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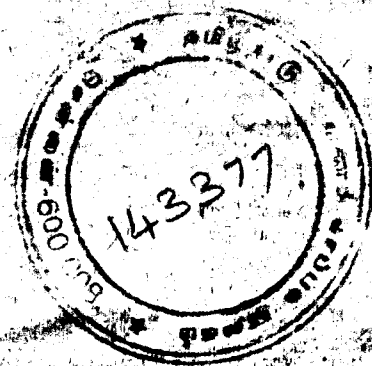
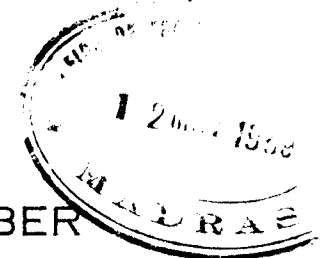
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THE INDIAN EDUCATOR

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

Vol. XV.

MADURA: APRIL, 1939.

No. 4.

The Need to acquire Personal Skill THE TEST OF EDUCATION.

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

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

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

THE ABUSE OF LEISURE.

The restlessness of the modern world is more apparent in the field of leisure than in that of labour. The abuse of leisure in adults is a result of lack of training in entertaining themselves while at school. Not having learned as children to fill their leisure-time with living interests and creative and joyous hobbies, the low-class workers seek the toddy shops to find recreation from their unattractive work, while the more wealthy classes resort to gambling houses, race-courses, brothels,

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of its class that is quite so good, either in plan or execution.

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FIRST EDITION, March 1928.
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THIRD EDITION, April 1929.
FOURTH EDITION, Feb 1930.
FIFTH EDITION, August 1930.
SIXTH EDITION, June 1931.

SEVENTH EDITION, June 1932
EIGHTH EDITION, August 1933
NINTH EDITION, January 1935.
TENTH EDITION, November 1935.
ELEVENTH EDITION, July 1936.
TWELFTH EDITION, April 1938.

THIRTEENTH EDITION, July 1938.

Contains 390 pages of closely printed matter. Price, Rs. 2.

PREFACE.

This book is a working class-book of modern English Grammar and Usage for High School classes. It provides side by side a practical course in Composition. Hence it will be found that throughout the book special attention has been paid to the bearing of grammar on composition.

So far as possible the inductive method of presentation is employed to lead the pupil to observe the grammatical facts for himself. It is hoped that this will make the study of grammar one of the interesting and instructive subjects of the school-curriculum, instead of allowing it to degenerate into a set of more or less unintelligible nomenclatures, classifications, and rules.

To give freshness and a sense of reality, most of the illustrative examples are of the most simple and obvious kind taken from everyday life. At the same time, wherever possible, easy quotations from standard authors have been introduced to give point and illustration to the subject-matter.

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society scandals etc., to fill their spare-time. This is a great defect in our educational system, and steps must be taken to inculcate ideas of worthy use of leisure to the young children in their school days. It is generally believed that games are a great source of recreation. True, they are restful and recreative; but when they are played day after day with little variation in the presence of an unimaginative physical instructor, they become devoid of all recreative power. Further, not all the hours of leisure should be filled with the playing of games; they are much too valuable for that. The school work should be so arranged as to fill a child's life with real, living interests, with the love of doing things, making things, or of adding to his store of knowledge by some use of his hands or eyes.

WORK AND PLAY.

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

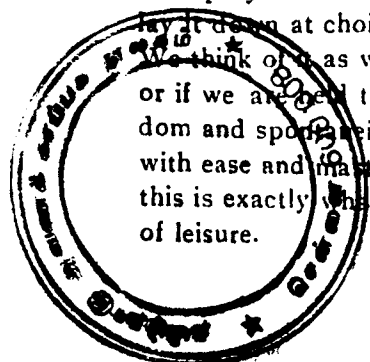
The first principle of mental health is that, except when tired or sick, the persons should be up and doing. Output of energy is a condition of health. What is work and what is play depends in the last analysis entirely on one's attitude towards it. What the little child said in reply to a question to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

Paradoxically enough the idea that to keep busy every minute is the first condition of self-respecting existence came in precisely with the increase of labour-saving devices. Carlyle understood this ideal when he said "Blessed is he who has found his work; let him seek no other blessedness. Produce! Produce! Were it but the pitifulest infinitesimal fraction of a product, produce it in God's name." Practically everything can be standardised except human nature. In this fact lies the charm of life. No two individuals are exactly alike in their mental constitution. Therefore there is no use trying to be like somebody else when your primary task should be to find out your real self, and learn how best to express this individuality in work and play.

PLEASURE-SEEKING OR PLEASURE-BUYING?

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

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



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EDUCATION — A LEISURE PURSUIT.

Education was originally a leisure pursuit. The term school comes from a Greek word meaning "leisure". It means that those who did not have to work were the only people who had the opportunity to learn. But today when education is universal and obligatory, and when leisure has become not simply an opportunity, but a problem, it is of the utmost importance to make a proper disposal of this surplus of time in congenial activities personally enjoyable on the one hand, and socially valuable on the other. When mechanised industry is destroying the field of personal skill at the labour end of life, it becomes increasingly imperative to recover the lost field at the leisure end of life. The greatest social danger confronting us today is the growth of a vast multitude of people in all classes of society with no skill to exercise either for their own enjoyment or for other people's benefit, but with plenty of leisure at their disposal and with plenty of money in their pockets for the purchase of readymade pleasures.

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

Home, School and Society

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

The greatest defect of education today is its want of a clear idea about the aim and function of education. It has no philosophy behind it. Philosophy implies the realisation of ends and means and the subordination of means to ends. Man has become man only by combating and checking the grim cosmic process of struggle and by sweetening it with the nectar of the ethical process. Education is not a further step in the process of biological evolution but is a process of fitting men to survive, nay, to live and to live for God as well as for Nature and man. Education should be for Livelihood, for Life and for Superlife. We yearn to improve our inner endowment and to modify our external environment and "remould it nearer our heart's desire". It is our privilege to fit ourselves to our environment and also to make it fit us.

Once we realise this the problem of Educational Reconstruction will become easy enough. We must not become slaves to the three R's in the period of elementary education or mere book-learning of a few types in the period of secondary education or mere specialisation in one type or other in the period of university and post-graduate education. Here also we must not confuse means and ends or come under the tyranny of slogans and shibboleths.

We hear much about education for a vocation, education for citizenship, etc. But we hardly hear about education for true manliness for men and true womanliness for women. It is only moral and religious education that can adjust us to nature and to man and to God and yet we have little or nothing of the same. Our schools and colleges give us literacy and vocational fitness and nothing more. Even there they are ultra-conservative and are behind the times. Life is dynamic but the educational organisation is static to a degree. The vocational training now given is not abreast of the ever-changing needs of the times and fit us for unemployment rather than for employment.

There is a thorough want of co-ordination everywhere. The school ought to supplement the home but threatens to supplant it, if it has not already done so. The results are that the parents have almost lost all sense of responsibility in regard to their children, and the children grow up in disregard of their parents and sometimes even become the converse of what the parents desire them to be. The new Nursery Schools will lead to some good results but may have their

contribution to make in the above direction. A close association of parents and teachers is a prime necessity in these days when everyone is likely to be preoccupied with his own fads unless his mind is leavened by contact with other minds.

The fact is that the school has to fulfil two functions in addition to its own function of imparting knowledge. It has on the one side to make the school a continuation of the home and at the same time impart what the home will not and cannot impart. It has on the other hand to give the general training of the hands and the eyes which is an indispensable preliminary to the highly specialised skill which every productive activity requires in these days of specialisation and supplement the same in special technical skills by imparting specialised knowledge without which education will not lead to employment of any kind. We, when we were young, were trained to fit ourselves into a static society. But the children of today have to be fitted into a dynamic society. They have to become experts in adaptability and adaptation. Education must be the means of transmitting the national heritage and also of enriching it. In short, it must combine and harmonise order and progress.

Leaves from my Diary.

I — STUDENTS AND POLITICS.

By SRI SHYAMNANDAN SAHAYA, M. A., M. Ed., F. R. Econ. S.

It was the year 1929—summer. Schools and colleges had closed down for the Long Vacation. Then I was in a state of intense spiritual agony and a certain intellectual restlessness, the springs of which I have not been able to discover till now. And I sought relief and comfort in whatever fell in my way, whatever promised to soothe my nerves and bring peace to my agitated mind. One day, as I was sitting in a circle of friends, one of whom now happens to be a Parliamentary Secretary in the U. P. Government, at my residence, 23, Lytton Road, Dehra Dun, some one — I do not remember who — made a proposal to visit Sadhu T. L. Vaswani's Sakti Asram at Rajpur, lying on the way to Mussoorie in the heart of the beautiful, snow-capped Himalayas. My joy was great. I thought perhaps a darsan of the great man, whose fragrance had travelled far and wide, might calm my mind and awaken a new spirit within me.

And, in the afternoon, we drove to the spot in a friend's car. The car purred and went off. My eyes wandered listlessly sideways. I saw tall trees—eucalyptuses, firs, and pines—recede rapidly. A few blurred human figures swam away in the opposite direction. And with them my mind also kept active and my heart beat with excitement. But what stirred the depths of my being I knew not. Suddenly the car stopped with a jerk and I was thrown back into reality. There, in front of me, stood the Asram — a cluster of modest buildings, crudely fashioned in stone and defended by an irregular wall of rocks, enclosing a respectable eminence. We got down and moved towards it. There I was agreeably surprised to be greeted by an old friend of mine, Professor (now Principal) G. P. Hazari. Then we were shown into a room fairly lighted and ventilated, in which sat, surrounded by a number of visitors, the great man, whom, years before, I had heard in the Anjuman Islamia Hall at Patna. His calm, serene, and pleasant appearance soothed my heart. He directed us to take our seats and readily we obeyed. Everyone placed his doubt before Sadhuji. I also had my turn. Several questions I asked him, but only two concern us here.

"Should students take part in politics?" I asked Vaswaniji, and readily came the answer,

"Yes. Politics is life. If one does not take part in politics one is sure to be cut off from the currents of life. Every student must, therefore, take part in politics. But politics must not be narrowly understood. An enlightened politician aims not at futile agitation and demonstration but at promoting the interests and welfare of the body politic. Whoever contributes his little to the well-being of society according to his own lights is a true politician. That way even a labourer, a mason, a carpenter is a politician." And I was satisfied. It was really an enlightened and broad view of politics. It had none of the narrowness and fanaticism of the political neophyte. It is indeed the narrow conception of politics that has been responsible for "the frequent strikes on flimsy grounds" that we have been witnessing to-day among our students—a phenomenon which was disapproved the other day by the Socialist leader, Mr. Jay Prakash Narayan, at a students' conference. It is this confined view that has led to the numerous cases of indiscipline which face us within and without the class-room. And but for this much of the precious human energy, locked in our juvenile bodies and minds, does not flow into constructive and useful channels. India needs to-day, more than ever, young men and young women who would, in the words of Lord Lytton, "play their part in

building up the fabric of Indian nationhood" and would "live for her rather than die for her", and not merely the shouters of barren slogans "fluttering in vain their luminous wings in the void".

My next question was, "What should students do after they have completed their education?" And Sadhuji said, "The first thing that they should do is not to marry. India, already overpopulated and groaning under poverty and servitude, can bear no more the pressure of numbers. Then they should, if they feel strong enough, join some social organisation, like the Servants of India Society, the Servants of the People Society, or the Gokhale School of Politics, in the spirit of a missionary and give their best to their mother country. Indeed the marriage of our young people, regardless of responsibilities ahead of them, has ruined many a promising career. It has crushed and warped many young spirits with the weight of an economic burden that, in the present circumstances, even stronger shoulders can hardly bear. Nor has our concentration on bread and butter left us untouched. It has made us ego-centric and utilitarian. It has banished high ideals from us. It has discouraged the rise of many Gandhis, Tagores, and Ramans. The entire life of the community is occupied in pulling their own weight and little social efficiency is achieved. Such a state of affairs had not unnaturally stirred within me feelings of disgust, and I desired passionately a reform of the existing evils, and saw great visions of a new social order, in which men and women, fired with a great message, enjoyed working as labourers and scientists for the happiness of their fellows and not for emolument." It was not surprising, therefore, that this counsel, too, appealed to me. Perfectly satisfied and with a peace of mind regained, I rose from my seat, saluted the sage respectfully, and walked out with my friends, and before the sun died away, found myself comfortably seated in the lawn in front of my cottage taking tea and talking about Romain Rolland and his Jean Christopher.

Freedom and Discipline

By PROF. ANJILVEL V. MATTHEW, KOLHAPUR.

One of the key-words in modern education is freedom. Mental health, progress in studies, adjustment to the demands of social life — all imply the freedom and spontaneity of the individual. Physical growth is impossible where the free movements of the child's limbs and body are hampered. Even the uterine life of the baby is characterized by activity; and when the child begins his life as a separate person, his needs and scope for freedom are immensely extended. Similarly, intellectual growth is not possible except where the child has the freedom to think, investigate, experiment and generalize for himself. So too, if his emotional life should develop normally, if his wild instinctive urges should be converted and consolidated into stable sentiments and emotion patterns, he must have the joy and satisfaction of expressing his own feelings in ways appropriate to himself. He cannot grow into a well adjusted member of a social group unless he is free to meet and enter into the life of his friends and playmates. Take thus any aspect of life, and we find development inevitably associated with freedom. The old systems of education stressed the importance of restraining the activities and will of the students. They were not all useless or ineffective systems—but they succeeded in so far as they failed to carry out fully the implications of their ideology. Human life is too vital and dynamic to be entirely cramped and suppressed by even the most authoritarian educational doctrine or practice. If life however cannot be entirely suppressed, it can certainly be hampered. Modern educational theory recognizes this fact, and cheerfully concedes to the child his right to be his natural self and to express himself in ways most appropriate to himself.

Freedom by its very nature can never be unqualified; for complete freedom implies, negatively, absence of interference from outside; and, positively, it means a willingness and ability on the part of the person concerned to maintain an internal balance and harmony between his various urges, desires, interests and motives. Complete absence of interference from outside, however, is an impracticable proposition. There are restrictions placed on every one by nature—rain, storm, heat, cold, physical barriers and distances, there is no end of restrictions on a man's freedom. There are social restrictions—laws and regulations, and the more pervasive and oftentimes more powerful and profound conventions and traditions and customs, which cannot all be set aside

or ignored by even the pronounced social freeland. Again, there are restrictions placed on each individual by economic circumstances: no man can carry out all his schemes of social or aesthetic self-expression without the necessary economic means. What is true of adults in these respects is particularly true of children. Their freedom is still more restricted by the fact of their inexperience and immaturity.

The wise man not only recognizes the existence of these limiting factors, but even regards them as aids in the greater expressiveness of his own personality. A great poem is not a riotous expression of feelings, but is an expression of moods and feelings and attitudes with restraint and dignity and with a sense of internal harmony. The same is true of the grand poem of life: when it is an expression of every passing desire and impulse and whim and prejudice, it does not bear the mark of poise and dignity. Obstacles there are—both external and internal—which evidently seem to cramp a man's movements and choices, but the freeman—the one that is truly free—regards them as circumstances the tackling of which gives him scope to realize his own creative and dynamic energy. What is inevitable he accepts, but his reaction to it is determined from within. Thus in dealing with nature's forces and agencies, in dealing with the rules and conventions of society, in dealing with economic circumstances, he seems to follow his own pattern of life. Equally purposive and discriminate—why, even more—is he in the expression and satisfaction of his own wishes and fancies and impulses: he controls them and regulates them and allows them to be expressed only in so far as they are not incompatible with what he holds dear and important in his best moments. His sense of self-respect, his idea of the best that is expected of him, his discrimination between what is useful or pleasant only for the time being and what is useful or conducive to happiness in the long run—all these help him to exercise discipline. Mere conformity to the rules and regulations of society does not ennoble personality, if the person who conforms does not choose of his own accord to do it. Some schools put up elaborate rules for the conduct of life of its pupils, evidently believing that progress depends on the wisdom and elaboration of commands and prohibitions. Even if children conform to these rules and regulations, it does not mean that they accept with their own will and judgment the principles underlying them. All our effort should be to help children appropriate within themselves those principles of thought and conduct which should be useful to them, in real life—within the school and outside it. The best of rules are but external factors; and these external factors tend to be internal, apart from the effect of individual judgment

and reflection, only to the extent that those who uphold them are respected by the young, and to the extent that these laws are honoured in the co-operative life of the young by themselves. Until laws, which are external, are thus interiorised by the individual himself, they do not ennoble and uplift his personality.

Those who are entrusted with the management and administration of institutions for the young cannot be indifferent about external order. For they know that though true discipline is self-discipline, self-discipline itself is made easier where the environment is so regulated as to make the true and the beautiful and the good more lovable, and where whatever that militates against these great ideals are generally disapproved of and discouraged. It means that the external ordering of the environment is desirable and necessary. This is especially so where the social environment is predominantly an environment of young people as in a school. Hence the great importance of what is usually recognized as discipline—the ordering of the social environment under the leadership of recognized authorities. As a matter of fact, most people think of this social ordering whenever they talk of discipline.

Even in this latter sense of the term discipline, i. e., the creation and maintenance of the conditions that are essential to the orderly progress of the work and the kind of life for which the school exists there are two phases worth considering: (1) positive and (2) negative. The positive aspect has reference to whatever that is conducive to efficient life within the school by raising its tone and by increasing the devotion and pride of the students towards the school. Common activities and enterprises that create a sense of solidarity and oneness on the part of the many that attend the school are of great use in this respect. Their usefulness is increased when the young folk concerned not only participate in these activities, but help in planning and administering them. This is why go-ahead schools make provision for "self-government" within the school. It is true that self-government cannot be complete in schools whose members are necessarily handicapped for want of knowledge and experience and maturity of judgment. But those who have tried the experiment with discretion and common sense as well as and with enthusiasm and faith feel that the effort is worth making. Young folk develop an amazing sense of responsibility when they are entrusted with the management of live problems of controlling and regulating their common life within the schoolroom and in the playground. Even smaller children are capable of understanding the importance of maintaining the rules of common life, but the adolescents

are able to enter into the spirit of it much better. Regulation of conduct in the playground, order in the classroom, the planning of extra-curricular activities, management of a school-store and its sales, enforcement of penalties for the violation of their own regulations — all these can be and have been successfully attempted by teachers who believe in co-operation as a method of discipline rather than intimidation, who have patience and hope and know that goals that are worth striving after cannot be reached in a day. Such a teacher should have courage and audacity to face opposition, fear and suspicion of other teachers and of even some of his own students. Neither is it assumed that he will never be obliged to exercise his own authority and that he will never be obliged to punish. He may have to meet all these contingencies; nevertheless he does not forget or set aside his ideal of being a leader and friend of his pupils in a co-operative enterprise rather than being a dictator and an enforcer of discipline through a graded system of rewards and punishments.

Rewards and punishments are supposed to be the stock in trade of the strict disciplinarian. Punishments certainly are — but many disciplinarians care not much for the giving away of rewards, unless we take it that failure to punish is a sufficient reward. To give a reward for doing a kind deed or for not doing an evil one or for doing one's lessons may be a form of bribe, and bribe-takers do not wish to do much good unless they are paid for it. They do not know the satisfaction of doing good for the sense of right-doing they themselves enjoy, or for the joy that they can thereby give to others. To condition a good deed with the expectation of a reward is therefore bad psychology — and worse morals. For only that conduct can elevate the character and the intrinsic worth of a person which is the natural, voluntary expression of his own choice and judgment. What is done through fear of others or with the expectation of receiving favours from them cannot strengthen the moral fibre of the individual concerned. In this respect the frequent use of either punishment or rewards is equally detrimental in the development of personality — but this may be said about those who resort to the latter means as against the punishers that they believe in recognizing something that is praise-worthy when such a thing exists. To convert this recognition and appreciation into a system of bribery is wrong, but to appreciate the efforts of one who endeavours to do better in the realm of conduct or intellectual or artistic achievement is certainly to help him forward in his line of progress. It is certainly a good thing that those who care for discipline sometimes take note of the fact that the young folk make

praise-worthy progress, rather than to be always on the lookout to find fault and to punish.

Turning now to punishment, let us consider the theoretical justification for punishing. First of all punishment is said to vindicate justice. The offender against natural and moral laws must be punished in order that it may be known that laws are sacred and cannot be violated with impunity. Suffering according to this *vindictive view* of punishment is the natural consequence of offence. Nature is relentless in exacting its penalty; but it is hard for man to establish what is called the discipline of natural consequences. For one thing some of the consequences of violating natural laws are so dire and drastic that it is sometimes hard to believe in a moral order in nature that cares for the individual, as for example when an innocent and lovely child who climbs a mango tree to pluck fruits, slips his foot and falls down and dies or becomes a life-long cripple. How can a teacher or a parent copy this way of enforcing discipline? Again there are those who try to meet offences against rules of discipline by an inevitable series of graded punishments. It is impossible to arrange a thoroughly satisfactory gradation in pains-giving reaction to offences, and even if it were possible the uniform application of such result-ends without reference to the motive or the personal history or the possible effect upon any individual would be grossly unjust. Whatever be the purpose of natural laws, the purpose of rules and regulations in the home and the school is to help forward the healthy development of the young; and where such a purpose prevails we cannot think of mechanically vindicating laws for the sake of vindicating them. If we do, we care more for laws than for the persons for whose benefit the laws are supposed to exist.

Punishments are said to have a *deterrent* purpose. If a boy is caught telling a lie, he must be so punished that other boys may not tell lies in the future. But is it right to punish one boy in order that the morals of others may be improved? Judges sometimes proclaim that they are giving deterrent punishment in some case about to be disposed of by them. What they mean is that they intend giving a punishment which they themselves believe could have been lighter if the particular individual's case alone had to be considered. The school disciplinarian also sometimes announces a similar purpose. But is it right to expect one boy to bear the consequences of the offences of a number of persons most of whom perhaps have some reasonable grievance or other against the school or the master, a grievance which they ventilate in the form of some offence against discipline? Again, the moral that clever

neighbours draw from the deterrent punishment given to one of their class-mates may be that the offender should be so skilful that he may not be caught by the authorities. There is more reason in giving *protective punishments*—punishments such as segregating the individual for a while in order that he may not disturb other people in their pursuits. Even in attempting to protect the rights of others, the offending individual's needs and his ultimate good should always be kept in view by the one who punishes.

The chief purpose of punishment should always be the *reform of the offender*. We are not talking of the existence of reformatory school, but of the reform that must be aimed at in every school and in every home of those young people who show by their misdemeanour that they find their own internal harmony and social adjustment a task too difficult for them to achieve. This is the root cause of offences: the offender has not attained sufficient self-poise within himself and cannot get on well with his social environment. Too often these two difficulties, i. e. of internal and social adjustment occur together; and the consequent emotional tension lead to an outburst of offence against the generally accepted code of behaviour. Punishments cannot by themselves help any offender to get over this difficulty of ill-adjustment. But punishments may be helpful to show the offender that his activity is disapproved of by others, by those who have his interest at heart and whom perhaps he respects in certain matters if not in all. If those who administer punishment not only show their disapproval by their punishment but make it a starting point to understand the offender better and to help him more effectively to attain a desirable life-goal, then punishment can be of some real value.

Whatever be the ostensible aims of punishment, many teachers and parents actually punish not because they care for the sanctity of laws nor to help the offenders or their friends into right ways, but because they take disobedience on the part of the young as a challenge to their own authority. "My father's word was law in his time, and so shall be mine," is their attitude. They want to be obeyed, and do not care whether they are right or wrong in what they insist upon. There are many who punish out of sheer perverseness. They are troubled over something, and they cannot bear any noise or self-activity on the part of the child to disturb them further. Many persons punish their helpless little ones for doing something the error or folly of which they are too small or inexperienced to understand. A small child set fire to a grass field in fun, and the irate parent beat him. The day previous to the writing of these lines the author happened to go to the quarters

occupied by the workers of a certain mill. A cycle was kept there. Two children—one of about six months and the other of about three years—from neighbouring houses played with it. The smaller child's finger was hurt with the cycle-chain, and she cried. The mother of the older child came out and oh, the beating she gave her! What the ignorant mother did for fear that she might be found fault with is being done in the same or a different way—but equally cruelly and foolishly—in numberless homes and educational houses. There is no doubt whatever that punishments are often inflicted upon helpless boys and girls when the latter do not deserve any punishment at all. Even when children are really offenders and may be supposed to have deserved punishments, they are often punished more severely than the occasion justifies; and very often the kind of punishment given is unsuitable, stupid and cruel.

Offences that are recognized as such may be broadly classified into two groups: (1) moral offences and (2) offences against rules and regulations regarding orderliness, routine and work. Lying, theft, destructiveness and sex-offences come in the first group; late-coming, irregularity, failure to do work, noisiness, shabbiness and disrespectfulness belong to the second. The offences of the latter group may be easier to deal with, and punishments may show better results with them; for, what is sought to be rectified here is non-conformity with accepted forms or standards of behaviour. Even this kind of behaviour difficulties may have their origin within the offender himself and his emotional complexes. This origin of behaviour problems is still more in evidence in offences of the first kind. Tactless, unsympathetic and ignorant punishment in such cases are not only useless, but add to the very troubles which originally caused the offences. It is the teacher's duty to find out as much as possible—without trying to psycho-analyse the child, that is the work of specialists, not his—the possible causes of behaviour problems, and to encourage the child to encourage himself in those spheres of activities where he is strong.

Even where the teacher is compelled to punish, he should recognize that it is a painful duty that he performs. For a teacher to giggle over the punishment he inflicted is to betray the fact that he is least fitted to inflict it—his punishment may be a form of sadism and perhaps betrays unsolved conflicts within himself. It is said that Oliver Cromwell went out after the execution of Charles I to the place where his decapitated body lay, and muttered to himself: "Cruel necessity!" The same spirit should characterize the teacher who is obliged to punish, and he must be able to admit to himself that it is a pity

that he should punish, that there should be occasion for him to punish. For a good teacher is ready to confess that to the extent that he has been obliged to punish, his effort at truly educating his pupils has failed; and that if punishment must follow all failure on the part of a person to live up to the standard expected of him he himself deserves to be punished. In other words it is the ideal of every noble teacher to share to some extent the guilt and the shame of his offending disciples. Of a great world teacher it is said :—

He hath borne our griefs and carried our sorrows ;
 He was wounded for our transgressions,
 He was bruised for our iniquities.

Holidays and School Timings

A PLEA FOR REFORM

By SRI KALI DAS KAPUR, M. A., L. T.

We have more holidays now in our educational system than we had ever before and in no other country of the world have they so many holidays. In the indigenous system of education there were holidays among the Muslims on Fridays and religious festivals; among the Hindus on *Ashtami*, *Amavasya* and *Purnima* which made for four holidays in a month and sometimes on *Ekadashis* also which made for six holidays in a month. The Pathshalas remained closed on the religious festivals also. But the total in the year did never reach the total of holidays that are allowed in our institutions at present. To take the case of Britain and Japan, the latter of which has done a lot to adapt its national system to the requirements of the modern industrialized order, the total number of holidays in the British Universities does not exceed 200 while in the Japanese Universities the number of working days reaches the decent total of 237.

Compare these figures with the number of working days prescribed for our schools and universities. In our schools, the minimum number of working days is 200 and in the universities there are perhaps more holidays than days of work. Imagine again the national waste that so many holidays mean to our country. There might have been some justification for these holidays if they had meant that relaxation from intellectual effort, that rest and recreation, which is so essential for brain-workers, teachers, and students. Holidays would have yielded these benefits if they had been planned on some educational principle. They are not so planned. They are simply a hotchpotch of Hindu, Muslim and Christian sentiment combined with considerations for the convenience of our British rulers. We have Sundays, Christmas and Easter because of Christians; we have Hindu holidays because of Hindu festivals, and Muslim holidays because there are a number of Muslim festivals also. On top of all these we have summer vacations when it is too hot for Britishers to work in the plains. By imitation we too whose fathers had never had the benefit of hill exodus, have begun to feel that summer vacations are as good a necessity for us as they are for our rulers.

These holidays were devised by our bureaucratic masters who, as paid people, were naturally interested in getting as many

holidays as possible. I can understand the keenness for holidays among students who little realize that their parents pay fees for work and not for holidays. I can also understand the keenness for holidays among teachers who like all paid persons would relish as many days of rest as possible. But it passes my comprehension why those who foot the bill for education—parents, members of legislatures and councillors of districts and towns—compete among themselves for more and ever more holidays in the educational institutions under their charge.

The case for so many holidays is weakened still further when we consider the poverty of the people and the consequent need of avoiding waste wherever possible, especially when so much has to be done for the educational advancement of the people and when religious holidays have lost that spiritual and social significance which they used to have in an age which is no more.

Holidays of the type we enjoy in our schools and universities may not look odd in countries where there is a regular system of holidays. In European countries they have their Sundays and a few other holidays when business houses are closed along with Government offices and educational institutions. Not so in India where 80 p. c. of the people know of no holiday except those which they may get as a divine punishment with failure of crops; where even among the remaining 20 p. c. more than 10 p. c. who own or work in small shops have no regular system of rest, even once a week. It comes, therefore, to the position that the parents know no holidays which are enjoyed by their children and their teachers.

There is enough of waste in our system of holidays to shock an educational worker. But there is more yet in our school timings. In European countries which have temperate climate the office hours are from 9 A. M. to 5 P. M. with a break in the middle of the day for lunch. The schools assemble at 9 A. M. and close at 4 P. M. with one hour's break in the middle of the day for lunch. Children come to the school after breakfast which is generally a light meal and they have heavier meal during the lunch interval. The colder climate permits intellectual work for six hours. Games and physical exercises are also possible because the sun is never too hot for them.

India has a different climate and before the advent of British rule in India our system of work was suited to its demands. We worked in the mornings and, if necessary, in the afternoons and evenings also. But we never worked across the noon. The hours near noon were reserved for meals and rest. We had *kaleva* in the morning, *rasoi* at

noon and *byaloo* in the evening. This corresponded closely with the English system of breakfast, lunch and dinner. Englishmen have them all right in India, the nature of their employment notwithstanding. But the *kaleva* has been cut out from the dietic schedule of those Indians who have to work in schools or offices. The *kaleva* and *rasoi* have been combined into a heavy meal taken hastily between 9 and 10 A. M. after which children and their parents have to run to their places of employment. The lunch is only a joke on the stomach and rest is, of course, unknown. Fortunately for the adults the percentage of those who are employed in offices is yet very low. Not more than 10 p. c. of the working population are thus employed. But the results on the health of school-going children are disastrous. No scheme of mid-day meals has succeeded as yet, nor with existing economic conditions and social restrictions is there any possibility of devising a sound scheme of feeding children at noon. They have to run to their schools after loading their stomachs at a time when their appetite has not reached its climax and they get little to eat when they feel hungry at noon. Fatigued with mental work on one side, and exhausted by malnutrition on the other, they drag through the fifth hour listless and inattentive to any intellectual effort, and are grateful to leave the school when the bell rings to disperse them.

It has not been possible to mitigate the evil of school timings by devising any sound system of feeding children in school, nor has it been found possible with this scheme of timings to devise any sound scheme of physical education. Children cannot undergo physical exercise near 10 or 10-30 A. M. when their stomachs are too full for it. They cannot undergo physical training at noon when the sun is too hot for it even in the coldest months of December and January, and they are too tired for it near closing time. Evening games have not succeeded as yet. A very small percentage of boys is attracted to them and the girls who have to be the mothers of the race go through education without any opportunity for physical training worth the name.

Our educational system has suffered all along the line from the imposition of methods and policies which very well suited English conditions, but could not possibly suit our country. Our school timings are the most glaring example of this imposition. We have morning school from April to July, during the greater part of which period the schools are closed for the Summer Vacation (I am speaking with reference to U. P.). From August to March, we are expected to assemble between 10 and 10-30 A. M. and have to carry on till 3-30 or 4 P. M. Longer hours of work are more possible in colder climates

where 5 to 6 hours of school work is not too much. In India, on the other hand, the sun is warm enough at noon in the two coldest months round the New Year and the only parts of India which may have cold weather worth the name are the hills or the provinces of the Punjab and the U. P. In an exhausting climate like ours four hours a day of work in school is sufficient for children. Under the present system the fifth hour is little more than a waste, but even so I should like to take it into account by reducing the number of holidays that are at present allowed in the schools.

An alternative to the existing system of timings has been suggested in the form of two sessions in the day. The school is to assemble in the morning for three hours' work and has to reassemble in the after-noon for another three hours inclusive of one hour for games. It would be an ideal scheme for residential institutions, but most institutions in India are not residential. We have, therefore, to devise a scheme which may suit the convenience of day scholars and non-resident teachers, and it would be a bargain if that scheme could also solve the problem of educational expansion at comparatively little cost to the State.

We are in the habit of putting forward our poverty as an excuse for our educational backwardness. But do we realize how little we use the buildings and equipment that are available to us for educational work? Out of the 8,760 hours available to us in a year the school buildings and equipment are not used for more than one thousand hours and the university buildings and equipment give us much less service. What shall we think of the head of a factory who would work his machines for one thousand hours only? But we excuse ourselves by saying that the school is not a factory and honour the head that allows this waste.

Time there was when all this waste could be allowed, when unsuitable timings and uneconomic holidays could be continued to bolster up conservatisms, inherited and acquired; but I flatter myself with the conviction that we are passing through a period of national awakening when the system that we have is being put to the acid test of national utility. I, therefore, venture to submit this question of holidays and timings to the attention of parents and teachers with the following solution:

We reduce school work from five hours to four hours per day and reduce our existing holidays by 25 to 30 days. The school is to assemble every morning from 6-30 A. M. to 7-30 or 8 A. M. according

to season and close at 11 or 12. The building and equipment should be available in the afternoon for another school of three to four hours' duration, with equally reduced holidays. Teachers with enough of energy and capability may be allowed to work in both the schools, but as a rule the teachers of one school will be different from those of the other. Some scholars of the morning school may be allowed to attend certain classes of the afternoon school, but as a rule the scholars of the morning school will be different from those of the afternoon school.

The proposed reform claims to solve the following problems:

(1) It would double school accommodation without much extra cost. The building and equipment of the morning school can be used to run the afternoon school also. The schools may be of similar type, but it would be better to have a somewhat different school in the afternoon. The afternoon school may be basic if the morning one is secondary or it may be a boys' school in the morning and a girls school in the afternoon.

(2) It would solve the problems of physical training, nutrition, and fatigue. Boys who may be scheduled to attend the morning school would acquire the valuable habit of getting up early and taking their bath in preparation for school attendance. They would muster in school after light breakfast when they could be given 15 or 20 minutes of physical exercises *en masse*, before they sit down to class work. They would leave near mid-day when they are hungry enough for a hearty meal, but not too fatigued for the four hours' work that they would have put in. They can have hours for rest and home work before some of them may care to come back to the school for evening games. Just now the number that comes back for games is very small. It may be hoped that this change in timings would increase the number of voluntary participants in evening games.

The scholars of the afternoon school may not have the same facilities for physical exercises and games, but their total period of class work per day would be shorter by one hour, which should enable them to muster for physical exercise *en masse* in the cooler afternoon at the end of the school. The evening games would be open to these scholars also.

It remains to answer some of the objections that may be raised against the proposed reform, for there can be no reform, without its objectors, conscientious or otherwise.

(1) It may be said that this reform would keep the harassed house-wife near the *chulha* from early morning to past noon. She

would have to get up early in the morning to prepare her children's breakfast and then proceed to the preparation of a heavier meal for her husband who has to attend office near 10-30 A. M. Her *chauka* should be over by 11-30 A. M. but with the proposed change in school timings her children would come back at 12 or 12-30 and demand a warm and fresh meal, all which would keep her waiting near the *chulha* for a considerably long period.

This is a serious objection and it could be best met if the office time is pushed back to 9 A. M. with provision for cheap mid-day lunch for office workers near their offices, or if it is shifted to 11-30 A. M. with provision for work up to 5 or 6 P. M. But pending this reform it should not be difficult to change timings in the desired direction as in most families even now the last meal of *rasoi* is taken near mid-day and not much inconvenience would be caused to the housewife if the partakers of the last meals were her children back from their schools.

(2) Then there may be the teacher's difficulty in arranging his time-table. Just now most schools divide their time into 7 periods. This period is shortened a bit too much in the four hours' scheme. It would in that case be advisable to divide the four hours' work into 6 or 5 periods only, and the three hours' school in the afternoon might have 5 or 4 periods. The multiplicity of subjects as an argument against reducing the number of periods need not carry much weight. It should be possible to arrange for proper treatment of all the subjects over the week. In the Japanese curriculum the number of subjects is much larger than in ours; but they arrange them all right within the 36 periods that are available to them in the week. There is no reason why we should not succeed with an equal number. And then we would have more days of work than in the existing system, which would make up any possible deficiency in output of work resulting from shorter school hours.

(3) This brings me to the third objection—from one point of view the most serious—against the reduction of holidays. There is some sense in allowing long vacations to secondary educational institutions and universities situated in urban areas. The teachers and students thus released may be drafted to work in rural areas; they may go out on educational excursions; they may attend and organise vacation courses, or they may engage themselves in temporary employments to pay for their fees or supplement their incomes. For rest and recreation the Sunday after every week and the afternoons or mornings every day would be more than sufficient. But religious holidays, Hindu and Muslim, that intervene without

any order and in drops, have no educational or recreational value about them nor have they retained any spiritual or social significance. They are the remnants of a past when life was a long holiday and there was little struggle for existence. But India is a land of religions, even in this modern age, and every absurdity is allowed to continue if it could associate to itself the halo of religion. Religious holidays are a case in point. I have discussed them with some of the eminent educationists and they have admitted their incongruity in this age, but they are afraid of striking against them. They fear that the cry of religion in danger would be raised and it would be difficult for ordinary mortals to resist it.

But mine is not a root and branch proposal for the abolition of religious holidays. Mine is only a plea for their reduction. Leave aside the Hindus and Musalmans who do not lose their religion by opening their shops on most of these holidays, even those who are employed in Banks, Post Offices and the Treasury retain their religion for the fewer holidays that they get. Let us reduce our religious holidays to the level allowed in the Treasury, with necessary adjustment in the case of institutions with a predominant communal element. The saving thus made should permit necessary reform in school timings, and if the number of working days left over is more than 230, the excess may be added to the winter vacation round Christmas. We have enough of summer vacation and need not add to it. In the case of rural institutions holidays may be allowed to meet the economic requirements of agricultural communities. Weekly holidays may not be very necessary there, but provision may have to be made for the closing of schools on rainy days, local fairs and on occasions of sowings and harvestings when 'hands' are most needed by the agricultural families. Long vacations are unnecessary there. In fact May and June are the months in U. P. when schools in rural areas should remain open and enthusiastic workers from urban areas should migrate to the villages to spread the light of knowledge among people who have little to do during that period.

I plead for a dispassionate consideration of the problem of holidays and school timings; I plead for mobilization of public opinion in favour of its right solution; and I plead for necessary sacrifice on the part of the members of my fraternity, if that sacrifice could serve the sacred cause of education among a people who inhabit the darkest sub-continent of Asia in spite of the tradition of a glorious civilization behind them.

School Timings and Holidays

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

Mr. Kali Das Kapur, Headmaster, Kalicharan High School, Lucknow, has taken a great deal of interest on this question and has put in a powerful plea for a number of changes in the existing arrangements. He pleads for a great reduction of holidays so as to bring the number of working days to 230 and for the provision of the working hours of the school in the morning before noon, and the cooler part of the evening. To meet objections and consequential difficulties presented by a break of about 3 hours time between the morning and the evening session, he suggests that the sessions may have two different schools altogether, having two different sets of pupils and teachers. This is, in essence, the substance of an article of his circulated among educationists for eliciting their views on the question and their criticism of his proposals.

The article being sent to me by the Editor, *Indian Educator*, for comment, I feel it my duty to express and explain my views on this question which cannot but interest all serious educationists.

In the first place, I fully agree with Mr. Kapur on the need for the reduction of the holidays. In U. P., the minimum number of working days for schools is, according to him, 200, but in our province it is only 180. For elementary schools, the minimum is higher, but even they were stoutly opposed to the high minimum proposed in the Wardha Scheme. The S. I. T. U., in a provincial conference at Tanjore, resolved that the number should not be greater than 225, if my memory serves me right. So, many teachers in our province will not agree to have the minimum of 230 working days for secondary schools and may even object to 200. As regards colleges, the minimum is only 150, and as Mr. Kapur says, the working days are far less than the holidays in number. So it may not be possible to make the teachers in the schools and colleges of our province think that the number of holidays should be lessened and the working days raised to about 230. Most of them are not well paid at all and they feel sorry that their school and college mates in Government service and other walks of life are considerably better off even with lower qualifications. Their only consolation is the enjoyment of such a large number of holidays and so they will not easily consent to a proposal for their reduction.

It behoves us, however, to see what others think of it. Those employed in postal or railway service and even in the judicial service

often speak with great envy of the schoolmaster and forgetting the great differences in pay and prospects and sometimes perquisites open to them as against those open to schoolmasters, make fun of them in season and out of season whenever there is a chance to refer to these holidays. The lot of correction work involved during the holidays, and even the study and preparation work that has to be done during them cannot be appreciated by the public and the educated employed in other walks of life. No work is as hard as teaching and it requires greater intelligence, patience and study to be a good teacher than to be a good clerk in the post office or in some department of government service. In fact, the holidays may even be increased if one can feel sure that the teachers and students will not abuse them or waste them. But it has to be confessed that our holidays are not used by us in the way in which they should be used in the cause of learning. Any number of reasons can be given for the thoughtless waste indulged in. It seems to be impossible, too, to ensure the good use of holidays.

Considering these things, it is better to reduce the holidays and make them approximate to the number enjoyed at present by the government servants in the judicial service. So I think 230 working days a fair minimum. Then the teacher will be regarded as a hard-worked public servant entitled to respect and sympathy and even to greater remuneration. The taunt and the sting about the abundance of holidays will disappear. Better work can be done also in schools as greater time will be available; there need be no hurry or haste in doing the portions fixed for the year; greater exercise and practice may be given in the learning of the lessons to be done. Further the teacher may be given more leisure time during the day to compensate for the loss of holidays. By asking the teachers to be at school for more days and giving them leisure therein to do all correction and preparation work teaching involves, there is a prospect of the leisure being better utilised in a compulsory manner and of raising the esteem of the public regarding the teachers.

Though it may be wrong to think that the employee who has less holidays is always harder worked than one having more, the public generally do think in that vein. To avoid the stigma of being lightly worked, teachers must be prepared to have their working days considerably increased. One other advantage in having more days of work is that a great number of extra-curricular activities which are quite necessary but which are not adequately attended to at present in many schools can then receive proper and more attention. So it behoves all teachers :

to support a move for the increase of working days. Let them remember that it will then become easy to claim better wages also. Let them not be enamoured of holidays. Let them ask themselves the question, Do we want more holidays or better pay and esteem from the public? The answer is clear. It has been said that the number of working days is higher in all other countries also. So it will be unfair on the part of educationists to oppose a move for the increase of working days.

As regards Mr. Kapur's proposals for a change in school timings, I am not in full agreement with him. No one will question the desirability of giving up the present arrangement. In our province, the school sessions are generally between 10 A. M. and 1 P. M. and between 2 P. M. and 4.30 P. M. The minimum working hours are 5; this is exceeded in a few cases by 15 or 30 minutes. Our Congress ministers wanted to change the working hours. Some District Boards with Congressmen at the head attempted a change in the manner suggested, that is, between 8 A. M. and 11 A. M. and between 2.30 P. M. and 4.30 P. M. The difficulties caused by this arrangement to the students coming from a distance were found to be great and so in many cases this was given up and there was a march back to the old timings. Mr. Kapur's suggestions to use the same school building, furniture, etc., for two different sets of schools with pupils and staff wholly or almost wholly separate, seem to be rather fanciful. There will arise a number of troubles in the arrangement which are lightly brushed aside in the proposal. The scheme sounds economic but I doubt the wisdom of that economy and even the possibility of a smooth working of the dyarchy envisaged in it.

My view is that for the sake of a number of students coming from great distances to the school, the majority of the pupils who are or ought to be near by should not be made to suffer. The pupils near to the school will really be benefited by a change in the school timing as suggested and their health and the quality of their intellectual work are bound to improve by allowing them to remain at home and rest during the hot hours of the day. The distant boys can be suitably provided also with facilities of rest and meal during the long interval in the day by parents, managements, philanthropists and others interested in them. The long intervals need not be dreaded at all if schools are properly equipped with good libraries and are run on good lines providing fine extra-curricular activities. The pupils may be trained to read newspapers, discuss and debate on several questions either class by class or in associations of several kinds. Once let the system be brought into existence with a strong will and run for a year or two, and then it will be liked and the difficulties will have vanished. If education

is to improve, would it not be wise to reduce the school hours as Mr. Kapur suggests, thinking that a few days more would compensate the loss for halving the day's work. The desirability of changing school hours has been granted by all, but the difficulties of having the school sessions with a long interval in the hottest part of the day with a number of repercussions on the timings of the meals and the work of the mothers of the pupils at home are found to be insuperable by many at present. I hope that they will vanish only before a determined will. Working in the hot hours should somehow or other be given up. Where there is a will there is a way.

Thus the two reforms, the increase of the number of working days and the utilisation of the less hot portions of the day for the school work are very desirable, and have become in a sense increasingly, aye, cryingly necessary in the wake of other reforms which have invaded scholastic education. The inclusion of such subjects as manual training and gardening and also the technical and vocational courses which may be thrust into our literary education, certainly requires the increasing of the working days of the year.

There is also one more consideration from which the increase of the working days may be urged. At present the school course for every pupil in a class has the same number of days, irrespective of whether he is intelligent, tolerably intelligent or dull. It seems to me to be a faulty arrangement. I think that a batch of students who are intelligent may be promoted to the next higher class quite a number of days before the end of the year, a second set of the average being promoted also about a month before the close of the year; the third and the backward set can then be specially attended to within the last month and brought up by special individual teaching to the level of the average as far as possible. This will keep the school running for a great number of days only for the dull and the average and enable the intelligent to enjoy a greater number of holidays. The pupils promoted earlier than the last batch may be allowed to remain in the school if they like for doing extra work and extra-curricular work like preparing themselves for dramas and other activities connected with school day celebrations or other celebrations in the school. This plan will remove the scandal of plethora of holidays from which schools and colleges suffer at present.

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Sri Bala Gurukul.

By SRI DUNCAN GREENLEES, M. A., (Oxon).

One of the year's events in the South Arcot District has been the opening on 23rd June 1938 at Cuddalore by the Education Minister of a Residential High School, to be run on National lines. The aim of the founders may be expressed in a few words:—It is to give the children of Tamil Nadu the advantages of residential education and efficient tuition at the lowest cost, and to experiment within the orthodox limits of the S. S. L. C. Syllabuses towards a High School course in harmony with the Wardha Scheme, but with a religious background.

A lovely garden site of ten acres was obtained on lease on the bank of the River-Pennar, just outside the bustle of the town, and already three thatched cottages (housing over sixty boys) have appeared on the edges of the splendid mango grove, under whose fine shady trees all the class lessons are taken. It is our intention gradually to reorientate all subjects until they can be handled with direct relationship to the chosen basic crafts of spinning, gardening and bookbinding, but in the first year we have not so far been able to do more than make a gesture in that direction, — some periods in Forms I and III having been allotted for this kind of instruction. Spinning of takli is compulsory for all classes from Standard 5 to Form V, and the study of Hindustani has also been taken up by all in the same classes. Competitions are being arranged to stimulate interest in these. At the same time, by making Tamil the medium of all instruction up to Form IV this year, and by weekly debates and a bi-monthly magazine wherein articles by the boys take a prominent part, we are safeguarding the vital interests of the Mother Tongue. All the usual subjects are taught up to Form VI, with Physics, History and Mathematics as the optionals, and Telugu is also taught as an A-group language up to the school final class for those whose mother-tongue it really is, while some take Sanskrit.

Plenty of healthy food is given in the Hostel for Rs. 8-8-0 p. m. other charges (rent, light and establishment) being Rs. 1-8-0 p. m. Of course, personal expenses, books, and school fees are extra. The normal cost for a boy in the lower forms may be calculated at Rs. 16 p. m. and for the High School classes about Rs. 18, a figure comparing very favourably with the Rs. 28 to 35 required in most other residential schools.

There are four L. T.'s, four secondary grade teachers, and four pundits, several of whom live in residence with the boys, besides the Headmaster who is almost never out of their presence.

The boys live nearly the whole time in the open air, in the closest touch with nature. Respect for manual work is aimed at by the general labour shared by all in the early morning, whereby the grove is swept and the buildings are tidied. Bathing is in the river or at wells according to the season. All kinds of luxuries are discouraged, but at the same time no attempt is made at an asceticism which is unnatural in the young, and a reasonable amount of playtime is allowed. Football, Volleyball and Chedugudu are regularly played under supervision, and monthly visits to the cinema are also allowed when good films come to Cuddalore. Every care is taken of boys' health; they are weighed twice monthly, and little parties visit the doctor whenever necessary. There are also the usual first-aid remedies kept in the school for minor troubles.

The intimate personal contact between teacher and taught, enabling a free play of educational forces, is perhaps the most striking value in this new school. It is an attempt to revive the better elements in the old Guru-Shishya link which was the very heart of our ancient Indian culture.

The school is backed up by a powerful society of friends, including many prominent National workers, legislators, teachers, landlords, officials, merchants and the like. Membership is by invitation from among those who pay Re. 1/- a year as minimum subscription. The School has of course in this first year of heavy initial expenses, incurred a debt of about Rs. 2500 to be cleared immediately, and friends of the real education are cordially invited to share in the good work at Cuddalore by helping to remove this burden from the founders, who are not themselves financially able to shoulder it alone. Relying on the need of the neighbouring districts (as shown by the remarkable initial strength of 125 boys), and on the good will and public spirit of the people, they have boldly ventured. Most of the Ministers have already visited the school and left with words of encouragement, besides other prominent men from distant parts of India. This school must go on from strength to strength in the service of the Nation, and for that purpose it must receive the support of all who are interested in good education along national lines.



Basic Syllabus-Mathematics.

By PROF. N. KUPPUSWAMI AYYANGAR, M. A., L. T.

As an outsider—I am not a member of the Hindustani Talim Sangh—I may be permitted to say that I welcome the Wardha Scheme for two reasons. One is that for the first time in the History of Education it was declared that no system of education that separated labour from learning and culture from utility and thus encouraged class or caste education, deserved to be called National, and that it was only by giving the same kind of Education for all—rich or poor, rural or urban—we can bring about that “equalisation of status between the son of the weaver, of an agriculturist and of a school Master” that is necessary for the establishment of a Cooperative Society in place of the present Competitive Society.

The second reason is the place given to Mathematics in the scheme, at least in theory. For the last quarter of a century and more, I have been dinning into the ears of teachers of the department and of everybody who has ears to hear that Mathematics is to be taught not for the training it gives or supposed to give but for its utilitarian value.

Mathematical studies began because it was useful, it continues because it is useful and it is valuable because of the usefulness of its results. We have forgotten this completely. That is why we hear a good deal about Mathematics being a Bugbear to both pupils and parents. That is why Mathematics, the most ancient and the most widely useful of all the sciences, the controller of destinies, as Spearman calls it, has come to be called dull and uninteresting.

We must remember that Mathematics is a purely man-made science. In other sciences the properties are already there in external objects. Iron possesses certain properties and it is the business of the scientists to discover them. The human body or the mind possesses certain properties and it is the business of the physiologist or the psychologist to discover them. Society is being moved by certain forces and it is the business of the sociologist to discover them. None of these properties and forces were the deliberate creations of man. Mathematics was originally invented and devised as an instrument for the purpose of recording, investigating, understanding and formulating the properties of natural phenomena both physical and social. When man first wanted to answer questions like ‘how many?’ and ‘how much?’, he devised a measure for doing it—simple arithmetic. When he found he could not solve certain problems or had to spend a lot of

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time and energy in doing it with the help of his arithmetical knowledge, he devised a new and a more economic instrument — algebra. When he wanted to measure the earth he invented geometry. When he wanted to fix the position of the stars he invented another method — trigonometry. When he wanted to measure small and continuous changes he had to forge a finer instrument — The Differential Calculus. When he wanted to bring in social phenomena under the category of measurable things, he created a new science — Statistics. Thus, though there were and are a number of noble spirits who go on working at Mathematics without caring for any other tangible result than the one of making the science perfect, Mathematics at the beginning, in the middle, and at the end of it is primarily a creation of man for the very purpose of investigating the whole range of knowledge. Because we forgot this origin of Mathematics and came to believe that it was a highly abstract, logical science not fit for ordinary mortals, the algebra teacher has come to be the laughing stock both among laymen and educationists.

The Wardha Scheme, by declaring that we shall not include any Mathematics that is not really useful for the understanding of the physical and the social environment of the pupil, brings Mathematics back to its original supreme position in the school.

The orthodox Mathematicians need not be alarmed that this will bring down the standard of Mathematics in our schools. I am sure, it will increase it. If you list the mathematical-knowledge that is necessary for the understanding of the why and wherefore of what the pupils have to learn in the craft, in Social Studies and in General Science, you will find it to be much more both in quantity and quality than the present Matriculation Standard. Only, the Mathematics that is to be studied will be real Mathematics and not the conundrums and puzzles that we are solving now in the name of Mathematics. These conundrums and puzzles are neither useful for the understanding of life around the pupil nor for the training of his mind.

CURRICULUM.

Under the Wardha Scheme, for the purpose of fixing up the material to be included in the Mathematics curriculum, we leave out of account the disciplinary value of Mathematics. Firstly because disciplinary values depend more upon methods of teaching than on the contents of the syllabus. At a time when the sum of useful knowledge was not great, when the total available knowledge was not sufficient to occupy the full time of the pupils, conundrums and puzzles that lead us nowhere had to be invented. But now there are so many useful

mathematical facts which can be learnt, and so short a time to learn them in, that it is a criminal waste of time to compel pupils to solve riddles and conundrums. Chewing rubber may be good exercise for the jaws, but it is an extraordinarily innutritious food. It is also bad economy. When the pupils can get both useful knowledge and mental training from one set of facts, it is folly, to say the least, to make pupils learn one set of facts for mental gymnastics and another for the acquisition of useful knowledge.

The case is bad enough on the supposition that useless knowledge trains the mental powers as well as useful knowledge does. But this supposition is not true. In fact real useful problems train the mind much better than unreal, formal problems which are not true to life. Problems that are not true to life bring on an attitude of contempt towards the study of the subject on the part of the more practical minded of the pupils. Problems in which cycles race at the rate of three miles an hour, and a man walks at the rate of 12 miles an hour and that for 4 hours continuously, problems in which one finds the number of steps in a staircase by jumping two steps at a time, three at a time and four at a time and finding the number of steps left out in each case, and problems in which one finds the cost of a cow by finding the cost of 8 cows and 5 sheep and 6 cows and 9 sheep, these cannot enhance the respect for mathematical studies. You cannot blame them if those who are made to solve problems of this kind think that Mathematics is a subject of empty trivialities not fit for serious minded people and that it is the art of making easy things difficult. Secondly, these unreal fancy problems kill the critical attitude of the pupil. Minds fed on such problems would accept the most fanciful thing as real if it is put in the formal form. A boy taught arithmetic in this way would never see the absurdity in the problem 'What is the weight of 25 elephants if each elephant weighed 2 lbs?' He would seriously work it out and tell you that the 25 elephants would weigh 50 lbs. I have tried it in the classes. Once I went into the third form. They had practically finished 'Simple interest'. I gave the following problem, "Rs. 100 at 10% per annum simple interest amounted to Rs. 120/- in two years; what will it amount to in 4 years?" Quick came the answer Rs. 240/- from a number of pupils.

Thirdly, problems that are not true to life do positive harm to the pupils in another way. In spite of every thing that is being said and done to undermine the authority and dignity of the teacher, the majority of the pupils still think that their teachers know at least more than they do. In spite of modern newspaper advertisements, our

pupils have not lost all faith in printed matter. The unreal problems give a false idea of what happens in life. The other day a pupil teacher proposed the following problem:— "*If 25% is lost in turning wheat into flour how much wheat is required to get 200 lbs of flour?*" It was not wholly the student's fault. He took it from a respectable book. If a pupil was made to solve this problem, can you blame him if he imbibed, though unconsciously, the false idea that as much as 25% of the weight is lost in turning wheat into flour. One of the objects of teaching applied arithmetic in schools is to give pupils useful information about what is taking place in life which he could not get from the other subjects of the school curriculum. Unreal problems give false information.

Thus we see there is really no case for including in the Mathematics curriculum anything simply because it has a disciplinary value. For a topic to deserve a place in the curriculum it must be useful to the pupil in some other way. The disciplinary value should be realised by the methods of teaching adopted. I would divide this useful Mathematics under 4 heads.

(1) Every day use. (2) Vocational use. (3) Use in the understanding of the other subjects of Study. (4) Social use.

If you divide the actual topics into Arithmetic, Algebra and Geometry they may be classified as follows:—

1. *Pure Arithmetic*:— 1. Numeration, Notation and the four fundamental operations of Arithmetic, and the principles underlying the same with reference to whole numbers, fractions (both common and decimal) and compound numbers.

2. A knowledge of the following compound numbers and their inter-relations wherever they exist. This means not only such relations as that between a rupee and an anna, between a maund and a tola but also the relation between the units of the different systems of measurements such as that between a pound (lb) and a tola, between a metre and a yard.

Money:— Rupee, anna, pice and pie.

Time:— Hour, minute and second, Day, week, month, year and century.

Length:— Yard, foot inch, bath (18") goondi, Latti, Kalli etc. Furlong and mile, Gunter's chain and links, Centimetre and millimetre.

Capacity:— Local Measures, Gallon, pint and ounce.

Weights:— Local weights. Tolas, seers and maunds. Pound, hundred-weight and ton.

Area:— Square ft. etc. Acres and Cents. Local measures of area such as a Bigha in N. India and a Veli in Tanjore.

Volume:— C. ft. etc. Local Measures

3. Nature of measurements, approximations to a specified degree.

4. The meaning and the use of the terms Ratio and Proportion.

Applied Arithmetic:— The meaning and the ordinary use of the following terms that occur in:

1. *Everyday Arithmetic*:— Buying and selling; wholesale and retail prices; cash and credit purchases; cash discount; cash and credit bills; Budgeting (Home, farm and festivals); keeping accounts; Post Office transactions; etc.

2. *Book-keeping and Business Arithmetic*:— Stock Book; Cash Book; Ledger, Receipts and Disbursements, Profit and Loss; Trial Balance, Balance Sheet, list or catalogue price, percentage, trade discount, commission, brokerage, bills and invoices, bills of exchange, bank discount.

3. *Arithmetic of investment*:— Interest, simple and compound, savings bank, provident funds, investment in lands, houses, Government paper, stocks and shares, Banking, Insurance, Bankruptcy, assets, liabilities and dividend.

4. *Arithmetic of Civic Life*. Government and Municipal budgets; taxes and expenditure; Government and Municipal borrowings; Joint Stock companies; Co-operative Societies and other joint enterprises.

5. *The Arithmetic of the Experimental and Social Sciences*:— Statistical tables; percentage, average, mean, median, frequency, deviation from the mean; graphical representation; Pictorial, line, bar and circular graph and curveline graph, interpretation of graphs.

ALGEBRA.

1. *The language of algebra*. Symbolic representation of the processes and principles of arithmetic, the meaning, use and the derivation of formulas, the meaning and use of negative quantities, variation and the function concept.

2. *The equation*:— Its use in solving problems; linear equations in one or two unknowns, simple cases of quadratic equations with

numerical coefficients when arising in connection with formulas and problems.

3. *Algebraic Technique* :— Only that amount of skill in the four fundamental operations including factoring and manipulation of fractions that are necessary for the purposes mentioned in items (1) and (2) is to be required.

N. B. It is worthwhile to repeat that long multiplication and division, factoring an expression which is of a higher degree than the second and simplification of any fraction which involves any manipulation beyond what is required for items (1) and (2) are not required.

DESCRIPTIVE AND EXPERIMENTAL GEOMETRY:—

The syllabus is to be governed by (1) the elementary knowledge required in ordinary mensuration, plan drawing, map making, nature study, geography, architecture, and the sciences, and (2) the knowledge required to appreciate the meaning of and the need of indirect measurements.

1. *Practical Geometry* :— The use of the foot-rule, protractor, set-squares, compasses, dividers and the diagonal scale.

Drawing perpendiculars and parallels, dividing a line in any ratio and bisecting an angle, drawing rectilinear figures and circles provided the data are such that the method of construction is more or less a direct and simple application of the same. Pattern drawing.

2. *Mensuration* :— Area of rectilinear figures and circles, areas and volumes of prisms, cylinders, cones and spheres, geometry of the sphere, latitudes, longitudes and elementary principles of map projection. Elementary survey, triangulation and the use of the field book, Mariner's Compass and the general method of denoting directions.

3. *Geometrical Concepts* :— Solid, surface, plane, line-point, angle and parallelism, shape, size and position, congruency, symmetry and similarity.

4. *Numerical Trigonometry* :— Indirect measurements; drawing to scale and finding heights and distances, solution of triangles with the help of trigonometrical ratios. Use of the tables.

5. *Properties of figures* :— Experimental determination of the main properties of rectilinear figures and circles that are necessary for the proper understanding of the work under items 1 to 4.

To the superficial reader, it might look as though I have included in the above curriculum matter that is not contemplated in the Basic syllabus. It is so because, the committee in drawing up the curriculum

in Mathematics did not state explicitly the kind and amount of Mathematics that is necessary for the proper understanding of topics given under other subjects such as Social Studies and General Science. If we take into account this Mathematics also, it will be seen that not a single item in the curriculum described above can be omitted. Perhaps, we have to add some more. To illustrate this, I shall give below some of the items of knowledge and objectives described in the scheme under other heads and indicate the mathematical knowledge that is necessary for an effective study of them.

SOCIAL STUDIES.

"Rights and responsibilities of citizenship, working of public utility services, Cooperative Societies, study of transport and Communication correlated with industry and life, study of occupations etc." Items 3, 4 and 5 under II Applied Arithmetic.

You cannot omit a single item given under Algebra and Geometry, if you want to understand the why and wherefore of the following :—

"Map Study and Map Making, making of the plans of the neighbourhood, study of the Globe" "Study and representation of weather phenomena, changes in the height in the noon-day sun at different times of the year, methods of recording temperature, pressure, rainfall, prevailing wind directions, duration of day and night in different months, etc."

General Science. "To enable them to understand the important scientific principles exemplified in (a) The natural phenomena around. (b) In the application of Science to the service of man." "Change of season, a knowledge of the stars showing directions and time at night."

Drawing :— Making of plane scales, Reducing, Enlarging and Copying of plane figure. Plans, elevations and sections of solids.

The Educational Programme of the Bombay Government.

By SRI V. V. DIVEKER, B.A., B.T.

Since the present Congress Ministry assumed office it has not allowed grass to grow under its feet so far as the spread of education in this province is concerned. Wastage in education especially in the primary schools has very adversely been criticised from all quarters and Government have with the help of experts, who formed themselves into a Committee, devised ways with a view to improve the kind of education now being imparted in Primary Schools of the Province. Mass education movements and literary campaigns are set on foot, and it need not be emphasised that they are very important to make Indians literate and civilised in the eyes of the whole of the world. With this view we should congratulate the Govt. of Bombay on the very ambitious programme they have launched upon.

Let us consider for a moment the provision which has been made by Government in the current year's budget. In this budget Government have made provision for turning some Girls' Schools into full fledged High Schools. The reason for this introduction being that several girls left off prosecuting their studies for want of a suitable Girls' High School. This was in a sense wastage. Government have not been unmindful of the education of Muslim Girls as they are also going to turn one Anglo-Urdu School into a full High School for Girls. The result of this change will be that there will be 7 Government High Schools for girls for one which now exists for them.

With regard to training of Primary Teachers, Government have laid down that training of all primary school teachers should take place. This is the result of a report of a Committee appointed by Government in 1938, which recommended that 'half the teachers charged with the responsible task of imparting primary education have had inadequate general education and a training of an intermittent character. As primary education is the foundation of national education the teachers who are charged with such responsible work should be properly trained and made thoroughly fit for the work entrusted to their care. Government have accepted this recommendation and have decided that the qualified and 1st year trained teachers in service should be given further training on the lines recommended by the Committee.' As a result of this, new training centres will be opened wherever necessary and provision has also been made to train women teachers in Maharashtra as well as in Gujrat.

Government are also convinced that a time has come when the instruction in the Girls' schools should be on a par with the one imparted in Boys' schools. Hence the seventh standard is to be soon introduced in full Primary Girls' schools. The result of this change will be that 'primary course for girls will be extended by one more year' and will be brought into line with the course now being followed in Boys' schools.

As regards Physical Education, the introduction of which is found to be so urgent, Government have opened a physical training centre where long term courses in physical instruction will be conducted. Later on instructors will be appointed for Urban and Rural areas for training primary school teachers and they will conduct short term courses throughout the year.

Then comes the Wardha Scheme of Education now known as Basic Education Scheme. The Government of Bombay have appointed a Basic Education Officer and have opened training centres in the different divisions of the Province, where teachers are being trained under the basic craft scheme. Certain compact areas have been selected and it is proposed to convert all types of schools in these areas viz. 1st Grade schools, Urdu schools etc., into Basic Craft schools on the lines of the Wardha Scheme. The Scheme is based on the principle of co-ordination and it will be a great stride in Education when this educational experiment succeeds. All those who are interested in the education of the Indian children have expressed that a scheme of education wherein literary education only was given preponderance will not serve the present day needs of India and that it is high time that vocational bias is imparted to the present system of education to check the rush of students to Colleges, as they do not know what to do after passing the Matriculation. The other day while I was going through the Bombay University Report for the last year I read that several students who had taken up the science course in the beginning afterwards applied to the University for allowing them to change the course to Arts. This is proof enough of the fact that students do not make up their minds as to which course they should follow and later on repent at leisure for that which they do in haste.

For giving a vocational bias to Secondary education Government have decided to change some of the Government High Schools into Junior Vocational Schools such as Agricultural, Commercial and Technical and have now also appointed a Board of Secondary Education to advise them and to suggest the general policy to be followed with regard to Secondary education in general. Almost simultaneously

with the appointment of the Board of Secondary Education, there has been appointed a Committee to fix the scales of pay to be offered to the Primary School Teachers of today and tomorrow, as primary education is the foundation of National education. A passing reference may also be made here to other items of educational programme such as:

1. An annual grant to the Lord Reay Industrial Museum.
2. Placing on a permanent footing the commercial Art and Poster designing section of the Sir J. J. School of Art.
3. Grant to the N. D. T. Women's University.
4. Grant for Research work in Kannada Literature.
5. Opening of a new Secondary Teachers' Training College at Belgaum.

Thus it will be found that the programme is really very ambitious.

Notes.

The Madras Educational Conference.

The President-Elect.

For the first time in the annals of Madras teachers, a Lady President in the person of Mrs. Subbaroyan has been chosen to preside over their Conference in May. A cultured lady of wide experience in social and political work and actively associated with the Central Legislature, she would prove a worthy President, viewing Education from a new angle and with an intelligent outlook. Lay people, with similar qualifications though of different sex, like our revered Premier and Sri Satyamurthi, have adorned the Chair at Teachers' Conferences, but they had to play more the *role* of observers and learners than to make lasting contributions to educational thought and give a lead such as educational experts alone could boast of. Their inspiring presence and mature guidance in other matters, however, combined with their earnest desire to study teachers' problems and help to ameliorate their condition among other things, have been helpful, though as yet nothing material has accrued. There is, however, this consolation that they have been educated to some extent with a knowledge

of how education is at bottom really the problem of the teacher. The Lady President may similarly be expected to interest herself as her worthy predecessors, and also, by her inherent qualification, to visualise things with a motherly eye and sympathy, and influence to bring about a happy co-operation between the school, the home and the state leading to prosperity all round.

Teachers' Handicaps.

An Educational Conference has, it may be presumed, mainly to concern itself with discussions of teaching technique such as would qualify the teacher better for his task. But unpalatable distractions, however, seem to be inevitable in the present condition of things, whether the Hon'ble Minister of Education likes it or no. The Teacher has still his age-long ills persisting and threatening to grow worse. Insecurity of tenure and half-starvation have been facing him as stern as ever. To add to this, the period of unrest the world is passing through, within the classroom and without, threatens to unhinge him awfully. In an atmosphere of studied disregard for God and man, and with an inferiority-complex branded on him, he is expected to discharge the most responsible duties of nation-building; he is to be a friend, philosopher and guide, a statistician, a reformer and what not. The Conference may well have to consider how best the teacher can be helped to rise equal to the occasion.

Education Schemes and Teachers.

Education of the masses is a condition precedent to any attempt at social, moral or political uplift. The reform, however, seems to have begun at the wrong end, and even the sublime ideals of Mahatma Gandhi have sometimes proved pearls before swine. Such a state of things would have been few and far between, with a solid foundation of true education which would weed out the various evil forces eating like a canker into Indian society. It is, however, a matter for consolation that Education, in all its stages, is shortly to receive a new orientation and inspire a new life into the nation, side by side with reforms undertaken for people's uplift. The Wardha Scheme is soon to be ushered into existence to impart basic education; Secondary education

would soon, according to the Hon'ble Minister of Education, get re-organised next year, mating culture with vocation; University education, too, may next have its turn of overhauling to suit modern needs. But the powers that be should not forget that the success or otherwise of any scheme has an intimate bearing on the teacher and his contentment. As it is, it is deplorable that even the enlightened of the Congress luminaries have been keen on mulcting the teacher to get their budget balanced. The Conference will do well to invite the serious attention of the authorities to the unwholesome repercussions such a short-sighted policy would lead to.

A Professional Code.

While teachers have reason to be proud of their success in the recent University elections, should they not regret that they had let down the Union President? However glibly people may attempt to argue it away, is it not a slur on the fraternity, and will this conduce to the prestige of themselves and the organisation which represents them? With a definite understanding and organised effort they could have easily saved the face of the Union. But as one who canvassed support for it, we could see how hollow was the loyalty of the members and what ultra-professional considerations weighed with the teacher-voters. Is it not high time for the members of the noble fraternity to have drawn up a code for their guidance which would inspire in them a high sense of loyalty and discipline to raise them in the esteem of the public and of their wards to whom they are supposed to serve as examples? Is it not the primary concern of the Conference to set its house in order if the members expect any regard to be paid to their deliberations and resolutions by the public and the powers that be?

Reviews.

1. A First Step to Letter-Writing: By H. Martin, M. A. (Oxon.), O B E.; Published by K. & J. Cooper, Bombay. Price: As 9.

This booklet contains a good number of simple letters of all types, with a short introduction on Letter-writing. They have been written by an experienced English educationist familiar with the needs and limitations of Indian pupils, for whom the contents have been designed. The letters furnish models in simple, idiomatic English showing clearly how English letters are different from vernacular. One noteworthy feature of the book is the list of Exercises and Notes on Correct Usage appended to each letter, which would be of great value to pupils. Priced cheap and neatly executed, the publication deserves to be in the hands of teachers and students interested in developing this type of composition work.

2. School Algebra (Book I For Middle Schools and Book II for High Schools): By H. S. Hall, M. A. Published by Macmillan & Co., Ltd. Price: Re. 1-8 each, (1938.)

The two books under review provide a systematic course in Algebra suitable for Indian High School pupils, Part II of Book II being useful for the Intermediate Course. The usual method of treatment has been followed, with helpful explanation of the theory introducing each topic. The special feature of the books is their copious exercises, and graphs exhaustively dealt with and integrated with algebraic solutions. Answers have been provided, and the get-up of the books is excellent. Teachers and pupils of Secondary Schools will find them very useful.

3. Longmans' Literary Selections for Schools: Books I and II Published by Longmans, Green & Co., Ltd., Madras. Price, As. 14 and Re. 1/- respectively.

Book II has been planned on the same lines as Book I reviewed in our columns last year, which would suit as an English Text-Book for Form V. The Prose selections include extracts of literary merit both from modern authors and earlier classics. Various kinds of writing appealing to different tastes, spiced with Indian themes, have been provided for study. The distinctive feature of the Readers lies in the helpful notes and exercises appended to each lesson. The items under Word Study, Grammar Study and Composition, with some amplification by the teacher, would prove valuable aids to pupils in acquiring a good vocabulary and knowledge of correct usage, besides a decent grounding in the fundamentals of grammar and composition work. The biographical notes of each author introducing each lesson will be found

helpful to students. The reading matter is more than sufficient for a year's course, there being 162 pages of prose and 130 pages of poetry.

4 பூதகாச காவ்யம்: By L. D. Stamp. Parts I and II: Published by Longmans, Green & Co., Ltd., Madras. Price: As. 14 and Re. 1/4 respectively.

L. D. Stamp's Geography books in English for High Schools have been popular, and it is but fitting that the contents of these should be made available in Tamil. The translating author has been careful in presenting the matter in simple and fluent Tamil in short sentences. Part I treats of Australia, Africa and Americas, and Part II, of Eurasia and India, both occupying 511 pages together. All the features of the original, the numerous maps, pictures, diagrams, charts and exercises have been preserved, and the contents made readable with familiar and suitable Tamil equivalents, English terms being given side by side where necessary. High Schools teaching the subject in Tamil will find them useful text-books.

5 i. Seashore Wireless: ii. The Blue Jug and the Three Friends: iii. Larry and his friends: iv. Noah's Ark and the Animals' Circus: Published by Macmillan & Co., Ltd. Price. 4 d. each.

These are highly imaginative and funny stories for children, giving them interesting accounts of things and animals in a remarkably original vein. The contents, besides being informative, are entertaining, written in simple, idiomatic English. The illustrations are apt, suggestive and arresting. Children, and even adults, will enjoy the accounts of how the Noah Family got the various animals and things into the Ark before the deluge, of the jug, and of some of the habits and life-history of animals around them. Readers will not fail to appreciate the broadcast talks relayed by the sea animals. We wish each school library had a set of this for the pleasure of the young and the old.

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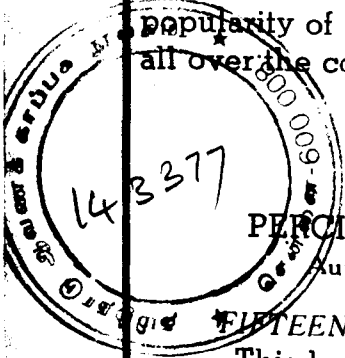
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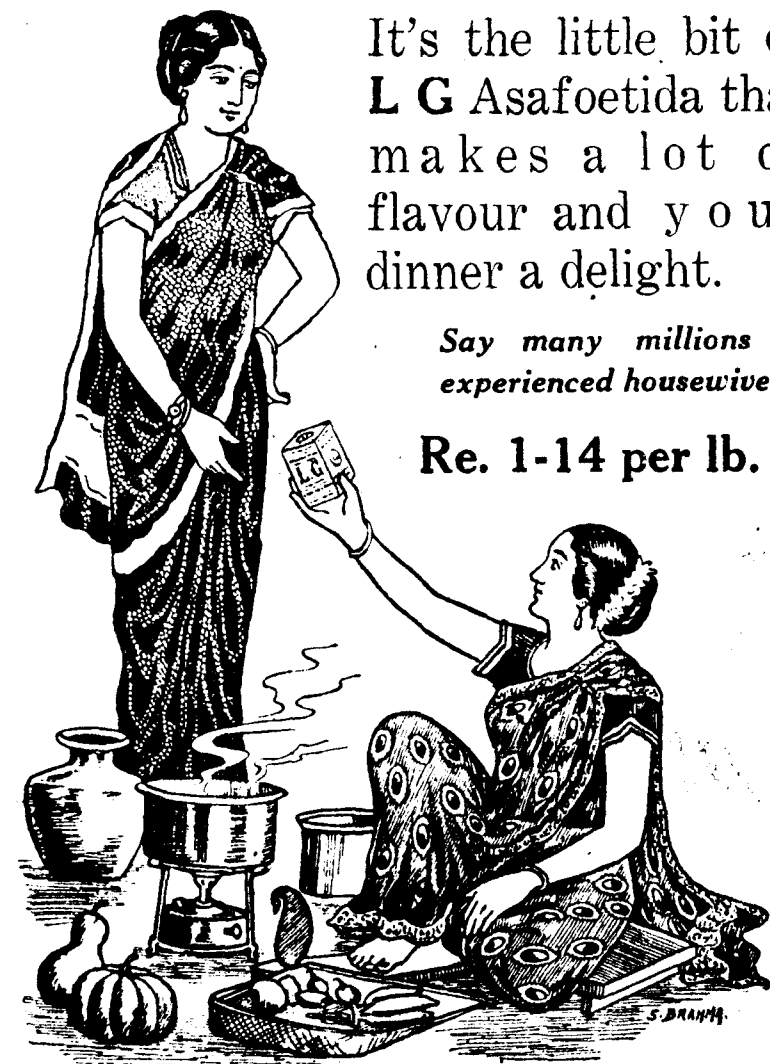
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