final labours has not yet been published. But it is a very elaborate investigation that they are engaged in. They have limited themselves to a vocabulary of 2,000 words of maximum efficiency, that is, maximum of expressive power, by means of which they want any one to be

able to express all ordinary thoughts and ideas. It is a work which has been undertaken under the Carnegie Endowment, and those who are at it are West, Ballard, Faucett, and Palmer. When this list of 2,000 words is published in its final form, it is bound to be very useful to students of English all over the world. In the meanwhile, Palmer has prepared a Thousand-Word English, and brought out in it a number of story-books for children.

I come now to our haphazard methods of choice of text-books. In my first lecture I used the expression, "selected and controlled vocabulary". A selected vocabulary is quite necessary for the reasons which I have explained. The way in which the words are used must also be carefully controlled by the writer. They should not be used in a haphazard fashion. West and Faucett proceed on the principle that each new word should be used at least in three different reading situations. You find at least three sentences in which every new word is used. And then the way in which the vocabulary is built up is very interesting. The vocabulary must be carefully controlled, so that the maximum of expressive power may be secured. We do not care for these things in our choice of text-books. In many of the books which we now use in our schools, the lessons are not graded within the same reader or from reader to reader. And there is no continuity. The First Reader of one series is used in one class, then the second Reader of another series is used in the next class. We do this on the ground that we have to patronise different publishers. We must have a set of Readers for three or four years—three years being the absolute minimum. Let us not make a change merely for the fun of it, before the whole series has been tried during the period. I have found West's Readers condemned outright by many schools; but I say they never had a fair chance, because the principles of the course were never understood by the teachers. I have had talks with some of those teachers, who have not minded confessing that they never tried to understand West's principles. They never knew that West proceeded on principles which were different from the principles on which other writers of text-books proceeded, in spite of the fact that in every one of his Readers West has explained his principles. The Composition Book and the Supplementary Readers were never used at all!

In our schools, there are no separate books for intensive study and for extensive reading. The so-called non-detailed study has been dispensed with now, and we think that the detailed study of a text-book of less than a hundred pages is all that a high school pupil can do in the course of a whole year. As a matter of fact, if English were taught

on proper lines in the earlier classes, you would find that a pupil in the V or VI Form can very easily read and master three or four times as much as he is called upon to do now.

Our Anglo-Tamil Primers should be given up at any cost, because they do not teach the language; they teach the vernacular equivalents of English words and English sentences, and nothing more. They lead us into the delusion that we are learning English, when actually they give no practice in the use of English.

Finally, books for beginners should be written by Englishmen who know the problems relating to the study of English as a foreign language. Many of us have a superstitious veneration for an Englishman. An Englishman's pronunciation, we think, is the last word on the matter. Do we think that *any* Tamilian is an authority on Tamil pronunciation? Then why do we imagine that any Englishman, simply because he is an Englishman, is an authority on English pronunciation? He is no authority on correct English either, simply because he is an Englishman. Why, then, do I say that books for beginners should be written by Englishmen? No Indian, however learned, can express simple ideas in simple, everyday English,—especially, when he has to confine himself to a limited vocabulary of a few hundred words. A newspaper critic who thought it was his duty to take me to task for expressing this view that books for beginners should be written by Englishmen, has quoted the examples of Gandhi and Tagore to confute me. Well, if you mention Tagore, close down all your schools and colleges; he never went to school. And so with Gandhi; no school taught him his English. Let us not think of extraordinary men; let us think of the normal child. Moreover, I never said that Indians could not become writers of good English. We are now trying to consider the way in which the language should be taught to the normal child who goes to school. Englishmen alone are capable of writing books using simple, idiomatic, everyday English. You will find that, in books written by Indians, there is always something roundabout and outlandish in the way in which ordinary ideas are expressed. Would we admit that any Englishman could write Tamil Readers for our children? The subtleties of Tamil can never be mastered by a foreigner. With due deference to all our masters of the English language, I maintain that they do not know how to express simple ideas in simple, idiomatic English. The English that they have learnt is literary English; it is not the kind of English which should be used in children's books. (The lecturer then read out a whole play from *Seven Little Plays*, written with the help of the 500 odd words used in Michael West's *New Method Readers Book I*.)

Gleanings

A MUSLIM SCHOOL FOR GIRLS IN MOROCCO.*

The El-Hajeb Muslim school for girls was opened on the 1st of October 1932. It was in the nature of an educational experiment: the attempt was to be made to teach the girls of a small town in Morocco the rudiments of the French language, while giving them an education appropriate to their environment, in hygiene, housewifery, and native arts and crafts. The school has won the confidence of the rural aristocracy of the neighbourhood and the other classes of society have followed the example of the chiefs, so that the school has about a hundred pupils.

The curriculum includes the following subjects: language and recitation, reading and writing, mothercraft, hygiene and care of the sick, arithmetic, character training, drawing, weaving and preparation of the wool, embroidery, needlework, mending, ironing, cooking, domestic science. Berber is the mother-tongue of the pupils.

Drawing is taught as a preparation to weaving. The pupils endeavour to draw the patterns found in the woven fabric of the tribe of Beni-M'tir. This prepares them to understand the art of the tribe; the patterns of other tribes, pertaining to a different type of art, are ignored. European taste, for instance in the choice of colours, plays no part. Weaving is the main occupation of the Beni-M'tir women; it brings both comfort and art into their tents: for a woman to be a good weaver stamps her as distinguished, intelligent and well-educated. Therefore weaving takes the first place in school. The wool used is prepared in the school, from the fleece to the finished article, burnous or carpet. Beni-M'tir women cannot sew; the girls are learning at school to make most of their clothes.

The school is a home for the pupils, the life of the tribe flows through it. The school mistress's part is to become acquainted with that life and to prepare the pupils for it. She has come to learn rather than to teach. She knows how to show her appreciation of the Berber civilisation. Every school, as every country, has a local civilisation and a peculiar angle of evolution with which it is wise for the outsider to get acquainted at once. The characteristic of the El-Hajeb school is to draw from the environment all the resources necessary to the life of the school. It is rather difficult for the foreigner who speaks another language and belongs to another environment to understand the spirit of a tribe. In art only does this spirit appear in a concrete and intelligible form. Thus to make a local art, sedulously cultivated, the pivot of the teaching and of the life of the school, is the surest way of being true to its characteristic, not to mention the many other advantages of a school with a

*Information Service of the International Bureau of Education.

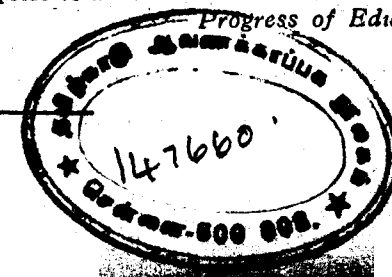
professional bias. To teach that art is to understand the needs of a civilisation. Education must fulfil those needs rather than create new ones; new needs are and must be the result of an internal evolution. To teach that art is also to train character specifically, by inculcating respect for traditions, respect for all those things which being the outcome of a climate, of a past, of a race are the truth for that particular time and place.

It is a woman of the tribe, an expert in the art of weaving, who directs the work, but she has had it pointed out to her that the discipline of the school is not her affair; that she must derive her prestige solely from her knowledge of her art.

A post-school section has as its aim the promotion of weaving among the former pupils of the school by selling their work, either through exhibitions of weaving or to visitors of the school.

THE WARDHA SCHEME.

Professor Krishnnayya, in his address, made the following reference to the scheme of elementary education propounded at Wardha under the auspices of Mahatma Gandhi: "Before leaving this subject it is necessary to make a special reference to some of the features of the unique scheme emerging from Wardha. I expect it will be examined by some of your members and I should not forestall discussion. From what I have said already it must be evident that I believe making our education more practical is a desirable goal, and that teaching pupils for a period a day some useful line of work is quite laudable; but one cannot be so sure that 'the whole of the general education should come (or can come) through the crafts and simultaneously with their progress.' The teacher who can manage this in the secondary school must be a *rara avis* indeed. Even in the primary school this has been found difficult. Not less challenging to one's imagination are the claims made for the possible achievements of this child of the new age. Next regarding self-support, there is room to feel that schooling may become commercial and may take on a mercantile atmosphere and that exploitation with a view to securing maximum self-support may become dangerously possible. The burden of supporting education should rest rather on the parent and the public than on the slender shoulders of innocent children. The idea of finding through the work of seven classes enough sales-proceeds should be well worth experimenting with. Gandhiji is more an Eastern fable than a man and his life and work sound like belated chapters of the Arabian Nights. He has succeeded where others have failed and there is so much that is idealistic in the scheme that a trial on a small scale in a selected area and in the most favourable circumstances like that given to prohibition in Madras or to passive resistance in South Africa would be tremendously worth while prior to a nation-wide advocacy or adoption."



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Notes

BY PROF. C. A. KRISHNAMURTHI RAO, M.A., F.R., ECON.S.
ASSOCIATE EDITOR.

Students' Strikes.

OF late, the tendency on the part of students to go on strike has shown itself to be on the increase. It is to be seen in schools and colleges. The reasons seem to be sometimes grave; sometimes trivial. In certain places, ministers had to intervene. The youth of India has been noted for its docility.

But, possibly, it is a sign of the times, that the youth of the country has taken to new methods of self-expression and action. But what is of greater importance is whether the strikes can be justified or approved of. In certain cases, particularly of High Schools, detention of some students from appearing for public examinations has been the cause. A challenge to authority particularly in educational discipline is inconsistent with ideas governing the relation of the teachers and the taught. But so far as the Andhra University students are concerned, they are moved by a spirit of self-preservation. The best solution for the recurrence of such a trouble in any form seems to be with the authorities in avoiding all possibilities of such a situation arising, by foresight and a clear conciliatory attitude.

Teachers' Strikes.

Even more surprising and regrettable are the circumstances that have compelled certain teachers to go on strike as they have been landed in a position of utter helplessness and despair owing to non-payment of salaries for months together! And yet, the teachers are the builders of the nation! Every body is aware of such conditions and yet, even the Congress Ministry has not seen its way to terminating such a sad state of affairs. Is it any wonder that teachers should grow so desperate? The machinery of the Government works in a novel manner on such occasions. Such schools are threatened with dissolution owing to mismanagement. Is it the fault of the teachers? From long sustained agony the teachers are led to the prospect of bank-

ruptcy and unemployment. The remedy is worse than the disease!

Inefficient Schools.

The Government has come out with its mind made up regarding the fate of these unfortunate schools. The reason is that they are inefficient as their poor strength would indicate. The grounds on which such a conclusion is based cannot sufficiently justify such a course when the cry is for more and more education and education on an extended basis. Any school is better than none in any place. If the Government is unable to give financial aid to such institutions let them bring it down or dole out in proportion to the strength of these institutions. But let them not kill them outright. Here, as elsewhere, the case is that of the rich getting richer and the poor becoming poorer. The poor schools should be encouraged. Poverty is no crime and is not incompatible with efficiency. It is one of the strongest weapons in the armoury of the socialists that the bourgeoisie and the upper classes tyrannise over the poor. The spirit of the times is for the elevation of the poor and poor schools are among them. Such a policy is particularly unfortunate when it operates against elementary schools. It is magic to be told that a small number in a school is an indication of inefficiency. Honours classes in particular groups would have to be closed down for the reason of small numbers. The point to be considered is whether the schools are efficient really, whatever their strength might be, because it is a variable and fluctuating factor. Moreover, the normal or average parent-public and many among the teachers themselves are unable to follow the numerous and often unconnected policies and changes introduced in the world of education by the leaders, ministries, and Departments of Education.

The Medium of the Mother-tongue in Colleges.

A lively discussion ensued in the Academic Council of the Madras University on the 17th of February 1938 when a resolution was moved recommending the same by one of its members. It was pointed out by some among them that while the principle underlying the proposition was acceptable, the colleges can take up the policy only when all the High Schools

have prepared the ground by a wholesale adoption of the same. But the truth seems to be that those schools which have not yet taken to the system have not done so because of the "domination of the University" which aims at a high standard in English which, in the opinion of many, can be attained only by providing for the students as many opportunities for using English as possible beyond the usual English hour. The colleges are in a better position to inaugurate the policy by making a beginning in subjects like History, Economics and Logic.

Reviews.

1. The Coronation English Readers: Edited by J. C. Rollo, M. A., Published by B. G. Paul & Co., Madras. Books, II, III and IV—Price: As. 8, 10 and 12 respectively.

These neatly got-up books form a continuation of the series we had reviewed already, which follow the same aims and principles of teaching English to Indian pupils. Book II contains carefully graded lessons dealing with familiar subjects and introducing pupils to common words and expressions easily intelligible to them. A small beginning has also been made in elementary grammar and composition work. Book III elaborates the grammar and composition work of Book II. The vocabulary is extended and the lessons seek to introduce the young reader to the use of simple and idiomatic English. The Indian background is kept up to interest the pupils. Book IV, while extending his knowledge of vocabulary and idiom still further, gives pronunciation notes and warning against common grammatical errors. The lessons deal with a variety of matter interesting to readers and unobtrusively didactic in tone, and give a decent grounding to them in the use of correct spoken and written English.

All the Readers reveal great care and up-to-dateness of teaching methods. The exercises at the end of each lesson are sufficiently exhaustive and give opportunities for impressive drill in the principles of correct usage and grammar. The books are aptly illustrated and attractively printed. The list of words at the beginning of each lesson and the appendix at the end of each book form other useful features. The series will be found suitable for use in the lower forms of schools.

2. New Study Readers: By H. Martin, M. A., (Oxon), O.B.E. Published by K. & J. Cooper, Bombay.

Primer As. 5, Book I As. 7, Book II As. 9, Book III As. 12, Book IV As. 14, Book V Re. 1.

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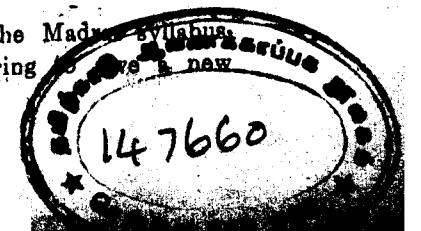
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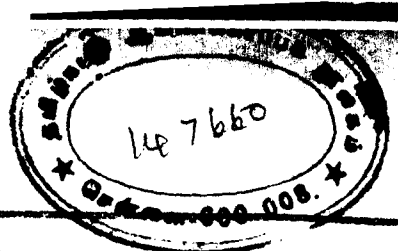
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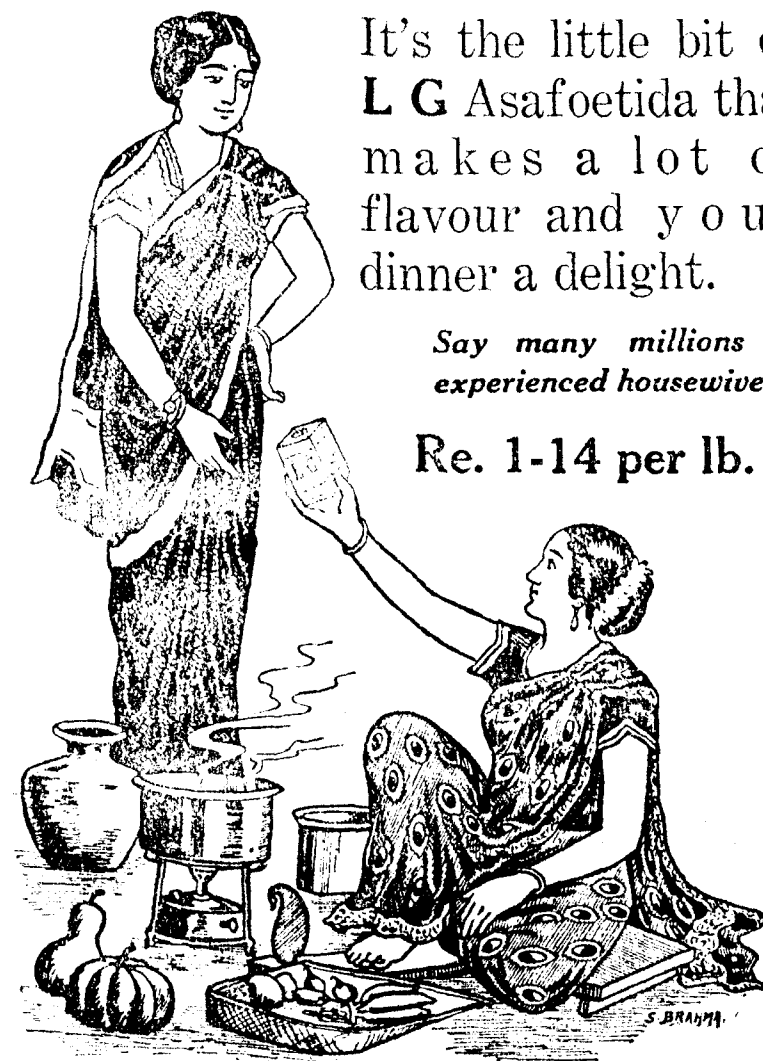
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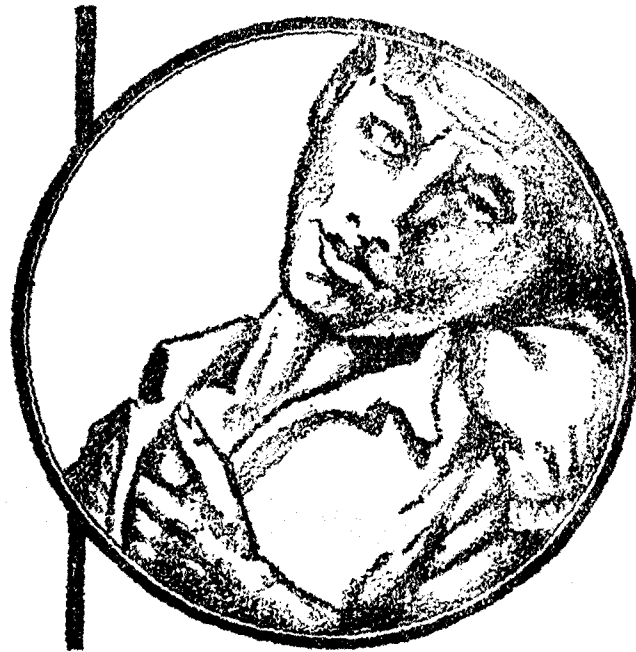
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