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THE INDIAN EDUCATOR

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

Vol. XV.

MADURA: JANUARY, 1939.

No. 1.

New Years' Message to Students

SRI BANKIM CHANDRA RAY, M.A.

As soon as you see your names published in the Gazette, you are found, more often than not, to rush as blind sheep to colleges with high hopes and brilliant prospects dangling before your unsophisticated gaze. Just pause awhile and deign to turn your eyes on the passing world.

The problem of unemployment is crying to-day and job-grabbing has become almost a wild-goose chase. The moment you come out of the imaginary world and face the hard realities of practical life, you find yourselves misfits in the social surroundings and most helpless and pitiable creatures of the world. As a rule, the hall-mark of the 'Varsity brings no grist to the mill. Mr. Macdonald was not far from wrong when he said, "More careers are ruined by going to the University than are made there." Year by year thousands of men are thrown on the market of appointments with clock-like regularity by the University with the result that for one vacancy there are hundreds of applications. Owing to the operation of the inexorable law of demand and supply, the value of graduates and under-graduates is coming down to Rs. 20-25 p. m. Instances of their being chauffeurs and peons can be cited. The tragedy of the situation lies in the fact that the ogre of unemployment stares most of University products in the face. A vast majority of our University educated men are compelled to lead a spurned life of enforced idleness. As Sir Daniel Hamilton has humorously observed, a Master of Arts is a man who has mastered the art of starving at a cost of Rs. 4,000 and a Bachelor of Arts is an artless bachelor who cannot feed himself and wife. Many of the disillusioned and disgruntled youths ground by the University mill are often heard to remark, the game is not the worth the candle. Why still hug a delusion?

Your country is being exploited by foreigners all the while you are conning like good boys over your books in your craze

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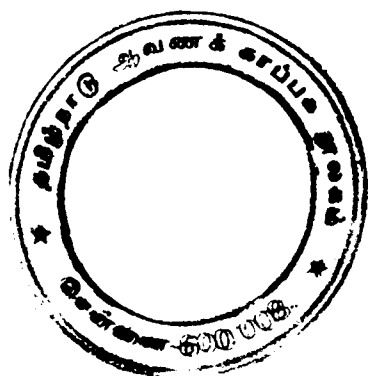
for degrees. "Up! Up! My friends, quit your books and clear your looks." Know that educated Euro-Americans and Japanese are not confronted with bread-problem, accustomed that they are with trade, manufacture and commerce. Why go to foreigners for a lesson? Look to brother races — Parsis, Marwaris and Bhatias. How healthy, muscular and strong they are with flushness of Vivacity! What a sad contrast you are — lank, woe-begone, husky-voiced and with prostration!

Don't suppose for a moment from what I have said that I disparage higher education. That should be, to my mind, a luxury which an aristocracy of wealth and merit can afford to indulge in. Decent berths are filled in by competitive examinations; but that is no reason that you should avail yourselves of higher education. These are exclusively the monopoly of the brilliant alumni of the University. Most of you who are of average merit are no-where! After years of study involving huge labour and heavy expenses, you will be called upon to tackle the self-same problem. What avails it then to make a havoc of your money (raised in many cases by pledging ornaments and mortgaging real property), time and energy in a way like this?

You should observe the following as articles of faith:—

- (i) Enter not after matriculating the portico of colleges.
- (ii) Offer not your candidature for any billet.
- (iii) Join early some trade or business even at the lowest rung of the ladder.
- (iv) Consider nothing *infra dig*. Remember that:—

"There's glory in the shuttle's song
There's triumph in the anvil's stroke,
There's merit in the brave and strong
Who dig the mine or fell the oak."



(14)

The Role of the Teacher in the Education of To-morrow.

By SRI N. KUPPUSWAMI AIYANGAR, M. A., L. T.

(Lecture delivered at the celebration of the Educational Week in Melur, Madura Dt.)

Mrs. Azariah, fellow teachers, ladies and gentlemen,

I must confess I was provoked to take up "The Role of the Teacher in the Education of the India of To-morrow" as the subject of my address to-day, by the speech delivered by our Prime Minister, the other day, when he was inaugurating the Educational Week in Madras. If he is rightly reported and if I understand him aright, it seems to me that he wants the teachers,—the makers or the marers of the new generation, the successors, though owing to circumstances beyond their control, may be distant reversioners and not the actual sons or grandsons, of the venerable gurus of old, — it seems to me that he wants such men to be hewers of wood and drawers of water to the politician of the day. He does not want the teachers to be engaged in the controversies of the day not even in the controversies concerning educational matters like the Wardha Scheme and the Hindustani. At the same time he wants the teachers to train the pupils in such a manner that their ambition may not embarrass the Finance Minister of the day; and that they may do their work more honestly and efficiently for less pay.

This reminds me of the defence of Socrates. When asked by the tribunal why, if he was innocent, so many eminent men came to testify against him, Socrates replied "I know I am ignorant but I want to learn. There is a great politician who talks a good deal about how the youths of Athens should be educated. I go to him and ask him questions in order to understand what he says. He soon finds he has not properly thought about it. He at once becomes my enemy. There is a great poet who talks a good deal about how Athens should be administered. I visit him and ask questions. When he realises that he is contradicting himself he becomes my enemy."

It is this attitude of politicians that has been the main cause of failure of education in the past. And it is this attitude that is going to be the bane of all educational reconstruction in the future.

Coming back to the observation of the Prime Minister, so far as Hindustani is concerned, there may be a certain amount of truth in

what the Prime Minister says. Both the introduction of and opposition to Hindustani are based on pure political considerations. Teachers as such have no place in the controversy. But even here, if the politicians had consulted the teachers as to how best Hindustani could be popularised, the Prime Minister need not have placed himself in the embarrassing position in which he is now in. The teachers know better the psychology of pupils and their parents. Instead of compelling every pupil to attend the class saying that proficiency in it is not a consideration for promotion—a most demoralising position from the point of view of young pupils in schools—allow them freedom to absent themselves from these classes but to engage themselves in some other study they like, I have not the slightest doubt that no one will absent himself from the Hindustani class. Even if some do, the number of pupils who will really learn Hindustani will be about the same under both the systems. Perhaps more, on the voluntary basis. But what he says about the Wardha scheme is something extraordinary.

He says, that the Wardha Scheme is a revolutionary new proposal likely to cause alarm to some people, that teachers should not rush to the press and carry discussion in public meetings and that they should not mistake the Wardha Scheme for the abandonment of literary or cultural education. This proves the evil effect of not consulting or listening to teachers. Every teacher who is worth anything knows that the Wardha Scheme is neither revolutionary nor new. The form in which it was put may be new but the substance of it is more than a generation old. Anybody who knew anything about the evolution of Educational Theory knew that even the educationists of the 19th century had agreed that education through practical work was the best form of education. Correlation with life situations is as old as Herbart. I myself pleaded for such a kind of education some four years ago, not only up to 14 years but throughout the educational career including the University. At my instance the following resolution was passed at the All India Educational Conference which met at Gwalior in 1936. *"That this conference is of opinion that if any educational reconstruction is to be real and satisfactory, it should provide equally for the Humanities, the Sciences, and for practical pursuits in the curriculum of every pupil throughout his educational career."*

It is the teachers that really understand the scheme and support it. I find from the papers that almost every Teachers' Guild supports the Wardha Scheme. It is the politicians including the Minister for Education that don't understand the real nature of the Wardha Scheme and therefore are very lukewarm in their support.

The essence of the Wardha Scheme consists in educating the whole man through some crafts. I have already stated that even the 19th century educationists were agreed that education through practical work was the best form of education. But they did not think of useful productive work partly because, in those days, education was mainly intended to raise the lower classes (the manual workers) into upper classes and partly because it was the psychological point of view that was considered and not the economic point of view. But it did not take much time to make the practical work turn into useful productive work. When there are two pieces of practical work, one that would only educate and the other that would not only educate but be useful, it is but commonsense to prefer for educational purposes, useful productive work to the other that can serve no other purpose than that of being a mere instrument of education.

Again, theoretically, there can be no objection if this useful productive work can be turned into a "profit-yielding vocation". The practical objection is that it is impossible to educate the whole man through one or two crafts. But this did not prevent the educationists from supporting the scheme. For, they knew that when Gandhi said that he approached "the task with an open mind and with the will to learn and to revise and correct his views whenever necessary", he meant it. In fact, all the constructive criticisms made by educationists have been accepted and embodied in the second report of the Zakir Hussain Committee. There is also sufficient time given in the scheme for that education which cannot be given through the craft.

The main point is, politicians, philosophers, poets and other great men, even the unlettered parents have a right and a duty to say what kind of a boy that teachers should turn out. To decide whether it is possible to turn out such boys and the method of doing it, no one but the teacher who is familiar with the child and adult psychology is competent. Gandhiji himself recognised this position. He explained his ideals and ideas about how these ideals could be achieved and formed a committee of educationists and left them to work out their own ways and means of achieving the end. In fact, the committee's conclusions are, in some points, different from those of Gandhiji's as originally expressed by him.

Secondly, not only educationists are the only people who are competent to decide about the possibility and the method of achieving the aim, but if the teachers do not understand and realise the worthwhileness of the aims, their work can never be efficient. This under-

standing and realisation can be attained only by a thorough discussion both in the press and on the platform.

It is because the Prime Minister is guided more by politicians and administrators than by educationists, that not only the Wardha Scheme still remains a dream in Madras but proposals for educational reconstruction that are inconsistent with the Wardha Scheme are being actively pushed through. I have no time to consider in detail the Madras proposals here. I have done it elsewhere. But I shall briefly indicate wherein the Madras Proposals are inconsistent with the spirit of both the Wardha Scheme and the best educational thought of the world, and suggest remedies.

The proposal to separate the goat from the sheep, so to say, at the early age of 13 or so and educate them separately in two different kinds of schools—Pre-university schools and vocational schools tends to perpetuate the old system of class and caste education. It is certainly inconsistent with the major aim of the Wardha Scheme—the replacing “of the present competitive society by a co-operative society” and “to bring about an equalisation of status between the son of a weaver, of an agriculturist and of a school master”. From the point of view of education for a democracy, it has been realised by all educationists that “no system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections”, and that “there should be no special class children brought up to book learning only”. Therefore the problem for the modern educationist is not how soon the pupils are to be separated for vocational or literary education but how long all the pupils can be kept together in the same school on a common basis.

The most astonishing of the proposals of the Madras Government is that this separation of the goat from the sheep is to be done by means of an examination. I wonder whether the Madras Educational Department is aware of the results of the various world-wide investigations made on the reliability of our examination results!

From the point of view of both educational psychology and sociology, the best educational guidance we have now is, as Kilpatrick says, “I have no right to fix my child's character irrevocably—I must do what I can to get him ultimately to the place where he can and will intelligently decide for himself what ought to be done”—“Absolute freedom of choice is his (the pupil's) inherent right”.

Any system of education, if it is to form an enduring foundation for future progress and not a basis for future conflict, must be consistent with these democratic educational ideals.

A COORDINATED SCHEME OF EDUCATION IS THE ONLY SOLUTION.

It is only a co-ordinated system of education in which everyone feels that he has an equal opportunity with any other to get the highest form of education possible and that even an error of choice in early years will not irrevocably fix him up in a position for which he is unfit or in which he is unwilling to remain—only such a system of education can satisfy not only the principles of modern educational thought but keep out every form of undesirable “Bolshevism”.

I would have the whole scheme of education divided into three well-defined stages:—

1. *Basic Education: same for all till the age of fourteen.* It is to be more or less on the lines of the Wardha Scheme; but not more than half the time should be devoted to the practice of the craft chosen.

2. *Secondary Education for three years; The same school for all.* But every school is to have two parallel courses equal in status. One predominantly literary and the other, predominantly vocational. But both the sets of pupils are to have a definite amount of literary as well as vocational education in common. The literary man must acquire sufficient skill in the practical work chosen so as to be able to practise it at least as a hobby.

3. *A University course of three years leading to the first degree.* The University should offer both literary and technological courses of such a nature that even the one who has gone through the predominantly vocational course in the high school must be able to enter the University and continue his studies there.

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Adult Education in India, 1938.

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

(Report as Secretary, Adult Education Section, All-India Federation of Educational Associations, submitted to the All-India Education Conference in Bombay, December, 1938.)

I am glad to report that there was considerable activity during the year in the field of Adult Education, far more than ever before in the history of Education in this country—thanks to the frank recognition of its national importance by the new popular Ministries of the Provinces in which responsibility for Government has passed into the hands of members of the Indian National Congress. The Bombay Government appointed an Adult Education Committee at the beginning of the year and have, as recommended by it, constituted, since October 1st, a Provincial Board for Adult Education and directed it to submit a three-year programme for the spread of Adult Education in Bombay Province; to conduct propaganda for the removal of illiteracy and other forms of ignorance among adults of both sexes in rural as well as urban areas; to encourage and supervise the publication of suitable literature for Adult Education; to consider schemes referred to it by Government or submitted by private bodies for spread of Adult Education; to advise Government as to the best manner of aiding the existing adult education classes and of organising and extending the work of such classes on a voluntary basis; to advise Government as to the best methods of harnessing the enthusiasm and spirit for national service among the educated youth of the province for the drive against mass illiteracy; to suggest means for co-ordinating adult education among villagers with other forms of rural reconstruction; to advise Government on the question of implementing the various recommendations made by the Adult Education Committee; and to collect funds. The Government have also provided Rs. 70,000 for recurring expenditure and Rs. 1,25,000 for non-recurring expenditure on Adult Education during the current official year so as to enable the Board to proceed actively with the work assigned to it. It is gratifying to note that the Bombay Provincial Students' Federation who carried out a literacy campaign in some villages of Gujarat, Maharashtra, and Karnatak last summer has been considering the question of co-operating actively with the Bombay Government in their Adult Education scheme.

In Bihar, in response to an appeal to them by the Minister of Education in March last to take up the work of Adult Education,

thousands of teachers and students organised themselves, recruited voluntary workers, raised funds, prepared reading materials, and trained workers. This Literacy Campaign was launched on 26th April, 1938, and literacy centres were started in a number of places. The Provincial Mass Literacy Committee supplied books and charts to all centres all over the province free of charge, while local bodies met contingent expenditure in connection with them. In their current year's budget, the Government have provided a sum of Rs. 80,000 for the Mass Literacy Campaign. They propose to start 3000 adult school centres in Middle English, Upper Primary, and Lower Primary schools, to assist the organisation of voluntary centres by public associations or social workers, and to utilise the existing machinery of the Education Department in organising and supervising them till they appoint a special Provincial Adult Education Officer next year.

The Government of the United Provinces have inaugurated, as an experimental measure, a scheme of Adult Education, and appointed a special Education Expansion Officer to carry it out. They propose, under the scheme, to open 960 adult schools, 20 in each district, in the course of the current year and have asked the district boards to encourage village school masters numbering about 1,00,000 to give some of their spare time to the teaching of adults in their respective areas and promised to reward the services of exceptionally good workers with cash bonuses ranging from Rs. 15 to Rs. 50. They have also offered an honorarium of Rs. 10 p.m. to all interested in the spread of literacy if they organise private schools for the purpose in suitable village buildings, and invited those who may not be in a position to give whole-time services to enlist themselves as part-time workers and offered them a remuneration of Rupee one for every illiterate turned literate. Further, to prevent adults turned literate from lapsing into illiteracy, they have sanctioned the organisation of 768 libraries and 3600 reading rooms and provided about 2½ lakhs of rupees for all these adult education purposes in the current year's budget.

The Government of the Central Provinces and Berar are proceeding with the scheme sanctioned last year for the establishment of Adult Schools by Local Bodies with the approval and assistance of the Education Department. These adult schools are held in the evening, usually in ordinary school buildings, and are closed during five months of the hot weather and rains and are aided by Government if they have been in existence for at least three months, have an enrolment of at least fifteen adults, and have been reported on by a Deputy-Inspector of schools as making satisfactory progress.

In the North-West Frontier Province, night classes have very recently been started at about a hundred places.

In Madras, the Adult Education class at Teachers' College, Saidapet, and the Devadhar M. R. Trust Adult Education classes at Feroke, Trisala, and Malappuram continued their work.

Orissa has only 2 night classes for Adult Education conducted by honorary organisers with aid from Government. Students of secondary schools and training schools in this new province endeavoured during the last summer vacation to spread literacy among illiterate adults in villages.

In the Punjab, the Government measures for Adult Education having failed, Dr. Lauback's Method of "Each one Teach one" is being tried and is giving encouraging results in 12 centres. Mass literacy campaign has been started at Amritsar and the municipal teachers have volunteered to take up this work.

Sind has 24 schools for adults, 22 primary and 2 secondary (for clerks, peons, and the like) with 553 and 142 pupils respectively.

Among Indian States, Mysore stands first in its activities in the field of adult education. Mr. B. M. Sivaramaiya, a pleader keenly interested in the subject, toured round the country and delivered 62 lectures (12 radio talks, 26 lantern lectures and 24 demonstration lectures) in 51 places in the State and South Canara.

In Cochin State, night schools and village libraries and reading rooms are the agencies through which adult education is attempted. There are at present 4 night schools and 23 village libraries are to be opened shortly.

In Travancore, in addition to the 60 rural libraries opened previously, 6 (5 Malayalam & 1 Tamil) were opened last year.

In Baroda, there are 35 schools for adults with 717 pupils. Village libraries which have been established in all the villages of sufficient size and importance help the adults in retaining the literacy acquired by them at school.

The work of the Universities in the field of Adult Education consists in the organisation of Extension Lectures not only at the University Centres but also, in some cases, at places situated far away. It may be observed, however, that these lectures are often far beyond the comprehension of most of the people to whom they are addressed.

Among the private agencies working in the field may be mentioned the Y. M. C. A., the Y. W. C. A., the Bombay Presidency Adult Education Association, the Bombay City Literacy Association, the Hindu Gujarati Stree Mandal, Bombay, the Poona Adult Education League, The Saksharta Prakasarak Mandal, Poona, the Raiyat Saksharata Mandal, Satara, the Central Night Schools Association, Muzaffarpur (Bihar), and the Indian Adult Education Society, Delhi.

It is interesting to note that the subject of "Adult Education in India", "Its Present Position and Prospects" was discussed at a small meeting held in London in June last by the World Association for Adult Education. The meeting was presided over by Sir George Anderson, formerly Educational Commissioner with the Government of India, and attended by Mr. H. B. Richardson, President of the Indian Adult Education Society, Mr. Yusuf Ali, and Mr. E. Champness of the International Committee of the National Adult School Union of England. The world Association has continued to take keen interest in our work and it published a summary of my last year's report to this section in its occasional News Sheet No. 14 of April, 1938. "Educational Extracts", a monthly journal published in the U. S. A. also gave a summary of it in its issue for October, 1938, and "World Education", a publication of the World Federation of Education Associations, published it in a condensed form in its recent issue for November, 1938. Mr. Ernest Champness in his leaflet entitled "A Venture in Indian Adult Education" published in March, 1938, mentioned our Section as a section of the All India Education Conference "which has been doing an important work for a number of years in keeping before Indian educationists the urgent need for adult work and the great desirability of its co-ordination."

All these activities and sympathetic references augur well for the future of Adult Education in India. The clouds of official indifference and public apathy that hung over and darkened the field are fast clearing away and bright prospects are now appearing on the horizon. It will gladden your heart to know that the Central Advisory Board of Education, at its meeting at New Delhi on December 3rd, felt that Adult Education was one of the most important problems to be examined on an All-India basis and accordingly appointed a Sub-Committee of five officials and non-officials, to examine this problem carefully and to report on it in due course. Let us hope that the Sub-Committee will soon begin its work and present its report and recommend adoption of effective measures for the liquidation of mass illiteracy which is the cause of much of our backwardness in various fields of public activity.

Teaching and Propaganda.

By SRI R. RAMAKRISHNAN, M. A., L. T.

Teachers in ancient India were sages, and they imparted wisdom to their disciples. Nowadays teachers more inform the mind than mould the soul of the pupil. Many causes have contributed to this state of affairs. Teachers of to-day are not so well equipped as the sages of old, for the sacred task of educating. Our schools are not residential institutions, and teachers have no jurisdiction over the entire life of the student. The teacher is only one — and that often not a dominant one — of the influences operating on the young ones. Perhaps the other influences partly undo the good work he does with great difficulty. In the old days the teacher was the school. He was the centre of things educational. But now the teacher is only one of the agents of education. Impersonal forces have begun to make inroads into the sphere of the teacher. Books, Magazines and Newspapers are one such force. The radio is another. The prevailing political atmosphere is a third force. It almost seems that the worthy object, the student over which the teacher had a monopoly till recently, is now sought after by a variety of interests.

But yet the teacher cannot altogether be displaced. His personality still counts, and if only he takes steps to be true to the ideals of his mission, he can still perform soul-culture. It is where he turns traitor to himself that the teacher fails to command respect.

The teacher's words carry great weight with the pupils. He can in a great measure make or mar them.

In doing the work of teaching the teacher is often perplexed by this question: How far is he to instil into the minds of his pupils his own opinions regarding matters which admit of differing approaches, matters which are, so to say, controversial?

A few examples, selected at random, will clarify the issue.

There are those who feel that the Aryan arrangement of Varnashrama Dharma was an excellent device, and has everlasting virtues. There are those who see in it only the attempt of the aristocratic few to entrench themselves in power and influence. Suppose the teacher swears allegiance to either of the views. Is he within his rights as a teacher to do propaganda in the history class for the view he upholds?

Let us take it that I am an enemy of religion, that I feel that India's downfall can directly be traced to an over dose of religious

feeling. Am I to preach my pet views to the innocent young ones in my charge?

Can a confirmed socialist air his views in the class-room, as occasions arise in the history class? Similarly has an anti-socialist the same right?

If I am against idol-worship can I induce my pupils not to go to temples?

Instances can be multiplied. How far am I entitled to colour my teaching with my own fads, pet theories, honest convictions, personal prejudices?

It will be argued that this question is largely unreal, because the school is not a platform for the dissemination of opinions and views.

True, the school's function is not proselytizing, is not making converts to one's own ism. But yet it is not possible for the teacher to completely suppress his own individuality in the class room. And there are very many occasions, say in the history lesson, when the teacher will feel it difficult to abstain from at least hinting to his own views on matters. It is not possible for a child to keep untouched by the words spoken and thoughts expressed at home. So too is it impossible for a pupil to be thoroughly untouched by his teacher's views. When immersed in teaching the teacher cannot be self-conscious. He has to pour himself out. He cannot hesitate, pause, weigh and speak measuredly. His words must come out like sparks from the fire of his soul. To repress himself at that time is not easy. What should the teacher do therefore?

The motto of a Western university is said to be, "Free thinking is good, but right thinking is better." Valuable words these!

We can improve the motto by saying that free thinking, if unhindered by false premises, imperfect reasoning, ill logic, blind prejudice etc., will normally lead to right thinking.

The teacher's duty is to encourage free thinking on the right lines. Conservative-minded people are afraid of free thinking. Ideas frighten them. Thoughts terrify them. They want to ensure the safety of society and the health of the individual by shutting the mind to all revolutionary-seeming influences. But this is not the proper way. This way will petrify the mind. It is like the attempt to grow a tree in a room because there are strong winds and heavy rains outside. The teacher must help his pupils to throw widely open all the

windows of their mind, so that their inner being may be fertilized by a wide variety of waters and soils.

When a teacher has therefore to refer to a matter on which opinions differ, his plain duty is to put all the views before his pupils and encourage them to think freely. He must never present one side only of the picture. He must be a clever advocate of his own view as well as of the other view. He must not get cross with pupils who hold views differing from his own.

The teacher's duty however does not end here. He has a weightier duty to fulfil. *He must be a right thinker, above all.* He must shun prejudices, be open to conviction, be ready to change if change is proved wholesome. He must study vastly and deeply, banish narrowness of outlook, cultivate a wide humanity, and uphold all progressive causes. He must not lag behind the times, nor on the other hand must he thoughtlessly agree with all that the multitude says. He must not allow the prejudices of his caste, faith or country to affect his judgment.

A courageous pursuit of truth, a wise understanding of things, a capacity for healthy leadership — these are the marks of a good teacher.

Sir Sagacious Tips.

By SRI P. R. GOPLAKRISHNA AIYAR, B. A.

(Note:—No reference to any Judge is intended. Purely Fanciful.)

It is a dictum of Sir Sagacious that any number of Christs, Krishnas, and Confuciuses will never be able to amend human nature to such an extent as to make it entirely correct in its conduct in this universe of ours. He is not a misanthrope by any means, he only believes with the Bastard in King John that "Commodity is the bias of the world", and accordingly has harmonised his conscience to his conduct, and both to the ways of the world. When I was first introduced to him, a man of such noble fame and unbounded influence, I was struck as much with the sanity of his speech as with the serenity of his manners, the gracefulness of his actions as with the simplicity of his surroundings. Circumstances had placed me in the delicate predicament when one finds himself the victim of a conflict between the Law of the Courts and the Law of Conscience. The administration of justice has

been done in this country — perhaps because our subtle lawyers are peculiarly susceptible to this virtue,—too often to blame or balance the facts presented not to bleach them to blotless truth, to unriddle rather the letters of the code applicable, than to penetrate to the basic equities of the case. And this involves honest folk in legal barbed-wire entanglements. When I found myself in such a mess, I was advised to seek the help of the redoubtable knight. He greeted me with such charm as at once dissolved my uneasiness in a heart-blend of friendship which appeared to be ages old. I laid my case before him, and instantly he planned a Himalayan expedition. The Judge of our town was so pure, upright and unapproachable that we called him Snowy Himalayas. He chilled and baffled all approaches. He curdled the blood of impudence, cooled enthusiasm, and congealed all the hopes of corruption. He was

"Constant as the Northern Star,

Of whose true-fixed and resting quality

There is no fellow in the firmament."

But my only hope lay in my seeing him and explaining things; for, once he knew the truth, his ability and astuteness would, I believed, turn the tables on a combination of the most ingenious lawyers. It was on a more than warm summer afternoon holiday, when the Judge, who had balanced his mental proportions with bodily greatness, was relieving himself rather profusely, through the porosity of his skin, the ample fluidity of his flesh, that we came upon him. Those were days when we did not use even ordinary punkas in our homes—they awaited the race who came from the cold climate of Europe to live in sylvan retreats and spacious bungalows. As his torrential perspiration swamped the floor, the Judge appeared to be in penitential mood. As if to fulfil his penance, we burst in on him, properly clothed and conditioned as dispensers of delightful palm-leaf fans. I must not omit to mention that we reached the sacred precincts, the Haridwar of our hopes, undeterred by badged peons or barking dogs — for these had been tabooed from his compound lest they should do something derogatory to his judicial eminence and impartiality. We then saw the very peak in the snow, half clad, with two big fans taxing both his palms as a sort of automaton for generating atmospheric benevolence. At the sight of the bundle of fans in our hands, the human nature in him flew out to us, but we were solicitous enough already to offer the best pair we had, which great Judge as he was, he had not economics enough to bargain for. Bright as a Judge, big-made as a man, and a bachelor of Arts, Brobdignagian in so many respects, he had not the art, which is a prominent virtue of our modern, fashionable, shop-going gentry, to

sell or purchase in the market. It is an illustration of the fact that mighty intellects often are below common men in the arts which embellish (but may not ennoble,) the negotiable instinct in social man. So we prolonged our stay and protracted the bargain till Sir Sagacious casually remarked his surprise as to how such a great booby would unravel the mystery in the case he was to hear. The chill cold peak became rainbow tinted at once; the judge responded with animation and learnt the truth which was then naively told. Thus a tip of the tongue turned the scales and we went our way, my case being won.

The name of Sir Tips is writ large in every walk of life. Without him, in the economic world, the phenomena frequently observed, like mountains heaved up in the sea, of dazzling growth of riches and sudden insolvencies, would be rare. Without him political diplomacy will become puerile chicanery. His magic spells everywhere. He is the magician of means, methods, and manners. His approach is unexpected, unsuspected, illuminating and irresistible. He is equally at home in peasant farms and palace halls. He is ready with his help at the restaurants and Railway Stations. His genial smile is a gentle sunshine in the court rooms and counters. I have passed him in "Jellicuts" and jolly race courses, beaming with pleasure amidst the bets and building his fortune. This Archangel of archness, I have seen him at love and hate, polished and affable, Chandra in love and Chanakya in hate. In the Lombard streets of every country, he is known as the Knight of the Silver Palm. He is the Archimedes of our life, his lever never fails to lift us above our wants. Blessed is he on whom his benevolence descends.

The Present State of Medicine.

By SRI K. LAKSHMAN, PUDUKOTAH.

Medicine is supposed to be a special science with which no lay man, however intelligent, has any concern. But, in fact, every intelligent layman does pick up some knowledge of the healing art, and makes use of it in choosing between the different systems of healing that prevail, and between different practitioners of the same system. Besides, medical theories and methods make an inroad into politics and thus force us to understand them and even criticise them, when the logic of facts causes us to doubt their correctness and legitimacy.

Medical men as such have no interest in health, but only in disease, because they are not paid for keeping us in health, but only for patching us up somehow when we are sick. Hence medicine has developed a wrong outlook, which unfits the medical man for the great trust that public health is.

Since there now prevail a great many systems of healing, it would be prudent for us not to shirk our natural duty of judging their relative merits, and of protecting ourselves against political moves for securing or preserving the predominance of one of them.

There now exist among us at least four systems of healing, namely western orthodox allopathy, Ayurveda, homeopathy and Nature-Cure. The last of these has a comparatively small following, it is true; but that following comprises some of the highest intellects and the noblest characters among us; the most eminent of our countrymen, namely Sri Gandhiji, is one. Apart from the size of its following, it has the unique merit of restoring to its followers their natural state of independence from professionals; every Nature-Curist is his own doctor, as completely as every free animal in the wilds is its own doctor. And it cannot be denied that during the two centuries of its renewed life, Nature-Cure has fully justified its claims, even to the extent of incurring the hostility of men like the Hon. Dr. Rajan.

Briefly the four systems may be compared as follows. Western orthodox allopathy is an empirical system making wild and premature generalisations and experiments on patients; once a theory is enthroned, it becomes sacred and no amount of evidence will suffice to convince its votaries that it is false. I deliberately use the word 'orthodox', because there has been for some time a definite split in the ranks of the profession; a strong minority of them have receded from the ranks,

because they consider that the practice of what may be described as *gutter-medicine*—comprising vaccination, inoculation and gland-therapy—and its theoretical basis, the germ-theory, are both unscientific and subversive of the health and life of the human race. Before the split, the better minds in the profession tried to correct their brethren by means of warnings of possible mishaps embodied in *medical* text-books; as these warnings were unheeded, they decided that orthodoxy is a hater of the truth, and have taken to the work of educating the people on the follies and crimes of orthodox medicine. For this purpose they formed the Health Education and Research Society, which has been doing educative propaganda for many years already. One praiseworthy feature of this new brotherhood is that they work in unison with those following other systems, namely homeopaths, herbalists, Nature-healers and so on, believing that each system has a place in the service of the public. This dissentient school of medicine has not yet found adherents in our country, and hence it is wrongly assumed that the members of the allopathic profession who are now running the Health Department are alone competent to declare what is true doctrine, and that there is no notable dissent.

It is to the public interest that the relative merits of these two divergent schools of allopathy should be decided in a natural way by free competition between them. But such competition is for the time being ruled out by the very strongly entrenched position that the orthodox section has secured in the government. In fact, the present situation can be accurately described as follows: the orthodox, but grossly erroneous, system of western allopathy is now the *state* system of medicine, just as at one time the Roman form of Christianity was the state religion in European countries. And on the face of it, a state system of medicine is as indefensible as a state religion. There must be fair and free competition among all the systems that exist, so that each may win its rightful share of the popular favour and patronage by its own merits.

Once this western orthodox allopathy is disestablished and dis-endowed, it will lose to the rival systems a great part of the patronage it now enjoys. At the same time there will arise a tendency to purify it and make it more consonant with the true science of health.

The chief crime of orthodox allopathy is its usurpation of political power and the abuse of that power in order to compel acceptance of its dogmas by all people, irrespective of their private opinions.

One of the most degrading of medical dogmas is the belief that health and longevity can be reaped by sowing into the human body the

seeds of disease, propagated by sowing such seeds into the bodies of animals. Vaccines and serums are literally the seeds of disease. According to our ancient sacred lore these belong to the category of *Tamasa* substances; and as *Tamasa* substances are characterised by foulness of different degrees, we have to look upon these as the *most Tamasa* of all things that are *Tamasa*. The Bhagavad Gita warns us that these are not alone disease making, but even destructive of character. It may be noted that the *Tamasic* matter, such as tobacco and spirits, are demoralising, and ought to be avoided.

The fact that the manufacture of these unholy medicaments involves unspeakable cruelty to animals—often denied by interested persons—ought alone to put us on our guard against them. Jesus said that the wages of sin is death; and Vedic Revelation tells us that the violation of animal life is sinful. Putting the two together, we are forced to the conclusion that the resort to these so-called remedies can only bring us their true reward, namely death and disease.

Sin first entered into medicine through that great charlatan, Jenner, who invented vaccination. After him came Pasteur who introduced inoculation; the manufacture of serums involves cruelty to animals. But indirectly it led to the worst sin of civilisation, namely vivi-section, which is simply subjection of millions of living animals—dogs, cats, rabbits, frogs, monkeys—to unspeakable tortures for weeks or months together, in the hope of discovering serum treatments for diseases now admitted to be incurable. Vast sums of money have been spent during the last thirty years in maintaining an army of diabolic men and providing them with victims, places of torture and what else they might need for their unholy activities. The result down to date is nil, if we accept the proof they afford, that the saving truths of hygiene and healing are not to be discovered in the ways of sin.

We have seen vaccination and inoculation cannot possibly be good, because they contravene the plain and fundamental teaching of religion, and of common sense. We shall next proceed to study the facts which confirm this judgment. *(to be concluded.)*



Teaching Flying

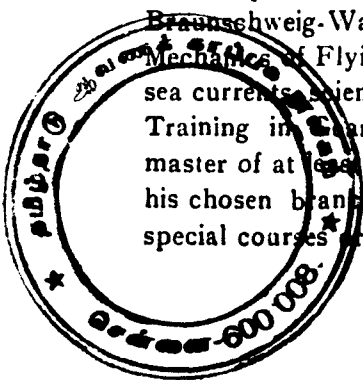
FIRST CENTRE IN GERMANY.

(By A Correspondent.)

The astonishing growth of aeronautics in Germany under Reich Minister General Field Marshall Hermann Goring is in great measure attributable to the systematic co-operation even in the smallest details of all branches of aeronautics, such as aerial defence, air science, commercial air traffic, air sports, and all affiliated fields. The education of future German airplane technicians and engineers is going to be unified throughout the whole Reich. Three German "Centres for Flying Training" are planned in this connection. They will be at Brunswick, Stuttgart and Berlin. Here future aeronautical engineers shall be trained in their field of work.

The first of these three training centres for flying has already opened at Brunswick as the "Aeronautical Department of the Technical College". Of all the Technical Colleges in the German Reich, the Carolo-Wilhelmina College at Brunswick is the oldest. It arose from the "Collegium Carolinum", founded in 1745 by Duke Karl I, under the rectorship of the court chaplain and royal tutor, Johann Friedrich Wilhelm Jerusalem. Jerusalem was the father of the unhappy youth who killed himself for love at Wetzlar, and who has become famous as the "Werther" of Goethe.

However, the sentimental spirit of the Werther era no longer pervades the venerable "Carolo-Wilhelmina" college. In its Aeronautical department the technical student is given the opportunity for professional advanced study in all branches of aero-technology, after he has passed the pre-examination for his degree, and after general preparation and study of the mathematical and physical sciences. The courses are divided into four general departments, which were briefly described recently by Prof. H. Koppe, founder and director of the Aeronautical Department of the Technical College, at a gathering of German pressmen who write on aerial matters, which was held at the Braunschweig-Waggum flying field. These four departments are, Mechanics of Flying, Construction of Flying Machines (study of air and sea currents, science of measurements, equipment, and location), and Training in Flying. Every future aeronautical engineer must be master of at least the principles of these four departments, even though his chosen branch is not included in these main divisions. Certain special courses or lectures are offered on such special questions as Gas



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Dynamics, the Aerodynamics of Highest Velocity, the Science of Meteorological Measuring, Construction of Gliders, Finishing Technique, Radio on Flying Machines, Aerial Defence, Aerial Photography, Airships, Aerial Medicine, Commercial Air Traffic, and Aerial Law. For the first time in German educational history, all these special fields of flying science are so completely represented at a technical college. The various buildings are tastefully constructed in a Lower Saxon type of architecture that blends in well with the landscape, and many of them are right at the flying field, thus making for the closest possible connection between training activities, flying practice and research. (IRIB.)

Gestalt Psychology and its Bearing on Methods of Teaching and Learning.

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

"Gestalt" is a German word meaning, 'figure', 'form', 'shape'. It was introduced into Psychology by the German psychologist, Christian Ehrenfels, in 1890 to indicate the character of a perception as a unity. Gestalt psychologists hold that when we perceive an object or group of objects, we grasp it as a figure, pattern, or configuration standing out from a surrounding back-ground and that a thing perceived as a whole is something more than the summation of its parts. For instance, the seeing of a square does not consist in seeing four equal straight lines enclosing four right angles, but is the perception of the square as a whole. This theory has been developed considerably by Kohler and Koffka, the great European psychologists.

Spearman, the well-known English psychologist too, appears to hold the same opinion. According to his second principle of cognition, "The Principle of Relations", whenever two objects (fundaments) are present to consciousness, we tend to see a relationship between them. We see more than just two objects or fundaments. We see also the relation between them binding them into a 'whole' which is more than the objects or fundaments themselves.

Hence, if we present teaching material in a series of separate parts, the pupil's mind has to build up these parts into a connected whole. The pupil must form his Gestalt before he can explore it further, or, in Spearman's terminology, must educe the relationships

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before he can apply them to fresh fundaments. When the material is presented as a whole, however, the various parts and their relative value can be more easily apprehended, since the goal is known. Further, the mental energy which would otherwise be expended in educating the relationships or forming the Gestalt, is available for use in further exploration of the field.

The Gestalt theory has given rise to the question : "Is it better to give a general view of the whole field first and then attend to details, or would teaching and learning be more efficient where the details are learnt first and then the whole field pieced together to form a well coordinated system of facts or principles?"

This question has engaged the attention of educational psychologists for a number of years and led to a number of experiments by them on the 'part' and 'whole' methods of teaching. Their general finding seems to be that the more the material falls naturally into a whole or well co-ordinated scheme, the more value there is in the 'whole' method of presentation. With material that has no definite thread or meaning running through it (e. g., mazes and nonsense syllabus), there seems little to choose between the two methods. With the 'whole' method the essential wholeness of the material is grasped almost immediately and with that as a background the pupil can explore that field further. The whole, once grasped even vaguely, can be readily connected with the pupils' interests. With the 'part' method, however, the pupil has to build up a whole out of the disconnected parts before further exploration of the field can take place. The parts as such have little meaning, and without this can be of little interest to the pupils.

Sturt says, "The conception of a totality seized at once and then further defined seems to lend itself better to the theory of teaching than the widely current conception of an apperception mass of ideas. On Herbartian principles the business of the skilful teacher is to link new ideas on to the apperceptive mass already existing in the pupils' mind. "But the idea of a whole that can be apprehended immediately leads to another method." The teacher first considers in what way the subject to be taught can be made to appeal most effectively to the pupil's known interests; he then gives a general account of it with the central idea specially related to those interests; then he fills in the details, not elaborating fully any one part in isolation of the rest."*

* "Part and Whole Methods of Presentation" by M. M. Griffiths (Melbourne University Press), pp. 12-15.

These recent developments in the field of Educational Psychology necessitate revision of a good many of the methods of teaching which still persist in the class-room. (e. g., we still see some teachers teach reading from the alphabet or words rather than from sentences or stories; a prose or poetry lesson paragraph by paragraph, verse by verse, or stanza by stanza, regardless of the unity of the lesson as a whole; grammar from parts of speech rather than from the sentence, the smallest unit of thought and speech; geometry from definitions, axioms and disconnected propositions, rather than from a central principle binding or applying to a whole group of propositions; Geography from boundaries, physical features, climate etc., rather than from a general survey of a whole region; history by reigns rather than from dynasties, periods, movements, or representative personalities; drawing from straight lines and curves rather than from mass or whole.

Women's Role in Adult Education

By BEGUM MIR AMIRUDDIN, B. A. (Hons.)

In the advanced West, by the term Adult Education is meant supplementing an imperfect education and extending and enriching the possibilities of life. But with us, the problem of adult education is essentially the removal of illiteracy prevalent among the masses. We learn in history that in the reign of Asoka, probably about 60 per cent of the inhabitants of this land were literate. To-day, however, barely 9 per cent of the people are literate, of whom women constitute not even 3 per cent. And it is the monster Ignorance which has been devastating the land for a long time past that has given birth to the evil conditions which are undermining the strength and sapping all potentialities for good inherent in the nation. India's appallingly high death-rate, the ravages of epidemic diseases, the gnawing distress of poverty and the high rate of crime are all to be traced to the rank ignorance in which people are steeped. Thus adult education aims to strike at the root of the country's ills. Particularly with the advent of democracy, the question of mass literacy looms large on the horizon for unless immediate steps are taken to cure the cancer of ignorance which is sapping the very life of the body politic, democracy may prove to be in the words of Carlyle "a self-cancelling business."

The organizers of this Conference recognizing the importance of women's education have rightly arranged a Women's Session. No one

can deny that the need for adult education is as great for women as for men. Indeed, the key to India's progress is to be found in the advancement of her womanhood, for women's education is the condition on which ultimately the success of men's education depends—the fundamental basis of any real and permanent regeneration of Indian national life. When we educate a man, we educate but a single individual, whereas when we educate a woman, we educate a whole household, for no literate woman ever allows her children to remain illiterate or lapse into illiteracy. The problem of keeping down the number of illiterate persons is mainly a problem of primary education of children of school-going age. In this Presidency, the falling of strength between class and class, called wastage, is distressingly heavy and stagnation is marked in our primary schools. So long as these evils continue, any increase in the number of institutions or of children at school cannot be taken to signify a corresponding improvement in the extension of literacy. And it is chimerical to hope to tackle these problems without concentrating our attention on women's education. It is precisely because we desire to secure the literacy of the adults of to-morrow that we wish to make the mothers our objective. If it can be ensured that the children of to-day will become literate and will not lapse into illiteracy, then the problem of adult education will be solved in a few decades.

It is generally regarded as an axiom that it is an obligatory function of the Government to provide education for the masses. "The primary duty of a Government," Napoleon has said "is the education of its people." We must request the Government to do all they can to fulfil this supreme obligation. But at the same time we have to be practical and consider whether having regard to their commitments like Prohibition and to their financial limitations, the Government will be able to meet the situation by themselves. It seems to me that they cannot do so. In the circumstances, the spirit of public service and the philanthropy of the citizens must become active and potent forces in liquidating illiteracy in the land. All women's associations must direct their immediate attention to this matter and launch an attack on illiteracy by two ways, namely by holding adult classes and by organizing intensive propaganda for checking stagnation and wastage in girls' schools. Adult education should also become a part of the Maternity and Child Welfare movement. Women who are connected with this movement should organize adult classes at the Centres with the assistance of the health-visitors.

But while the Government cannot just at present undertake to bear the entire financial burden that would be involved in a scheme of mass

literacy, the adult education movement will receive a great impetus if the Government harness and organize all available talent, service and resources for the purpose. This can best be done by the appointment of a Central Committee of educational experts assisted by a small body of social workers, both men and women, with branch Committees in each District for the collection of funds and for organizing a wide-spread scheme of mass education. These Committees should hold an Adult Literacy Day every year when flags or flowers should be sold, and should formulate a five-year plan of work. A census of all educated women who have leisure should be taken and all such women required to devote a few hours a week to the teaching of adults. Girls who are aspirants to University degrees should be compelled to do adult education work for three months as a condition precedent to their receiving their degree. In China thousands of women have been converted from illiteracy to literacy by the efforts of students. Why should not Indian women do what the women of other countries similarly placed have done? Colleges and Universities are everywhere looked upon as a means of irrigating the mass mind with the streams of knowledge. Teachers and students should spend a portion of their vacation in passing on the fruits of their learning to others. Such work of the teachers should be taken into consideration by the Government and the local bodies when deciding their promotions and confirmations and that of the students when they seek an appointment.

But the problem of adult education will not be solved merely by a large supply of teachers. There are other factors that have to be considered. Women usually find it inconvenient to attend classes because they have children to look after at home. Hence, wherever adult classes are organized, it will be necessary to have women volunteers to arrange for the collective care of small children while their mothers are receiving instruction. The problem of the education of women who have to supplement the family income by work outside the home is beset with great difficulties, particularly that of women employees in factories. The lot of these women is very hard indeed for they have not only to perform their duties in the industrial establishment but have also to work at home, both when they leave the house and when they return. Under such circumstances it is futile to expect them to attend a night-school or benefit by its instruction. The only hope that can be entertained with regard to the education of such women is to have classes for them in the premises of the industrial establishment where they are engaged. So an appeal should be made to the industrialists to regard the eradication of illiteracy among their labourers as

a social and moral duty and arrange classes for them on the company premises during working hours.

It is comparatively easier to launch an attack upon the illiteracy of the urban women than on that of rural women because of the paucity of educated women in rural areas who can teach the adults. And it is difficult to get women teachers from the towns as they find it unsafe to go and live in the village alone. There are two methods by which women teachers from the towns can be procured for rural work. One is by establishing a sort of social settlement in the village, where a teacher, a health-visitor and a midwife may live together and work as a team. This, I understand, has been done in some parts of the Punjab and has proved a success. The other method is to have for rural work married couples with the necessary education so that both the husband and the wife may help in promoting adult literacy. Though for women's classes women teachers are always to be preferred to men teachers, as matters stand now in the villages, in most cases the adult women will have to attend men's classes because it is necessary to face the issue in the light of the facts that surround it and make the best of the resources available.

Before launching upon a campaign against illiteracy in the villages, the fundamental requirement is to prepare the ground. Firstly, the adults will have to be convinced that literacy will be good for them and will result in social and economic benefit to the family. Secondly, that the process of learning will be easy and that literacy will be within the reach of possibility for them. Very often adults fight shy of attending classes because they presume themselves to be past hope. Thirdly, it will be necessary to sympathize with their troubles and do what is possible to relieve their distress. The greatest hindrance to adult education is the pressure of the economic struggle on the lives of the villagers. How can we expect enthusiasm for learning in a body of people dejected and depressed? Hence rural reconstruction should proceed alongside with a campaign of mass education.

The failure of night-schools makes people despair at the success of any attempt at adult education. From a study of the problem the fact emerges that night-schools have failed to attract the adults because of a Procrustean policy of educating the young and old on the same lines. The teachers did not take into recognition the fact that the mentality of the grown-ups, their purposes and ideals in life differ considerably from those of children. If the adult schools are to be a success, it is imperative that the text-books and methods adopted there should

be reconstructed in the light of the psychology, the needs and the problems of the adults. The adults can learn much quicker than children but the system of teaching them must be different. It must also be borne in mind that it is a wrong policy to have a lengthy curriculum extending to some years. This makes the grown-ups lose heart and their enthusiasm for learning evaporates. A suitable one-year course should be planned, after which period the class should convert itself into a sort of club for music, reading and singing. In the adult schools for women, sewing classes or the teaching of some simple cottage industry should precede the actual classes as these will attract the women and induce them to attend regularly. Music should always be provided as recreation because it is one of the means of raising the human spirit. In the olden days, in this country, knowledge used to be imparted to the people through music and song and through the narration of stories. No wonder it attracted the rustic mind. Only when the adult school is run more or less on the lines of a community centre than on those of a school will it succeed in attracting the women.

Another point to which I wish to draw attention is that mere literacy should not be the object of the adult education programme. Education does not rest merely upon reading and writing, even upon books; it depends upon the true understanding of the facts of life. Akbar and Charles the Great were unlettered, but they were by no means uneducated. No doubt, literacy provides the key to knowledge and will be a tremendous step forward because it will put into the hands of the adults the means of self-education. As such, it should be given the most prominent place in the programme of adult education but not the full place. The women's range of information should be widened by talks and magic lantern lectures, and wherever possible by the radio and the cinema, which in Russia have proved of immense value in eradicating illiteracy. Since the census definition of literacy is very narrow, it is of the utmost importance that the minds of the voters, who by reason of the extension of the franchise based on the literacy qualification have been called upon to take their share in moulding the life of the nation, should be released from the cage of ignorance in which they are imprisoned so that they may be enabled to discharge creditably the duties and responsibilities with which they are invested. At the general talks and lantern lectures, women who are already literate should also be invited.

Another urgent requirement is a library in every village. It is not enough to make the adults literate, but to ensure that literacy will be maintained. Literacy is only half the battle, for unless the new

literate have the means of keeping in touch with books, they will soon unlearn what they have learnt. Without suitable provision for libraries, efforts at the education of the adults will prove a Sisyphean task. In regard to this matter, apart from necessary funds, the creation of suitable literature in the local languages is a pressing desideratum. I hope educated women who have leisure will take up the work of writing simple books in Tamil, Telugu, Malayalam, Kanarese and Hindustani on matters of interest to women. I also hope that in future the springs of the rich citizens' philanthropy will flow freely towards the creation of libraries. What we need in this country is a number of Andrew Carnegies and Passmore Edwards. Thus there are three weapons in the hands of adult educators, namely, organizing of adult classes, propaganda in the form of lectures and other kinds of open demonstration and the establishment of libraries.

In conclusion, I wish to re-iterate that the problem of adult education being one of stupendous magnitude requires the co-operation and co-ordination of various agencies, both Government and private. A handful of educated men and women does not constitute the nation; the nation is what the rank and file of people are. Among millions of ill-fed and ill-clad men and women of to-day are many who have within them latent qualities which, if developed, will add to the glory and honour of the nation. Adult education demands our attention for the efficient working of democracy, for the creation of a favourable environment for social reform, for instilling in people an inviolable respect for law and order, for the improvement of their economic status and for adding joy and cheer to their life and giving them a clearer sense of direction and purpose. To make India literate is a stern challenge to intensive work on the part of all well-wishers of the country. Shall we not rise up to that challenge? No doubt it is a difficult task, but we should not be deterred by difficulties. Since the work is of vital importance, the difficulty that we find in carrying it out ought to be a ground for our making special efforts, rather than for our neglecting the work. The way may be difficult, many years may be spent upon it, but there is no reason to feel despondent. The success achieved by Russia and Japan indicates that the problem is not beyond solution.

(Summary of the Inaugural Address delivered by Begum Mir Amiruddin at the Women's Session of South India Adult Education Conference at Madras.—Specially contributed by Begum Mir Amiruddin to the Journal.)

Gleanings.

Qualifications of the Teacher.

1. Good health, with an abundance of physical vitality needed to maintain good mental health and to carry on satisfactorily.
2. Sufficient intelligence to grasp abstract meanings quickly and to meet effectively the difficult situations.
3. A well-integrated, balanced personality with good emotional control and even disposition.
4. Unmistakable signs of being well-bred with refinement and personal culture to present a pleasing appearance and set commendable examples.
5. A pleasant, effective voice since satisfactory oral expression is of vital significance in educational work.
6. Ability to make friends, to work smoothly with others, and to move easily and gracefully in a social situation.
7. Capacity to gain the respect and confidence of others so that they will wish to cooperate.
8. A good sense of humor to ease strained situations, provide an emotional out-let, and maintain perspective.
9. A big heart to provide a basic, altruistic attitude of service and love for others rather than selfishness.
10. Willingness and capacity to work hard since this is a basic plank in a satisfactory philosophy of life and especially necessary to professional work.
11. A careful, thorough student attitude with good command of the scientific methods and tools of research needed to think reflectively.
12. A broad, rich, background of vital liberating experiences in travel reading, methods used in industry, studying various problems, leading recreational activities, community affairs, analysis of local situations, and social work. Familiarity with urban and rural conditions and respect for urban and rural folk.
13. Varied interests in many fields such as art, drama, politics, science, travel, photography, dancing, sports, research, music, writing, architecture.
14. A good comprehension of child life and the nature of growth and development.
15. Outstanding leadership capacity in some special field or talent such as art, music, drama, radio, sewing, cooking, designing, arts and crafts.
16. Leadership capacity to stimulate and challenge others to reach out and gain the elements of a liberal education.

17. Executive capacity to organize and help others execute a satisfactory program of experiences.

18. Desire and capacity to keep on growing and changing with the new developments and movements in education and society.

Public Education Bulletin, Pennsylvania.

The Placing of Children in Families.

"The Placing of Children in Families" is the title of a report just published by the League as a result of a decision of its Advisory Committee on Social Questions.

The report defines the principles from which modern practice in social welfare proceeds. It points out that training for ordinary life has become the dominant idea in child care. It goes on to say: "The natural and normal place for a child's upbringing is with his own parents in his own home. Modern social practice concentrates in its major efforts upon measures calculated to conserve the home for the child. Hence, when it unfortunately happens that, for some sufficient reason, a child must be cared for away from his own home, the reasonable view is that the best substitute for his own home would be another family resembling as much as possible what his own home should have been. Moreover, if we agree that the chief concern of child care is to equip the child to function successfully in a normal community where people ordinarily live in families, it is reasonable to suppose that this training could best be given in such a community and in such a family home, rather than in the more artificial circumstances of institutional life. From such considerations, the belief in family foster-care has steadily gained ground in recent times."

The report is in two volumes, the first presenting the principles accepted by modern social service as underlying provisions for child care, the historical development of the use of placing children in families, characteristic features of the different systems employed in various parts of the world and the organisation of social services to direct the placing of children.

The second volume describes the various systems of placing children in families that are now employed in different parts of the world. Precedents are found for the modern practice of finding homes for orphaned or dependent children in Bohemia in the 15th century; while in Finland and the territory that is now Belgium, this practice was followed in the 17th and 18th centuries. Denmark, France, Switzerland and Sweden have been applying placing systems for more than a hundred years. In Switzerland, the principle of family-placing has been applied since the Reformation. Chile was the first country in the New world to adopt the system, having established the boarding-out of dependent children in 1853.

The volumes contain material sent by Governments and Child Welfare Organisations, edited and arranged in the light of discussions in the League's

Advisory Committee on Social Questions. The subject-matter, which it was at first thought might be limited to the treatment of neglected and delinquent minors, was broadened to include children generally, as regards placement in families.

The present practice in the following countries is described in the report: Union of South Africa, Argentine, Republic, Belgium, Australia, Canada, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Hungary, Italy, Latvia, Lithuania, the Netherlands, New Zealand, Norway, Poland, Switzerland, Turkey, United States of America, Uruguay, Sweden, the United Kingdom and the Union of Soviet Socialist Republics.

(League of Nations Bulletin.)

Raising the Standard of Living.

On the instructions of the Economic Committee of the League of Nations, a Sub-Committee of economic experts met in Geneva early in December to study the problem of raising the standard of living. The memorandum by Mr. N. F. Hall—"Measures of a National and International Character for raising the Standard of Living"—was taken as a basis of discussion, and the contributions to the problem made by the technical organisations of the League and the International Labour Office were reviewed.

The situation with regard to the standard of living is quite clear: in all parts of the world the vast majority of people live at a level of life which is much below that necessary for their optimal well-being. The greater part of the world's population have not enough to eat, a still greater proportion have not enough of the right foods to attain perfect health, while the majority of people need better housing, clothing, sanitation and means of communication and transport.

If the poorer sections of the population of all countries were to be supplied with the extra food-stuffs, clothes, housing and so on which they need for their physical well-being, the demand for these commodities would be enormous. The potential demand is practically inexhaustible, and yet producers are unable to sell these very commodities which the poorer consumer so urgently needs, and the world is suffering from apparent over-production.

If the standard of living of the majority is to be raised, means must be devised to sell to the consumer the commodities which he at present lacks at a price which he can afford; but, in recent years, Governments have concentrated their efforts on helping the producers by artificially raising prices by taxes, subsidies, restrictions on production and tariffs against imported goods. The interests of the producer have been favoured at the expense of those of the consumer.

While the Sub-committee did not anticipate any immediate reversal of this policy, it emphasised the importance of a frank realisation that such

measures for maintaining artificially high prices, however necessary or desirable they might be deemed, are made directly at the expense of the consumers' standard of life. It is important that the interests of the consumer should carry more weight with Governments than hitherto and, to this end, it is of great value to stress the evil effects of under-consumption on the health and efficiency of a nation.

The newer knowledge of nutrition has revealed the vast amount of ill-health which exists throughout the world because of under-consumption of such foodstuffs as milk, butter, eggs, vegetables and fruits. It is now known how much of different foodstuffs a family or an individual needs to prevent ill-health, and similar standards can be set with regard to housing and clothing. These are the physiological basic needs of a human being that are essential for his health and well-being, and the realisation of these standard requirements gives added weight to the demands of the consumer.

Members of the Sub-Committee stressed the fact that the raising of the standard of living is a dynamic problem which cannot be settled finally. As Mr. Hall had said in his Memorandum, it calls for action in all spheres of economic activity. It requires the application of technical knowledge to increase production, both in agriculture and industry; it needs greater efficiency in distribution and retailing of goods to the consumer, and finally it needs wisely-planned economic co-operation between nations to reduce the present trade barriers. All such measures, both national and international, which have the effect of increasing consumption amongst the poorer half of the world's population should be encouraged, and the vital importance to nations should be stressed of raising the standard of living of their people to a level which would enable every individual to attain his optimal health and well-being.

(League of Nations Bulletin.)

Intellectual Co-operation

In the past year, a feature of the work on intellectual co-operation was the conclusion of an International Act, the aim of which was to encourage the setting up and development of National Commissions on Intellectual Co-operation and also to increase the financial resources of the International Institute of Intellectual Co-operation.

The Act, which was drawn up by a Diplomatic Conference in Paris, notes that the work of intellectual co-operation is independent of politics and based on the principle of universality. It stipulates that each of the contracting parties shall make an annual financial contribution to the Institute in Paris, which will be added to the contribution made by the French Government under the terms of the agreement made with the League of Nations in 1924.

Other subjects dealt with by the Intellectual Co-operation Organisation during the past year relate to questions of unemployment among intellectuals.

the scientific study of international relations and the protection of national artistic and historical treasures. Considerable progress was also made in examining broadcasting and the cinema as means of promoting better mutual appreciation and understanding.

During the year, the International Committee on Intellectual Co-operation was authorised by the Assembly to assume the functions which the International Institute of Educational Cinematography in Rome had undertaken regarding the international circulation of educational films before the Rome Institute was closed following the withdrawal of Italy from the League.

The Executive Committee of the Intellectual Co-operation Organisation also approved the convening of the Permanent Committee on Higher Education which had been decided upon by the International Conference on Higher Education in 1937. The object of this Committee is to encourage direct contact between directors of higher education and the universities in different countries.

Preparatory work is proceeding in connection with the next session of the Permanent Conference on Higher International Studies which will be held in Bergen (Norway) in 1939. The theme of that Conference will be "Economic Policies and Peace."

(League of Nations Bulletin.)

Notes.

Educational Progress.

By PROF. C. A. KRISHNAMURTI RAO, M. A., F. R. ECON. S.,
Associate Editor.

A RETROSPECT.

The year that has just come to a close has witnessed changes in the world of education, in our Province at any rate, whose effects it is not possible to estimate, or anticipate precisely how they would develop or end. These may be considered to be the distant repercussions of events happening in other parts of the world or they may be parallel incidents unconnected with happenings elsewhere but traceable somehow or other to the general unrest prevailing everywhere in the world to-day. It is a matter for speculative wonder whether even in Western countries the same interest is exhibited as used to be in matters educational. But education in the West is rooted deep in prosperous finance due to the affluence of the State which considers education as one of its paramount duties and to the princely benefactions of private munificence like the Carnegie and Rockefeller foundations or the Nuffield gifts, to mention a most recent instance. If Western countries are suffering, it is due to their intelligence running riot, goaded on by economic ambitions. Any moment, however, the balance can be restored when their leaders make up their minds and ordain that it shall be so. Nowhere have we heard of education having suffered in any form or degree except possibly in belligerent countries like Spain where conditions are too disturbed and abnormal to permit of the peaceful pursuit of normal activities.

PRESENT CONDITIONS IN INDIA.

But conditions today in India are disconcerting to a degree that makes us rather wary in the matter of our being over-enthusiastic about our future. New developments and unfavourable conditions are in increasing evidence, which might eventually retard our progress which even under better circumstances was after all slow, dull and unimpressive. Today,

the forces operating in our world of education may be said to distinctly make for deterioration owing to the further fact that those who are responsible for the conduct and progress of our education are in a position of helplessness which leaves them mere spectators with their chances of regulating or controlling the situations reduced in no small measure.

CAUSES AND HANDICAPS.

Foremost among the causes that have brought about such a situation is inadequate finance coupled with control which can make itself neither effective nor efficient under the new dispensation of Provincial Autonomy under which Congress Governments have undertaken to function and discharge a difficult responsibility especially with their avowed policy of Prohibition involving a dwindling of revenues while the prospects of increased taxation are small and dismal. The whole policy of the Government has undergone a radical modification and many of the old pet theories of revenue and expenditure have been given up. The Government is honestly cutting its coat according to its cloth. No one can accuse it of running its machinery on extravagant lines nor dispute or deny its anxiety to find suitable solutions for our educational problems. But we certainly find our difficulties only increasing. An element of complication has been introduced by the Government trying to adopt new methods whereby economy and efficiency can be promoted. The aim has been to make mass education a reality, and reduce, if not eliminate, educated unemployment by a redistribution of emphasis on the various branches of education. The leaders of the new national movement in our country would have us teachers continue the task of education by substituting our moral and spiritual fervour for any and every lack of finance and thus make education thrive. This necessitates an entire revision of our outlook, demanding of the teacher a large draft on his moral and idealistic reserves and resources. The teacher, with increasing family encumbrances was pathetically praying for better days but the winds from Wardha blow cold though high moral comfort. The period of readjustment may be indeed hard but we cannot escape it.

Another handicap for our education today is that though we have a Ministry of Education, its hands are tied by poor finance and by the fact that the Government as a whole is more bent upon the rectification of social and administrative abuses, which might account for the comparative neglect of matters educational. If the appointment of a Committee of Inquiry was thought to be urgent for investigating conditions in Zamindari areas, we see no reason why such a step was not considered to be urgently called for in matters educational in our Province. It cannot be due to an impression that "God is in His heaven" and all is right with our world. One instance alone can suffice to prove the need for such an inquiry — the plight of educational institutions under private managements. The co-operation of teachers, if desired, can be secured in abundance. Only one unfortunate conclusion can be drawn, therefore, that education is not considered such an urgent subject as to demand immediate or close attention. It is a pity, but none the less it is true until the contrary is proved.

PROBLEMS.

The treatment of teachers, their pay and prospects, the problems of the curriculum and syllabus, the co-ordination of University and Secondary education, unemployment committees and bureaux, are subjects of long standing existence with claims on our attention. We seem to be suffering from a multiplicity of counsels, agencies and policies and attempts introduced and given up or shelved with equal and bewildering suddenness.

ACHIEVEMENTS.

At one time it was one great craze for Dalton plan and individual method. Suddenly some educational experts shot across our sky with meteoric swiftness from some Northern latitudes and the columns of our dailies groaned under the weight and length of their voluminous but scarcely luminous reports. May we ask in all humility whether our boys have learnt more or better, or our teachers have been made one whit more easy-minded? We would have gained enormously if the common-sense method of "something attempted and something done" had been followed in matters educational also. We

have attempted too many things and succeeded in practically nothing. The whole path is strawn with the bones of noble intentions got crushed by reason of their overcrowding and introduction in too quick succession.

EDUCATIONAL COUNCILS.

The abolition of District Educational Councils has come in for no small amount of criticism, of which the chief point is that the public were unprepared for such a shock. The complaint is mainly from those who were members of these bodies which had been in existence for more than a decade. But there has also been a feeling that these Councils had allowed themselves to lapse into the 'lotus' land. The present Government, itself ever active, has the knack and reputation of awakening even rudely agencies that have enjoyed the comfort of a too long sleep. The Councils have been abolished unceremoniously and suitable substitutes have been promised. But some dislocation might have been avoided by a process of quiet transformation in place of abolition. However, the general feeling regarding these Councils is akin to the sentiment contained in

"He never said a foolish thing
Nor ever did a wise one."

STRIKES.

But the most disquieting feature in the educational world today is the epidemic of "strikes" which are more justified in the economic and industrial spheres than anywhere else. Though nobody who can appreciate the consequences of such an action can sympathise with strikes among teachers, one is forced to feel for this forlorn class of people who in utter despair and out of sheer helplessness are made to resort to this extreme step. It is no use merely to browbeat and terrify them into submission. Sweet reasonableness will not avail where conditions are so grave. Nothing but an impartial earnest enquiry followed by prompt action can set matters right. With the teacher in distemper and discomfort, how can we expect our education to be productive of any good?

NEGLECT OF THE TEACHER.

The neglect of the condition of the teacher has resulted in the deplorable fall of his prestige, with his influence over the young reduced almost to zero. Little wonder then that "Student Strikes" have become the fashion. The teacher is no more a *teacher*. The tragic element in such piquant situations is that teachers conspire against brother teachers and the hydra-headed management is so divided in its own counsels that such occasions and agencies are exploited to create trouble for some body who has become undesirable for no particular fault of his own.

SOLUTION.

Those in authority in educational matters have abundant knowledge of the disease in private institutions and yet are fighting shy of the question. It is not unoften that the teacher himself is to blame for the degradation to which he has been reduced. It is all a vicious circle. It is all darkness unrelieved by any high ideal preached or practised. The blame cannot be located on any particular individual or group. The credit or discredit is for all. If the sage advice of one of the standing of the Rt. Hon'ble Sastri in the atmosphere of Annamalai Nagar should not have been proof against "Student Strikes", one can imagine the depth to which our public life has fallen. One cannot but hold in question the advice too often given in press and platform freely calling upon students to do unstudent-like things. To what pass have we come when students dictate courses of action to their teachers, elders and betters! The age of reverential endeavour which has characterised great men and is the mother of all true culture and *man-ity* and humanity, seems to be fast receding out of sight! It is time that our Congress Governments so mindful about the nation's future should spare no effort in laying a ban on such insidious advice corrupting the youth of our country. Evidences quite early of such consequences were not lacking. We lulled ourselves into a belief of security and adopted the maxim of "high drift". We are reaping as we have sown. We have given up the proper teaching of true religion. Education for its intellectual, mental and moral values has been

neglected. The teaching of biography and placing of high ideals followed by great men, which was once a fine and noble art in the hands of educationists of a generation ago is now practically given up. The uncontrolled athleticism and the noisy atmosphere of a hockey tournament are more in evidence in and about our class rooms. Every true lover of our poor dependent country must realise his paramount duty that he shall say or do nothing that might put *the youth* on the wrong track. It is amusing to read of students as such having grievances which require to be ventilated at Students' Conferences! What one has to regret in all this is that enthusiasm which has such high human values should be misguided and energy wasted on purposeless or ill-conceived programs or campaigns. The disease is one of some long standing and requires careful and radical treatment.

Reviews.

1. ஸ்ரீமத்கல்யாண பித்தாபதி: By M. Ekambaranathan, M. A., L. T., and T. S. Krishnaswami Aiyer, M.A., L.T., and translated by L. S. Balakrishna Aiyer, B.A., L. T. Published by Longmans, Green & Co., Ltd., Madras. Price: Rs. 2.

This book is a Tamil rendering of the General Science in English so popular among schools. Closely following the syllabus of the Madras S. S. L. C. Public Examination, it keeps all the features of its original. The contents are in free and simple Tamil, and technical subjects like the Radio and others have been made quite readable. A judicious choice has been made of the Tamil equivalents published by the Government and the Tamil Equivalents Committee. Where existing terms are wanting in intelligibility, transliteration of English terms or other familiar and easily recognisable expressions have been resorted to. English terms have been given in brackets side by side with Tamil equivalents.

Some of the special features of the book, which are also shared by its original, are its copious, attractive, illustrative and suggestive diagrams, charts, and pictures, whose value will be appreciated by teachers and pupils actually handling the book. The volume has been very neatly got up.

The authors could have added useful questions bearing on each chapter, which, we hope, they will do in the next edition.

2. **A Guide to Chemical Laboratory Practice for Beginners:** By H. Bossett. Published by Macmillan & Co., Ltd. Price: 2/6.

Beginners in laboratory work, esp. those who specialise in Chemistry, will find this book greatly useful. They have generally to deal with the most fragile glass apparatus and dangerous chemicals, which

need unusual deftness of approach and handling. An intelligent understanding of the simplest manipulations and operations leading to accurate results is essential. The book under review gives very valuable details based on intimate experience of laboratory work, and would be found to be a safe and reliable guide both to teachers and pupils. The contents have been arranged in three sections. Chapter I deals with the fundamental principles of laboratory work, — the care of the books, observations, working place, clothes, person, apparatus, washing up, Fume cupboards, Stock and Reagent bottles and contents, and the exercise of common sense and accuracy of thought and expression. Chapter II treats of 'Materials and Apparatus', their properties and manipulations, and care in their handling. Chapter III deals with chemical processes, with details of operations ensuring accurate results, relating to both qualitative and quantitative work. The book is very neatly got up.

3. Desk Work: By J. P. Rose. Books I, II and III. Published by Macmillan & Co., Ltd. (Indian Edition). Price: As 6, 6 and 8 respectively.

The title of these books is in keeping with the nature of the work expected of those who are to use them. Each is a collection of carefully selected, varied and graded exercises in English adapted to beginners. The contents provide a comprehensive and simple course of English grammar and usage, and seek to familiarise Indian youngsters with the fundamentals of the subject in an interesting manner. The treatment reveals the author's intimate experience and grasp of the needs of Indian pupils.

A novel method of doing the exercises has been attempted. Space is provided in the book itself for the working of the exercises. Pupils may answer them in pencil or ink, as directed by the teacher. A systematic and thorough drill in these is sure to eradicate common errors and enable young readers to learn to write correct English. The books after completion, by independent and thoughtful work, would prove useful records for reference and revision.

All schools will profit by placing this valuable series in the hands of beginners of English. Priced cheap, they should be within easy reach of pupils even of poor means who wish to learn English.

4. Here and There in India series: By C. A. Parkhurst. Published by Macmillan & Co., Ltd.

1. Puri and Lord Jagannath As. 1½.
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3. Lucknow, an 'Arabian Nights' City As. 2
4. Benares, the Holy City. As. 1½.
5. Beautiful Kashmir. As. 2½.
6. Delhi the Capital of India. As. 2½.

These are stories of important places in India intended for children. Attractively illustrated and written in simple idiomatic English, the contents will be read with avidity by youngsters. Meanings of some of the unfamiliar words and a few exercises to be answered have been added. The series will be found useful for supplementary reading.

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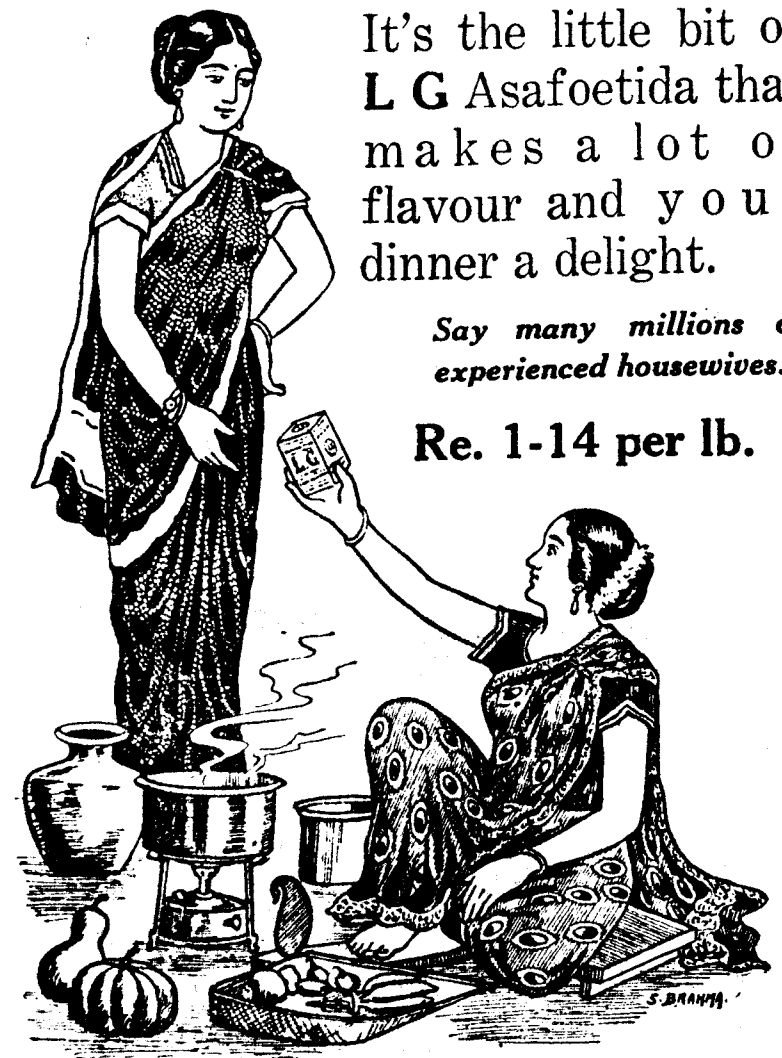
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