

THE INDIAN EDUCATOR

VOL - XV

NO - 7

JULY - 1939

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Vol. XV—No. 7.

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THE INDIAN EDUCATOR



JULY, 1939.



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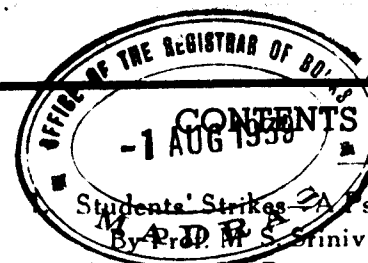
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THE INDIAN EDUCATOR

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

Vol. XV.

MADURA: JULY, 1939.

No. 7.

Students' Strikes—A Psychological Study

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

It is not a pleasant task to discuss the alarming trend in modern education, namely, the lack of discipline and the undue emphasis laid upon making things generally pleasant for the pupil. There is everywhere the cry to make education easy. The students who constitute the audience at all mass meetings are exhorted by all sorts of political speech-makers to be impatient of any authority, to exercise freedom in their everyday thought and action, and to regard obedience and reverence as primitive barbarisms. Consequently strikes have become the fashion of the day. Universities, Colleges, and even High Schools have, in the course of this academic year, earned an unenviable publicity by their students organising strikes. Organised rebellion, lawlessness and insubordination on the part of students are alien to the Indian temperament, and are not in keeping with the traditions of our country. Then how are we to explain this epidemic of strikes in several parts of the country? It is not enough to condemn them, and no useful purpose is served by the sermons and exhortations of Vice-Chancellors, Ministers and leaders of men. We must approach the problem in a scientific spirit with an unbiassed and dispassionate mind, and try to *understand* the situation and the conditions that predispose the students to strike, paying greater attention to operative forces than to mere events.

Unemployment of the Educated.

The revolt of the students in an organised manner is not an isolated fact; it is in tune with the spirit of unrest prevailing everywhere. Strikes then are only symptoms of a deeplying disease; and the way to end the epidemic of strikes is to get at the root cause and treat it in the best manner possible. The first of the factors contributory to this unrest is the universal discontent with the existing system of education. It is alien, anti-national, devitalising, one-sided, literary crazy, and above all,

economically worthless. The melancholy spectacle of thousands of our Graduates going about for want of work is a standing condemnation of the educational work of the schools and colleges. How can you expect students to be loyal, devoted and serious about the studies that will not even solve the "bread-and-butter" problem? Political orators, Ministers, High Court Judges, and all public men wax eloquent on the futility and the deadening effect of the present education; and the students who flock to these meetings become naturally discontented and disgusted with their lot, and utilise the first opportunity as a safety-valve to release their pent-up energy. If education is really the realisation of human values, if it is really an adventure in creative thinking, if it is indeed a preparation for life and secures an opening to earn one's livelihood, will the students waste their time and energies in these harmful pranks? The motive to study and the will to succeed are now lacking. Lack of motivation is at the root of almost all maladjustment. Therefore steps must be taken immediately to overhaul the system of education, and make it really a means to livelihood, manhood, and personal growth.

No Creative Urge.

Secondly, the dullness, the dryness and the mechanical deadness of our educational institutions and the exaggerated importance attached to the passing of examinations have resulted in stultifying curiosity, drying up the fountain-heads of originality, and killing the initiative and creative energy of our pupils. There is no thrill, no excitement, no stimulus, no creative urge in the routine work of the school. Naturally, therefore, the normal boys seek an occasional escape from the humdrum monotony in organising these forbidden but interesting experiences. Education must be regarded not as a routine designed to facilitate the assimilation of dead matter, but as a group of activities by which reasoning powers are exercised, curiosity aroused and satisfied, and creative impulses made to fulfil themselves in joyous achievements. Man has need for creative expression. His primal nature is to manipulate, to create, to be a cause, to construct; and when there is no scope for this creative urge, his idle brain becomes a veritable workshop of the devil. Truly therefore does Prof. Munsterberg say that "Tyranny and cruelty, gambling and betting, and above all, crimes and strikes have always been the psychological means of overcoming the emptiness and monotony of an uncreative and unstimulating life."

'Abandon Selection Examination!'

The painful reaction of students to the mechanical and soul-killing nature of the prevailing system of examinations is evidenced by the

demand for the abolition of selection! I think there is much in this attitude. The selection examination is primarily intended to artificially boom the results of the school, and indirectly to save the reputation of the teachers. It is, in plain language, a selfish expedient. When the students are promoted to the Sixth Form in July after a rigorous examination, the teachers there become morally responsible for their mental equipment for the School Final Test. Is it not unfair to detain them within 4 or 5 months, when there is a chance of the students passing completely or in one or two subjects, and then appearing *privately* and passing in parts? You want to sacrifice promising youths for the doubtful honour of a higher percentage of success in your school or in your subject! This is educationally unjustifiable, and no wonder the more sensitive among the students protest against this ignoble trickery. I know a number of High Schools and Colleges that have entirely dispensed with the selections where the relationship between the students and the staff is most cordial, and where the students have justified the trust placed in them and have produced splendid results adding honour and glory to themselves and to the Institutions.

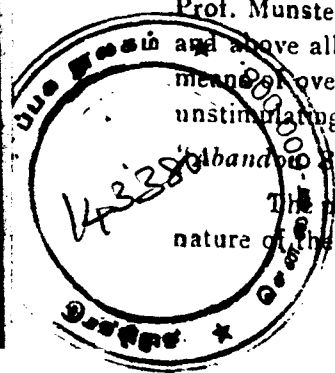
Where are the "Gurus"?

So much is talked about the "Guru Sishya Bhava" nowadays. Are the modern students so wicked and evil-hearted that they do not recognise the worth and merit of their teachers and revere them? I think not. They are a shrewd lot, and see that their teachers are helpless, mercenary, servile and oppressed set. Do they not know the insecurity of their tenure, the insufficiency of their pay, the teasings and the tyranny of the Heads, their slavish mentality and inferiority complex? Do they not read in the newspapers about the Teachers' Associations which are more or less labour unions clamouring for higher pay, fairer treatment, lesser cuts and protesting against suspensions, dismissals and dispensing with the services of those who have reached their maximum pay? Where is the model of perfection for the students to regulate their conduct? "Physician, Heal thyself!"—can be the only retort to the teachers who find fault with the boys for their discontent and restlessness. True, if the teacher is not fettered by commercial and rule-of-thumb standards, and if he is properly equipped for his mission, he would certainly brighten the school-room with his personality and enthusiasm, and inspire the pupils with the romantic and exciting nature of the information which he imparts. There will then be no need to find excitement in mischiefs.

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Redress of Grievances.

Strikes are often engineered by students for redress of grievances. The teachers and Headmasters should not stand on false dignity and prestige and assert their authority indiscriminately. They should view the matter sympathetically and satisfy the needs of the students if they are legitimate and within their power. It often happens that men in authority lose their heads, and get panicky when there is a collective appeal or concerted action. The corporate and co-operative action of the students is a matter for approbation; there is the sense of moral indignation at an existing evil, and there is the determination to challenge the corrupt order unmindful of personal consequences. Such attitudes of mind must be encouraged. The teachers are in *loco parentis* to the pupils; and love and affection must prevail in their contact with them. Calm deliberation and sympathetic imagination should characterise their every day conduct; they must realise that they are dealing with immature minds and that the students are the citizens and rulers of tomorrow who ought to be handled delicately and affectionately.

The School Atmosphere.

Another predisposing condition for the tendency to strike is the failure of institutions to build up the right kind of atmosphere, and bring up the students in the dignified and noble traditions unique and peculiar to them. An inherent sense of loyalty and pride in the good name of the school, and the traditional sanctity attached to it will create a sense of responsibility and devotion and reverence, and will prevent them from launching on an undertaking likely to bring disgrace to their *alma mater*. The "atmosphere" which we associate with the Madras Christian College or the Srirangam High School is not gift of the gods, but cumulative effect of the splendid work of generations of students and teachers and heads. Individuals flourish and wither away, like the grass of the fields; but the fruits of their work endure, and make possible the development of further activities, and thus lay the foundation for a noble tradition. It is such an institution that offers the best laboratory in the world for the early training in social adjustment, altruism, personal discipline and moral character, and serves as a powerful prophylactic against strikes and similar anti-academic activities. If an institution lacks this unique intangible but potent atmosphere, it cannot be an effective educational instrument; and it is there that students' strikes, malpractices in examinations, inefficient teachers and cowardly heads thrive.

Partners in School Management.

The respect and devotion of students to their institutions can easily be strengthened by allowing them to take part in the management

of its activities. Students' courts, co-operative societies, Dramatic and Fine Art Associations that contribute periodically to the permanent endowment of the school or college create an increasing interest and responsibility; they begin to feel that they have a hand in the running of the institution, and therefore are more eager to build up worthy and honourable traditions, and maintain the dignity and reputation of their institution. This feeling of partnership is the safest and the most potent weapon against organised rowdyism and revolt. It is only when students identify themselves with the institutions that they will realise the utter futility of strikes, and their calamitous and disastrous after-effects on themselves, the staff and the society.

Develop Social Skill.

A powerful antidote to strikes is to realise the need for greater social activity inside and outside the curriculum, and organising different forms of social work. Adolescent youths overflow with energy; and unless this energy is sublimated and made to function in socially useful channels, it is likely to find an outlet in anti-social behaviour. Adolescence is the period of intensive building of social ideals; schools therefore must influence them by instilling in them the fact of fellowship, the duty of service and the power of sacrifice. Service implies brotherhood; and brotherhood implies love; and by love is meant harmony, co-operative feelings fellowship and understanding. If students are engaged in voluntary spare-time service by organising night schools, visiting slum areas, explaining principles of hygienic living to villagers and rendering help during floods, famines, cyclones and epidemics, they will have no time for rowdyism, strikes and mischief, and will spontaneously develop the habit of self-subordination, self-control and self-discipline. Social work establishes "human contacts," develops the spirit of tolerance and "give-and-take," and nurse such qualities as loyalty, truthfulness, justice, perseverance and self-control which are the foundations of character.

Self-control—The Measure of Manhood.

I come at last to an important aspect of education which is not in favour nowadays. I mean "discipline." Children do not know right from wrong; they cannot choose; their will is still in the making; they do not know what they want. Therefore it is a sin to misguide the youth and ask them to strike and quit schools. He is a menace to humanity and civilisation who tampers with immature minds and exploits them. Freedom, personality and power of will are of course splendid things; but they can be earned only by rigorous discipline. And the first task of education is to discipline the pupil and train him in self-

control. The crimes and follies of mankind are mainly due to the lack of self-control. Infancy and adolescence are the periods of greatest plasticity, and therefore are very important for the formation of character. Carlyle therefore points out that "Discipline is one of the noblest capabilities of man—a richer mine than any in California" and complains that "it is strange to me how it has been overlooked, and left neglected by the elaborate and many sounding pedagogues and professional persons."

It is a pity that large portions of society seem at present to have lost sight of the fact that general respect for law and obedience to it is the price of civilised life. We forget that law is the lubricant of interpersonal intercourse. Many things can be done in the wilderness that cannot be done in civilised society. In order to have my own largest measure of freedom, I must give up many things legitimate in themselves. The tendency of unbridled desires destroys our sense of proportion and perspective, and makes us blind to the abiding values of life; and discipline helps us to be calm and self-possessed, and checks the flippancy of surrender to momentary excitements.

Every child is a candidate for character and personality, and since the school is the training ground of man, his education consists not merely in the drawing out of his intellectual abilities, but, what is more important—in training him in self-control and regularity of behaviour and in raising his moral plane upon which his energies are free to go onward to create, to be refined and to be of general usefulness. Any flaw in this process results in lost opportunities, delinquency, crime and disintegrated personalities. That is why Plato says that "Man when he gets the right discipline is the most godlike of all creatures, but in the absence of it, the wildest of the off-spring of mother Earth."

The Right Example.

It must be borne in mind that young pupils have an insatiable curiosity and an infinite capacity for suggestion and imitation and consequently absorb the thoughts, feelings and actions of those who are in daily and intimate contact with them. The activities of parents and teachers repeatedly evoke in the pupil emotional responses which later on develop into well-established habits; he learns to like and admire those activities which are held in high esteem by those whom he respects, and to scorn and despise those which they condemn. Example is so powerful that if it is correct and good nothing else is necessary. Correct manners, orderly conduct, respect for law and moral principles can be taught only by patient and persistent example. This involves the re-education of the parents, teachers, and leaders, and the formation in them of good character, upright behaviour and right attitudes.

Education for Democracy

Bertrand Russell.

It is clear that you need a fair amount of education before democracy becomes at all possible. To start at the extreme point, if your population is illiterate, the machinery required for democracy does not work. But I am not concerned with this elementary portion of the matter. I am concerned rather with the kind of education that is necessary if one is to avoid the pit-falls into which many democracies have fallen and which have led in many cases to dictatorships.

There is curiously difficult line to be drawn psychologically if democracy is to succeed, because it needs two things that tend in different directions. On the one hand, every man needs to have a certain degree of self-reliance and self-confidence, a willingness to back his own judgment; on the other hand, he must be willing to submit to the authority of the majority when that authority goes against him. One or the other of these two things is very apt to fail. Either men become too subservient and follow some vigorous leader into dictatorship; or they are too self-assertive, they do not submit to the majority, and lead their country into anarchy. The business of education in relation to democracy is to produce the type of character which is willing to advocate its own opinion as vigorously as may be, but is also willing to submit to the majority when it finds the majority going against it.

There are two different parts of what education has to do in this matter—on the one hand the relation to character and the emotions, and on the other hand the intellectual part. I should like to say something about the part that has to do with character and the emotions, although it is, in the main, much more a matter for the home than the schools. It is so important that we cannot pass it over, but in this respect schools for parents are as much needed as schools for children.

If democracy is to be workable, the population must be relatively free from the fiercer emotions of hate and destructiveness and also from the emotions of fear and subservience. Now, these are emotions which are inculcated in early childhood. A parent of average ferocity attempts to teach his child complete obedience, and makes him either a slave or a rebel. What is wanted in a democracy is neither a slave nor a rebel, but a citizen; but you cannot get the proper emotions for a citizen out of an autocratic type of parent, nor, of course, out of an autocratic school.

It is clear that too much discipline is not a good thing if you want to produce a population capable of democracy. If you want to get people into the habit of initiative, of thinking for themselves, you must get them into attitudes of neither subservience to, nor rebellion against, authority.

This brings us to a source of trouble to a great many democrats, namely, what is called "principle." It is wise to scan rather skeptically most talk about principle, self-sacrifice, devotion to a cause, and so on. If you apply a little psycho-analysis to it, you find that it is not what it appears to be; it is really people's pride, or hatred, or desire for revenge, that has got itself idealized and collectivised and personified in the nation as a noble form of idealism. For example, the particular sort of idealism which consists in joining together to kill people in large numbers and is called patriotism, belongs with a certain type of cruelty, of unhappiness, of unsatisfied needs, and would tend to disappear if early education were emotionally what it ought to be.

The whole modern technique of government in all its worst aspects is derived from advertising. Advertisers are the practical psychologists of our day and discovered long ago that what makes you believe a proposition is not the fact that there is some reason to think it true. Someone puts up a simple statement mentioning somebody's soap or pills beside a railway line, and the mere fact that the name is there in the long run causes you to think that it is good soap or those are good pills. The modern dictators do the same thing. You see their pictures everywhere, hear their names everywhere, and it has much the same effect on you as the advertisements of the pills and soap. In all countries which have autocratic government there is combined with that a creed, a set of beliefs to be instilled into the minds of the young while they are too young to think. And the beliefs are instilled, not by giving reasons for supposing that they are true; the mechanism is purely one of parrot-like repetition, insistence, mass hysteria, mass suggestion.

This is not the sort of thing to be aimed at in a democracy. Opposing beliefs, taught in this hypnotic fashion, produce two crowds of people who clash, and there is no means by which you can mitigate that clash. Each hypnotized automaton feels that everything most sacred is bound up with the victory of his side. Such fanatical factions are quite incapable of meeting together and saying, "Let us see which has the majority." That would seem altogether too pedestrian, because each of them stands for a sacred cause.

I do not mean to say that there are no sacred causes, but I do say that you want to be very careful before you claim that your

particular nostrum is sacred and the other man's something devilish. We have to have a kind of tolerance toward one another, and that tolerance is much easier to have if you think, "Human beings are fallible, and I am a human being. It is just conceivable that I may be wrong." Dogmatic certainty is extraordinarily dangerous. If you are quite certain you are right, you will infer that you have a right to stick a bayonet into anybody who does not agree with you, and even to asphyxiate his children with poison gas.

The advertisers led the way; they discovered the technique of producing irrational belief. What the person who cares about democracy has got to do, I think, is deliberately to counteract an education designed to counteract the natural credulity and incredulity of the uneducated man. I should start very young. If I had to run a children's school I should have two sorts of sweets—one very nice and the other very nasty. The very nasty one should be advertised with all the skill of the most able advertisers. On the other hand, the nice ones should have a coldly scientific statement, setting forth their ingredients and consequent excellence. I should let the children choose which they would have, varying the assortment from day to day. After a week or two they would probably choose the ones with the coldly scientific statement. That would be one up.

Suppose there was a question of an excursion to the country. I should have on the one hand marvellous advertisements with colored posters about some very unpleasant spot, and about another very pleasant place I should have just maps and contour lines and statements as to the amounts of the timber in the neighbourhood, put in the driest language conceivable.

In history I should take them through the great controversies of the past, and let them read the most eloquent statements in favour of positions that no one now holds. I should read children all kinds of eloquent defenses of views that nobody now holds at all, such as the importance of burning witches.

When they had grown a little impervious in that way, I should give them rhetoric in the present dealing with current controversial questions. I should give it to them always on opposite sides. In time, perhaps, they would learn to infer the truth from these opposite statements.

The art of finding out from the newspapers what it was that happened is a very difficult one indeed, and one that every democrat should be taught. There is a great deal to be done in this direction if

people are to be capable of understanding how to judge a political question. I do not want to teach people one opinion or another; it is not the business of education to do that. The business of education is to teach pupils to form opinions for themselves, and they need for that purpose to be rather impervious to eloquence and propaganda, to be on the lookout for the things that are intended to mislead, and to be able to pick out what really is argument and base themselves on that.

I do not know whether any of you have had occasion to look up a newspaper of Great War days. If you had, you would be astonished. Because as you read it a sort of hot blast of insanity comes out of the page at you. You cannot believe that we were really all collectively in a state of excitement in which one cannot see things right. Part of the business of education for democracy is to prevent people from getting too excited. It is a difficult art, because you do not want, on the other hand, that people should be without emotion. You cannot get any improvement in the world, or any kind of good life, without a basis in the emotions. But you have to be sure that basis is the right one.

I think the only emotional basis is what I should call kindly feeling—a wish, not only in regard to people you know but in regard to mankind at large, that as far as possible they should be happy, enlightened, able to live a decent sort of life. When you find other ideals, as you often do, strongly recommended in terms that sound like lofty morality, the victory of this or that cause, or any kind of thing that involves the suffering, the destruction, of some large group of mankind, then say, "That is not an ideal that any democrat can care for, because it is of the essence of democracy that we think every human being counts alike." We are not content with a purpose that suits one group at the expense of another. The emotion that must inspire our purposes is an emotion of pain in the suffering of others, and happiness in their happiness. That is the only emotional basis that is any good.

[Reported from an address before the Department of Secondary School Principals, N. E. A.]

—The Education Digest.

Emotional Stability in the Home.

By PROF. ANJILVEL V. MATTHEW, B.A., B.T.

The purpose of education is not primarily to impart instruction; it is to help young people to grow up as good members of society. As good members of society, they should possess certain necessary knowledge—the importance of the instructional aspect of education. But education is much more than the receiving or acquiring of knowledge; it implies the practice of becoming good citizens—good members of society. Good citizenship does not mean the unquestioning obedience of the powers that be, as is generally expected in totalitarian states. Obedience is certainly necessary in disciplined life, but good citizenship is not a passive attitude. It implies entering into healthy, active social relations with one's neighbours—take the word neighbour in any wide sense that one wants to give it, it does not affect the present contention,—participating, in other words, in the give and take of communal life. In order that this may be possible, the individual must be as efficient in himself as possible and he must give of his best to those others with whom he comes into contact. To prepare children to thus become efficient sharers in the common life both in the early years of childhood and in later life is one of the highest purposes of education.

If grown-up persons are themselves not good neighbours and good members of society, one of the reasons of their failure, if not the most important reason, should be sought in their early years of life. A healthy adult life implies as a rule a healthy child life. This is true in our physical health which is commonly recognised. What is not as commonly recognised, but which is equally true, is that there is such a thing as mental health and that a healthy mental life of the grown-up person is dependent on a healthy mental life in childhood. Now there are many things that can happen in childhood which may have adverse effects on the mental health of the person concerned. We shall briefly refer to some of these:—

Repression is one of these. The child has as much right to be spontaneous in his movements as the grown-up person. When we say: don't touch, don't talk, don't move about, don't play, don't look outside, don't pull down—we are interfering with his spontaneity. All movements of the child also are not permissible. But let us at least recognise that the child has some right to freedom. We have no right to interfere with his movements merely because they inconvenience us or because they do not fit in with our scheme of life. A repressed child

may develop into an adult who is not sure of his right to any initiative, may be too sensitive of criticism, may be too shy, reserved and unwilling to take a risk; or on the other hand he may become a rebel tending to regard all authority as irksome, may err into delinquent ways, and in extreme cases may have even to be branded as a criminal. If all thwarted and repressed children do not express their sense of frustration in these extreme forms, let us be thankful for the robustness of the mental health with which they are gifted – just as we have reason to be thankful that all children born in a malarial region or born in or near homes of tubercular patients do not catch these ailments.

It is not only repression and harshness in early childhood that can be harmful. Even the fond devotion of a mother who is so anxious about the safety and welfare of her child that she does not willingly allow him to play for any length of time alone or with other children, is fraught with possibilities of future trouble for the child she loves so well. For one thing, her anxiety regarding him may have its origin in some complex of anxiety or sense of guilt she may have entertained – unconsciously – for many years, nay it may have had its origin even in her childhood; and through sympathy and suggestion her child may catch the contagion of these anxieties and worries. Even if there is no grave complex working in her, her undue devotion to him and her eagerness to make life easy for him tends to make him so ready to depend on others that he may have little desire to meet boldly the thousand and one little tasks and problems that inevitably await all normal individuals. No wonder that such fond, unthinking devotion of a mother or any other member of the family is described as "murderous love" by one writer.*

Quarrel among parents is another source of emotional instability in children. When two persons whom the child regards as his most loving and helpful friends, guides and protectors are not only unsympathetic to each other but are opposed to and fight with each other, the child feels bewildered. The sense of security and calmness which is one of the essential conditions of all normal progress in the life of the child, seems to be knocked off at the bottom and the resulting sense of uncertainty, helplessness, fear and worry makes the child unprepared to meet men and things in general with a feeling of competence and courage. A feeling of inferiority is engendered in him, which he finds hard to shake off even when he grows up and has an adequate intellectual comprehension of his personal attitude and its origin.

*Beran Wolfe : *How To Be Happy Though Human*.

Unfriendly relations between brothers and sisters in childhood sometimes do much harm to sensitive children. Recently Dr. Masani, psychiatrist of the Tata Sociological Institute, Bombay, reported a case of a boy who was taken to him. He felt compelled to go out to the latrine and the urinal about twenty times a day and about the same number of times in the night. When the trouble was narrated to the doctor by the parents, the boy corrected them and said that he went out not twenty times but fourteen times. This special reference to fourteen set the doctor thinking. Later, in talking with the boy it was found that he had two sisters and a brother. He referred to two of them by their names, and of the third a sister he spoke not by mentioning her name but her age which was fourteen. She was unkind to him and often boxed him on a ear which had been sore. The boy was allowed by the doctor to play in the clinic. In the play-room along with other things there was a basin of water and a doll. He put the doll into the basin, and tried to send it down to the bottom by directing a continuous jet of water upon it with a water-syringe. He was evidently trying to drown his merciless sister through the immersion of the doll, which was a sister-substitute. He admitted when asked by the doctor that it was what he would do if he could to the sister too. In the course of the talk he saw the whole situation afresh, and went back home with new faith and courage; and his "fourteen times" trouble disappeared too. Stress and strain of this kind in some form or other occur in many homes where stronger or older or more naturally favoured children instead of helping and be-friending the weaker ones behave harshly and unsympathetically towards them. The effect may last a life time: throughout their life the children treated in this manner tend to be shy, bitter and resentful in dealing with those superior to them; and to become harsh, irritable and unkind to those weaker than themselves. Functional disorders of the physical system also occur at times, as happened in the incipient case mentioned above.

A sense of insecurity and inadequacy is sometimes very badly driven into the mind of the child at the school. Some teachers are rigorous disciplinarians; they demand too high a standard in the studies of the child and they expect him to develop the passive virtues of obedience, deference to authority, and submissiveness. The virile qualities of adventure, initiativeness and self-assertion are a taboo to them. They punish the children in such a way as to wound their self-respect. Boys are asked to keep standing for many hours, which is a cruel thing to do; but sometimes they are asked to stand up on a bench which is insult added to injury. There are teachers who try to

maintain discipline with the tool of ridicule. Pupils are ready to improve upon the standard set by the teacher in ridiculing their unfortunate and helpless classmates. If there is one with a physical handicap or an "ugly duckling" in the class room, his life is made a regular misery. Poverty and its consequences such as inability to buy a sufficient number of clothes or books, ill-reputation of parents for drunkenness, theft or for being sent to the jail, consciousness of being intellectually backward—these and many other similar factors tend to make the little ones feel small before their friends at school.

Restlessness regarding sex matters is recognized as a fruitful source of ill-adjustment. What is not as generally recognized is that all sex troubles do not have their origin in adolescence. The subject of infantile sex problems however is so vast and important a subject that it deserves independent treatment, and is not attempted here.

That even a single casual incident or an accident which others may consider to be a trifling matter may produce lasting consequence on a person is clearly shown by examples of the kind mentioned by the late Dr. Rivers who helped a medical man of about thirty one to get out of an abnormal fear of enclosed spaces. It was found that his fears went back to early childhood when one day he was terrified at the sight of a brown spaniel that growled at him in a dark and narrow passage. The emotional condition associated with the infantile experience was so developed and fixed in the man that he felt discomfort and dread whenever he travelled in an underground train or sat alone in a room or attended even a crowded picture house. One of my students—a teacher under training—had an unaccountable dislike of dogs. He honestly tried to get out of this attitude, but do what he would, he could not tolerate the presence of a dog. In the course of his study of the unconscious an old incident flashed through his mind, which provided him with the solution of his strange attitude and incidentally also helped him to get out of it. When he was a small child he woke up towards the morning and went to sleep with his father. His father used to be disturbed at times by a dog who wanted to share the bed of the master. To keep off the un-welcome bed-fellow, he had kept a cane with him. When the little child went to the bed of the father, the latter thought it was the dog and applied the dog's cane to the boy. The father discovered the mistake a little too late. As for the son, his unconscious helped him to project the trouble on the dog, so that dog and all other dogs became the object of his disdain.

The few incidents and facts we have mentioned help us to see how the early years of childhood are of extreme significance in the life

of a person. Needless to say that the child should be treated with all sympathy, understanding, tactfulness and love. It should also be realised that the problems and needs and difficulties of each child is necessarily different from those of all others—even from those of his own brothers and sisters. We do not ask for the child to be petted and fondled; that too is likely to do him harm. He has however a right to be understood, to be loved, and to be encouraged to do what little he can to make himself efficient and to make others happy. Even this last named ideal—of his making others happy—must be the spontaneous expression of his own good-will and sociability, and should not be forced on him. Given the right kind of treatment, the normal child finds his own happiness through the happiness of others.

The Teaching of Religion in Schools

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

The Place of Religion in Education was the subject of an interesting article by Prof. Diwan Chand Sharma, M. A., in the last issue of the *Indian Educator*. Though it is very inspiring and suggestive, it is not as emphatic and clear in its stand about the provision of a place and the nature of the teaching that religion should have in scholastic education as one may expect from a writer on the subject. The author has perhaps carefully avoided to commit himself and so does not enable the readers to understand his views on the question quite definitely.

In one place he says, "But if religion is to be understood properly, we should not make towards it an entirely intellectual approach, we should not merely repeat the creed and explain the scriptures. Even if this is to be done, it should be attempted in the spirit of comparative studies, and we should emphasise the underlying unity of all religions in spite of their apparent diversities. But more than this, we should teach students the elements of religion in order to make them more moral and godly. They should know that truth is the highest virtue and that its pursuit is the most noble of all."

From this extract, it seems that the author is opposed to the intellectual enlightenment of the creed and scriptures of religions, if they are to be taught in schools. He is not opposed to any exposition of the principles of any religion if it is done 'in the spirit of comparative studies, and it emphasises' 'the underlying unity of all religions in spite of their apparent diversities.' The purpose of such a teaching should be,

according to him, to make students 'more moral and godly.' A realisation on their part that truth is the highest virtue, that selfishness, cunning and sham are bad, that they should have a zeal to serve others, and that they should 'walk steadily and unflinchingly along the path of righteousness' is to be the aim of religious teaching and training at school.

In another place, he writes, "Religion, however, is not merely knowing and doing—it is also feeling. All noble impulses that actuate a man are religious to a great extent." 'The sight of the limitless ocean', beholding 'with wonder the cunning workmanship of a flower', and such other feelings are regarded by him as religious. So he thinks that even 'judicially selected plays and poems may do more to inspire religious emotion than many a dry text.' From this it appears that he is of opinion that making pupils enjoy the grand sights of Nature and the fine works of art and authors, especially through selected plays and poems, will make far better religious teaching than any formal lessons on the doctrines and practices of religions. It means that formal religion need not be taught, because the best form of religion is not there but in what we do not think as religion—the best is in the development of an appreciation for what is grand and good in Nature and Art.

Now I wish to criticise the position taken by Mr. Sharma.

1. An intellectual understanding of the scriptures, creeds, rites and practices followed by the people belonging to various religions should not be opposed at all, but should be imparted in schools. The text-books and teachers teaching religions should be very sympathetic and even give a thorough treatment of every religion taught.

2. The spirit of comparative studies need not be deliberately and forcibly adopted in the teaching of religions. It is better to leave the pupils themselves to compare the religions taught in the school course. It should be a policy that all pupils should be taught about all the great religions of the world. Then naturally the unity amidst the diversity in religions will be felt instead of being emphatically dinned. Then also the spirit of toleration will naturally be born in them.

3. The purpose of teaching religions should not be conceived as making students thereby 'more moral and godly'. People quite ignorant of the scriptures and even of letters are frequently found to be more moral and godly than those who are well versed in them. Mere religious teaching can never make any one more moral or godly, though it may be said that a strong impulse in that direction can be induced by it. Morality cannot solely and entirely be produced by religious teaching

and training. The purpose of teaching religions should be to make the youths understand the religious activities and ceremonies they and their neighbours have to go through in their lives; else they will not know the meaning of the religious practices of their communities.

4. Throughout the career of the youths in schools, in religious classes and other classes as well as in other places, the supreme necessity of and value of a life of truthfulness, self-sacrifice, righteousness, temperance, toleration and such other virtues should, of course, be pointed out and it should be impressed upon them that a man having these virtues is a thousand times better than one strictly following the trivial injunctions of his religion. Indeed, if this is grasped and lived up to, one can be more truly religious without believing in the gods and practising the rites of any religion whatsoever.

5. It is true that the enjoyment of all that is best in Nature and Art, and the appreciation of what is good in sights and sounds, in literature, art and architecture, form the core of what is truly religious. On this score, however, the teaching of the different religions of the world should not be given up. The vast majority of the schools of our country are at present guilty of this omission and they cannot be given credit for teaching religion, because they teach literature and arts. So there should be a regular provision for the teaching of the great religions of the world.

So far, I have only tried to point out the implications of the position taken by Mr. Sharma and to show how far I am in agreement with them and what modifications I would like to make. Now I shall give my own views on the subject so as to provoke a discussion of the subject by other educationists, either in the pages of the *Indian Educator*, or other educational journals.

1. The students in the elementary school stage should be taught religion through the biographic method. The lives of the founders of the great religions of the world, like the Buddha, Mahavira, Confucius, Jesus Christ and Muhammad, and of the great saints and mythological characters, like Rama, Krishna, Vashista and Visvamitra, should be explained in such a way as to impress on the youths what is truly religious in these lives, so that they may have not only examples to follow blindly but also the religious principles to be borne in mind for their conduct throughout their lives. All the stories connected with the feasts and festivals of different religions are also to form the material of instruction for the students in the elementary schools.

2. In the Lower Secondary classes, the students should be taught their own religion through a systematic exposition of what is

contained in its scriptures and sacred literature, and also of the daily routine and religious practices, as well as periodical rites and ceremonies. A scheme for a detailed study of the religion through the most authoritative books or texts suitably incorporating their matter for all the three years of study in the I, II, and III forms should be drawn up and the teacher handling the subject should be made to teach them as seriously as any one teaching any other subject, say, mathematics or languages. The failure on the part of a student to score a required percentage of marks for promotion should have the same effect as the failure in any other subject. Only then proper attention will be paid to this subject which is more important and worth-knowing than any other subjects.

3. In the High School classes (IV, V, and VI Forms) an attempt should be made to enable the students to understand the emphasis which each religion places on various virtues, and the special emphasis which each places on a few of them. The ideas which each religion has on the life in this world, and the life after death, the duties of states, subjects, men, women, and children in their various relationships of father, mother, brother, sister, husband, wife, son, daughter, neighbour, countryman, foreigner, etc., should be explained in a comparative way. The students should be enabled to see the unity of the underlying principles clothed in different ways and forms by people living in different countries and belonging to different religions. A sort of a scientific study of the religions, and an understanding of their historic evolution should be attempted. It will then be possible for the pupils to find out what is truly religious in every religion and not confound it with the form given to it by this or that religion. A study of the rites and ceremonies connected with birth, death, and marriage as are performed by the people belonging to various religions should be included in the scheme or the syllabus for the High School forms. In the same way the feasts and festivals of the different religions should be studied and the similarities noted. Lastly the gods worshipped and the manner of worship should also be clearly and sympathetically explained.

4. When such a systematic study has to be planned and made, I have to point out that for such a purpose it is necessary to create a competent body of teachers. At present even teachers of the highest grade are not fit to teach religion in the way pointed out above. The only way of creating a capable body of teachers for teaching religion is to open a college for teaching all the great religions of the world by their own followers and competent exponents in the metropolis of every province and offer instruction in them for a period of at least two years

to all graduates and well-educated men who want to become teachers of religion. A deeper course may usefully be arranged for the teaching of all philosophies also with the religions, so that graduates of such a course may be produced to teach them to the students in the college classes. If it is made necessary that every school and college should employ people with such degrees or qualifications, one or two according to the size of the institution, then the teaching of religion in schools and colleges will become really useful and highly beneficial. Further the students sent out of such a college will be acceptable as teachers of not only their own religion but also all the religions they had studied in such a college, in the same way as students of different languages after getting degrees of proficiency are deemed fit to teach not only their own mother tongue but also all the other languages studied by them. They will, in course of time, be the golden links of amity among communities quarrelling with each other for their religions. Religious toleration will be preached by such a band of teachers and religious quarrels will gradually disappear as a result of their teaching and work.

5. Enlightened teachers of the stamp described will and shall also be the torch-bearers of the true religion which transcends all religions, their forms, ceremonies, their gods and worships, and which can be found also in everything noble and great in Nature, literature and fine arts. There is a very narrow view of religion taken if it is thought that one is religious if one does the daily and periodical religious routine punctually and promptly. Mere worship of god as conceived in one's religion and any number of prayers learnt and repeated with faith cannot make a man religious. Indeed, it is possible and not at all difficult to imagine that a man may be truthful, loving and kind to others, and honest and fair in his dealings with them without believing in any god or religion followed blindly by the multitudes. The great Buddha taught a religion enjoining all only to cultivate these and similar virtues. He did not ask his followers to worship a god and pray to him. So also had Confucius taught.

Gradually I seem to have landed myself in a difficulty. Advocating the regular and systematic teaching of religion in schools and colleges, I have somehow come to denounce the worship of gods in the usual forms and ways known to the religions of the world and declare the futility of belief in prayers. Yes, for one who wants to reach the core of religion, these things are not necessary; but they are liked by the mass of people all the world over, and there is an implicit faith in the saving grace of prayer. Says Tennyson, 'More things are wrought by prayer than this world wots of.' All men in difficulty pray to God

to help them out of it, and seem to be doing better for their prayer. Let that pass. But I ask, Is there any meaning in compelling the people to pray so many times a day through injunctions laid down in religions? Such injunctions are not obeyed and are easily evaded, and many often become humbugs and liars by declaring themselves as acting up to them while they really do not. So in the first place, truthfulness is sacrificed by too great an insistence on religious routine and prayers. Therefore I wish that prayers are not made compulsory in schools and colleges and even in the post-school-and-college life of people. Let truth and honesty, the substance of religion, be cultivated and let not mere man-trams and set prayers be taught in the name of religion for being uttered or muttered so many times a day, in the fond belief that students thereby will become religious.

Now I look forward to an interesting discussion of the subject and a criticism of my view in the *Indian Educator* from the pen of many able writers and contributors to the journal.

Wardha Syllabus—Mathematics.

II

Organisation of the Curriculum.

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

In my last article, I dealt with the determination of the curriculum. I shall now deal with the organisation and the distribution among the several classes of this matter. It is in the organisation of the curriculum that the Principle of correlation is of supreme importance. In fact, correlation is not so much a method of teaching as a method of organising the several topics—pieces of knowledge in the curriculum.

We must remember all education is only a means to an end; we do not want to educate a boy in mathematics, history or geography; we want to educate him so that he may understand the real nature of life and behave in a suitable manner. For this, knowledge is necessary. If we partition knowledge into mathematics, history, geography and so on, it is only for the sake of convenience. We were not doing it always. We began it only when knowledge had grown to such an extent that no one man could pursue it fully in all its aspects. It was intended for the advanced student, in order to extend the boundaries of knowledge by

original investigations. It was partitioned in the hope that the results of the various branches will be synthesised and made available for the proper interpretation of life. The practice of it in schools is one of the most baneful effects of the control of the school by the university. The result is all round ignorance.

For the geography teacher, 45° N. Latitude means an imaginary line at a distance of 45° North of the Equator. To the very definite questions, "Why is this distance measured in degrees?", "What is this 45° ", none of the undergraduates under training for nearly one-third of whom, geography is the special subject, and every one of them has studied the subject upto the matriculation standard—none of these can find any better answer than "because the earth is a sphere". Only 6% of them attempted any answer to the second question. The answer was "it denotes the angle between the place and the Equator!". This is how geography is taught when it is taught as a separate subject. When mathematics is taught as a separate subject, pupils solve a lot of conundrums and puzzles about angles, circles, etc., but never hear anything about latitude or longitude.

Thus, unfortunately, in the hands of the specialists, each branch became so isolated from the others that now, in an assembly of learned men, no one could understand anybody else. This development of each subject without any reference to the others is partly due to college practice. A blind belief in the Theory of Formal Discipline is partly responsible for this practice in schools. The whole of Herbart's Psychology is a protest against this practice. Herbart taught that the power of the mind depended not on the number of isolated pieces of information but on the well ordered system in which all pieces of knowledge are organised so as to show their inner relationship. This principle of correlation is quite consistent with the modern doctrines of mind development whether you believed in Herbart's psychology or not.

Organisation of the material on the principle of correlation:— Correlation with regard to mathematics may be said to be of four kinds; (1) Correlation of mathematics with life, (2) Correlation of mathematics with the other subjects of the curriculum, (3) Correlation of the different branches of mathematics among themselves, (4) Correlation of the different topics of the same branch of mathematics. In all our discussions up till now, the burden of the song has been the correlation of every subject with life situation in general and with the basic craft in particular. The justification for teaching mathematics and the selection of the material to form the curriculum were all based on the need for such a correlation. There is only one point more to be dealt with in

this connection and that is the extension of the criterion of utility to every one of the classes in the school.

In fixing up a syllabus for any particular class, the topics that would be most useful to the pupil even if he leaves school at the end of that class, must be given the first preference. For instance, to a boy in the 3rd grade (age 10) the ability to find the cost of 5 seers of rice at 3 as. 6 pies per seer is more useful than the ability to multiply 4607 by 876. So compound multiplication with small numbers must be taught before you teach long multiplication with whole numbers.

Correlation with other subjects:—This means that mathematics teaching should be so co-ordinated with the teaching of other subjects, that when a piece of mathematical knowledge is necessary or useful for elucidating a point in any of the other subjects, it should not be necessary for the other teacher to break the continuity of his subject and stop to teach the particular piece of mathematics.

I must say in this connection that the present 'syllabuses in the Wardha Scheme of Studies' are not very well correlated with one another. I shall give only one or two examples. The geometrical knowledge that is learnt in connection with card board work in Grade I, 'recognition and some knowledge of forms like Square, Rectangle and Right angles' is put down for grade V under mathematics. Making of plans is put down for grade III under Social Studies. But these are details and as the Secretary told you the other day, this syllabus is only a tentative one and will be modified in the light of experience and constructive criticism.

Correlation of the different branches of mathematics among themselves:—Whatever I have said about the need for correlation of the first two kinds will apply with redoubled force to this kind of correlation. There should be no need to talk about this at all but for the most deplorable fact that even to-day we have not yet got rid of the teacher who talks about 'thought for thought's sake' and 'difficulty for difficulty's sake.' True, 99 per cent of these gentlemen do so not so much because they believe in it, but because they are too idle, too lazy, too ignorant, or too indifferent, or all these put together, to think of better ways of teaching. But they are. Only the other day I found that in a class that had done square measure, that had learnt to find the cost of carpeting the floor, gravelling paths, and plastering the four walls of a room, the boys did not know what a rectangle was, much less how to draw one. The teacher very gravely explained that they had not come to that stage in practical geometry and that they were

then doing only measurement of straight lines. In a parallel division the teacher explained that the 'Use of mathematical instruments' and 'drawing to scales' did not include the use of the compasses and drawing triangles.

Even to-day there are teachers who say that equations should not be used in solving arithmetical problems; that 'arithmetical methods' are more intelligent; and so on. If you further examine them as to what they mean by 'intelligent', you will find it means nothing but 'difficult'. It will, in general, be found that no pupil ever discovered or will ever discover such methods by himself. Take the following problem given in a half yearly examination for Form III.

"By selling oranges at 9 chuckrams for a dozen, a fruitseller makes 20% profit. At what rate does he buy per hundred?"

I would suggest to every reader to make this experiment himself. Let him first make sure that similar problems had not been taught before, and let him find out how many of the pupils in Form III, or even in Form IV, will discover the solution by himself. I have not the slightest doubt that not a single one will do it. Let him try to teach it. He will find that for 99% of the pupils, even hints and suggestions are of no use. He will have to do the whole thing himself. Once the way is shown, some of the more intelligent of the pupils will imitate quickly enough. But give a problem of a slightly different kind, even they would flounder. It will usually be found that a boy who does such problems by 'arithmetical methods' does so not because he is intelligent but because he has been taught to do so—by imitation. Such methods of solution are examples of difficulties that arrest thinking and not those that provoke thinking. Pupils taught in this way very often say 'I do not know how to proceed'. On the other hand a boy who has been taught the equation method acquires a certain amount of confidence thereby. He is in possession of a method of attacking any problem. Here the difficulties of the problem provoke thinking and do not arrest it.

Secondly, mathematics teaching is not intended to create difficulties for the sake of solving them. Mathematical methods are devised to make the solution of difficult problems easy. It is going against the very object of mathematical education to ignore an easy and general method for the sake of following difficult methods applicable only to particular problems. Again by following the equation method you can save an enormous amount of time—time required to teach 'arithmetical devices' to solve different kinds of problems. You can make use of this time to give the pupils a wider knowledge of the subject. The equation

method is also the most natural method of solving such problems and it is the purpose for which boys study algebra in schools. Therefore it is folly not to make use of it for the purpose for which it was intended. It is not the way to enhance the respect of the pupil either for the subject or for the teacher. Even now, I cannot but think of an incident that took place when I was in the Fifth Form without some irritation and contempt for the teacher. I came out of the examination hall with a supreme satisfaction that I had, once in my life, 'cleared' the paper *i.e.*, I had done all the problems correct. What was my chagrin when I found that I was given only about 90% of the marks? Why? I had used the equation method to solve one of the Arithmetical problems. I may also say that the teacher produced very good results in the examinations. It was a vicious circle. The teacher taught what the examiner wanted and the examiner had to examine in what the teacher had taught. But I am afraid very few acquired or retained any love for mathematical studies. Some of the students of that teacher at one time, made a bonfire of their mathematics books and notes as soon as they had passed their examination. Those who love difficulties for the sake of overcoming them need not be discouraged. A problem can be made as difficult as one wishes, even though the equation method is adopted to solve it. Besides there are a sufficient number of other difficulties in mathematics to be overcome.

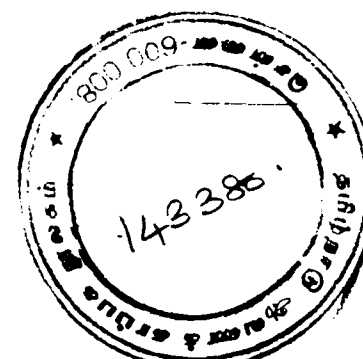
No doubt officially the different branches of mathematics are supposed to be one. In official language we don't have Arithmetic, Algebra and Geometry, we have only Elementary Mathematics. But in schools we have not yet given up the idea of teaching the subject separately. We continue to have separate periods allotted for each of the subjects and we continue to teach them in water-tight compartments. In the same class we even make one teacher teach Arithmetic and another Geometry. We still teach square measure without teaching what a rectangle or triangle is; we still teach drawing to scale and finding distances and the boys continue to be ignorant of the relation between this and the properties of similar figures. Sometimes when we do attempt to correlate, say, Geometry and Arithmetic, the result is amusing. We find the square root of 2, 3, 7, etc., geometrically and find the value of $2 + \sqrt{2} + \sqrt{3}$. The correlation is neither natural nor useful.

Correlation of several topics in the same branch of mathematics:—This consists in the orderly treatment of the subject showing the bearing of one topic upon another. It is usual to say that mathematics has been organised according to the demands of the study as a logically organised field of knowledge. If this means that the pupils are made

aware of the logical nature of the arrangement, it is simply not true. In fact, even many of the teachers do not know why they are teaching this or that topic and why this or that topic should be taught before, after or during the teaching of some other topic. G. C. M., L. C. M., and the rule symbolised by the identity $a/b = ma/mb$ are taught in a particular order merely because they have been taught so from time immemorial. I have found that to answer the question "In what way are these useful in the development of any other portion in arithmetic?", the teachers under training require a good deal of cross-examination and thinking. The fact is that the arrangement has been neither logical nor psychological. G. C. M. and L. C. M. are useful in a small way in adding or subtracting fractions. They should be introduced only when the need for adding fractions with different denominators comes in.

The question of motivation should be tackled not only in connection with the whole subject of mathematics, not only with the separate branches like arithmetic and geometry, but also with everyone of the several units of teaching. The several units should be so correlated so as to bring out clearly the object of teaching the whole subject. For instance, the main object of teaching elementary algebra is to familiarise the pupils with the use of the formula and the equation for the solution of practical problems. So solution of useful problems should form the 'core' or the 'project' in algebra teaching. Simplifications, fractions, factorising, removing brackets etc., even the formula and the equation should come in only as auxiliary to the solution of problems. Again the whole of practical geometry is best developed so as to bring out its use in surveying, plan-drawing, map-making, etc. These will form the 'core' or the 'project'. The use of the various mathematical instruments and a knowledge of the properties of figures will come in when they are needed for the most efficient and economical way of learning to measure the necessary quantities and drawing plans.

The details of the syllabus for each class should be so organised as to satisfy the principles described above.



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Recitation in our High Schools

By SRI C. S. KRISHNA IYER, M. A.

It is a great pity that this valuable art of learning by heart a few lines of poetry, and sometimes a few paragraphs of beautiful prose too, and reciting them at the beginning of important school functions, such as class debates, School Day Celebrations etc. is fast dying out. "Poetry is not a mere frivolous accomplishment, the trifling amusement of a few idle readers or leisure hours! it has been the study and delight of mankind in all ages." I am not at all unaware of the fact that in putting in a vigorous plea for the revival of this art, I am swimming against the current. These are days, when, thanks to the everincreasing number of unemployed graduates, literary education is at a discount; vocational education in the attractive robes of Wardha Scheme, is largely claiming the attention of all in our land. Well assured of strong backing up from very high quarters, it has begun to boast of its bright future. Moreover, in these days of Vernacular medium — pardon me, of the medium of Indian languages, English has been pushed to the position of a Cinderella. In the clamorous cry for introducing Hindi as the *lingua franca* of the land, this humble advocacy of English Poetry is not at all likely to get any hearing. But that does not matter. You may very well regard it as the word of a Back Number, a faddist, a brown beauracrat, an imperialist and even a traitor to the motherland. I know that even if my cry proves to be a cry in the wilderness, a day will come when its value will be appreciated. Powerful ideas, even when murdered in cold blood and buried six fathoms deep, do not die; they just bide their time.

It has, for long, been my deep conviction that by not making our youths learn by heart some lines of good English Poetry, we teachers are not discharging our duties as educators satisfactorily. For of what use is education to a man or a woman, if it does not enable him or her to lead a *rich* and *full* life? What helps him to do it so well as recollection of some fine gems of poetry stored in his memory in the most impressionable period of his life? I do not at all mean that we have not many good lines of poetry in our own languages or in Sanskrit. But is it not a fact that somehow or other English has come to set the standard for us in most of our literary pursuits and class room practices? Is it not true that even the very growth or development of our Indian languages is along the line of English? Our short stories, literary criticisms, dramas, journalistic terms, platform speeches, idioms,

lyrics, etc., are all largely imitative. Some days back, when more emphasis used to be laid on the teaching of English Grammar, and equally important stress, if not more, was laid on Tamil or Kannada Grammar, then came the days of Nondetailed books; Indian languages followed suit. Now there seems to be a tendency for the pendulum to swing back again to Grammar: a similar tendency is noticeable in the study of our Indian languages as well. Hence, if we want our boys and girls to commit to memory some lines of poetry in their own mother tongue, the best way of doing it is by asking our youths to learn by heart some lines of poetry in English.

Nowadays, in our eagerness to be modern and up-to-date, we prescribe some of the modern poems, in English as well as in other languages, written in simple style on every day subjects. The result is, they fail to inspire our youths with noble ideals; they do not do the duty of "the teacher of Morality and Virtue." Imparting religious and moral instruction in our schools *directly*, has become unthinkable; even this indirect imparting, through the medium of good English Poetry, is becoming more and more difficult.

There is another danger that lies ahead. Dame rumour has it, that there is something rotten in the realm of Pandits, and that, the sooner they are replaced by modern graduates, the better. They are said to be old fashioned, narrow in their outlook, indifferent, and incapable of adjusting themselves to the changed conditions. In spite of their depth of learning and scholarship, they are said to be verbose and irrelevant in their lessons; the question of maintaining good discipline is another factor against them; their inability to take part in the extracurricular activities and their privileges on the plea of religion and orthodoxy also contribute to their unpopularity. Whatever the truth of these allegations be, it cannot be gainsaid that they have been doing an immense service to the youths of our land, by familiarising them with some of our great thoughts of the past. They have been so far the custodians of our culture and our heritage; and on that day they are totally replaced by graduates, we have to bid goodbye to some of our precious thoughts. The Pandits of today are nowhere compared to the giants that used to be in our High Schools fifty, sixty, years back. If this class comes to an end, we will have the sad spectacle of manufacturing graduates and Masters in Arts, who would not have even heard the names of Markandeya or Nachiketus, Sudhama or Prahlada, Veda Vyasa or Valmiki! Even now, I find many *Hindu* boys of my S. S. L. C. class gaping with wonder at the mere mention of Abimanyu and Drona, Vibheeshana and Varuna! May be, their growing interest in sports and

cinema has something to do with it. May be they are so busy with their heavy curriculum, they have no time to attend Harikatha Kalakshepams even. (Nor are they free as before). Whatever it be, loss of a culture, preserved with care for such a long period, cannot be contemplated.

We say we are for full Swaraj and nothing but a democratic government will satisfy us. Do we realise the full implications of a democracy? Is not the ability to speak an indispensable qualification for a man in a democratic state? What helps a man to talk well but the training he gets in his school debating societies? And does not the recitation of a poem or a prose passage help him in developing his oratorical powers?

Let me end this brief note of mine with one or two specimens of "Gems of Poetry" to be committed to memory.

Live to some Purpose.

1. "They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young.
2. 'Tis not the number of lines
On life's fastfilling page,
'Tis not the pulse's added throbs,
Which constitute their age.
3. Some souls are serfs among the free
While others nobly thrive;
They stand just where their fathers stood;
Dead, even while they live.
4. Others, all spirit, heart, and sense,
Theirs the mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour!
5. Seize, then, the minutes as they pass
The woof of life is thought!
Warm up the colours: let them glow
With fire of fancy fraught.

6. Live to some purpose; make the life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy."

* * *

Fall, Oh! Fall, Ye words of anger. *

1. "Fall, oh! fall, ye words of anger
Like the leaves when Autumn blows,
Like the May blooms in the river,
Like the moonlight on the snows,
Fall like seeds in barren places,
Fall like rain drops in the sea,—
Idle words, foredoomed to perish,
Lost between my love and me.
2. But ye, words of loving kindness
Fall like grateful summer rain,
Like the heat on frozen waters,
Like sweet music heard in pain,
Like the dew on opening roses,
Like the acorn from the tree,
Fall, ye accents of affection,
Fruitful to my love and me."

Gleanings.

Garden Plots for School Children*

Ireland. Ardee Garden Plot Scheme.—At the Ardee Rural School, in County Louth, the cultivation of garden plots by students was adopted as part of their training in Agricultural Science. The scheme was a competitive one. The area to be cultivated by each competitor measured one rood of ground; it consisted of two plots, one at the school, comprising $\frac{1}{2}$ of a rood and the other at home, comprising $\frac{1}{2}$ of rood. The competition was confined to the boys of the day school; 19 boys competed. Fifty p. o. of the total marks could be earned for the school plots, thus raising the standard of the work in the school. Students were restricted in their selection of plants and seeds, so that there might be fair competition. These were provided free for the

school and purchased by the students for the home plots. The various sprays against pests required for use in the home gardens were prepared in the school. Besides providing their people with vegetables, competitors were able to market a large amount of their produce, which rewarded them amply for their efforts.

The school plots were set out under the direct supervision of the Agricultural Instructor. He appointed a certain amount of work each day which the competitors were required to repeat in their plots at home. As a model, he cultivated a plot himself in the school gardens.

Competitors had to give an undertaking that their home plots would be their own concern; no outside assistance was allowed. The Instructor and the Headmaster paid a number of surprise visits to the boys' homes for the purpose of inspecting the plots. In every instance parents showed great interest in the scheme and it was often remarked that the gardens would not have been cultivated except for this competition. The boys of the town who had no gardens rented ground from neighbours or cultivated the gardens of neighbours who agreed to provide the required materials if they might claim the produce.

At the time of making the final inspection for giving the marks, it was difficult to distinguish between the merits of the students. The plots were accurately set out to the plan provided in the school, they were generally free from weeds, plant diseases, etc., and the yields were of a very high standard. Four prizes were awarded. A maximum of 200 marks was allotted (100 for school, 100 for home) and the total marks gained by the prize-winners were 186, 181, 166, 163, respectively. It is hoped to give the scheme a wider scope in the coming year, by including fruit culture and the planting of a small orchard in each home.

Switzerland. Zurich. Garden Plot Scheme.—In 1910, a Zurich clergyman drew attention in a pamphlet to the bad health caused among children of the poorer districts of the town by absence of sunshine and to the harmfulness of playing in the streets. To provide the children healthy open-air employment, it was advocated that garden plots should be given them. With that end in view, the "Association for school children's gardens" was founded, in 1911. The committee explained the idea fully at a "parents' evening" and enlisted the co-operation of public spirited citizens. A start was made on a piece of ground lent to the Association by the Administration of Housing Estates of the Town of Zurich. In the 3rd year already the scheme was working very successfully. In 1914, the Association received as a gift the Charlottengarten which is still the only ground it owns. In 1915, there were 248 garden plots cultivated; 158 by boys and 90 by girls.

The scheme works as follows: each child receives a plot measuring 20 square metres for which he is entirely responsible and in which, under competent guidance, he grows vegetables and a few flowers. The young gardeners thereby acquire habits of co-operation, of regular productive labour, of thrift,

and they realise how necessary it is to watch over their plantations with great care.

At first the children were allowed to grow just what they chose and work when they chose; afterwards, their freedom was restricted in their own interest. Now, they are divided into groups of 20, each under the care of a supervisor. Each group has two regular evenings of gardening and the plots are exactly alike, except as regards flower-beds. As work in the plots is carried out after school hours, the school atmosphere is carefully avoided.

In one of his yearly reports, the general director of the gardens notes the interesting observations that can be made on the manner of working of the little gardeners. Good pupils have well-kept plots, the neglected plots belong to pupils whose school working is done carelessly. But some dull pupils who have difficulty in following their class, are excellent gardeners and already show the solid qualities of good citizens. Former scholars evidently have happy remembrances of their gardening experiences as they often come to visit the present gardens; so do also the parents, brothers and sisters of the present owners of plots.

The yield of each plot varies according to the soil, but it is never inferior in value to 10 Swiss francs and more often reaches about 20 Sw. fr. In 1937 the average contribution paid by each child was 7.29 Sw. fr. The Association has to find funds by other means for about 15 fr. per plot, the average yearly expense for a plot being 22.30 fr. (for seeds, plants, tools, sheds, fertilizers, repairs, instruction and supervision, etc.)

The chief aims of the Association namely to contribute to the practical training and moral education of the children and to improve their health, are fully attained. Since 1920, the Association receives grants from the "Pro Juventute Foundation," the value of the garden plots to the school-children having been abundantly proved. (*The International Bureau of Education.*)

Corporal Punishment.

"The Criminal Justice Bill now before Parliament provides for the abolition of corporal punishment except for serious offences against discipline in prison ... The executive of the National Union of Teachers have had the Bill under consideration, and welcome the proposal to take away from the courts the power to pass sentence of flogging. They say that the Government is to be congratulated on its desire to do away with a method of punishment which has already been abandoned by most civilized countries. But the Committee are careful to make it clear that their conclusions in regard to corporal punishment as a court penalty are not based upon any objection in principle to all use of it as a method of correction for children. Corporal punishment as a court penalty stands upon an entirely different footing from corporal punishment inflicted by a parent or a school-master. The relation between the child and the parent or the school-master is or should be, one of

affection, and is a continuing relation. Moreover, the punishment, as a rule, comes swiftly and is far less severe than a court birching. Nevertheless some of their arguments hold good in regard to corporal punishment at home or in the school. There is the difficulty of assessing whether a particular boy can, from the psychological and temperamental point of view, be subjected to such punishment without unfortunate results. There is the danger, familiar to school masters, that the boy who has been so punished may, on that account, be regarded as a hero. Many feel that it is up to them to show that they do not mind such punishment and are even encouraged to commit further offences out of bravado. It is on this account that experienced school masters have largely discontinued to use corporal punishment. In infants' and girls' schools it has practically disappeared. Its retention in senior and in secondary schools for boys is largely due to the continuance of a bad old tradition inherited from public schools.

"Apart from the possible bad effect upon the sufferer the effects upon the punisher are not to be ignored. Psychologists tell us that in the best of us there is at least a touch of sadism, and appetite grown by feeding. They tell us too, for certain reasons, corporal punishment should never be applied in cases of sexual misbehaviour, a theory with which practice in English schools has been markedly at variance. One of the greatest temptations to the school master is to use the cane in order to try to make good his own ineffectiveness as a teacher. One such master recently caned a majority of a class in an elementary school because they had more than three mistakes in their dictation. A teacher who uses his power in this way proclaims his own inefficiency. The good school master will never need to use the cane. Indeed, the real quality of a school which has reached and maintained a reasonable standard of efficiency can be gauged fairly accurately by the non-use, the use or the abuse of corporal punishment. A community is more brutalised by the continuous infliction of punishment than by the occasional occurrences of crime.

(The Journal of Education, London.)

Vocational Guidance.

By PRINCIPAL K. S. VAKIL, M.ED., I.E.S. (RETI.)

I. In the U. S. A.

Vocational guidance is now recognised as an essential function of every school system. It is defined as "The process of assisting the individual to choose an occupation, and is described as a service to school pupils to assist them in making decisions and adjustments necessary for securing, in accordance with their abilities and interests, the optimum results from educational training and from efforts at social and vocational adjustments."

Boston is reported to be the first in the United States to provide organised vocational guidance for its school pupils. In 1910, its school committee resolved that a teacher be designated in each elementary and secondary school

of the city to act as vocational counsellor, and in 1916 it created a Department of Vocational Guidance. The objectives of this Department are stated as follows :—

I. Educational and Vocational Guidance :—(1) To assist pupils to a knowledge of educational and vocational possibilities. (2) To assist pupils to a knowledge of the common occupations and an understanding of the problems of the occupational world so that they may prepare more fully for lives of usefulness in the community. (3) To obtain for each pupil, as far as possible, every opportunity which it is the duty of the public schools to provide. (4) To aid pupils to realise their educational or vocational aims.

II. Placement :—(1) To assist graduates and undergraduates, who must leave school to work, in finding suitable positions. (2) To aid those who need readjustment in their work. (3) To aid those who, in order to continue their school work, must have after-school work, Sunday or Summer work.

III. Follow-up :—(1) To help young workers to a better understanding of their relationships to other works in their own and other occupations and to society. (2) To ensure better co-operation between the public schools and the higher educational institutions on one hand and the various commercial and industrial pursuits on the other hand, in order that there may be no gap between the groups. (3) To make scientific studies of the information gathered for the benefit of the child, the school, the employee, and society. (4) To assist in adapting the schools to the needs of the pupils and the community, through providing the information needed for the modification of the curriculum materials.

In the school system and in individual schools, a great variety of activities are carried on in pursuance of these or similar objectives, such as (1) instructing pupils as regards occupations, (2) carrying on occupational research, (3) rendering placement service, (4) making follow-up investigations, (5) effecting adjustments between employees and employer, (6) visiting homes of pupils, (7) compiling case histories of pupils, (8) administering tests to pupils, (9) preparing guidance bulletins, (10) giving information to pupils in groups, (11) counselling individual pupils, (12) holding conferences with pupils in groups, and (13) conducting guidance clinics. Organisation of teachers and others interested in the subject, such as the National Vocational Guidance Association have done much to lead and promote the guidance movement in schools. Numerous States are, also, actively helping in promoting vocational guidance in their schools. A course in occupational information is included as a part of the secondary school curriculum. Occupational Studies are prepared and published for use in vocational counselling in secondary schools. Each of these studies deals with a single occupation and includes information on the nature of the work to be done, working conditions, opportunities for employment and advancement, and educational qualification and experience necessary for entrance into the occupation and for promotion in it.

Some states and communities make elaborate arrangements for vocational guidance. They employ trained vocational counsellors, a psychologist to give tests and make intensive diagnoses, a psychiatrist, social workers, and placement officers and disseminate information about occupations. Further, the United States Employment Service maintains hundreds of offices through which young people may secure definite help in their search for employment. More than 2½ million youths are already on the active files of these offices. There is no charge for registration, and any one over 16 is eligible. Junior employment counsellors, giving special care to the needs of young applicants, are available in a number of these offices. Various occupational tests and improved types of interviews are used in some of these offices, and all are co-operating with the public schools in their communities. There is, moreover, a proposal to create a new Youth Guidance Division in the Federal Office of Education to provide advisory assistance to educational organisations designing to establish Youth Guidance Centres.

II. In England.

Vocational Guidance to school leavers may be said to have begun in England since the Education (Choice of Employment) Act of 1910 which conferred on local education authorities the power to make arrangements subject to the approval of the Board of Education, for assisting boys and girls under the age of 17 (raised to 18 by the Education Act of 1918) in the choice of work.

Vocational Guidance is given in each local area through the Juvenile Employment Exchanges of the Ministry of Labour. Attached to each exchange is a juvenile advisory committee composed of teachers, local employers and workpeople, representative of the local education authority, and other persons interested in the welfare of young workers. The activities of the several exchanges are co-ordinated by the National Advisory Council for Juvenile Employment.

The duties of the local advisory committee are (1) to give advice to Juveniles on the choice of the most suitable employment; (2) to assist Juveniles in finding suitable employment; (3) to assist employers in obtaining suitable young workers; (4) to keep in touch with boys and girls during the early years of their occupational life; (5) to give Juveniles advice on further education in relation to their employment.

Before individual advice is offered to a boy or girl on the occupation for which he or she seems most suited efforts are made by teachers, local vocational guidance officers, committee members, or prominent industrialists, to children as much information as possible about the occupations which are available in their neighbourhood and to stimulate their interest in their future careers. Visits to local factories are arranged to give school children some idea of the nature of the work in which they may later be engaged, and printed

information about occupations is widely circulated to them. Lantern slides and cinema films are also, in some places, used for this purpose. With this background of knowledge of occupations, children, with their parents and teachers, meet members of the committee and the local vocational guidance officer at conference. This conference provides the vocational guidance officer with the data he needs for his work, e.g., information about the children's inclination, aptitudes, leisure activities, interests, scholastic attainment, moral and social qualities, etc. These, combined with his knowledge of occupations and of local openings and conditions, enable him to give proper vocational guidance.

Since recently, psychological methods of testing general intelligence, ability, and aptitude have begun to be applied to the work of vocational guidance tests for different vocations have been devised.

Secondary school leavers do not avail themselves of the national vocational guidance service to the same extent as elementary and other school leavers. They are guided in the matter by their own head masters and headmistresses, by the career-masters and mistresses of their schools, or by the Employment Committees of the Associations of Head Masters and Head Mistresses of Secondary Schools acting in co-operation with the Ministry of Labour. Individual pupils seek advice also from the vocational guidance department of the National Institute of Industrial Psychology. (*Indian Journal of Education*).

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Notes.

EDUCATION IN THE DOLDRUMS.

By PROF. C. A. KRISHNAMURTI RAU, M.A., F.R. Econ. S.,

Associate Editor.

Everybody admits that the most important factor in a nation's life is education without which individual or collective existence would be impossible, if not intolerable. But it is pathetic to see that the efforts we put forth are neither commensurate with the immensity of the problem a good portion of which is of our own making but often they are misdirected and miscalculated. Extraneous considerations are introduced; measures are not planned with proper fore thought; nor are they given effect to in a manner which will enable those who follow in the line to continue the work so as to give the whole not only an appearance but also a reality of unity. No wonder that while every other thing is moving with a wonderful velocity, we are almost as and where we were; nor are we able to divine towards what goal we are tending.

Our educational agencies are at a stand-still. The Department from the Director downwards seems to be unable to see its way in any direction. Great talents thus lie unutilised. The teachers including the heads of institutions find it impossible or undesirable to ventilate their views, still less to have even honest differences. This is the great body which is in touch with the subjects, objects and problems of education. Some of these are worldly wise, more than need be, and having been "ancient mariners" do not wish to risk opinions but adjust their sails according to the winds that blow. So, that useful but rare commodity—the pursuit of truth and the quest for betterment,—becomes rarer, with the result that education suffers. The third and more widely diffused factor, that is the public, is too busy and elusive to stop and inquire except at stated intervals. The state is satisfied that it has done its duty by education having a Minister who keeps himself in effective touch with educational matters by frequent touring, regretting financial inability to make teachers'

position better, and reminding them of the nobility of their calling, perhaps the only noble profession where work was being, and has still to be, done unmindful of rewards. Now and then, teachers and their profession are fit objects of official frowning, though they might protest leisurely and even loudly.

A stir was caused in the educational world when the self-supporting Wardha Scheme was adumbrated. Some said it was wonderful and that a new dawn was breaking. Others said they had been working the system for years past even on an improved plan but only without this appellation. The Treasury Benches heaved a sigh of relief that after all educational demands would not be so terrifying hereafter. Moreover, teachers should set the example by cutting their coats according to their cloth because, was not our ancient Gurukula system highly efficient and equally economic, breathing the forest air where life was "free from tainted pomp", and modern imposing buildings and libraries were mere luxuries whose tribe, hereafter, need not increase. But the University, whose flag had been hoisted high long ago, kept it flying aloft, the captain and his associates on the mast-head smiling calmly and complacently at the huge struggling below and the billows heaving high all round. In one word, we are unable to put one step forward on account of many magnificent ideas under the weight of which our feet are nearly crushed.

There are other proposals which have fascinated the public. Adult literacy campaign and mass education have held the public attention for some time. Physical education has had its apostles. But compulsory Hindi has roused enthusiasm and opposition to an unprecedented degree. Perhaps the latter is more pungent on account of an admixture of a high percentage of politic-acid in its composition. The only things that have been going on, whatever proposals may come and go, are the usual class-teaching almost along the beaten track, the examinations and publications of results with the usual tears over frightful failures. A new feature in the situation is that education has come in for a fair share in the blame for increasing educated unemployment. They speak less now of technical and kindred types of education, for that way leads to finance. There is scarcely a stir in the air. The District Guilds, except for two or three, seem

immersed in deep thought or they have exhausted themselves in vain and vanished cries for this or that reform. In fact, reform seems to be quite needless. The struggle for existence among teachers with the downward grade of salaries especially with the large influx of graduates and honours men coveting no more than a mere seat in any institution, has depressed educational fervour to an unusual degree. The most lamentable feature is the meagreness of reinvigorating ideas emanating from teachers themselves. They are content to exist, because the atmosphere is such. Verily, education is in the doldrums.

Those who are anxious to make the educational world live and thrive should immediately endeavour to release the wonderful energy lying dormant and pent-up among the vast army of teachers, encouraging them, as a first step, to look up. It is a pity that it has not struck our statesmen that Education rather than Prohibition should have been the concern of the Government and all the unbridled enthusiasm now shown in finding the needed finance, by hook or by crook, should have descended on the famished field of education. Prohibition with a little extra effort would have followed as the night the day, if the same attention accompanied by adequate finance had been bestowed on education. Even now, the situation is not past rectification. The will to do the right thing must manifest itself.

Mere pleasant words, still less scolding or browbeating, are not needed. The Ministry is too much occupied with politics to give the needed attention to education. The power and the freedom to shape should go once more to the University, the Department of Public Instruction and the great body of teachers with whom alone and, not with politicians, the future of the country lies. They must come forward to declare their high mission instead of Ministers and their tribe doing so. They must organise and unite. The annual conferences have deteriorated. The S. I. T. U. is having somewhat of a wooden existence. The springs of energy and independent vigorous thinking must once again flow and flood the land. Let us have fewer politicians but more of real teachers whose influence must be felt in politics. The only remedy seems to be in the creation of a central body of academic experts of all grades from all over the Presidency,

elective once in two or three years, for giving advice to educational agencies. There is immediate need for such a body. Nothing prevents us from getting such a body to function. We need not trouble this or any government for permission or blessings, openings and flag-hoistings. Let it have a simple dignity of its own. For some doles of grants we have sold our right of free thinking and acting. Self-help, after all, is the best help. Let us move towards it in all seriousness.

Reviews.

1. ம.வகத்தின்கண் மனிதர் வாழ்க்கை. By Helen T. Scudder, M.A., Geog Dip. Published by Oxford University Press, Madras. Books I, II, III. Price: As. 12, As. 12, As. 14 resply.

This is a new series of Geography for the lower forms following the 1936 Madras syllabus. Very neatly executed with numerous pictures, maps, diagrams and charts, the contents make interesting reading in simple Tamil. The approach is humanistic throughout, and the fundamental principles of the subject have been stressed inductively. Each lesson begins with a short outline, which is developed to form pleasing reading material, and ends with exercises, varied and graded, providing opportunities for individual and group work besides scope for home work. The books also encourage acquisition of first hand geographical experience by children, for which necessary guidance finds a place. Care has been taken to use familiar Tamil equivalents with English terms side by side. The series on the whole provides a sound basis for the young to provoke an intelligent interest in and grasp of the subject.

2. **Arithmetic for Indian Schools** : By Lock, Lewis and Sur. Published by Macmillan & Co., Ltd. Price : Rs. 2-.

This is a revised edition of Lock and Lewis Arithmetic familiar to schools all over India. Retaining the main features of the earlier edition, the subject matter has been rearranged to suit modern needs, with a new chapter on graphs added at the end. Explanation of arithmetical principles has been amplified to lead students to a clear grasp of the subject. Examples are copious and model solutions plenty. Attention has been paid to the use of Ratio and Proportion idea in working out problems. Some teachers would have wished that the chapter on

Proportion had been shifted to the earlier part of the book. The get-up and print leave nothing to be desired.

3. **Literacy in India** : By R. V. Parulekar, M.A., M.Ed., Published by Macmillan & Co., Ltd. (1939). Price : Re. 1-12.

This is a valuable documented book dealing with problems of mass literacy in India, written by a competent author. Sri Parulekar, with his administrative experience of mass education in Bombay, has marshalled very helpful educational statistics from various sources, which make the contents intelligible and interesting. His observations and suggestions on the various aspects of the problem — questions such as wastage, stagnation, age of admission to schools, single teacher schools, duration of school life, compulsion and expansion, curriculum, etc.— would be read with profit. Sri Parulekar is not for sacrificing quantity to quality. He would like to have a three year primary school, with a net-work of even single teacher schools, such as obtains in countries like China, Dutch East Indies and others and which is suited to a poor country like India. He deplores certain obsessions on the part of educational administrators stressing too much on 'wastage' and 'stagnation'. The author clarifies his position by an intelligent scrutiny of the facts and suggests suitable remedies in a tone of optimism, which are practicable and economical. The chapters on the progress of literacy in India and its provinces along with the appendices at the end, are informative and useful. But one has to wonder how Sri Parulekar managed to miss any reference in this book to the Wardha Scheme which has been seriously engaging the minds of educationists. As it is, the book is an authentic record for study and reference by all teachers and administrators interested in mass education.

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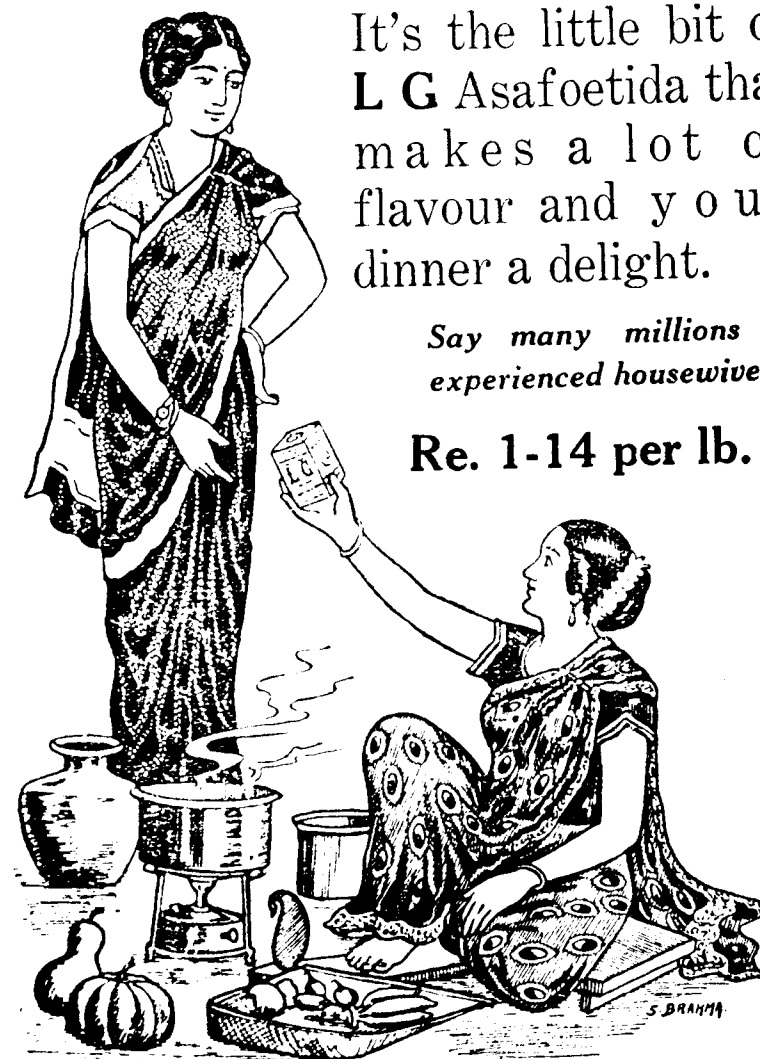
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