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# THE INDIAN EDUCATOR



NOVEMBER, 1939.



*Managing Editor:*

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

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## CONTENTS for NOVEMBER, 1939.

|                                                                                                                                       | PAGE |
|---------------------------------------------------------------------------------------------------------------------------------------|------|
| 1. Employment of Leisure. ...<br>By Dr. G. S. Krishnayya, M.A. (Madras) Ph.D. (Columbia)                                              | 375  |
| 2. The Film as an Educator. ...<br>By Sri K. Narayanan, M.A., (Madras), S.T.E., (Bombay).                                             | 379  |
| 3. The Two Climbers. ...<br>By Sri S. M. Datta, M.A., B.T.                                                                            | 381  |
| 4. Our Schools and Modern Education. ...<br>By Sri D. Krishnayya.                                                                     | 382  |
| 5. The Future of Sanskrit in Indian Education. ...<br>By Dewan Bahadur K. S. Ramaswami Sastri, B.A., M.L.                             | 385  |
| 6. Competition Vs. Co-operation in Education. ...<br>By Sri Santoshkumar De, M.A., (Cal), H. Dip. Ed.<br>(Dublin), Cer. Psy. (Edinb.) | 388  |
| 7. Educational Progress in Mysore—A Review. ...<br>By "Krier".                                                                        | 393  |
| 8. The Problem of Moral Education in our Schools. ...<br>By Sri Rames Chandra Choudhuri, M.A., B.T.                                   | 397  |
| 9. Notes. ...                                                                                                                         | 405  |
| 10. Reviews. ...                                                                                                                      | 407  |

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# THE INDIAN EDUCATOR

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

Vol. XV. MADURA : NOVEMBER, 1939. No. 11.

## Employment of Leisure.

By Dr. G. S. KRISHNAYYA, M. A. (Madras) Ph. D. (Columbia)

Without a wise use of your spare time you can't expect to have  
health or enthusiasm or buoyancy or popularity or breadth of vision. In  
other words, your own development as an individual, as well as your effec-  
tiveness professionally, is intimately bound up with this problem of the  
use of leisure. The day's routine runs counter to the development of these  
assets. Long hours on one's feet, pent-up life, working in ill-ventilated  
and crowded rooms, the nerve-racking company of forty lively children,  
the long days of carefully planned talking, acting and carping criticism,  
jealousy and lack of appreciation are, as every one knows, features  
peculiar to our life as teachers. We must therefore depend on our  
leisure to off set these exhausting and deadening effects of school work.  
Our leisure must help us to build up reserves that will enable us to  
have the 'abundant life' which is the SINE QUA NON of success.

### THE NEEDED RECREATION

What sort of recreation then do the teachers need? To find out  
what teachers actually do for recreation, a statistical investigation was  
conducted in the United States not long ago. From the data it was  
found that teachers take just what comes along, there is no evidence of  
co-operative recreation or of activities that are planned. It was equally  
evident that the activities are poorly suited to their needs. Thus while  
nearly one hundred percent of all teachers should be taking part in some  
kind of vigorous games or sport, far less than ten percent are engaged in  
any kind of exercise other than walking. Passive recreation and fancy  
work, which have little to offer to teachers, ranked higher than sports  
and games. The three principal forms of recreation were found to be  
reading, walking and cinemas. It is obvious that teachers all the world  
over are very much alike.

A word about the state of mind necessary for the enjoyment of leisure. The tired teacher should leave his school as soon as it is closed and, if possible, avoid the company of teachers. That is one way of forgetting school worries. This shadowy background, this residue of strain and foreboding, prevents us from going heart and soul into our play; it comes in the way of our enjoying whole heartedly the company of others; it renders impossible untroubled sleep and re-creative rest. Napoleon said his mind was arranged like a bureau of drawers; he drew out one when he wished to attend to that subject, and pushed it back when he was through. When he wanted to go to sleep, he closed all the drawers and sleep ensued almost immediately. If this might be true of teachers, it would add a hundred percent to their efficiency.

#### OUT OF SCHOOL.

And now for suggestions as to how we might get the best out of our leisure. It should be written in the teacher's Bible that the period from the close of school until supper time is given to him or her to recuperate and is sacred unto recreation. He needs to get out of doors and fill his lungs with fresh air; he needs to get new red corpuscles into his blood; he needs to throw off the strain of his teaching and management. These hours should be reserved for a vacation from professional routine. Participation in some form of vigorous exercise, when possible, is more to be desired after school than more school work or mere passive recreation. And school authorities should realize the value of their teachers getting out of doors soon after the bell has gone, and remove any hesitation on their part so to do.

If you are taking a long walk instead of playing a game, you should see that you make it recreative, you should fall back into the life of sensation, the surest path to relief and freedom. Inhale the odours of the flowers and the green grass, listen to the song of the bird, the gurgling of the brook, the rustling of the leaves, dwell upon the colour of the sunset and feel a tingle with the soft touch of the breeze. Generally speaking, a walk which does not lead to or from the school will be more likely to bring restful associations.

#### POSSIBLE OCCUPATIONS.

Writing for teachers, it is not necessary to stress the importance of the different spare time occupations. Reading is fairly popular, but not as popular as it should be with some. The teacher should be in touch with what is going on in the world. We must recognise the moral obligation to be intelligent. A daily paper and some monthly or

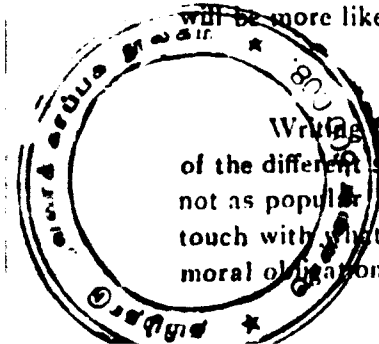
monthlies are to be recommended for the purpose. Childhood literature cannot be neglected. Standard books need not be boycotted altogether nor need light fiction be despised. Huxley once said that a well educated man is one who knows something of everything and everything of something. To employ one's leisure in trying to realize this ideal will make for continuously increasing enjoyment of life.

The social life of an active, progressive teacher must include many types of human contact. Your greatest asset is an understanding of human nature, and sympathetic mingling with people will give you this in a measure not possible in any other way. We must learn how to use our leisure without being a nuisance to others. We need to mix a great deal more than we are inclined to, with people outside our profession. The richness of experience and the breadth of outlook that comes from heterogeneous friendships cannot be sacrificed on the altar of mental inertia or natural diffidence. Someone has said "If you would have friends, you must show yourself friendly." Emerson reminds us that a friend is one in whose presence we may think aloud. Such a privilege for the teacher, with his many cares and problems, is devoutly to be desired. •

Hobbies provide enjoyable occupation and teachers will do well to discover a line that attracts their fancy. When Edward Bok as a boy visited Oliver Wendell Holmes, the good poet took him to a carpentry shop and pointed with pride some of the products of his skill and labour. He advised young Bok to choose a hobby that was entirely different from his regular duties. You need varied interests about which you are happy and enthusiastic, and in which all your physical, mental and spiritual powers get proper exercise.

#### BROADENING THE HORIZON.

If you expect to enter into the kingdom of youth, you must keep alive your desire for wider experience and bring to the class-room treasures and messages from far and near. If we are to think clearly, act generously and teach sympathetically, we must know the trials, successes and general conditions of our neighbours on the other side of the river, over the mountain, across the seas. Picnic journeys and educational tours might be tried oftener than they are. School doors and windows, figuratively speaking, should swing inward and outward so that the outside world may have easy ingress and the teacher and the pupils may have unimpeded egress to the world beyond books and blackboards, whence the path of life must finally lead them.



## JOY IN LIVING.

A vacation activity which is increasingly finding favour with teachers in India and is one aiming at fellowship and professional improvement, is holding conferences, summer schools, refresher courses and education weeks which have much in them to commend themselves for a part of the holidays. Getting together, discussing difficulties, understanding each other, sharing experiences, listening to inspiring or instructive addresses and enjoying oneself in self forgetful recreation—these are tonic influences which no teacher can lightly forego. The old fashioned school master used to imagine that during his stay at the Training college enough pedagogy had been injected into him to last the rest of his natural life. The modern teacher on the other hand wants to adjust himself to the changing school and therefore wants to know all about educational methods and movements. He dare not rest on his oars. If it is imperative for the trained to strive after "the heights by great men reached and kept," what of the uninitiated? No price is too great to pay for keeping upto-date and nowhere has the old order changed more than in educational matter and method. Yesterday's goodness is not good enough for to-day.

Theodore Roosevelt expressed in his life the romance of rugged health and unbounded energy. He should serve as a challenge to the weak and hopeless. By nature puny, he doggedly set about to make good his physical defects, and by determination, wise forethought and persistence he developed himself into the very symbol of radiant health. Said he, "It is good to live, to be able of limb and strong of heart, to have great battles to fight and a chance to win. It is good to test our strength; to know the things worthwhile, to joy in the splendour of victory." Such Joy in living and eagerness for accomplishment are the rewards of the person who has kept his body and mind in the best condition and who has learnt how to get maximum good out of his scanty leisure. And it is well for us to remember that after all, the most important thing that the teacher takes into his classroom is himself.



## The Film as an Educator.

By SRI K. NARAYANAN, M. A., (Madras), S. T. C., (Bombay).

*The Film—a great educative force.*

There can be no denying the fact that the film is one of the greatest modern educative forces. Dewan Sharar, in the course of a paper read to the East India Association, London, observed thus: "The uses of educational films are almost unlimited, above all in so vast a country as India, where the great mass of the people are illiterate." As the Indian Cinematograph Committee (1927—1928) observes, "the film can be employed as a useful adjunct to existing educational methods." It can, in fact, be made into a nation-building force. In the face of such authoritative observations, how the Bombay Adult Education Committee declares that the films are of limited value educationally passes our comprehension.

*Value of Education through Films.*

Abstract and mechanical teaching fails to interest children. But films concretise the class lessons, do the spade work of getting the pupils interested in what they learn and thus make learning easy pleasant, and everlasting. Again films rouse in the pupils and the adults a healthy curiosity to learn more and more. Mr. Bertrand Russell has truly observed:

'Knowledge which is felt to be boring is of little value but knowledge which is assimilated eagerly becomes a permanent possession.'

*The Film in classroom teaching.*

In Germany, Italy, Russia and Japan the use of films is compulsory in schools. In America there are about 20,000 institutions which make use of the film as a means for propagating useful knowledge to the young. In the teaching of history, geography and science, the motion picture cinema is a teacher of unsurpassable efficiency. But be it noted however that the films are but an aid to text-books. They provide the 'experience' and the text-books 'the elucidation of experience' in which the teacher serves as a link. Every classroom should be equipped with a library of educational films capable of 'documenting' every lesson.

It is pleasant to note that the Educational Cinematograph Institute, Madras, has produced films on almost all school subjects. It is no small gratification to note the Corporation of Madras has been

pleased to try the Institute's scheme of visual education in the Corporation schools.

#### *The Film in Adult Education.*

As Dr. Laubach says the movement of self-government can be accelerated only through a literate and educated population. In India where 90% of the population are illiterate the problem of Adult Education is a stupendous one. But the difficulty is not insurmountable when we remember how illiteracy has been liquidated in Russia. About 85% of the Russian masses have been educated through films. The Film College in Moscow has become a vital institution. In India also the cinema can be turned into a powerful instrument for educating the adults. Instruction must be combined with entertainment to persuade the adult to take lessons. Moving libraries of films with small projector must be set up and placed in charge of trained teachers who may tour the villages and enlighten the masses. Rudiments of geography, physiology, and hygiene can be easily taught. Modern methods of agriculture, dairying, bee-keeping, poultry-farming etc., may be demonstrated. For the education of the adults in the urban areas, as the First Motion Picture Congress held recently in Bombay, suggested, the Government should compel the picture houses to exhibit educational films on Sundays and other holidays.

#### *Formation of Federal Department of Visual Instruction.*

Even as long ago as 1921 the Bombay Government set up a Visual Education Department and in 1928 the Cinematograph Committee expressed admiration of several educational films. Quite recently the Central Provinces Committee on Visual Instruction has submitted a comprehensive programme of education through films.

In Germany the Federal Department of Visual Instruction has obtained the co-operation of German producers and prepared many an educational film with considerable success. Similarly a Federal Department of Visual Instruction with provincial branches should be constituted by the Government. The Central and Provincial Governments must pool their resources together, obtain the co-operation of the film producers, financiers, industrial magnates and distinguished educationists and prepare educational films, both instructional and cultural—the former dealing with class room subjects and the latter with matter giving general information.

## The Two Climbers.

By SRI S. M. DATTA, M.A., B.T.

A great writer has said that in every man there is a desire to stand where he has not stood and to see what he has not seen before.

This desire manifests itself in the attempt of the explorer to discover the mysterious ranges of hills. Though the task of ascending is hazardous, man delights in overcoming dangers and difficulties. The vastness of the illimitable attracts him and the silence of nature enters into his soul in the solitary places of the world. This is the stimulus to the gradual strenuous efforts made by him to reach the inaccessible point of a mountain which is the symbol of all that is grand and beautiful in the world.

The same instinct which leads several adventurous young men to reach the top of the Himalayas is dormant in infant mind and expresses itself even when a child is barely one year old. My attention was drawn to the slow steady climbing of a steep staircase of a child who with every movement was feeling life and exulting at every step of his glorious achievement. As the infant advanced a step in each flight of stairs, he looked back to notice if there was anybody to mark his movement and as he gazed, there was expectation of a responsive smile from behind. The elder sister who was only two years and odd months old and had previously succeeded in reaching the top of the same staircase was by the side of his brother lest he should stumble.

The sight of anybody coming to help the child in his search was not welcome and it was provoking to him that the credit should be shared by his sister. Great was the joy of the child in his progress towards the goal on which he fixed his eyes. The babbling child was furious when his sister who was following him all along came to his rescue. He lisped at times some words which purported to say:—"Heaven helps those who help themselves."

It was found difficult to arrest the progress of the child whose heart leaped with joy as he overcame one difficulty after another. The girl grew nervous as she found her brother restless to reach the destination. She continued to be upon his heels extending her helping hand.

Though the child moved with faltering steps, he was prepared to risk a fall. He turned back every time there was opposition from his sister and as his joy increased with every step climbed, the sister

felt defeat and shouted all the more at the thought of peril to her brother. This drew the attention of the mother who snatched away the child in haste from his insecure position with a mild but indistinct protest.

This made me reflect on three classes of people those who are over-anxious and fearful, those who do not care at all but leave their children to chance, and those who watch and care and give freedom. The wise parent or teacher gives an outstretched finger to which the child may cling while walking. Teachers! to what class do you belong?

## Our Schools and Modern Education

By SRI D. KRISHNAYYA.

'Education is not bound up within the covers of school text-books,' says Dr. G. S. Krishnayya M.A. Ph.D., Vice-Principal, Teachers' College, Kolhapur, in one of his latest articles on 'Home Work'. There is much truth in this expression.

What is meant by modern education and how far our schools give the children this kind of education is a serious problem well worth the attention of one and all, not to speak of educationists and teachers. Whatever the definition of modern education, everyone has to admit that modern education should prepare the children fully to face the problems of modern life in all its varied settings, as 'education is the apprenticeship of life,' in the words of Willmott.

One may be sure that on the continent and in America, schools try to prepare the pupils to face the problems of life cheerfully and successfully, too. What the children have to face as future citizens, the pupils are taught while at school, for, the aim there is to develop children into true men and women. There, on the continent, the teachers and the taught are one and the school is their common institution of inspiration and instruction. So much so, the children can face any problem of modern life with the necessary technique. They are ready to share the burden of active field life by organising first aid camps, Red cross societies, Nursing Homes, Ambulance corps and the like. They are not afraid of air-raids and bombing, for they know how best to defend themselves against such. They can face even complex problems of life with dignity and cheer. They have a sound sense of organisation and discipline and every one feels that he or she can shape the progress of the country. They love and respect their institutions. They know their rights and responsibilities and are fully prepared to sacrifice 'self' for the sake of the country.

We are in changing times and it is imperative that the education imparted in our schools is modern in the true sense of the term. If we consider how far our schools are for modern education, and compare these with schools on the continent and elsewhere, the picture is not bright. While some school children do not know, here, what a steam engine looks like, not to speak of the aeroplane, the children on the continent can run those machines. They know the mechanics of modern life, while our children, many of them, do not know what a machine is and why it is used, not to speak of how it is used. There are certain solitary schools in our country, we have to admit, where education is modern and where the pupils are trained up as citizens national and international. A few sparrows do not make the summer. In a country where literacy is lingering between 8 and 10 percent we cannot claim modern education for our schools.

Pardon me when I say that many of the teachers have to learn what is meant by modern education, before our schools can become modern. The set of orthodox teachers that we have in our ranks will have to be replaced by modern ones, if adaptability to changing circumstances they cannot learn from the study of geography. These are not the days for us to imprint ourselves on the plastic minds of children. Knowing the growing needs of the times, we have to train up our children to face life's problems nobly. In the school world children have to work and solve life's equations carefully. As in the poem of *Rugby Chapel* by Matthew Arnold, we have still another set of teachers, who want that their pupils must be specialists in certain branches of knowledge though blank in others. They have to feel now that life has numerous parts and each part has its part to play. Physiology truly points out this. Likewise, too much importance to one branch of life is not quite suited to modern times. A grammarian may despise periodical literature but, in spite of him, it grows in importance. Some may try to conceal the world to the children and make them live in the land of text books, but children, being curious, peep into worldly affairs and even try to take part in such. The modern teacher has to understand fully the golden expression of Emerson that the secret of education lies in respecting the pupil. Teachers have to realise that they are for the pupils and not the pupils for them. We have to instruct children in whatever they wish to learn and not make the pupils learn what we have to teach. We cannot be successful as teachers unless we are prepared to put the children on the progressive course of education and put them on a par with children all the world over. When we cannot drive a nail aright in the wall or adjust the lamp at home or make an aeroplane out of pith and paper and even speed up toy cars and telephones, what

is it that we can teach our children in the field of modern education? Such of those teachers as are not prepared to learn these and many more, atleast for the sake of instructing the children—the hope and dawn of the country, should give place to those pioneers who can steer successfully the school—ship, through waters known and unknown.

If any change is proposed in the system of Education, in our country, we are sure to have a host of criticisms levelled against it, not examining the meaning of the change and the necessity thereof. In the field of education, every one feels competent to have his say and tries to tinker with the problem of education. Before the wave of the Wardha Scheme of Education is sighted, there is a net work of criticism against it and some go to the extent of calling it a sanyasi method of education quite unsuited to the country and times. If school children are made to study the map of the continent and the position of the allies and others, some would say that children are not going to the front and so this instruction is quite out of place. Teachers are not allowed to do for the children what they sincerely feel best for their wards and for what these latter like most. When such problems confront and disparage the teacher in his field of work, how can he make the school stand for modern education? While the library is the workshop of the teachers and the taught on the continent, the library movement in our country is still in its cradle. When the angle of vision cannot be changed and when dusky glasses are put on clear eyes, how can we have a bright perspective?

'Come, let us live among and love our children', is the call of a teacher to his comrades, and this must be the motive force. The simple mechanics of life, the children ought to know according to modern education. Vocational and technical classes will have to be run besides courses in the usual subjects. Educational trips will have to be arranged to instruct and amuse children. By giving children an attractive and successful school life, they have to be shaped into citizens of national and international importance. Teachers should realise that schools are for children and not children for the sake of schools. In changing times and when the change is at an abnormal speed, we cannot have the time-honoured passive system of education, if we wish to make our children take their right place in the league of children.

Guided by the five lamps of education—sacrifice, love, idealism, truth and knowledge, in the words of Principal Seshadri, let us make our schools really progressive ones with the bubbling spirit of modern education pervading them.

## The Future of Sanskrit in Indian Education.

By Dewan Bahadur K. S. RAMASWAMI SASTRI, B.A., B.L.

Modern Education in India — which is the theme of the Education Week in 1939 — is a *labyrinth* into which it is easy to enter but is very difficult to emerge. Modern ratiocination is so perfected that for everything an answer is ready, and the public, utterly confused by too many experts and too many nostrums, eventually behaves like the old man in Aesop's Fables about the Old man and the Ass. The bird in the hand is allowed to fly away and the two or more birds in the bush seldom or never arrive.

That the study of a classical language is a means of liberal education and of the enrichment of modern languages has been the experience of mankind in the past and is the experience of the progressive nations of the West to-day. It may not have a direct and immediate marketable value. For the matter of that, most of the best things in the world have no marketable value. Charles Darwin said that from the evolutionary point of view music was inexplicable and useless. But of what value is it to gain the whole world and lose one's soul? We certainly want adaptability to environment and what not and we are ready to pay the inevitable penalties for our physical endowment that has the double foci of food and sex. But to lift up food and sex to the level of the ultimate values is thorough shortsightedness, if not total blindness.

The classical language of the Hindus, as well as the classical language of the Muslims, are not like the classical languages that are assiduously studied in Europe. These represent dead cultures and are themselves dead. But those represent living cultures and are themselves alive. The root ideas of those cultures are all locked up in those languages. The Muslims have a clearer sense of their duty and their need than the Hindus in this matter. They read the source-books early in their lives in their classical language. But the Hindus do otherwise and are lost in discussion and "find no end in wandering mazes lost".

It ought not to be necessary to cite testimony about the great beauty and value of the Sanskrit language. Sir William Jones pronounced the Sanskrit language to be "of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either". Professor Max Muller calls it the "language of

languages". Professor Heeren says: "The Sanskrit we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation, and the richness of its philosophy is in no way inferior to its poetic beauties as it presents us with an abundance of technical terms to express the most abstract ideas." The great German author Schlegel says: "Justly it is called Sanskrit i. e., perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not less rich. It combines the artistic fulness indicative of Greek development, the brevity and nice accuracy of Latin." Mr. Pococke says: "The Greek language is a derivation from the Sanskrit." Professor Heeren says: "In point of fact Zind is derived from the Sanskrit." Mr. Bopp says that at one time Sanskrit was the one language spoken all over the world. Mons. Dubois says that Sanskrit is the original source of all the European languages of to-day. That the English language which occupies a proud position to-day among the languages of the world is "a modern offshoot" of Sanskrit is stated by Professor Morner Williams in his preface to the Sanskrit-English Dictionary. He says further: "Be it remembered, however, that Sanskrit is, in one sense, the property of Europe as well as of India. Its relationship to some of our own languages is as close as to some of the Hindu dialects. It is a better guide than either Greek or Latin to the structure, historical connection, and correlation of the Indo-European family. It is a more trustworthy authority in the solution of recondite philological problems. *Its study involves a mental discipline not to be surpassed.* Will it be denied then that Sanskrit is destined to increasing cultivation as the one typical scientific language whose structure is a master-key to the structure of all languages, whose very name implies 'synthesis' and whose literature commencing with the Rig Veda beginning about 1500 B. C. extends in a continuous line for nearly 3000 years throwing a flood of light on the operation of linguistic laws? In point of fact the Hindus may be said to be the original inventors of the service of language."

Yet, strangely enough, the Hindu leaders of to-day seem to be thoroughly ignorant and sceptical of this fundamental fact. I am not referring to the controversy about Tamil and Hindi in the Tamil Nad. That is a political stunt and nothing more. As federal India emerges into being, a federal language must come, and Hindi is the only possible *Lingua Indica*. It cannot possibly harm the mother-tongue. A language that has stood against the seemingly omnipotent English language can certainly maintain its position side by side by

the Hindu language. All instruction in the secondary schools is going to be in it. The examinations also will soon be conducted in it. Nay, the Osmania University has shown that higher education also can be given through the regional languages in India. These will be the most intimate channels of self-expression. Nay, the Hindi language and the other regional languages in India will fraternise more and more, and all will benefit by such close association and mutual friendliness.

But all of them are sure to suffer very much if they are to be exiled from a loving touch with the source books in the source language. Even the South Indian languages which have not been derived from the Sanskrit language have been so vitalised by it that gratitude as well as prudence require that they keep up a living touch with it. If modern science is to be expressed in them the help of Sanskrit will be found to be invaluable. Even the Tamil language—in whose name alone some forces of opposition have reared their heads—owes so much to it that it never cut itself away from it.

In spite of all this, the Secondary Education Reorganisation Committee made the extraordinary proposal to eliminate the classical languages from the list of subjects including optionals now taught in Forms I to II and to allow them to come in in the Fourth Form among the subject optionals. Will any student, if he is asked to choose Science and Sanskrit to-day, choose Sanskrit in preference to Science? Thus the attempt was to kill Sanskrit outright with seeming kindness by making it compete with optional subjects which are more showy and modern and marketable. As stated by me elsewhere: "To allow Sanskrit to peep in only at the Fourth Form is bad enough. To allow it to stand at the end of a motley queue is worse. In a crude hedonistic materialistic age, spiritual values will be pushed out by material values. Bad money will drive out good money. The big drum will drown the flute. But is it wisdom, is it nationalism, is it Indianness to do so?"

Fortunately the wide and strong opposition to this move led to its being dropped like a hot potato. But what is the alternative now adopted? It is that Sanskrit may be taken in lieu of Hindi. This again is another way of knocking Sanskrit on the head. Why bring it into competition like this and try to eliminate it in some indirect way or other? Properly speaking, every Hindu boy and girl ought to learn Sanskrit in addition to learning the mother-tongue

and the Hindi. In any event the present system of taking up the mother-tongue or the classical language as a compulsory subject of study is the next best system. In fact, it looks as if it is best that we are left where we are. The experts are so directed among themselves and so thoughtless that every new change is worse than its predecessor. We have to cry out : God save us from our friends !

## Competition vs. Cooperation in Education

By SRI SANTOSHKUMAR DE, M.A., (Cal), H.Dip.Ed. (Dublin),  
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"Plants are developed by cultivation, and men by education."— says Rousseau. Men are to be developed, no doubt by education, and this sacred task of the development of mankind has devolved upon teachers who are the makers of the nation. But before a teacher agrees to undertake the sacred task of development he must know what should be the fundamental principle of education. He must know whether boys should be given such education as would enable them to cope successfully with their fellow friends in school days and compete with friends or foes indiscriminately when they would enter the busy and perfidious world, or they should be given such training from their very infancy that they may think the whole world as a grand family of which every man, irrespective of caste, colour or creed is a member and as such should always try to cooperate with one another and help those who are weak, uplift those who are down in the scale of civilisation, and raise further those who are on the same level and thus to bring peace and thereby harmonise every inequality in society, so that cruelty and antipathy may want their names and men are able to live in peace and harmony with their brothers in blood even though they may not be their brothers in faith to fulfil the ideals of poets and philosophers. This problem has been differently solved in different ages.

The area of competition is already too vast — it has out-stripped the boundary of schools and colleges and has spread to all classes and communities of people— trade and commerce, business and manufacture, economic and political ideals are all within its fold. One nation is ready to bleed while another—the shining sword of competition is hanging like the sword of Damocles on the head of all nations and may fall on them any moment. Peace conference is being held, armistice is being

signed, and reduction of armament is being proposed ; but still the three-fourths of the revenue of every nation is being spent on arms and ammunitions. If one Destroyer is publicly destroyed, to bamboozle others seven are secretly built. All this is due to competition and competition alone. No nation is self-contented — each is trying to dominate over the other. *Quo vadis domini* — whither are the nations moving ? Is it to their self-realisation or to their self-destruction ?

Why such is the trend of the nations ? Is not the education that boys get in their early life responsible for it ? The small circle of competition in school enlarges its radii and widens into imperialism. Examinations, prizes, scholarships, all these are nothing but individual and competitive. They lead to jealous rivalry — they substitute the lower for the higher motive. Games, no doubt, neutralise to some extent the individual competition ; but not all games — it is the team games that teach self-subordination, co-operation with one another, to enjoy or suffer victory or defeat without sinking or shirking. Play ground is the meeting point of individualism and collectivism. But all do not hold the same view. There are many thoughtful men who hold a contrary view ; for example, G. B. Shaw in one of his speeches vehemently condemned all team games. He said, "Never forget that our traditional competitive British sport produced bad manners, bad feeling, brainless pugnacity, lust for doing the other fellow down, and almost every thing that is contrary to the instincts of a true gentleman." In the olden days the aim of education was said to be training the children for institutional or social life, but in the present century we see much stress is laid on individual development. Time has really come to answer the much neglected question, whether children should be educated to compete with their fellows or to cooperate with them.

The mind of child is not a mere lump of clay, (to which he is often compared) dull, and uninitiative — it is pulsating, vibrating, and growing, plastic and educable. His education is to be based on the principle of compromise between the two diverse tendencies of individualism and collectivism. He is born no doubt with a certain dose of individualistic impulses but to counteract this egoistic tendency he has also some positive predispositions to communal or collective life. The aim of education should be to try to adjust these two original tendencies so that they may not clash with each other, but one merges into the other to bring a grand harmony in this world.

Man is a social being. It is not possible for him to lead the life of an extreme individualist, separating himself from his fellow-brothers. "The individual cannot become a full adult and a capable person in any

52.  
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sense without becoming also by the same movement social and solid with his fellows."—Thus writes Dr. Baldwin. Still why do we see so much struggle, rivalry and competition not only among different nations but also among the members of the same community? According to biology, struggle for existence is one of the corner stones of the theory of evolution. There is struggle in the vegetable world as well as in the animal world. Animals have to struggle for their food—they have to fight against the enemy, against natural calamities, such as extreme climate, storm and tide etc. Their existence depended on the amount of struggle they made. Gradually as they advanced in the scale of life gregarious tendency appeared in them—their original individualistic nature gave way to collectivism and thus the intensity of struggle among the members of the same species came to an end. The same was true of man. He realised that if he was to live and propagate his species, he must make friendship with his neighbours and environment. Thus arose family instinct—paternal, maternal, conjugal, filial,—father protecting his children, mother suckling her babe, husband defending his wife, brother his sister etc. Groups were formed and clans were created. The arena of struggle shifted again from individual to clan. The family rather than the individual now became the target of struggle; for the existence of family means the existence of the different members who constitute it. Again coalition was formed between clan and clan by bringing them into subjection either by armed resistance or by matrimonial alliance, chiefs were selected and division of labour in the crude form began. The bond of individualism became loose and collective interest became strong. Thus the human race escaped from the calamity of utter annihilation.

The senseless and ceaseless fighting among individual men had stopped and out of the wrangling elements society has been formed; but the struggle among groups which formed community and which again in its turn was enlarged into a nation or race, remained. War has not ceased between nation and nation, between one civilisation and another, but the laws of war have been humanised. International laws have been formulated. The League of Nations has been established to settle national controversies amicably, instead of resorting to arms. (The aim of the League of Nations has not, of course, been fully realised, still violence and armed resistance are being more and more restricted). Rivalry and competition (remnant of the fighting instinct of the primitive man) still exist. By free competition in trade and commerce individual man has accumulated untold wealth; means that people adopt are not always fair but to compensate this, various arrangements such as humane labour laws, hygienic surroundings, libraries, lecture

courses, profit-sharings, increasing wages, pensions, unemployment insurances etc. have been made.

All these show that competition and cooperation, individualism and collectivism are not two antagonistic forces, — they are two in one and one in two. Man has reached this present stage of development, and progress through competition on the one hand and cooperation on the other. There was competition as well as cooperation in the past, these two things are at present and they will be in the future, in some form or other. The history of evolution shows that vigour is maintained by struggle, rivalry and competition. "It is an inevitable law of life among the higher forms, that competition and selection must not only always accompany progress, but they must prevail amongst every form of life which is not actually retrograding. Other things being equal, indeed, the wider the limits of selection, the keener the rivalry and more rigid the selection the greater will be the progress."—thus writes Benjamin Kidd in his "Social Evolution." But competition should always be fair and impartial. It should always be among equals. Competition between a giant and a dwarf is no competition at all. It is death and stagnation. There is no harm in encouraging healthy and honourable competition among scholars. They should learn to compete where they like and cooperate where they should. Elaborate arrangements should, therefore, be made for cadet camps, school excursions, picnics, boy scouts, sports and games to develop a healthy cooperation among themselves. Group work in laboratory and in study should always be encouraged.

There is a tendency of over-socialisation on the one-hand and over-individualism on the other. The one has as much defect as the other. Therefore a *via media* should be found out. The true happiness of mankind and the highest progress of society depend more or less on the balance of these two forces. "A balance between these two factors must be scored and retained. Society has interest over and above those of the individual: but to sacrifice the ambition, competition and rivalry of individuals is to sacrifice the progressive factor in society. There must be left a certain freedom of initiation, a range of invention and spontaneous struggle for profits, to stimulate the individual to his best effort. This will then result in the progress and welfare of society as a whole."—says Dr. Baldwin. Rivalry in discovery or invention, competition for bettering the situation of the country by just legislation and better sanitary and educational method will rather bring peace and prosperity in the country and will improve the lot of the people. Let us again quote from Dr. Baldwin to show that individual and society are not two different entities but the

two phases of the one and the same thing. "Society and individual are not two entities, two forces acting separately, two enemies making forced and grudging concessions each to the other. on the contrary, they are the two sides of a growing organic whole, in which the welfare and advance of the one minister to the welfare and progress of the other. There is but one human interest, when all is said, and this is both individual and social at once." The problem of education,— whether it is for individual or for society, has been the educational as well as the ethical problem, from the dawn of human sense. This is but another attempt to solve the problem by harmonising interest and effort which has been so effectively done by Dr. Dewey of America. How is the individual to be trained so as to secure the highest possible development of personality without endangering at the same time the stability of institutional life? It is the same problem which stirred in the breast of the Greek Philosopher: the problem of securing both individual liberty and social justice. To Socrates and Plato the bond which was to unite individual interest and social welfare, and thus to serve the aim of education was knowledge; to Aristotle the aim was happiness or goodness. Aristotle's old problem of "well-being" and "well-doing" is found in another form, in the modern problem of interest vs. effort. Interest representing the factor of individualism is an effect of the naturalistic movement of the eighteenth century. The education of effort, on the other hand, represents nothing but the old education of authority expressive of the religious and social views. The aim of education, as present conceived, is found in this attempt to adjust the individual rights to social duties, personal development to social service *i. e.*, to preserve individual liberty and social stability and justice.

Current thoughts aim at harmonising both the factors of individual liberty and social justice. Thus Professor Dewey, the leading authority on education, defines education as "The process of remaking experience, giving it a more socialised value through increased individual experience, by giving the individual better control over his own powers." Here both individual and social factors are emphasised and harmonised. From whatever point of view the problem of education is discussed, its meaning or purpose is always given in the term of harmonisation of social interest and personal development as outlined by Prof. Dewey. The individual should be conformed to the given social standard in a way that his inherent capacities are developed, his individual rights, his happiness and his greatest usefulness obtained, and at the same time his highest welfare of society is conserved. Thus we can solve the most puzzling problem of education.

## Educational Progress in Mysore— A Review.

By "KRIER."

It is very very rarely that we come across a government report or bluebook that is really interesting. As a rule, these ponderous volumes, packed with statistical information, are, though highly informing, a bit dull and wearisome. So it is with pleasure that one goes through the \*Volume on hand, drawn up by Mr. M. Sultan Mohiyuddin M.A., LL.B., M. Ed., (Leeds). Like any other book of its kind, it is full of facts and figures. It has separate chapters dealing with topics like Administration and control, Secondary education, Middle School education, Primary education, Physical education, Special instruction, Women's education, Education of Muslims, Anglo-Indian and Europeans, Freeships, Publications and Libraries etc.

From a rapid perusal of its contents, we find that the total number of Public and Private institutions in the state increased from 7,731 during 1936—37 to 7941, and the enrolment, from 3,39,696 to 3,52,897. The percentage of boys at school during the year was 55.42 of the male population of school going age, and that of girls, 16.98 of the female population of that age as compared with 53.4 and 16.28 respectively in 1936—37. The percentage of boys under instruction to the total male population was 8.31, that of girls to the total female population 2.54 and that of boys and girls together to the total population 5.5. On an average, there was one school for an area of 3.70 square miles and for every 809 persons of the total population. The total expenditure, both direct and indirect, including that on University education, amounted to Rs. 6,75,301. Percentages of direct expenditure on different grades of education were as follows. University education—Colleges 12.36; Oriental Colleges, 0.83, High School education, 9.21, Middle School education 13.54; Primary education, 34.12; Teachers' Training 3.44; Technical education 2.93; the balance of 23.57 per cent being indirect expenditure — *i. e.*, on Buildings, furniture, Apparatus, Direction, Inspection, Scholarship etc. Percentages of expenditure from different sources to the total expenditure were as follows:—State funds, 78.31; Local funds, 8.26; Municipal funds, 1.29; Fee, 8.78; All other sources, 8.36. It is worth mentioning that throughout the state tuition in Primary and Middle Schools is free,

\*The Report of Public Instruction in Mysore for the year ending 30th June 1938.

though there is a proposal to introduce fees in the Middle Schools — at least in urban areas — from next school year onwards. The average cost of education per head of the population increased from Rs. 1-0-7 to 1-0-9.

Commenting on the work of Inspecting officers, the Director puts in a vigorous plea for removing some of the handicaps that considerably hampered their work. He says, "I cannot refrain from observing that owing to the steadily growing volume of administrative and inspection work, in consequence of the development and expansion of education in the state and the inadequacy of clerical staff, many of them work under a severe handicap. The present strength of the Subordinate inspectorate was fixed nearly two decades ago, and while the number of Schools has grown steadily since then in the normal course of expansion, and many of the schools have enlarged in consequence of increasing enrolment, the number of Assistant Inspectors has remained unchanged. Reduction of the clerical staff of Assistant Inspectors' offices, ordered some years back as a measure of financial economy, has greatly hampered the work of the officers. Since much of the initial information and statistics is to be collected and furnished by these officers, the whole administrative machinery is affected by the weakness in clerical staff of this first link in the official chain. Another factor adversely affecting the work of these officers has been the unequal distribution of schools in the ranges. This range of variation is as wide as that from 90 to 195 schools and more than 80 per cent of the Assistant Inspectors have over 125 schools under their control. The reduction in the rate of fixed Travelling Allowance by 20 per cent, ordered a few years back, has enhanced their difficulties. Now that the financial position has improved, it is greatly to be wished that it would be possible to remove these handicaps and avoid the great educational waste, through inadequate supervision and consequent ineffectiveness of school work that is witnessed in the field of Primary education."

In the chapter on Secondary education, after making a special mention of the canteen system intended to be introduced in all educational institutions in the state, "so as to ensure clean, nutritious and balanced midday lunch to pupils who cannot go to their homes during the lunch recess," he goes on to say that out of the 3219 ordinary candidates examined for the S. S. L. C. Examination of 1938, 1824 were declared 'Passed', the percentage of passes being 57 as against 47 in the previous year. Out of these 1040 were declared by the University of Mysore as eligible for admission to College courses of study. Out of the 1824 candidates that were declared passed 996 were Brahmins, 660 other Hindus, 107 Muslims, 49 Indian Christians, and 12 Jains.

Of 208 girl candidates examined, 141 were declared Passed and of these 85 were declared eligible for admission to college courses of study. The percentage of candidates declared eligible for college courses of study was thus only 32.

The Director admits that the provision of accommodation and equipment has not kept pace with the steadily growing enrolment in High Schools. "The additional staff required for new sections has always been provided but the requirements in regard to accommodation and equipment have not been adequately met. The reason is that, unlike in British Indian Provinces, the majority of the High Schools in the State are under Government and the whole of the additional cost has to be found from State Funds."

About the extra curricular activities of the High Schools, he says, "These activities have received due recognition in the Scheme of High School work and attempts have been made to enlarge their scope and to organise them on effective lines. There is a growing appreciation of the value of these activities as an essential means of social and civic education of the young. It is gratifying to note that the general level of High School work and the tone of the school life are quite satisfactory."

The following paragraph, urging for the need of a new class of Headmasters to solve the internal problems of the School, is sure to be appreciated by every true educationist of the land. "It is undeniable that the increasing enrolment, the revision of the courses of study with multiplicity of optional subjects, different media of instruction, difficulties of recruitment and handicaps by way of accommodation and equipment, not to speak of the numerous technical requirements in regard to maintenance of school accounts and registers, have multiplied the headmaster's daily problems. More exacting than these factors, are the demands of newer methods and larger school programmes created by the broader and more progressive educational aims of the day. *These require in the Headmaster not mere age, official seniority and more experience, but freshness and breadth of outlook, capacity for leadership, enthusiasm and even devotion to the cause of education, if he is to infuse his assistants with a vital interest in their work and to function himself as a real head of the school community.*"

It is with regard to the staffing of the Middle Schools that he has some very good suggestions to offer. He agrees with Mr. E. G. McAlpine, the permanent Director, that teachers of University degree attainment should be had for the teaching of foreign language like English at the foundational stage. Even for the other subjects of the

Middle Schools course, he is for raising the minimum qualification of teachers if an intelligent and well informed treatment of these subjects is to be expected. Successful completion of the University Intermediate course together with professional training, according to him, should be fixed as the minimum qualification for a teacher in the Middle School. I hope everybody will agree with him in his statement that "nobody should be placed in the position of Headmaster of a Middle School who does not possess B. A. and B. T. degrees."

Nowhere does the Director show himself as a popular officer, as he is spoken of throughout the state, as in his plea for enhancing the pay of the Primary School teachers. The human touch, that is very necessary in an administrative head, is patent in every word of his suggestions. He writes, "To arrest the lamentable stagnation and leakage of pupils in the passage from class to class, Primary Schools should be made a place attractive to children by adoption of methods that would have full regard to the characteristics of child's nature and to local environment. The school work should be made really interesting and stimulating. This means we should have better equipped teachers. It is undeniable that *a well qualified, well trained and an adequately paid teacher is the most important factor in the improvement of school work and consequently in the elimination of stagnation and wastage.*"

We wonder whether any other Educationist of our land has diagnosed the problem so well as Mr. Mohiyuddin when he says, "With the present meagre equipment, limited outlook, narrow interests and restricted efficiency, with his present lack of pride in his profession and effort for self-improvement, educational process at the foundational stage becomes a boredom to the pupils and consequently a wastage. It is only by insisting upon higher initial qualifications and by continually infusing teachers with interest and even enthusiasm for their work, through talks during inspection and through holding of Refresher courses, that the primary school work could be made worthwhile to the pupils. The question of adequate payment to teachers has large bearing on this problem and it should be realised that the large waste of funds that is now going on in the field of Primary education through dreariness and ineffectiveness of school work, could be minimised by better payment to teachers."

His concluding remarks are worth their weight in gold. "The problem of improving the pay and prospects of Primary School teachers, is, no doubt, of a large magnitude, in view of the number of teachers involved and many of the Local Educational authorities cannot tackle

it by reason of their slender financial resources. *But no measure for the improvement of primary education calls for such serious and urgent consideration as this one: and none other is so much bound up with the tone and efficiency of Primary education.* It would not, therefore, be an unsound policy to improve the present state of primary education by bettering the pay and prospects of teachers, even though it might mean postponement of further expansion for some time to come."

In conclusion, the reviewer feels that the Volume with its facts and figures and many constructive and valuable suggestions, deserves to be gone through very minutely by every educationist of the State, even by the teachers of other provinces, as such a study is bound to be pleasing, profitable and thought-provoking.

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## The Problem of Moral Education in our Schools.

By SRI RAMES CHANDRA CHOUDHURI, M. A., B. T.

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The Problem of moral education in schools has come to the forefront of educational problems in our country in recent times. Perhaps at no time in the life of our people had it become of more urgent importance and pressing necessity than at this age when the old and puritan views of life are fast vanishing and when the inrush of new knowledge and new ideas are challenging the ancient traditions and the old land-marks of customs and beliefs. Life is not divided into water-tight compartments and the problem of moral education, though primarily resting on academic institutions, should be tackled by parents and leaders of society and administrators. Life is passing through a panorama of change and our character is dynamic and the process of education started at school is for good or evil influenced by the occupation which the pupils adopt to earn their livelihood.

The questions that naturally arise in our mind in the treatment of the subject are these: What is moral education? What are the subjects by appealing to which moral instruction can be imparted in our schools? How can the boys be morally trained? How far can parents and administrators supplement the work of teachers? So on and so on.

## WHAT IS MORAL EDUCATION?

Moral education aims at training up honest and honourable men and women by drawing out what is good and noble in human nature. It includes intellectual and moral discipline, the sublimation of instincts, the development of the will power acting under the curls of some principles and supported by an ideal other than prudential aims. It includes both *moral instruction* and *moral training* — the former trying to help the child to know what is right and what is wrong and the latter habituating him to do the right and avoid the wrong.

The subject of moral instruction is one of extreme difficulty specially in our country where people are divided by so many castes, creeds, traditions and cultures not to speak of the differences of languages and dialects. Besides these, economic interests of the modern world have further divided them into different classes. Let us face the problem as we find it in our country. The student population in Hindusthan are mainly Hindus and Muhammadans. There are, of course, important minorities like the Sikhs and the Native Christians.

## THE PROBLEM MAGNIFIED.

A little reflection will show that many of these differences of religions, traditions, culture and language of the student population are not so formidable as supposed by some. In fact, all such divisions are artificial and do not belong by nature to the species man. I think they have been exaggerated to the neglect of the unifying influences and to the confusion of the broad issues that really confront us. Is it essential that a boy should be either a Hindu, a Moslem or a Christian to believe that there is a God who is our common Father, that human life is sacred and that to kill a man is to transgress the laws of the Heavenly Father? Is there a boy whose heart is not moved by the messages of Buddha, Sree Chaitanya, Gurm Nanak, Jesus Christ or Muhammad? Do not our boys enjoy alike the Puja, Muharram and Christmas holidays? Can the boys have any objection to know and understand the significance of the holidays they enjoy in common? Is not here a great opportunity to make our boys understand one another's religions and to teach them the lesson of toleration? Does any Indian boy feel irritated to see a mosque, a temple or a church in our cities, towns or villages? Do not our boys play in the same field? Do not they read in the same school? So there prevails a natural spirit of toleration. Virtues like cleanliness, temperance, reverence, truthfulness, honesty, succour of the weak, of the distressed are enjoined by every society and religion. They are not the exclusive teachings of any particular religion or community.

## SANCTIONS OF MORAL EDUCATION.

It has been said that the problem of moral education is inseparably connected with religious sanctions. Is it not possible for the average teacher to invoke the religious, social or the personal sanctions in the inculcation and the practice of the virtues enumerated above without entering into controversies of religious forms or social traditions? The success of education in Japan and Russia had led some to believe whether moral instruction cannot be imparted without any strong religious bias. Education in those countries can be said to be secular in the sense that it has no connection with Buddhism or Christianity but it is easy to see that systematic attempts are made in each country to cultivate a religious attitude towards the Emperor or to the State with such results that Mikado-worship or State-worship may be called the religious sanctions of their system of life and education. With our eyes open to the forces that are bringing the world closer together by conquering the barriers of time and distance and thus proving the oneness and the fundamental unity of God's Universe, we may doubt the wisdom of manufacturing such a groundwork of artificial religious sanctions. Any plan of work which substitutes God's creations for the Creator cannot lead to ultimate good in the long run. God is the ultimate source of everything, grand and magnificent, and our education is a failure if it makes us forgetful of the Grandest Being without whose grace the proudest king and the mightiest empire cannot exist for a moment.

## CULTIVATION OF SOCIAL UNITY.

In American Schools which are composed of heterogeneous elements the cultivation of the unifying influences are attempted with great pains and assiduity. Prof. John Dewey thinks that it is not feasible or advisable to put upon the regular teachers the burden of teaching a subject which has the nature of religion. Nor does the plan of parcelling out pupils among teachers drawn from their respective churches and denominations meet with his approval in as much it is likely to interfere with the infinitely significant religious work which the schools are doing in bringing together children of different nationalities, languages and creeds, "and thus in promoting the social unity out of which in the end genuine religious unity must grow."

I am disposed to believe that any scheme of moral instruction in India must follow the American procedure. Religion may be broadly appealed to and a belief in God should be ingrained in the minds of the children. But we tread on dangerous ground when we teachers use the

school platform as a convenient place for accentuating religious differences and communal distrusts and jealousies. Excesses have been done and are still being done in the name of religion in India and other parts of the world.

#### METHODS OF MORAL EDUCATION.

What are the methods by which we can impart with the best hope of permanence, a high moral and social ideal? Obviously the methods will vary according to the growth — physical and intellectual in the life of the boys. What can give the best results in the early years of infancy may not be so potent in adolescence. The boy, in his infant stage, is like a monkey — his acts are neither *moral* nor *immoral*, they are at best *non-moral*. The child displays a jumble of impulses. Moral instruction at this stage must be *pre-eminently direct*. Do this, don't do that (it is desirable that the don't's should be avoided as far as possible). Bow your head to your House-god, show your respect to your superiors etc. are some of the elementary lessons of moral instruction. It cannot be repeated too often that all lessons given at this stage should be actions rather than words. Let the boys learn nothing in books that can be taught them by experience. At a later stage when the boy has got a fair intellectual development mere commands would not do, it is better to appeal to reason then and moral instruction should be better *indirect* and unconscious than pronounced at this state of moral growth of the pupil.

The advisability of introducing a form of common prayer (even if it were possible) is questioned by some. Boys and girls have generally a tendency of making a fun of it specially when it becomes a part of the school routine work.

#### INDIRECT INFLUENCES.

Of the indirect influences, the school — its buildings and surroundings, the teaching staff as a whole, the general tone of the school, the corporate life of the school etc. are worthy of mention. The cleanliness of the school compound, the general tidiness of the class rooms, the personal cleanliness of the boys breathe an atmosphere of purity and sanctity which cannot but tell on the minds and souls of the students.

#### SOURCES OF MORAL EDUCATION.

In the imparting of moral education much depends on (1) the personality of the teachers (2) the corporate life of the school (3) the school curriculum. Indeed the personality of the teacher may be considered the most potent means of creating a moral tone in the whole

constitution. Love and sympathy, scholarship and a reverent attitude of mind, energy and vitality, sincerity and fairness, self-discipline and consistency of conduct are some of the qualities that irresistibly capture the young heart of the pupils. A teacher's conduct should be exemplary in every way to the boys and as such he should be very cautious in what he says and does before the boys. Examples are always more powerful than precepts and if a school is fortunate to get the services of a set of good teachers, many of its problems which would otherwise have seemed hopelessly perplexing, become easy of solution.

#### GROWTH OF CORPORATE LIFE.

The boys should be given as much freedom as is consistent with school discipline in the management of their affairs. This would give them a *sense of responsibility* which is the first lesson in moral education. The corporate life of the school can be developed by (1) growth of traditions and observance of school rites and rituals (2) by vigorous association of old scholars and frequent meeting of old and new boys and (3) by occasional addresses to the school population preferably by the Headmaster. Loyalty to the school should be the first virtue of parents and guardians and this, as suggested just now, can be effectively done by organising Old Boys' Associations. If parents speak irreverently of the school where their boys are receiving education, obviously the result is very disastrous on the character and career of the boys.

#### THE SCHOOL CURRICULUM.

The influence of the curriculum on the mind and character of the boys depends much on the personality of the teacher who wields that instrument. There is infinite scope for correlation of moral training and school subjects without any apparent digression or without turning the school platform into a pulpit. Everything depends on the tact and resourcefulness of the teacher. The lessons on literature are profoundly useful for developing sentiments. Love of beauty, rhythm of verses, devotion to God, reverence to parents, loyalty to king and country, optimism, discipline, sanctity of established order, pursuit of honest means in the realisation of the ideal, love of service in preference to self, plenty of innocent fun and hearty laughter etc., are some of the sure foundations of a moral life. In a history lesson there is enough scope for boys to know how social and political vices are dearly bought by loss of freedom and consequent degradation — how in God's kingdom treachery and perjury never go unpunished. Apart from history and literature lessons, even Grammar and Arithmetic are useful in giving the boys an effective moral training. Grammar may incidentally teach the boys how true freedom means bondage to wholesome

laws besides virtues of perseverance and mental concentration. Arithmetic lessons habituate boys in cleanliness, rectitude (honest boys should not copy), self-help, honour and accuracy etc. Drawing, music and song have their acknowledged share in the moral training of their votaries.

General knowledge subjects are a valuable agent in moral training because they broaden the outlook and develop a sensible attitude in communal life and responsibility. The knowledge that Kashmir is ruled by a Hindu King whose subjects are mainly Muhammadans and that the rich state of Hyderabad has a Muhammadan ruler whose subjects are pre-eminently Hindus shows in an effective way how Providence has linked the fate of these two great communities in India with indissoluble ties even outside British India and that both Hindus and Moslems have great stakes in this country and they do not gain much by communal ill-feeling and hatred.

#### SALT OF INDIVIDUALITY.

The cultivation of many-sided interests, the pursuit of practical occupation or some hobbies have an indirect moral influence on the character of the boys. A comprehensive syllabus will find work for all boys and keep them profitably engaged in some line or other. Besides giving each boy an engagement it has a deeper significance. The boy who is good for nothing in general academic subjects soon discovers that there is a career for him in some other branch where he can shine and this consciousness gives each boy the salt of his individuality viz. self-respect.

#### DISCIPLINE — THE BACKGROUND.

There seems to be an anxious desire on the part of educational authorities to keep the boys profitably engaged in all possible ways to guide their activities and to supervise the employment of their leisure time with a view to help them to live as useful citizens of the State in future. This is quite good if done in the right spirit — otherwise the crowded programme of work rushed through during the school hours has little meaning in character-moulding. Discipline first, discipline second and discipline always and what is this much talked of discipline? Discipline always presupposes willing co-operation and ready obedience to laws calculated to achieve some good results. The nagging of teacher at every step frustrates the object of any work if the boys willingly do not try to make it a success. For example, if in tiffin-taking boys fight over a bigger share of ration, if in the play-ground boys behave like a set of urchins grumbling, whining and screeching and if in an excursion the scout-troops behave like a rowdy pack of

ruffians, what good can you expect from all these organisations? It must be remembered that discipline must be at the root of all character-building school activities.

#### HOME INFLUENCES.

It should be clearly understood that just as the sins of the fathers are visited on their sons so the strong and weak points in the teacher's character are reflected on the character of the boys. The teachers should look upon their work as a vocation if they wish to find joy in their poor life — otherwise their noble profession would be nothing more than sheer drudgery. Parents and guardians should not be absolved from their share of responsibility in the rearing of their sons and wards. They should remember that good homes supplement the work done in schools while bad ones undo the good work that is attempted in the school. They should keep a watchful eye on the conduct of their boys at home. If children have formed some good habits by the time they are 6 or 7 years old, the task of school masters would be much simplified.

#### CRAZINESS AND SENSATIONALISM.

Young boys should be kept free from insidious influences of crazy stories of love, trash novels and indecent pictures. Frequent visits to cinema house should be discouraged and exhibition of films which supply an unnatural food to the sex-instincts before immature youths whose character has not taken a definite shape should be banned.

#### SOCIAL ATMOSPHERE.

Leaders of society and administrators should see that public life be free from all demoralising influences. Public opinion should be so mobilised as to make it impossible for persons of doubtful character to pose as the keeper of their morals and as the custodians of their rights and privileges. It is useless to say that unless social conditions are purged of many of its evils any constructive programme for the moral improvement of the boys could not give the desired result.

#### GENIUS VS. CHARACTER.

All knowledge or efficiency is a peril without character. The genius of Oscar of Hall Caine's celebrated novel *Prodigal Son* was a curse because it was divorced from character. He brought ruin on the whole family and his own life was no less a tragedy. Genius divorced from character is a plague-spot of society from where infection spreads among the rank and file.

## GREAT PANACEA TO ALL ILLS.

The problem of moral education in schools cannot be over-emphasised. It is the great desideratum of all our educational institutions and we should so plan and direct our activities that they may all converge on the realisation of that end. Of course, in a scheme of religious education due stress should be laid on the unifying influences so as to bring out youths of sound morals with a healthy liberal outlook on life and its problems. There is no hindrance to the unity of a pious Hindu with a pious Muhammadan. It is only people who have no religion that create troubles in society. So religious education on correct lines is the great panacea to all communal and political troubles that have created clouds of distrust in the present political horizon of India.

In our treatment of the subject we have seen that the most potent agent in moulding the character and morals of our boys is the personality of the teachers. Next in importance comes the corporate life of the school and the school curriculum as it is used by the teachers. Of the sanctions of moral instructions, the religions can be invoked by the teacher in impressing the broad principles of moral codes. The social and personal sanctions can be frequently appealed to in the sublimation of instincts and in strengthening good and noble ideals which should supply the motive power to most of our actions.

Parents and guardians can supplement the work of the school by management of their household affairs in a fair upright way. Administrators and leaders of society have their share in maintaining an order of society where noble ideals can flourish and where cunning people of unscrupulous nature despite their wealth and knowledge cannot pose as the accredited custodians of public morals and political rights and privileges.

Let us remember unity is life and the path of separation leads us to ruin and destruction. We are all God's children and are equal in His eyes. Let no artificial distinctions stand in the way of the realisation of our desired goal.

"God's puppets, best and worst,  
Are we; there is no last nor first."

**Singular Plurals.**

We'll begin with a box, and the plural is boxes.  
But plural of ox should be oxen, not oxes.  
Then one fowl is goose, but two are called geese.  
Yet the plural of moose should never be meese.  
You may find a lone mouse or a whole lot of mice.  
But the plural of house is houses, not hices;  
If the plural of man is always called men,  
Why should not the plural of pan be called pen?  
The cow in the plural may be cows or kine,  
But a bow if repeated, is never called bine;  
While the plural of vow is vows, and not vine.  
If I speak of boot, and you show me your feet,  
And I gave you a boot, would a pair be called beet?  
If one is a tooth and the whole set are teeth,  
Why should not the plural of both be called beeth?  
Then one may be that, and three may be those,  
Yet a hat in the plural can never be hose!  
And the plural of rat is rats, and not rose.  
We speak of a brother and also of brethren,  
But though we say mother we never say methren.  
Then the masculine pronouns are he, his and him,  
But imagine the feminine she, shis and shim!  
So English, I think, you all will agree  
Is the most wonderful language you ever did see.

(Statesman, 17-9-39)

**Notes.****SECONDARY EDUCATION IN MADRAS.**

Secondary Education in Madras Province was about to be re-organised by the Congress Ministry and definite proposals of re-orientation were awaiting scrutiny by the Government last month. It is unfortunate that the Ministry should have vacated its office for political reasons and left things to mark time once again. It remains to be seen whether the interim Government would be inclined to pursue what had been begun by the Congress. Whether or not, we are in a position to offer a few remarks on one or two of the chief principles of the scheme on which agreement seems to have been reached.

**BIFURCATION OF COURSES.**

One vital change resolved upon is the bifurcation of courses after the Fourth Form stage, into vocational and

pre-university compartments. This is evidently to meet the popular demand for giving a vocational turn to such of those as could not profit by the purely literary course. There are two issues before us, whether present conditions need a leavening of the literary course with necessary vocational bias to make education practical or the creation of distinct vocational courses attached to high schools which could ease the unemployment situation. If the reorganisation scheme contemplates the latter, it would be simply utopian; the Government, in its present obsession of prohibition on the one hand and of the catastrophic war on the other, could ill spare the finances needed: parents, too, would be too slow to shed their age-long aversion to manual labour. The situation could best be met by the creation of central technical schools, one for each group of districts, and by the institution of an Employment Bureau under Government control which should enlist the co-operation of all the industrial and commercial concerns in the country. Industrial and commercial expansion, too, should keep pace with the growing production of trained hands, and provision has need to be made to meet the parents' craze for university diplomas in technical subjects on a par with the Arts course. If, on the other hand, the Government is keen on making the students practical, a universal vocational bias alone would solve the problem, which, too, would mean heavy financial implications.

#### CLASSICAL LANGUAGES IN THE CURRICULA.

Another aspect of the scheme is the scant recognition given to the cultural value of Sanskrit and other classical languages. Elsewhere appears an able plea from our revered contributor, Dewan Bahadur K. S. Ramaswami Sastrigal, for the retention of Sanskrit 'in the lower forms at least as now, while contending for universalising the study among the Hindu boys. Only those who have a defective sense of life values would choose to differ from his views and subordinate this rich heritage of ours to passing political stunts or narrow sectarian prejudices. With a little practical thinking, it should be possible to evolve a scheme giving due place to classical languages without prejudice to the acquisition of the mother tongue.

## Reviews.

### Books by Macmillan & Co., Ltd.

1. **Eurasia and India** by E. D. Birdseye. (In English) Price: Re. 1/- (1938)

This is a book designed to meet the requirements of the S. S. L. C. candidates of the Madras Presidency. Eurasia is treated in outline and India in detail. Packed with useful facts, with simple descriptions, illustrated with pictures and maps, the contents make interesting reading. The book abounds in neatly executed maps valuable to students, and gives statistics and suggestions for practical work. Pupils could expect to get a decent grounding in the subject by a careful study of the book.

2. **Macmillan's New Story Readers**: No. 1, Tornasin in the Woods, No. 2, Padraicin the Lobster, No. 3, Eonin the Fisherman's Son, No. 4, The Elephant that was late, No. 5, Wigga the Earwig, No. 6, The Isle of Birds, No. 10, Peroo and Spots, No. 11, Aly the Philosopher and the Whistler, No. 13, The Birthday and the Family Dog, No. 15, Christmas Pantomime and the Sea-Captain, No. 20, Kit goes to Burma. Paper 4d. Cloth 6d.

These useful little booklets, eleven in number, form others of the series of highly imaginative stories reviewed in our April number. The contents, besides being enlightening and informative, make delightful reading in simple and charming English, illustrated with apt pictures. Each has a set of exercises at the end, offering a rich variety of new type tests. Children would read with pleasure of Peroo, the brave Indian lascar, of Aly, the practical minded commander, of young Jeremy, and of Kit attending an evening party got up by a Kangaroo and his visit to the temples and teak-yards of Burma. The booklets have all been very attractively got up, and would be found highly suitable for library and home reading by the pupils of the higher forms.

3. **Macmillan's Coloured Story Books**: No. 6A, Our Silly Hen, No. 8A, The Red-headed Woodpecker and the Golden Cobwebs, No. 9A, The Twelve Dancing Princesses, No. 10A, Teddy Tadpole, No. 12A, Sailor George and the Kindly Rain, No. 14A, Cock-A-Doodle-Do, No. 15A, The Rich Boy and the Poor Boy, No. 16A, Sandy Goes in the Train. Price: Paper 2½d., Cloth-lined 3½d.

These form another delightful series of booklets highly adapted for library and home reading of the pupils of the lower forms. The stories are all such as would entertain children, and they are attractively illustrated in colours, one picture on every alternate page. A set of useful exercises follows at the end of each book. Children and even adults would read with pleasure such informing and imaginative stories as Teddy Tadpole giving the several stages of the growth of the frog, Cock-a-Doodle-Do dealing with hen-life and the birth of the weather-cock, and the two boys who never wanted to change places again.

## The All-India Educational Conference

FIFTEENTH SESSION AT LUCKNOW

27th to 31st Decr., 1939.

The fifteenth session of the All-India Educational Conference will be held at Lucknow, U. P. with Dr Sir Radhakrishnan, Vice-Chancellor of the Benares Hindu University, presiding. All educational institutions and persons interested in educational problems are requested to attend the Conference and also send papers, resolutions, and interesting exhibits. For further information, please write to: T. K. Shah, Esq., M. A., Ph. D. Christian Training College, Lucknow, U. P.

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