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

Vol. XV.

MADURA : DECEMBER, 1939.

No. 12.

Schools and Modern Education

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

EDUCATION—FACTOR IN NATIONAL COHESION.

All over the world at the present time thoughtful men and
women are concerning themselves with Education as the foundation
of National prosperity; they see that going right in our thinking about
Education is the beginning of going right in our thinking about the for-
tunes of Society in general. A nation's schools are an organ of its life
whose special function is to consolidate its spiritual strength, to main-
tain its historic continuity, to secure its past achievements, and to gua-
rantee its future. Education is essentially a social enterprise demanding
for its due achievement a general mobilisation of the energy, intelligence,
idealism and courage of the entire community.

INDIA—NOT A NATION.

When all the world has been using Education as a means of
bringing about ends nationally considered desirable, what has India
been doing? Has it struggled to create and cultivate a common devotion
to a common motherland, or attempted to minimise the differences, and
emphasise the similarities? Our enemies point out that except in the
geographical sense there is no India. The word "India" indicates a
land in which live a large aggregate of races and nations. There is no
"we-spirit," no feeling of one-ness, no sinking of differences for a com-
mon cause, and no passion of patriotism big enough to consume petty
prejudices. Education and life are of one piece, and must be guided by
one principle.

EDUCATION IN A MESS.

What types of men and women does Society need? — is never
answered by our Schools and Colleges. The curriculum has become
a miscellaneous tyranny of subjects in which the culture of the body

has parted company with the culture of the mind, and the culture of the soul is nowhere to be found. We want a system of Education in which the needs of the body, mind and spirit are fully satisfied.

What a mess is made of education in India! India is overwhelmingly agricultural. Education has turned out a nation of clerks. There are only 4 careers open to the educated men to-day — Law, Teaching, clerkship and professional agitation. Our civilisation is a Product of the village, not of the town, of the forest, and not of the city; yet our education is developed more with a view to meet the urban needs than the rural. The great bane of the existing system is the tendency to deplete villages of all their intellects. The students coming from rural parts and getting acclimatised to the luxuries of town life are reluctant to leave the electric lights, the cinema and the music-halls, and give the country-folk the benefits of their superior knowledge; and this has resulted in divorcing the literary classes from the illiterate masses.

NATION—A PSYCHIC ENTITY.

Thus it is obvious that we have been miseducated for over 10 decades, and that our education has been cut off from the roots of national life. The conception of a socially and politically unified India as a practical possibility is directly attributable to Gandhi. Germany was no more than a congeries of separate and often warring states; yet out of it all, Germany has developed into one indestructible nation. All that Italy had to start with was geographical unity; and yet in less than 2 generations she has become an indissoluble national entity. Nationality is first of all a psychological and sociological problem. Heroic achievements, and agonies heroically endured — these are the sublime food by which the spirit of nationhood is nourished; from these are born the sacred and imperishable traditions that make the soul of nations. Thus a nation is a psychic entity brought into being by ideas and ideals transmitted from generation to generation.

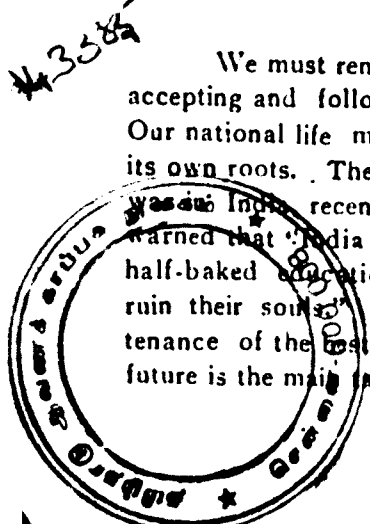
INDIA LOSING HER SOUL.

We must remember that no nation can grow into greatness by accepting and following an ideal which is not essentially indigenous. Our national life must be cultivated by drawing its vital energy from its own roots. The great European Psychologist — Gustav Jung, who was in India recently in connexion with the Indian Science Congress warned that "India was in grave danger of losing her soul. It is the half-baked education that Indians now receive which will ultimately ruin their souls." The saving of a great legacy of culture, the maintenance of the best traditions of our country and the welfare of the future is the main task of education.

To build a new India we must think deeply and plan wisely. India should have a national system of education. There must be a definite national purpose which would make education worth while for the young men and women. India is no longer a subject to be administered, but a nation seeking its soul. Every nation has its own personality. The set of institutions, virtues, rights and duties peculiar to it constitute its individuality — its unique personality. If we are to build a new and free India, we must look far into our own background, and find out the spirit of our country, those intangible forces and invisible values coming down the centuries. India must live up to her mission in history. She must carefully conserve and foster the particular type of Personality which she has been building up thro' the ages by a corresponding system of education. Spiritual life is the true genius of India. Those who make the greatest appeal to the Indian mind are not military conquerors, nor the rich merchants or the great diplomats, but the holy sages — the rishis who embody spirituality at its finest and purest. But a spiritual civilisation is not necessarily one of poverty and disease. Our philosophy of life recognises the production and increase of wealth among the legitimate aims of human endeavour. Pursuit of wealth does not in itself spell spiritual ruin. It is a means, a necessary means for the attainment of the higher life for the individual and the mass of mankind.

CULTURAL DUALISM.

A nation is advanced in proportion as education and intelligence spread among the masses. Our present education is alien, and divorced from our cultural background. This cultural dualism has severed the intellectual element from its historic traditions, and made the irrigation of culture impossible. To be Indian in character, our education must bear close relation to the cultural and economic life of the people. A fundamental factor in national cohesion, Education should be definitely used as a unifying agency, rousing national consciousness, stimulating a healthy patriotism, and fostering a sense of national unity. We must saturate the schools and colleges with our indigenous culture, and make each child an incarnation of the spirit of the race. We must provide our children with a culture which is the product of India's thought and creative activity. The Romans spoke of "Communitio Sacrorum"—the common memories, traditions, aspirations and ideals sacred to the group are the ties which bind a nation together. It is common culture that forms the basis of social solidarity. The nation's Literature is the record of its wisdom, of its learning and intellectual achievements. It is the embodiment of the nation's intellect, and the



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sanctuary of the spirit. India's Literature is the product of India's mental activity extending over a period of at least 3000 years. Is it then a matter of surprise if it embraces practically every subject of human knowledge, and contains an accumulation of incalculable and priceless materials?

TRUE SWARAJ.

Nationalism means that we should do everything in our power to preserve our soul, our honor and integrity, and maintain our individual style of dealing with problems. We want freedom to preserve ourselves, and make our distinctive contribution to the progress of the world. Every Indian must think and feel in terms of national pride and self-respect, and realise the shame of subjection. Swa Raj is not a mere change in the form of government or a transfer of the seat of authority. It is the transformation of the habits of mind of the people. The problem of India, therefore, is the problem of making a new mind and a new manhood. History reveals that nations have organised and reorganised their Education as a means for the attainment of the things they valued most. Educational reorganisation must first meet the immediate need of providing the children of India with a culture that is the product of India's thought and creation. What we need is a revolution in Education. We must have a national language; we must study in our mother-tongue; we must make our boys and girls strong and fearless; equal attention must be paid to the efficiency of Hands and Literacy of mind. Arts, handicrafts and a spirit of service must have a rightful place in the curriculum. There must be a fusion of cultural and vocational intentions. Bread-winning and Soul-saving are not two different things.

CREATIVE A RULING CLASS.

The primary need is to make a ruling class in India which will be ready and competent to take over the responsibilities of governing our country. It is inevitable that in a decade by the sheer momentum of human development the transfer of the administration of India from the foreign hands to those of the people of the country will be a *fait accompli*. *Pushti*, *Tushti* and *Santi* are the Hindu Ideals of Education. The body is the temple of the spirit, the apparatus for spiritual growth. Mind, Body and Spirit form distinguishable aspects of an inseparable unity. Each requires its proper nutriment. The body is kept trim by food and exercise, the mind is informed by Science and Literature, and the spirit is illumined by Philosophy and Religion. The Wardha Scheme is bound to have remarkable repercussions in the Educational Ideology of India. It makes a healthy protest against the tyranny of a

purely academic and theoretic instruction and requires that all teaching shall be carried on through concrete life situations relating to craft, social and physical environment. It is an excellent instrument of educating the body and the mind in coordination. We are for a system of education in which the labor of man's bodies and their minds shall become united and form a grand system for the Education of the whole man.

SOCIAL VALUES.

The crying need of the times is a well-planned educational scheme to give a concrete shape to all social values. Here we are in a burdened, struggling India with its religious dissensions and communal tensions calling for an urgent solution. Adolescence is the period of intensive building of social ideals; schools and colleges, therefore, must instil in the pupils the fact of fellowship, the duty of service and the power of sacrifice, and combat the sectional movements that are clogging our progress. There is really no division between selfculture and service. Culture is what produces the sweetness of temper, sanity of mind and strength of spirit. The sense of like-mindedness and community of interests require to be fostered if the feeling of nationality is to be fostered. What we demand of a human being is that he should be a good fellow-worker, a friend to all, and a true partner in love and marriage. All human problems are solved by friendship, social feeling and cooperation. The social side of the individual, therefore, should be oriented deliberately. Life can be great and good only by a wide social grasp. Ability to co-operate with others is the true test of education, and it is possible only with sweetness and humanity. That education alone is worth imparting which makes the individual capable first of entertaining a new Idea, secondly, of entertaining a new person and thirdly, of entertaining oneself. It must produce an elastic mind capable of adjusting itself to the challenge of new conditions; it must produce that broad humanity of outlook without which world-citizenship is impossible; and it must train and evoke in the individual the creative faculty and enable him to make a satisfactory use of his leisure.

The above is a resume of the address of Prof. M. S. Srinivasa Sarma on the Education Day of the Madura Teachers' Association. *Ed. I. E.*

A Fair Record.

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

A. Introduction.

In the field of education the Congress Governments have achieved singular success. Ever since the advent of provincial autonomy, there has been a spate of educational schemes — in fine, a plethora of educational recommendations. The Congress Governments have done their best to implement almost all the recommendations of the Reorganisation Committees appointed by them. The various stages of the educational pyramid — primary, lower secondary, higher secondary, and university stages — have received their earnest attention. Great changes have been made and bold experiments undertaken to bring into line the present educational system with the advance made in other countries. Space forbids us to give a detailed review of the achievements. Hence a bare outline is given in the following lines.

B. Basic education.

By far the most outstanding contribution which Congress in office has made to educational thought is the Wardha Scheme. The principle of educating children through purposeful creative activity leading on to productive work is sound on educational and psychological grounds. The scheme marks a landmark in the history of Indian Education. In U. P. basic education has taken a firm root. A Training College was opened in Allahabad in August 1938. Many graduates have been trained in the system of basic education. About 1750 basic schools have been opened so far. In Bihar a Basic Education Board has been constituted. Good progress has been made. 35 basic schools have been started in the district of Champaran. Recently the Bombay Government has decided to start 200 schools on Wardha lines.

Undoubtedly the Wardha Scheme of Basic Education will democratise education by bringing the largest amount of learning to the largest amount of people. The Scheme, if successful, will solve the problem of mass education to a very great extent.

C. Secondary Education.

Language Reform. A new era has dawned in education with the installation of the mother-tongue as the medium of instruction in high schools. The eagerness displayed by pupils and the success achieved at the examinations are proofs to show that the mother-tongue is the only proper medium of thought and expression.

With a view to making Hindustani the national language of India, the Bombay Government and the Madras Government have

embarked upon a policy of gradual introduction of Hindustani as a language of compulsory study in the lower standards. In Bombay, the etymological background of the mother-tongue has a great deal in common with that of Hindustani. Unfortunately this is not the case with the Dravidian languages. Still Hindustani is making rapid progress in Madras. The cry of 'Tamil in danger' is as fictitious as the cry of 'Islam in danger' in communal quarters.

Vocational bias.

It is highly refreshing to note that India has been keenly engaged in a Vocational Education Drive since the advent of Congress Raj. Vocational bias to education has been given because of the educational futility of the present system, educated unemployment, and an eager desire to utilise to the fullest the natural resources of the country. The Bombay Government recently converted five of its high schools into Junior Vocational Schools. In Madras we have the Government's scheme of bifurcation of studies — a pre-university course and a vocational course — after the middle school stage.

Compulsory Physical education.

Physical deterioration leads to mental retardation. Hence the Congress Governments have made physical education compulsory in schools. In Madras a scheme of compulsory physical education in secondary schools is under the consideration of the government. Boards of Physical Education have been set up in Bombay, C. P., and U. P. Bombay and U. P., have set up Colleges of Physical Education.

D. Adult Education.

There has been a country-wide campaign against adult illiteracy since the inauguration of Provincial Autonomy, thanks to the frank recognition of the importance of Adult Education by the popular ministries of the provinces. A trip round the battle fronts clearly shows that this drive against illiteracy has been a distinct success so far. In Bihar illiteracy has been wiped out in 4000 villages. In U. P. Literacy Day was observed on January 15, 1939, when even the Governor signed the Literacy Pledge. Bombay has established an Adult Education Board. A literacy drive was launched in May 1.

E. Conclusion.

To sum up, the Congress Governments have done their best to spread education among the masses. Teachers have received an earnest of better days. Let us all hope that the present constitutional crisis will soon be resolved and that the Congress will assume office and continue uninterrupted its work of further educating the masses on sound psychological and educational lines.

The Cry for the Basic.

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

To-day the word 'Basic' is supposed to have a great virtue in the field of education. The Wardha Scheme is perhaps praised to the highest extent possible by being called the Basic Education. Then there is the attempt to introduce a basic national language in the scheme; that is, Hindustani. Pandit Jawaharlal Nehru talks of the need for a Basic Hindustani in this Basic Education. There has also started a cry for the introduction of Basic English in our secondary schools. One is easily carried away by the cries of the hour. People, moving with the times and sailing with the tides and the fashions of the day, will ere long cry for a basic Tamil, Telugu or any other mother or classical tongue in our curricula and also for basic mathematics, sciences, history, geography, drill, sports, vocational and art subjects in our schools. After all there may not be even much change in the content and scope of the subjects to be taught according to what may be newly called Basic Mathematics, Basic Science, Basic History and so on. The present syllabuses and courses of studies in Elementary Mathematics, Elementary Science, and Outlines of History and Geography, slightly rearranged and worded somewhat differently may become Basic Mathematics, Science, History, etc. Yet we will fain believe that a great reform has been made, and education will be imparted more beneficially to our pupils under the new Basic nomenclatures we may have adopted.

If any people believe that things will become better by the use of new terminologies for old contents, it is bound to be a lamentable and silly cry and error. It may not, however, be agreed that the new move towards the basic in education, language studies, and other subjects of the curricula is a mere terminological affair without vital and deep changes in the contents and the methods of education itself. Let us therefore examine the basic moves in some detail and see the nature of changes proposed to be effected before we can declare that they only stand for new terminologies or for something new and really better.

Taking first the scheme of Basic Education known as the Wardha Scheme, we can call it Basic because there is a fundamental basic change by which it revolutionises the present system. The present scheme is only to impart the Three R's and some general knowledge and culture by including something of science, history, civics and geography. There is no attempt at all at imparting any knowledge and

skill in any craft in the existing scheme. The Wardha System wants to base all that we now teach on a craft to be taught to the pupils, a craft which they are likely to follow at the end of their education. All the education under this system is to centre round the craft. It is also said by way of explanation of its real aim that the scheme is not one of craft or vocational education but it is only craft-centred education and thus only a fine advance on the various schemes already on the field based on the excellent motto 'Learn by doing.' Vocation or the craft basis of the scheme, say its advocates, is for fixing and clarifying the general education consisting of the Three R's and the culture subjects, which, otherwise, are too disconnected vague and uninteresting and very uncorrelated to be easily absorbed by the young pupils forced to have them. Much pointed attention has been drawn to the scheme being not a craft education but only a craft-centred education. Thus only a craft base is attempted to be given in the Basic Education adumbrated in the Wardha Scheme. The whole edifice of elementary education is to be erected on this base.

Now the dimensions and grandeur of an edifice can be determined from the base. Nobody, however, can be bold enough to say that this new craft base can admit of all the superstructure of general knowledge our present system is designed to impart. It requires very great craftiness to bring all this body of knowledge given in our elementary and secondary schools to the craft centre. One can be pardoned for pooh-poohing the idea of imparting all education through a craft; it looks as funny as imparting all education through a study of our food. Perhaps one may regard the latter even as a better system than the one which involves teaching everything to a weaver, a carpenter, a cobbler, a farmer, etc., through his respective craft. If Mahatma Gandhi says so to-morrow, there will not be wanting ingenious champions for this scheme also. One can easily grant the necessity for the pupils to learn a craft for a living and for its educative value. One can recognise the need for the provision of a vocational education along with, if not, after, a course of general education but it is rather hard to admit that the best system of education should only be craft-centred. Others may press other centres also with equal zeal and promise better results therefrom. Why not a food-centre, a religion-centre, or even a self-centre? Centres are necessary only for circles and education is no circle with a necessity for a centre for all the knowledge and skill it wishes to impart. Craft-centring is thus debasing education as it were. The base given is too base for the noble ideals and aims for which education in schools has been instituted from the beginning of history. As an ideal it is also very narrow and perhaps a little eccentric. Can

it not be a good corrective to the too literary and uneconomic general education given in our schools? Well, one may well doubt whether it will be so. It is neither flesh nor fish nor good red herring; it is neither general education of a literary and a cultural type nor vocational education of an economically valuable type; it only vitiates education by fitting the recipients with the color glass of a craft looking at everything in the world as something contributing to the prosecution of that craft. Its greatest virtue seems to lie in its being advocated by one of the greatest of our countrymen. Many have worked and over-worked their brains to prove it a good scheme in theory and want to hustle and force it on the country with all the power of a great political organisation under the spell of that great man. If its results out of a practical working of the scheme can be proved to be good, all can take to it with delight. As it is, ordinary men and even schoolmasters of my type are mystified at the popularity of a scheme which has not proved its superiority and at the impatience of its admirers for a wholesale adoption and the complete annihilation of the existing scheme, unsatisfactory as it is in some respects.

Another argument for this basic scheme is that it is a national scheme because it gives the first importance to the mother tongue and the second importance to a national tongue, the Hindustani. These features may be incorporated in the existing scheme without revolutionising it with a craft-centre; there is nothing national in craft, unless it is intended that we must practise crafts only in the way our ancestors were carrying them on. As for the mother tongue and Hindustani, they may be taught in their basic form by no less a person than Pandit Nehru. So far, however, Tamil, Telugu, or any other mother-tongue has not secured a first rate champion in any basic form. In due course, such champions will emerge and everything will be basic in basic education, the name which is to be given to the curious medley of our elementary and secondary education, as absorbed in the Wardha Scheme. Of course, English taught also will be basic. Of late, Basic English has been vigorously championed in many teachers' conferences. This cry has been set up not by politicians and this is therefore not so incomprehensible to teachers as the Wardha Scheme championed by the Congress politicians and cried up by many teachers with or without a study of its implications in their eagerness to follow a lead given.

In Basic English an attempt is made to simplify the language by limiting the number of words to be taught to the pupils to the barest minimum. The pupils are to be thus enabled to talk the language pretty well for all practical purposes and to understand the natural

fuller language with the help of the small select vocabulary acquired and dictionaries prepared in the basic style. This is good as far as it goes. In the earlier stages of education, it may be of great benefit. In the higher stages, however, the pupils should abandon it and become familiar with the wider, more natural, and freer language of literature that we are using in our High Schools and Colleges. To think that the introduction of the Basic English or any other national or foreign language is to throw out the fuller language used for literature and conversation will be a great error. The basic only gives a base and does not include the superstructure to be built upon it. One who wants to learn any language in its most natural and wide form should rise above the artificial narrowness of the Basic language. The higher realms of literature cannot come within the reach of the Basic. So, the Basic English should be abandoned in the text books chosen for classes above the Third Form standard.

As regards the other subjects, we have not so far heard of any cry for basic forms. What simplifications and centrings will come out of the womb of time for History, Geography, Science, and Mathematics, it is rather difficult to guess. We can study them when they are born and rest content for the time being with the reflection that everything called basic need not necessarily be good, even though for the present it seems fashionable to champion what is called basic in the field of education.

Is Examination an Evil?

By SRI BIRENDRA KUMAR GUPTA, M.A., B.T.

An Examination has been called an evil, a terror and what not. Examinations serve no useful purpose excepting gauzing our candidates—that is what we hear from our people.

But is examination really an evil? Does it serve no useful purpose?

Examination papers reveal many interesting things about our candidates. The task of the examiner is to analyse each paper in the light and to help the candidate to overcome his difficulties. I mean the task of the examiner is to make a psychological analysis of the candidate as his paper reveals him.

Some papers are found to be full of careless mistakes at the beginning but these grow less and less as the candidate proceeds. Generally timid and nervous boys commit such mistakes. In the beginning they feel the want of self confidence, they think that they cannot

stand the ordeal. But after answering one or two questions their courage revives, they feel quite at home. The treatment for such pupils is to infuse hopes and courage into them, to let them feel that they are as good as others.

Contradictory is the case with some other boys who begin well but commit foolish blunders all through in the paper. These boys become overjoyed and overconfident. This over-estimation of self leads them in the wrong line. They foolishly answer all those things even which they know very well. Petty chastisements from the teacher with a warning that he knows what is in the mind of the pupil may go to cure the pupils. Very often these boys submit their papers unusually earlier. They must not be allowed this.

These boys should not be confounded with boys who begin well, proceed very slowly and in the end finding want of time grow nervous and commit blunders. They are neither bad nor careless. The duty of the teacher is to lift them up, to help them in overcoming their slow nature.

Some candidates are found making no selection of alternatives. These boys often fail to understand the true spirit of the questions. In a word, they may be characterised as feeble-minded. The question papers reach their hand, they thank God that they have at last got something to do and they go on. Constant watch and vigilance may cure these boys.

Then again some boys are in the habit of giving too long or round-about answers. These boys fail to express themselves in practical life also. They have either a very vague idea of the things learnt or they talk too much.

Nasty papers speak of the nasty habits of the candidate, papers without folds for margin speak of the miserly or careless habits of the pupil. Very close lines also speak of the same thing.

Our Examination papers are often full of humours also. Some write "Sir, Please allow me just the pass" or "Sir, I am an orphan, please help me." Some others write "I am a wretched fellow, I am doomed if I cannot get through this time." Not that all these are bad papers. Some of them have been found to do fairly well. I am sure these are boys with inferiority complex.

Some pupils are found to write stupidly "This time we had to write on both sides of the paper — why?" or "Time is short — question is lengthy. So I stop". These speak of want of culture.

Girl candidates prefer Raziya to Prithviraj, Hindu candidates, Gautam Buddha to Prophet Muhammed.

On the whole it may be said our examination papers are like so many lives talking unto us, speaking of individual taste, habits and culture. The duty of the examiner is to analyse each boy in the light, and to treat him accordingly. And from these standpoints an examination is a necessity, a supreme necessity.

Education of the Defectives.

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

To-day when we are speaking of liberty and equality to all and also free and compulsory education to all it is but natural that we should not also ignore the rights and privileges to be granted to our unfortunate brethren like the deaf, the dumb and the blind, when they also constitute the State. It is natural for them to expect that their legitimate rights too should be respected and that the State should provide facilities for educating them and also for training them for a decent living in this world. Otherwise, not only do they, to whom light has been denied by God, become a drain on us being unproductive but at the same time they drag on an unfortunate living in this world on the charity of others.

Some time back there appeared in the Times of India an informative and thought-provoking article by John Barnabas on Helping the Blind—which in the opinion of all the well-wishers of India is a serious problem, to which we should direct our attention very early. Whereas nations of the West like France, Hungary, Italy and Finland have made education of the blind compulsory, India has not yet been able to touch even a fringe of the problem. Hence an All India Association of workers to relieve the suffering of the blind and to devise ways and means to tackle this important problem is quite a necessity. This All India Association should work with Provincial Boards set up by Provincial Governments and should in the long run be able to solve this problem. It might be argued by some that when such a huge majority of the general population is groping in darkness, how can we expect the nation and the Government to look to the interests of the blind and other unfortunate people. Though in the words of the poet the blind are not born to enjoy the blessings of the sight we, have to provide education and training for the enlightenment of their mind, so that they may be in a position to eke out their own living. God has been so

merciful that though he has not given them the blessing of the sight in order, as some would suggest, to punish them for their past sins as some would say, he has, however, not been so unkind as to deprive them of their auditory organs or the sense of their touch and feeling. Hence it is the duty of those, under whose care they happen to come, to provide facilities for them to develop their other sense organs, and to specialise in some act so that they may be able to make their living in this world at least a bit happier than what it is at present.

Though I am not a doctor, I have read that blindness is of 2 kinds, curable and incurable. Doctors tell us that in case we take proper precautions at the proper time, and consult the doctor at the proper time, much of the suffering on account of bad eyes can be mitigated and about 33% of the people will be enjoying the blessings of the sight. Blindness is due, as it is stated in 'Blindness in India', to infantile ophthalmia, to small-pox, to trachoma, all of which are preventible and can be remedied by proper treatment at the right time. No doubt to-day the state of things is better than what it was 50 years ago and medical aid is easily accessible, and, people who are suffering from diseases of the eye should be advised to take full advantage of the nearest Ophthalmic Hospital.

In a big city like Bombay it is indeed a pitiable sight to see a number of blind people being led by a purblind man begging alms in streets and public places, thus entirely leading their lives on public charity. If these people had been admitted to a work-shop where their other organs and senses had been trained and they were taught to make use of their inert possibilities and latent powers, they would not have been such a big drain on our resources. It is, therefore, the duty of the State to maintain a register of such blind persons and to provide facilities for their education and training.

I happened to visit the Victoria Jubilee Memorial School for the Blind in Bombay and I was much astonished to see the Institution and its working. People who had special aptitudes for singing and music had been provided with the things which they most needed, after studying their special aptitudes. Other work to which the unfortunate blind students had been set to were basket-making, playing on tabor and harmonium in addition to teaching them reading and writing on the Braille system.

It is indeed regrettable to see that the Indians have been very slow in providing schools for the Blind. For, the first school for the blind was started in India in or about the year 1895 whereas in England it was started in the year 1785, and the total number of such schools in

India where the 'magnitude of the problem is very vast', for it is in India that we find the largest number of blind people, among whom 90% consist of people who can be prevented from becoming blind, is very poor. In India among 320 persons one meets with, one is totally blind and 3 partly blind. Hence the education of the defectives is a crying need to-day. Dr. Radhakamal Mukerji says, It is now admitted that the blind need special training and care. But schools set up for the blind are too few in India, while those that exist do not command sufficient adequate finances to provide for systematic instruction in industrial arts and music to which special attention should be devoted in training the blind. The training of the blind, if it begins at all, begins here at a late stage.'

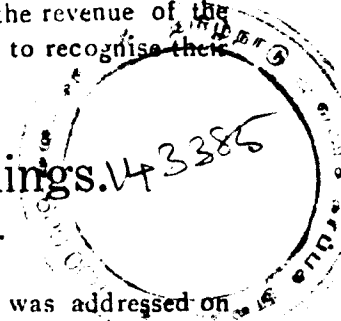
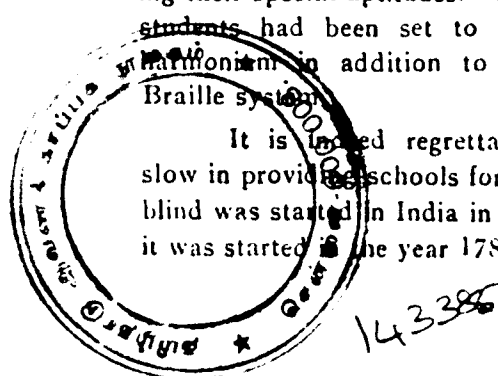
It is found from the figures supplied by the National Institute for the Blind that India has only 1 school for 25,057 blind children and of the total blind population of the country only 2.3% of boys and 8% of girls are receiving education. Hence an idea of the magnitude of this great task can be easily gauged. A National Blind Relief Association for the whole of India is therefore necessary for the purpose of co-ordinating the efforts of Provincial bodies and to 'supply a press for embossing books for the blind, 'Standardisation of Braille for Indian vernaculars, a school for training teachers for the blind and systematisation of work for the blind'.

In short, when we are agitating so much for the free and compulsory education of all it is but meet that the claims of the blind should not go unheeded and they should also have claim on the revenue of the state and we should in our own way try our best to recognise their claims and do what we can to help them.

Holidays and School Timings.

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

It is over a year since the Benares Conference was addressed on the question of holidays and school timings. The address to the Conference was reprinted and sent for reproduction and comment in the various educational journals of the country. The opinions so far expressed appear generally to be in favour of the reform proposed therein. Pointed attention was drawn to the main proposal by putting it in italics and every attempt was made to make it as clear as possible. But it is possible to misunderstand anything if one chooses to do so. And so it was that a friend accused the proposal as calculated to rob teachers of the little leisure that they were allowed to enjoy. He



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seemed to think that the same teachers would be teaching in the morning session as well as in the afternoon. But the language of the proposal leaves no room for doubt: students as well as teachers of the morning school would be different from those of the afternoon school. In fact, it would be two schools within the same class rooms, but at different hours.

The proposition submitted in that address requires restatement in the light of the opinions received so far by the writer.

It is proposed for the urban secondary institutions that :

- (a) the daily hours of school work be reduced from 5 to 4.
- (b) the maximum number of holidays be reduced from 165 to 135 ;
- (c) the number of religious holidays be reduced to the minimum and the saving thus made be used to increase the length of the winter vacation round the New Year.

In partial modification of the above it is proposed for rural basic and middle schools that :

- (a) the daily hours of work be reduced from 5 to $3\frac{1}{2}$;
- (b) the number of holidays be reduced to 100 or thereabouts ;
- (c) there be no winter or summer vacation and no Sunday ; the schools be closed only for local festivals, on rainy days and during weeks when hands may be needed for sowings or harvestings.

It is claimed that the proposed change would yield the following benefits in the case of secondary institutions :

- (a) Reduction in daily hours of work from 5 to 4 would eliminate the waste of mental energy by the teacher and the pupil in the 5th hour. 40 hours of work in 10 days would yield better results than equal hours of work in 8 days.
- (b) Reduction of daily hours of work would also solve the problem of nutrition and fatigue. In the morning school the children would come after light breakfast and would leave by the time they are hungry enough for the noon-day meal. If the management of the institution decide upon utilising the afternoon for another school the students of that school too would have a whole forenoon for meals, work and rest before they attend the afternoon school and would be ready to leave it by the time they are hungry enough for the evening meal.

(c) The only hours when physical exercise may be possible out-of-doors in the rather warm country are near sun-rise or sun-set. Hours near noon are too warm for exercise in the open even during the two coldest months of the year round the New Year. The confinement of the school to the forenoon or the afternoon would permit students of the former to have physical training in the early hours of the forenoon and of the latter to have it in the later hours in the afternoon. It may also be possible with this reform to enable a larger number of children to participate in games and sports. The morning school children would have the afternoon free for games and the afternoon school children would have similar facilities in the morning.

(d) Nothing prepares in this warm country more for work in the afternoon than an hour's rest in bed near noon after lunch. This rest would be available to teachers and students only if we confine the school to the forenoon or the afternoon.

(e) Nor would the opportunities for home work suffer by this change. Children of the morning school would have 3 to 4 hours of home-work after their noon day seista, and the afternoon school children would have a whole forenoon for home-work.

(f) Reduction of religious holidays to the barest minimum and using part of the saving to increase the length of the vacation round the New Year should yield the following direct advantages.

(1) It would reduce that emphasis on communalism which is the bane of our public life and which prevails in our educational institutions under the name of religious holidays.

(2) It would systematize educational work during working days. There would be that regularity in class work, physical training games which is sadly lacking under a system wherein holidays drop in without any order whatsoever.

(3) The long vacation in mid-summer and a shorter vacation in mid-winter would permit real holidaying. Travelling within India is of immense educational value for consolidating the spirit of nationalism and long holidays would permit this travelling better than religious holidays which come in drops when parents and children prefer remaining at home to going abroad.

(4) Most teachers and their students may not find it possible to afford the expenses of travelling or may have other interests. It should be possible to organise vacation courses for them. Teachers and students may engage in studies and researches outside their routine

of school work or they may learn some hobbies. Fairly long vacations only would give opportunities for widening the knowledge and outlook of teachers and their pupils.

(5) Then also would these vacations give opportunity to teachers and senior students from institutions of urban areas to render social service to rural areas where the schools would remain open during the vacations.

(g) Teachers may have nothing to do with the financing of education, which is the tax payer's job; but it is their duty to point out where economy may be possible. Secondary schools for boys may be enough in number, but there is growing need for girls' education, and the system of basic education too deserves being tried under the best possible auspices with as little of additional non-recurring cost as possible. Here is offered in this reform an opportunity to double the number of school children without additional non-recurring cost to the tax-payer.

The utterly uneducational character of our system of holidays has been discussed more than once in the columns of 'Education'. The case for reform is urgent enough for urban schools, but it is still more urgent for schools situated in rural areas. There the people know no Sunday and they with their children are most free to learn during the summer vacation. But they may not like their children to remain at school during the greater part of the day and they may not like them to go to school during the rainy days when the *kacha* foot-paths become useless, and the poorly built school buildings become terribly damp and uncomfortable.* They may also like their children to help them in their sowings and harvestings. Then there are a number of local festivals which they would wish to enjoy in the company of their children. During all these days the rural school has to remain closed. It would be an advantage to the rural areas if urban secondary and higher institutions remain closed for the summer and winter vacations. It would then be possible to draft a fair number of teachers and students from these institutions to serve the cause of enlightenment in rural areas.

In rural areas more than in urban is the case for the extension of educational facilities more urgent and therefore the more should be welcome to leaders of educational policy any proposal which may permit

*In a recent contribution Shri Aryanayakam has referred to the terrible difficulties he had to face in his inspection tour to basic schools during the rainy season. How much better would it have been for him and his cause if these basic schools had remained closed during the rainy days of that season?

the introduction of shift system in rural education. Mr. Parulekar in his valuable book on the literacy problem in India has cited the names of so many countries where the shift system is working satisfactorily and it is the more unfortunate, therefore, that it has not been given here a fair trial so far. May it be hoped that the solution regarding reform of holidays offered here would enable a more successful trial of the shift system?

There may be enough of experimentors in education to try this reform in their own institutions, but a number of the Educational Code Regulations stand in their way. Speaking with reference to U. P., one of them prescribes the hours of work in summer and winter, another prescribes the length of the summer vacation and determines the list of holidays as in accordance with those given in the Deputy Commissioner's Court. It is desirable that Government do take the initiative for the proposed reform in the public interest, but these limitations do not permit experimentation even. The minimum that the Education Departments may be requested to do is to amend their Code Regulations so as to make it permissible for educational institutions to reduce daily hours of work and the number of holidays. The Education Department of U. P. is known for its progressiveness, for its initiative in many an educational venture. May it be hoped that it would give lead to the other provinces in respect of this reform also?

The question of the reform in holidays and timings has had a fair amount of publicity and it is time that it were discussed thread bare at the next All-India Educational Conference to be held at Lucknow during the ensuing X'mas holidays. Readers interested in this question may please communicate with the Honorary Editor, 'Education,' Kali Charan High School, Lucknow.

Pedagogy and Palmistry

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

The rearing up and education of children is of eternal interest to parents, guardians and to all who are concerned with the welfare of the State. How should education be best adapted to individual needs? How can the State give the best and most desired training to its members so as to march along the path of progress and prosperity? How can you give every man his job so that there would be no groping in the dark, no aimless rambling, no disappointment and no waste of money and energy? These are questions of big interest affecting not only individual joy and success but also collective happiness and prosperity.

MEETING OF EAST AND WEST.

To answer all these knotty questions there have been of late careful researches in the science of pedagogy and in the art of teaching. Eminent psychologists and physiologists have carefully investigated the behaviour of animals. Many devices have been invented to measure the intelligence of man so as to predict the future possibilities of each and every child. Though in some lines of work, the results are not unassailable, they are nevertheless very remarkable and promising. The aim of the article is to show how the modern science of pedagogy so far as it relates to the knowing of the child can be supplemented by the science of Palmistry to achieve results of a more convincing nature. It is an example how the East with its characteristic deep thinking into the inner nature of things and synthetic judgment can throw a flood of light on the western analytic researches and objective experiments.

PALMYSTRY, AN OLD SCIENCE.

Palmistry or the study of the hand is as old as any other branches of human learning. It was taught and practised not in our country alone. The Greek philosopher Anaxagoras characterised it as "a study worthy of the attention of an elevated and enquiring mind." In the original Hebrew Book of Job (chap. xxxvii ver. 7) these significant words are found "God caused signs or seals in the hands of all sons of men, that the sons of men might know their works." In ancient times the greatest study of mankind was man and so it is no wonder that in the most enlightened forms of earliest civilization in India, China, Egypt, Persia, Rome and Greece greatest stress was laid on the study of hand and astrology. Copious references are found from the

time of Lakshman Sen down to the end of the Mogul period to the belief of the kings and emperors and the people in general to the prediction of future events by the study of the hand. Bankimchandra in many of his novels has skilfully shown how the astrologers and the palmists were much in demand not only among the lay people of the street but also princes and princesses of the Mogul Court and the harem.

IS HEREDITY INTELLIGENCE?

In the old Hindu scheme of education the hereditary equipment and the intelligence of the scholar were not ignored by the preceptors or the *gurus*. Different ages have been prescribed for the initiation ceremony of Brahmin, Kshatriya and Vyasya lads. After the ceremony the child was considered sufficiently mentally developed to be initiated into the mysteries of mundane and spiritual knowledge. The different ages probably indicated the time at which intelligence appeared in a marked degree among boys of different castes. Probably this classification erred a little by identifying heredity with intelligence. Of course, there is a great correlation between these two factors but one is nevertheless different from the other. The guru at first apprised himself of the family or the *Gotra* of his pupil so as to determine his fitness for learning. From his date of birth he would also cast his horoscopes so as to know the future tendencies of the boys, the educational implications of which cannot be over-emphasised. All these go to show that the Indian teachers recognised the fact even in very remote times that it was not possible to make "a silk purse out of a sow's ear" or to make a porcelain vase out of a lump of common clay."

PROBLEM OF THE GIANT AND THE DWARF.

The teacher is like a gardener. He is to rear up the kiddies entrusted to his care. He is to watch the growth and development of each pupil. The weak and the sickly should receive his special consideration. The different seeds will be requiring different manuring and nursing—one will develop into a mighty oak and one may turn out to be a feeble creeper which can expect to live only by finding a support in some other stronger plants. The giant and the dwarf cannot be housed together and neither should they receive the same kind of food.

ATTEMPT AT SOLUTION.

The question of questions is how can we separate the deficient and the feeble-minded boys from the normal ones and how can the bright promising boys be segregated from the less-gifted brethren? This task has been attempted by the application of the mental tests which aim at measuring the mother wit of each educand. Prof.

Godfrey, H. Thomson, Dr. C. S. Myers, Prof. C. Spearman, Prof. Zerman, Dr. P. S. Ballard have all worked hard in this line of work and their researches have made considerable headway since the work was started in France. Group testing was born in America and the American Army Tests are credited with having achieved results in the matter of classifying officers for war service. The tests enabled the authorities to find out the fools, to prevent the yoking together of ox and ass, and to put the right man in the right place. In spite of all these definite results, obstinate questions have been raised regarding the efficacy of the mental tests and their validity and reliability. Some have wondered whether it is possible to measure that wonderful and mystic human mind and all attempts to bring exactitude into a realm which is essentially vague and indeterminate, have been characterised by them as a wild-goose chase. Moreover, the will, personality and character of a man cannot be measured by these mental tests.

LANGUAGE OF LINES AND FIGURES.

My proposition is that palmistry and the science of astrology can be harnessed to the mental tests with a view to meet many of the foregoing objections. They can help the teacher in knowing the complete child and also his future lines of growth. Moreover, the language in which things are written on the hand can be universally understood. The interpretations of the lines and figures of the hands when done with scientific precision are bound to have far-reaching influence on the science of pedagogy specially and also on other branches of human knowledge.

WHAT IS INTELLIGENCE ?

Let us first of all show how Palmistry can have an important say in the determination of human intelligence. This raises rather a difficult question, viz. What is intelligence? There are, of course, divergent opinions about the nature of intelligence. Some define it as general adaptability to the new problems and conditions of life. Prof. Spearman seems to say there are two factors in intelligence, one being a general ability and the other a special ability. Intelligence may commonly be understood as "inborn, all-round mental efficiency". It depends to a large extent on a healthy nervous system which can reach quickly to appropriate stimuli. It includes also quickness of understanding and implies the capacity of the human mind to think and solve problems. Students of Palmistry or Cheirognomy must be familiar with the Heart line, the Head line, the Life line and the mounts of Mercury, Apollo, Saturn, Jupiter, Venus etc.

INTELLIGENCE AS READ BY PALMISTRY.

The intelligence of a boy may be determined by a special reference to these signs of the hand, viz. (1) The Head line (2) Life line together with the Health line (3) The Mount of Mercury under the 4th finger. The Head line represents the mentality or the mental equipment of the boy. The Life line together with the Health line (the absence of the Health line indicates a robust physique) tell a lot about the nervous system and the tone of the body. They may be read with profit by reference to the Mount of Venus. A good nervous system reacts promptly to external stimuli and is a concomitant factor of intelligence. The Mount of Mercury is closely associated with good mental grasp of facts and ideas and may be read with benefit by reference to the middle phalanx of the thumb which represents the reasoning or the logical side of the human mind. The sciences of Astrology, Physiognomy and Phrenology may all supplement this branch of investigation to arrive at conclusions of a definite and unambiguous nature.

LANGUAGE OF PALMISTRY.

The size and shape of fingers, the nails with their moons, the Apollo line, the Fortune line, Solomon's Ring or Saturn's Ring, the Girdle of Venus, signs like the Star, the Square, the Circle, the Island, the Triangle, the Cross, the Mole have each to tell its own story.

MEDICAL SCIENCES SUPPORTING PALMISTRY.

Though Palmistry is essentially an inductive Science, there are cogent reasons warranting many of its conclusions. The Life line is directly connected with a large blood vessel which is closely connected with the heart, the stomach and other vital organs. Medical Sciences also say that there must be an advance growth or change in the brain cells years before your behaviour in a definite line or your other changes in character become the result of such past development in the brain cells. Every deed in our career is the result of some mental changes and as there are more super-sensitive nerves from the brain to the hand it may be that some changes and signs would become visible in our hands long before the actual happening of the incidents which they forecast. In such cases to be forewarned is to be forearmed.

SCOTLAND YARD AND CRIMINALS.

In fact some of the results of Palmistry are utilized with precise results by a highly specialized band of workers of the Scotland Yard. A whole library of books have been devoted to the detection of criminals by the study of thumb impressions and also the impressions of the tips

of the fingers. The brain as it works leaves its traces in all unthought-of ways. Every blood corpuscle contains the end of a nerve fibre and is in immediate connection with the brain. Every portion of the brain is in touch with the corpuscles found in the tips of the fingers and the lines of the hand. If the people of Scotland Yard can utilise the results of Palmistry in one of its aspects to the detection of criminals, why should the whole science fail to detect the quantity and quality of intelligence which each child possesses? If researches be carried on in proper lines astonishing results of prognostic value about the mentality, the will power, personality and character of each and every boy can be discovered with scientific precision.

THE WRITING SOUL.

Or if you believe in the human Soul as a part of the Universal Soul of all things and beings, it is possible that it can know all things and so through the instrumentality of the brain and its actions writes its knowledge of the future far in advance for the good and benefit of each individual it inhabits. We should do well to remember in this connection the pregnant saying of Hamlet, *viz.* "There are more things in Heaven and Earth, Horatio, than are dreamt of in your philosophy."

KEY TO SOME SIGNS.

The Heart line helps us to know the feelings and affections of a boy and also the sentiments and complexes he is likely to develop. It has also a good deal to predict about the nature of love of the boy—whether it will be predominantly physical or spiritual. The Mount of the Moon can say much about the imaginative side of a boy. As the Head line represents mentality, so the thumb—specially its top or nail portion—reveals the will-power of each individual. These characteristics should, of course, be studied by reference to many other signs and lines of the hand. The shape of the hand, the size and formation of the fingers give very broad unerring hints about the nature and character of each individual. A poor Head line in an Elementary type of hand with a depressed mount of Mercury is often an infallible test of discovering weak and defective children known as idiots.

This is not the place for dealing exhaustively with the different lines and signs of the hand, nor do I claim expert knowledge on the subject. But my object in writing this article is to show the way in which important researches can be carried on with a view to the arrival of correct knowledge about the educands. If it gives impetus to some of my colleagues to work on the lines suggested, I believe they will be able to contribute some useful knowledge to the science of Pedagogy.

STORIES OF THE TWO HANDS.

The study of both the Right and the Left hands is essential for the proper understanding of the child. The left hand represents the hereditary equipment and right hand tells the changes that the subject has effected by his own action or inaction. If the left hand gives you an idea of the destiny of the subject, the right hand says that you build your own career brick by brick, i.e. man is the architect of his own fortune. It explains Shakespeare's idea of "Character is destiny." There are good physiological reasons behind this interpretation of the two hands. We use the left side of the brain more than we do the right and the nerves cross and go to the right hand! Consequently, it is this hand which reflects the developments of the working brain as the left hand predominantly gives the natural tendencies or inclinations. When something is marked on the left hand and not on the right, the tendency will be in the nature but unless it is also marked on the right hand it will never bear fruit or come to any result. When the two hands are exactly alike, it indicates that the subject has not developed in any way from heredity. Speaking in terms of educational psychology we may say the Right hand represents the A. Q. of the child and the left hand has a wonderful story to tell about his I. Q.—one expresses the clergy wit and the other reveals the mother wit of the subject.

I, of course, believe there is a "Divinity that shapes our ends, rough hew them as we will", but nevertheless the human will has a great deal to do in forging the character of that destiny. Pedagogy and its sister science Astrology when correctly studied can predict our future careers with astonishing precision. If, at the very outset, we can discover children of different grades of intelligence and with different kinds of career, we shall be doing an incalculable service to society and the state. Just think of the random and haphazard way in which children are now brought up. How very defective is our school organisation! The same kind of scholastic mill grinds down all children to the same dead level of mediocrity. The really strong points of our nature are not brought into display, the weak and the defective do not receive tender and careful nursing. The demon of democracy rules here also. We try to level down all distinctions. In doing so we are working against the forces of Nature and the will of God. So there is always something out of order in our scheme of things, Let not our sciences ignore the fundamental truths hidden in the cover of God's mantle.

"Let knowledge grow from more to more,
But more of reverence in us dwell."

NATIONAL EDUCATION FOR INDIA.

A Draft Outline Scheme.

1. OBJECTS AND MEANS.

1. The aim of Indian National Education should be the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative Social order.

2. For the promotion of this aim, the following objectives should be held in view at every stage of education: 1. Physical Well-being; 2. National Solidarity; 3. Economic Efficiency; 4. Cultural Development; 5. Ethical and Moral Consciousness.

3. The general scheme of National Education should ensure for every individual a maximum possible general cultural education and a preparation for occupational life, labour and hand-work forming an essential part of general cultural education at every stage as far as possible.

2. THE GENERAL SCHEME OF EDUCATION.

1. That it should consist of three principal stages: 1. Pre-school, 2. School, and 3. University.

2. That the Pre-school stage should be for children below 7 years of age. The Committee could not, in the present circumstances, recommend that this stage should be treated as a necessary part of any provincial or state system of education requiring a provincial or State government to make adequate provision for it, though it would certainly welcome private bodies and individuals to undertake work at this stage with such financial assistance as may be available from Government.

3. That the School stage should be divided into (a) Primary and (b) Secondary stages.

4. That the Primary stage should consist of Basic Education for all children between the ages of 7 and 14 years.

5. That Basic Primary Education should consist of Stds. I-VII, of which Stds. I-IV should be made immediately compulsory and Stds. V-VII as and when circumstances permit.

6. That the subjects of the Primary School course should be, more or less the same as those indicated in the Zakir Hussain Committee's Report with such modifications as local conditions may render necessary, Hindustani being included as a subject of study from Primary Standard V onwards as recommended therein.

7. That the method of instruction at the Primary stage should be that of education, as far as possible, through purposeful creative activities related to local occupations and industries, arts and crafts.

8. That the Secondary stage should be of 3 years for pupils of 14 to 17 years of age who have completed Basic Primary Education and that it should include parallel alternative courses, partly general or cultural and partly practical or vocational, e.g. a General Course with Practical work, i.e. some craft or productive work which the student may be able to pursue later at least as a hobby, if not as a vocation, a General and Commercial Course, a General and Agricultural Course, a General and Industrial Course, a General and Art Course in Drawing, Painting, Music, Dancing, Architecture, etc., a General and Home Economics Course. It is not intended that every school should make provision for instruction in all the alternative courses. What is intended is that each school should be left free to provide such of the courses, one or more, as it may find necessary to provide to meet the varying needs of its pupils.

9. That about half the school time should be assigned to general education and about half to craft or vocational education throughout the school courses.

10. That the medium of instruction should be the mother-tongue of the pupils at the Primary and Secondary School stages and, as early as possible also at the University stage.

11. That change from one alternative secondary course to another should be permitted at any time during the secondary stage, provided the requisite fitness to enter another course is attained.

12. That adequate arrangements should be made for providing guidance to pupils in choosing their secondary school course.

13. That the university stage should be divided into (1) Under-graduate and (2) Post-graduate stages (the first of three years).

14. That the Under-graduate stage should include 1. Arts Courses, 2. Science Courses, 3. Commercial Courses, 4. Technical Courses, 5. Art Courses, 6. Home Economics Courses, and 7. Education Courses for Teachers, leading to the first Degree.

15. That the Post-graduate stage should provide for advanced work and research.

16. That at the end of each school stage, there should be an internal school examination leading to a Primary or Secondary School Leaving Certificate awarded on the basis of the pupils' school record and performance at the examination.

17. That the Secondary School Leaving Certificate awarded at the end of the different alternative secondary school courses provided for in the scheme should bear the same value for purposes of employment in public service and for further study at the University.

18. That persons holding the Secondary School Leaving Certificate should be considered eligible for admission straightaway to the Under-graduate

University courses corresponding to the Secondary School courses chosen by them in the secondary school stage, unless otherwise desired by the candidates for admission to the University. In the latter case, their eligibility for admission to a different course should be left to be determined by the Principal of the College in which they seek admission.

19. That adequate provision for continued education should be made at the end of the Primary stage for such pupils as desire further education by means of Continuation Schools or Classes according to their needs.

20. That adequate provision should be made for further primary, secondary, or university education of adults seeking it, according to their needs.

SADHANA AUSADHALAYA Dacca, Bengal

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Notes.

We extend our cordial greetings to all our esteemed constituents and contributors and wish them a Happy and Prosperous New Year.

Education for Communal Amity.

The recent Convocation Address of Sir Shah Sulaiman of the Federal Court of India at the Lucknow University is full of refreshing and practical advice to young graduates. A part of his address relates to the unhappy communal squabbles in our country and the need for an accommodating and tolerant spirit to handle the situation with tact and sympathy. A wholesome direction like this at the end of their college career to young men and women going out into the world imbued with the high academic ideals of a University life, is quite opportune. It is just this sense of communal harmony and goodwill that universities should foster among their *alumni* of all classes and creeds, along with a determined will to translate their elevated sentiments into worthy actions. Another part utters a note of warning to students against too active a participation in politics. Universities are only to encourage pursuit of academic studies and acquisition of useful knowledge, and the half-baked products of their temples should bide their time for forming and exercising mature judgments in their fulness of time. A third and not the least important is the need of their contribution to liquidating the appalling illiteracy of our land. 'It is only by educating the father and the mother that you can educate the children.' Adult education is indispensable in any scheme of national reconstruction, and all would appreciate Sir Sulaiman's spirited appeal to youths for voluntary service and missionary zeal in tackling the problems of illiteracy and poverty. Readers would do well to treasure up the following gems of wisdom from his lips to inspire them in their daily life:

'Social service could never be measured by material gain. It offers a great spiritual benefit to him who renders and gives material benefit to those who are helped, Life is more than a mere pursuit of

THE INDIAN EDUCATOR

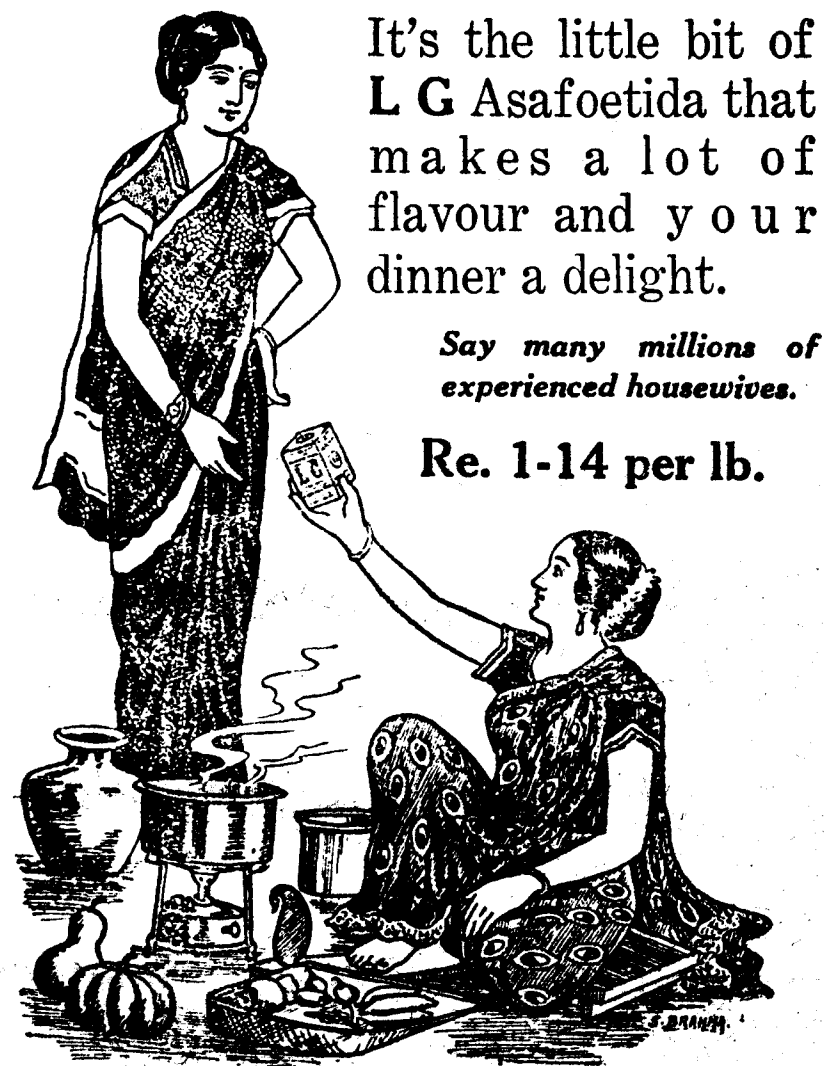
bread and butter; a satisfaction for having been of some use over and above the ordinary routine work in which one is employed is the salt of our lives. Let us make it a point to do such honorary and social work as lies in our power side by side with the duties of our ordinary occupations.'

Matriculation Examination.

The S. S. L. C. Scheme was ushered into existence about thirty years ago with laudable aims, chiefly to combat the evils of external examinations and the dominance of the University over Secondary Education. School record of work of pupils and a certain latitude in the imparting of knowledge subjects were its special features, which were primarily intended to give scope for development of individuality. Unfortunately, people's craze for university hall-mark continued and the conditions of teaching service, too, were such that both these factors, among other things, conspired to paralyse the aims and lead to occasional tinkering, with the result that we have now the scheme only in form, shorn of all its trappings, with the university having its finger in the pie as fully as before. The only change remaining to be effected is to have it christened as 'Matriculation', and this, too, seems to have been decided upon by the Madras University.

We have no quarrel with the University for instituting its own test to filter down misfits and get the essence to people its temples. But would it be wise to go back to the conditions obtaining before 1910, when those very conditions continue to persist which were universally considered as most harmful to the cause of true education and which had reacted against the continuance of the Matriculation then? Would not the University do well to wait and see what shape Secondary Education would take to suit modern needs, and what openings it would afford for the diversion of talents ill-tuned for university career? The craze for University Education still persisting, and the only alternative for secondary schools in the province being to prepare all their pupils for the Matriculation examination, would it be economically and educationally sound to force an examination on all, unwelcome to most of them? We hope wiser counsels would prevail with the Madras University, enabling it to suspend its decision until such time as the Government modifies Secondary Education suitably.

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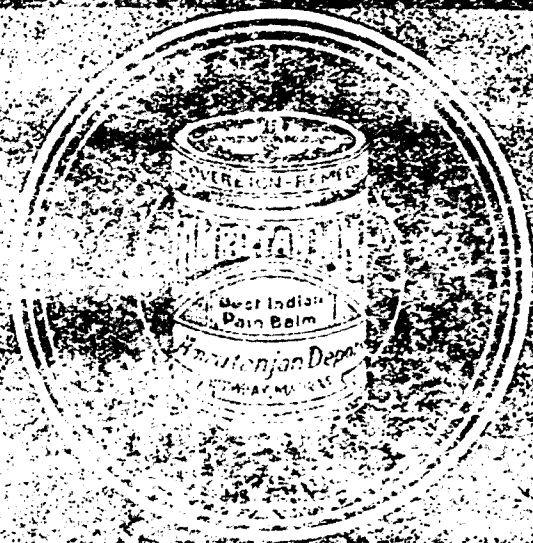
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