

recently started in the country are suffering from this bureaucratic and non-academic spirit.

A SECOND point that has to be kept in mind is that there is bound to arise a conflict between those who lay emphasis on humanities and those who lay emphasis on Sciences and Technical courses. It is reported that the courses of instruction to be started in the proposed University would centre round the problems of their immediate region and be given a practical bias to suit the needs of the modern student and that they would be such as will provide employment for the graduates. No one will contend that stress should not be laid on Technological courses. But the question to be considered is whether it is desirable for the new University to have a multiplicity of courses. It is sure to result in the 'cultural' courses being neglected or given a subordinate place and very little will be done in practice in that direction. After all, Sind is not a very rich province. It has a deficit budget. It has for a long time to depend on the subvention of the Central Government for meeting its normal expenditure. Marine Biology, Aeronautics and Naval Engineering are not subjects in which teaching and research are possible unless the initial capital expenditure runs to several lakhs and the recurring expenditure to a substantial amount. No University that the Sind Government can finance today or in the near future will be in a position to do justice to courses like these. As a matter of fact, it is only an All-India institution financed by the Central Government, the various Provincial Governments and the Govern-

ments of States that will have some chance of starting courses in these subjects. And what the advocates of the Sind University should do is to make sure of such an All-India support and convince the different Governments that the ideal place for starting such courses is Karachi. If such support is not forthcoming, no purpose will be served by including a technological side to the proposed University. It will not further the cause of technology; and it will certainly stand in the way of the study of cultural subjects. It is better that it concentrates attention on "Sindology" and subjects akin to it. This will be the proper kind of specialization that it may strive after.

AND if there is a strong opinion among the statesmen of the Province that opportunities should be created for the talented youth of the Province to enter the technological professions, effect may be given to it through a system of scholarships tenable in other Universities in India or abroad where there are adequate facilities for a really high standard of technological education. The starting of a University for this purpose will be a waste; the overhead costs to be incurred—on the salaries of a Vice-Chancellor, a Registrar and his staff, and on remuneration to examiners and allowances to Senators and members of other University bodies—will be out of proportion to the results achieved. It is, therefore, desirable that all these points are carefully considered before steps are taken to add another University to those already existing in the country. The danger with us is that the politicians, who somehow or other dominate

The Universities, have a knack of growing them into the usual rut and make them mere copies of one another, or fourth-rate copies of Western Universities. Can Sind avoid this?

Health Education and National Defence

E DUCATIONAL authorities in the United States of America are actively engaged today in drawing schemes for a better type of Health and Physical Education in view of the needs created by the World War. In spite of the fact that more money is spent for health education there than in any other country in the world, it is now found that the standard of health and physical fitness is not very high. It is said that nearly fifty per cent of those that applied for enlistment in the army and ninety per cent of those that volunteered for the Air Service, have been rejected on grounds of physical unfitness. That this should have happened in a country where there is no distinction between military and non-military races is a matter for surprise. But this is just the situation that has arisen and it is to meet it, and to meet it not merely as a temporary necessity but as a vital part of a programme for national defence, that educationists, as well as others who are interested in public affairs, have taken seriously to the working out of an active plan for Health and Physical Education.

THEY have realised that it is not enough to have democracy or to sing its praises in and out of season. What is required is to train the youth

of the country in such a manner that they will be fit to maintain democracy and the ideals for which it stands. The danger from the Nazis and the Fascists is not a temporary one. It is felt that it is a factor which has to be reckoned with for some years or decades to come. All new schemes of education should, therefore, be drawn to satisfy not merely the current requirements but also the needs of the future.

IT is also the conviction of the framers of these schemes that the training of the youth for this purpose should not be regarded as the function of the military authorities. For it has been found that military training can be given only to those who possess certain preliminary qualifications, qualifications which are basic to any kind of military training. And it is the responsibility of schools and colleges to bring these qualifications into existence.

THERE are three or four features of these schemes which deserve pointed attention. Their framers are of opinion that intellectual and academic instruction is taking a good deal of the time of schools, and that it is necessary to devote a larger amount of time than is the case at present to physical education. They even propose the lengthening of the school-day, as well as an increase in the number of working days, so that more time might become available for the purpose in view.

IN all these schemes the provision for the medical examination of the pupils at periodic intervals occupies a primary place. This is fundamental to every other kind of health

106

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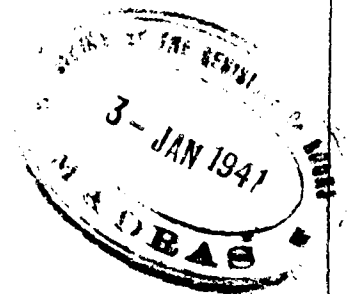
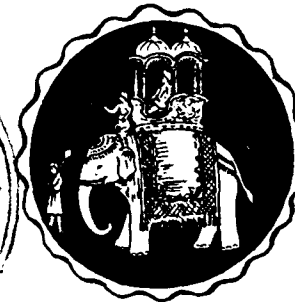
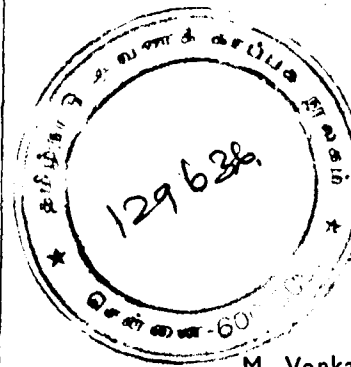
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July, 1940

EDUCATIONAL INDIA

*A HIGH CLASS MONTHLY DEVOTED TO TOPICS OF
EDUCATIONAL AND LITERARY INTEREST*

Edited by M. VENKATARANGAIYA



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106

activity and programme. This is to be followed by the taking of all the necessary steps to correct the defects revealed at the medical examination. In carrying out this work the services of medical men, whether in public service or not, should be utilised. In many cases the lack of funds stands in the way of the successful accomplishment of this task. And this makes it necessary to obtain the cooperation and assistance of private medical practitioners who should be made to see that this is one of the best ways in which they can help the cause of national defence.

EMPHASIS is also laid on Health Instruction in schools. It is found that today this occupies no place whatever in several schools; and in those schools where it is included in the curriculum its position is not one of importance. The tendency now is to give it a rank equal to that of other school subjects.

THE provision of facilities for the physical education of each and every pupil is what is next required. There are many schools which think that their duty in this direction is accomplished by training a few athletes and holding inter-school contests. This has, however, a limited value. What is more important is physical training of all.

THERE is next the question of school camps and excursions. Their value in promoting the health and the physique of young men and boys is not sufficiently appreciated. And in the new schemes now thought of, a good deal of attention is paid to this aspect. As stated in the Report of the Special Committee of the

American Association for Health, which appears elsewhere in this issue, "the programme of these camps should include camp construction, soil conservation, forest preservation, road and trail building; special instruction should be provided in various manual and mechanical fields such as handling machinery, bricks, tractors and other machines of this type as approved by vocational authorities."

IT is to these and to several other items of an active programme of Health and Physical Education that attention is being paid today in the United States. All this indicates the direction in which we should also move if the health of our youth at school is to be improved and if they are to become fit to discharge their responsibilities as citizens.

The Madras Government Communique on Students' Strikes

THERE are two points which should be kept in mind in connection with the Communique issued a few days ago by the Madras Government on the penal measures to be adopted in the case of students going on strike for political reasons. One is that it has given a large amount of relief to the authorities of colleges by laying down a uniform rule to guide them in this respect. Up till now each college was left to itself to take the disciplinary measures it considered best to meet the situation. Some authorities were too lenient, others indifferent and certain others too severe and this gave occasion to unnecessary and prolonged

trouble. It would have been more unified if the managements of all colleges had arranged for a conference of their own and discussed the matter with a view to arrive at a uniform policy. But no such concerted action has been thought of, thus indicating that on important matters like these heads of institutions are wanting in initiative. It is this lack of initiative on their part that is really responsible for the Government Communique. It would perhaps have been better if the Government had consulted the managements before issuing its Communique. In criticising, therefore, the action of the Government and the severe nature of the penalties proposed, this failure on the part of College authorities to take concerted action should not be lost sight of.

THERE is also a second point. Students are being asked—and rightly also—not to take active part in politics of a controversial character and not to forget that they should do nothing to disturb the academic spirit in which they should carry out their work so long as they are in colleges. But it is also necessary that managements of colleges should not provoke or irritate the students unnecessarily by talking to them about controversial politics in a carping manner and style. In the gatherings of students addressed by heads of institutions, it should be clearly understood that no bitter attacks should be made against any of the political parties—the Muslim League, the Justice Party, the Congress or the Liberals—their policies and programmes. If managements impose on themselves a wholesome

restraint like this, the atmosphere in educational institutions will become better and occasions for disturbance will be fewer.



Our heartiest felicitations

TO

DR. C. R. REDDI, M. A., (CANTAB),
D. LITT., M. L. C.,

Vice-Chancellor, Andhra University,

*on his election, as the Representative of
the Inter-University Board, to the
Central Advisory Board of Edu-
cation and on the comple-
tion of his "Shashti-
abdi-purthi".*

THROUGH different PROVINCES

DELHI

THE 16TH ALL-INDIA EDUCATIONAL CONFERENCE

Dr. Sir Shah Muhamad Sulaiman, M. A., Bar-at-Law, LL. D., Kt., Vice-Chancellor of the Muslim University, Aligarh, and Judge, Federal Court, Delhi, will preside over the 16th All-India Educational Conference, to be held at Udaipur, on December 27-30, 1940.

A meeting of the Secondary Education Section will be held on December 29 between 9 a. m. and 12 noon. The topic for discussion is "The Curriculum of the Secondary School." Papers to be read on the topic should be sent before the end of this month. All communications should be addressed to Mr. N. Subrahmanyam, P. S. High School, Mylapore, Madras.

TRAINING OF PILOTS

Sir Padamji Jinwala, Chairman of the Selection Board appointed to recruit candidates for the new air training scheme, has assumed charge of his office. Capt. B. S. Leete will be the technical officer of the Board.

Sir Padamji Ginwala and Messrs. Leete and Burberry, representative of the Royal Air Force, will tour important centres in India in connection with the selection of three hundred candidates for pilots training scheme. The Board will be accompanied by two medical officers of the Royal Air Force, Squadron Leader G. G. Harold and Flight Lieutenant O'Grady.

The Board met in Delhi on October 20 at the Civil Aerodrome and left on tour on October 22, visiting Karachi, Lahore, Lucknow, Patna, Calcutta, Cuttack, Madras, Secunderabad, Nagpur and Bombay and returns to Delhi on November 30.

INDIAN PHILOSOPHICAL CONGRESS

Mr. P. N. Srinivasachari and Dr. C. Kunhan Raja, the Local Secretaries of the 16th Session of Indian Philosophical Congress, to be held at Madras, in December next write:

On the invitation of the University of Madras, the 16th session of the Indian Philosophical Congress will be held in Madras on Friday the 20th December, 1940 and the following two days. H. E. the Governor of Madras will open the Congress. The Vice-Chancellor of the University will be the Chairman of the Reception Committee.

The General President of the Congress is Dr. N. N. Sen Gupta of Lucknow. The section Presidents are: Dr. B. L. Atreya, Benares; Mr. G. Hanumantha Rao, Mysore; Mr. M. Aslam, Lahore; Mr. R. Ramanujachari, Chidambaram; Mr. M. M. Zuhuruddin, Junagadh.

Delegates are requested to communicate with Dr. C. Kunhan Raja, University Building, Triplicane, Madras, for details about accommodation, etc.

MADRAS

INSTRUCTIONS TO LOCAL BODIES

In a communication addressed to local bodies, the Government observe that they had come to their notice that certain local bodies attempted to make a bargain with publishers that their books would be prescribed in the schools under their management if the publishers agree to supply a number of free copies of those books. The free copies are stated to be for the use of teachers and for distribution to pupils of the Scheduled Classes. The Government considered such a course of action highly objectionable and improper and should cease forthwith. Books should be selected solely on their merits and suitability.

DIRECTIONS TO HEADS OF INSTITUTIONS REGARDING DISCIPLINE

The Communique issued by the Government is as follows:—
The Government have received a report that in many Colleges some of the students have conducted themselves in a manner which has seriously interfered with the proper working of the College. The Government strongly dis-

approve of such conduct. The problems which arise are primarily matters for the College and University authorities.

The Government are concerned with the management of Government Colleges and with the conduct of those who wish to aspire to enter Government service. They have come to the conclusion that those who take a leading part in organising these interferences with the proper working of College are neither fit to be members of the college nor to enter Government service.

The Government, therefore, desire to make it known that the authorities of all Colleges, whether under public or private management, will be asked to send a list of the names of the students who have recently taken a leading part in organising such demonstrations and if such demonstrations should occur hereafter, the Government will call for a similar list. The Government will then issue orders, debarring such students from appointment in Government service.

UNIVERSITY SETTLEMENTS

At an ordinary meeting of the Senate of the Madras University held last month, it was resolved that 'University Settlements should be organised so as to bring college and University students into contact with the peasants and workers and enable them to make economic surveys in regard to these and collect data which will eventually lead to their improvement, and also induce them to help the peasants and workers in their work and impart literacy and education to them'.

Another resolution moved by Dr. S. R. U. Savor that a Diploma in Statistics, comprising Mathematics, Economics, Statistical methods, Applied Statistics and two of the following subjects: (1) Mathematical Economics and Econometrics (2) Actuarial Statistics, (3) Economics studies, (4) Vital Statistics and population problems and (5) Agricultural Statistics, was also carried. The course is open to all graduates and is part-time, extending over two academic years.

BENGAL

SECONDARY EDUCATION BILL

A scheme for the withdrawal of all Hindu students from the 1500 schools in the province

and the establishment of a Hindu University in case the Bengal Secondary Education Bill was passed into law was outlined by Dr. Shyam Prasad Mookerjee at a meeting of Hindus.

To educate public opinion a Committee of Action consisting of prominent educationists was formed. It was resolved to request the managing committees of all the High Schools in the province to come in touch with the parents and guardians of their pupils and obtain their sanction for concentrated action that might be necessary for securing the just demands of the educationists.

EDUCATION THROUGH FILMS

The scheme for carrying on intensive educational propaganda through films and lectures, claimed to be unique in India, which was undertaken by the Government of Bengal about the beginning of this year through National Welfare Units, has proved tremendously popular. The scheme, however, is being worked on an experimental basis and the results are being carefully watched.

The Units are twenty-one in number and are working in the various districts in the province.

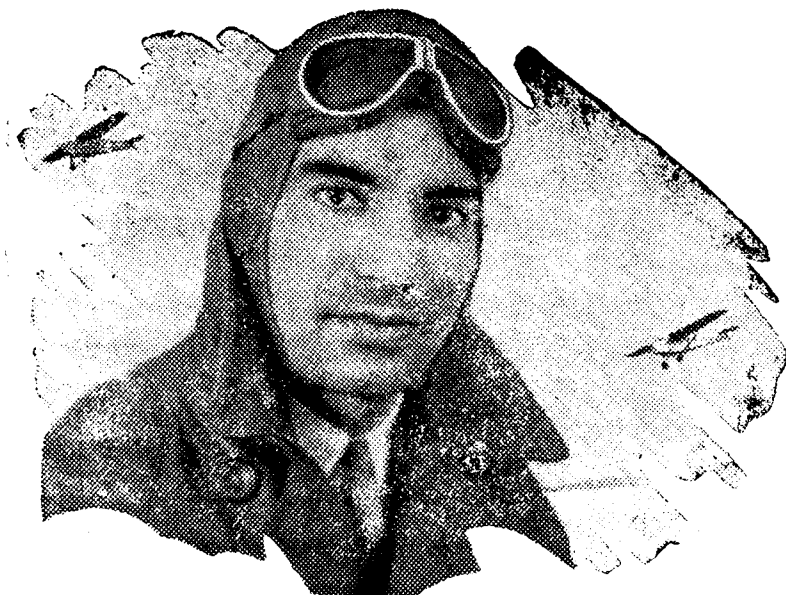
EDUCATION OF BLIND CHILDREN

The authorities of the Calcutta Blind School are making arrangements for the reception of evacuated blind children from England. One such child has already applied for admission. The School has a fund for the support and education of European and Anglo-Indian blind children.

MEDICAL COURSE

At a meeting of the Senate of the Calcutta University held recently, the revised M. B. regulations were modified, providing that in future no student would be allowed to enter a Medical College if he had not attained the age of 17 at the time of his admission to the College or if he was not of that age by December 31 of that year in which he sought admission.

The modified regulations also provide for giving ample opportunities to each medical student to learn the preventive aspects of medical science. It is also provided that as in the case of other Universities in India, Calcutta University students should have separate subjects on surgery dealing with throat, nose and ear diseases.



R.N. Chawla,
the famous aviator who was the first Indian to fly from India to England, says:
"To overcome fatigue and nervous

tension on long distance flights I always drink tea and I have found that a cup of tea now and then, even in the cockpit, has a wonderfully soothing and refreshing effect on me. Particularly in such a trying climate as ours, I make it a point of carrying my flask of tea in the cockpit before taking off, and of course being a solo flyer I seldom enjoy the pleasure of having it served on a tray—so I drink my tea straight from the flask."

TEA for Endurance



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FOSSIL POETRY

By Prof. HENRY MARTIN, M.A., O.B.E.,

Formerly Principal, Islamia College, Peshawar.

It was Emerson, the American essayist, who first described words as 'fossil poetry'. "The poets made all words," he said, "and therefore language is the archives of history, and, if we must say it,



a sort of tomb of the muses. For, though the origin of most of our words is forgotten, each word was at first a stroke of genius, and obtained currency because for the moment it symbolised the world to the first speaker and to the hearer. The etymologist finds the dearest word to have been once a brilliant picture. Language is fossil poetry. As the limestone of the continent consists of infinite masses of the shells of animalcules, so language is made up of images, or tropes, which now, in their secondary use, have long ceased to remind us of their poetic origin." On this Archbishop Trench, in his "Study of Words," remarks: "He evidently means that just as in some fossil, curious and beautiful shapes of vegetable or animal life, the graceful fern or the finely vertebrated lizard, such as now, it may be, have been extinct for thousands of years, are permanently bound up with the stone, and rescued from that perishing which would otherwise have been theirs,—so in words are beautiful thoughts and images, the imagination and the feeling of past ages, of men long since in their graves, of men whose very names have perished, these, which would so easily have perished too, preserved and made safe for ever."

It is almost impossible to express abstract ideas except in metaphors borrowed from the material world; and in many of our words and phrases the metaphor is still plain to see. We talk, for example, of grasping an argument, pocketing an insult, bowing to a ruling, shelving a duty, shouldering a responsibility, seeing an idea, eating one's words, handling an awkward situation, weighing a decision, swallowing one's pride, facing a difficulty, launching a scheme, coming to a conclusion, reaching an agreement. The language is rich, also, in figurative phrases or idioms drawn from material things; such as, to turn over a new leaf (reform), to sit on the fence (be undecided), to bury the hatchet (make peace), to put one's foot down (be firm), to burn one's fingers (get into trouble), to get the sack (be dismissed), to end in smoke (come to nothing), and hundreds more.

These are all obvious and unmistakable metaphors. But we do not always realise that most of the words we use to express abstract ideas are really metaphors, though hidden ones. When, for example, we speak of the ideas of right and wrong, we are unconsciously talking in metaphors; for the word 'right' means, literally straight (as in 'a right line' in geometry), and the word 'wrong' (from the verb to 'wring') means twisted. (We have the same metaphors, still plain and unhidden, in the adjectives 'straight' and 'crooked' used to describe a man's character or conduct; for a 'straight' man is an honest man, and man whose dealings are 'crooked' is dishonest.)

"Faded metaphors"; that is what such words as 'right' and 'wrong' have suggestively been called. But, just as we may revive a withering flower with fresh

106

A COMMON SCRIPT FOR INDIA

By Mr. S. KRISHNA RAO, B.A., B.Ed.

ALL reasonable people have come to realize the value of a common language and a common script for India, a common script both for the common language and the other languages. But, while there is sufficient agreement upon the language question, it is absent on the script issue, because it bristles with obstacles, both sentimental and scientific. An instance of purely sentimental difficulty may be seen in the objection of the Muslims to discard the present script of Urdu in favour of the perfectly phonetic Devanagari Script. As an example of scientific difficulty (sentiment too is not absent in this case also) may be pointed out the opposition of the Hindus to the 'useful and easy' Latin script.

The above paragraph implies that the Devanagari script has scientific merits, while the Latin script has utilitarian advantages. And the issue lies between the two, if we take it for granted that the other Indian scripts, except that of Urdu, sink or swim with the Devanagari script and that, since Urdu has neither of the above mentioned merits, it can be dropped with no consideration except sentiment. And I cannot be blamed for neglecting sentiment too for the following reason: Sentiment towards a script exists only for literates and they are only 10% of us. For the rest 90% there can be no cherished sentiment towards any particular script for the simple reason that they know none. Of course it will crop up if they are incited by being told: This is the script of your ancestors and that, of your rulers. Now, is it fair to impose upon the illiterate masses our

Continued from preceding page.

words are the tools of thought. It is only by words that we can communicate our thoughts to others; and it is only in words that we can think ourselves.

cumbersome sentiments? And is it not desirable to settle the script question on the eve of the present literacy campaign, so that we need not unlearn our scripts and learn a new one, later on?

Now, is it not possible to combine the merits of the Devanagari and Latin scripts? I believe it is. Let us see. The phonetic merit of the Devanagari script consists mainly in its sufficiency of alphabets, chiefly vowels. The merits of 'usefulness and ease' claimed on behalf of the Latin script chiefly consist in keeping apart vowels and consonants in writing, instead of adding vowel symbols to consonants as in the Devanagari script. Besides, the Latin letters are simple and almost all flow from left to right (I keep in mind only the small alphabet used in writing) with a smooth downward curve, which means a great advantage in writing; while the Devanagari script is full of horizontal and vertical lines as well as curves swinging both from left to right and right to left, which means a considerable difficulty in writing. That is to say, the Devanagari script is easy to read on account of its phonetic basis, *but not on account of its complex symbols*; whereas the Latin script is easy to write, print, type and take short hand notes of, *on account of its simple symbols* and the convention of keeping vowels and consonants apart.

To combine the merits of the two scripts in one, I suggest the linking of the Devanagari sounds to the Latin symbols. The suggestion is by no means new; but very frequently it is lightly treated on the implication that the Latin script is insufficient. My point is that the objection is superficial, for though the Latin script has only 26 letters in name, it has 26×4 symbols in fact. Even some of the 26 are redundant. So are all the capital letters

and print variations. So, if we make use of some of these superfluous symbols, there will be no dearth of symbols for the Devanagari sounds.

This means there will be only one set of letters, just as in the Devanagari script. Of course in print and type the letters stand apart, while in writing they are connected, just as in English. This is only a matter of convenience.

SUMMARY

1. The need of a common script for the Indian languages in general and Hindu-sthani in particular, is urgent.
2. It is wisdom to decide upon it just now, on the eve of the present literacy campaign.
3. The phonetic merits of the Devanagari script and the merits of ease and usefulness belonging to the Latin script are both desirable.
4. They can be conveniently brought together, by breathing Devanagari sounds into Latin symbols.

5. The Latin script is not insufficient, if we make use of the redundant symbols and adopt only one set of them for all purposes.

6. An expert committee will give a final shape to my rough suggestion.

A Difficulty

Due to the 'samdhi' in languages inspired by Sanskrit, a whole sentence might be a single chain of letters. Can it not be managed by breaking the link at agreed letters in words? At least in Andhra this is not difficult: as I know no other Indian language, I cannot assert it of any other. However, I believe it must be the same in them too.

A note:—The phrase 'Devanagari sounds' is loosely used, only to keep the topic clear. It can be easily seen that, as a matter of fact, I mean it to represent the sounds of all the Indian languages. Further, the reader will find that the controversy between 'Sanskrit' and 'Devanagari' is not gone into here, for that is not the purpose of the essay.

COMPOSITION-ABILITY OF HIGH SCHOOL STUDENTS

By Mr. V. S. VENKATANARAYANA, M.A., B.Ed.

THE English composition work of our High school pupils is very defective and requires careful treatment. We must put forth a determined attempt to establish habits of expression which are grammatically correct and rhetorically effective. Unless we do so, it will not be possible for us to make the pupils 'exact men'.

Composition work involves the ability to express precisely one's ideas in English. Expression of ideas is through sentences and therefore it implies the ability to frame correct sentences and the ability to present them in a logical and coherent form. So to improve the composition work of the

pupils we have to enhance their ability to frame correct sentences and arrange them in an ordered form. We shall deal now with the respective measures to be taken in order to inculcate in the pupils these abilities.

Framing a sentence consists of three processes: the recall of correct sounds, the recall of correct vocabulary and the recall of correct syntactical constructions. The first two of these can best be secured in the pupils by giving them enormous amount of practice in Oral work which is the best approach to develop the power of 'automatism': 'the fusion of linguistic symbols with the things symbolised.'

BOMBAY

TEACHERS' RECOMMENDATION

One of the resolutions passed at the Bombay Provincial Secondary Teachers' Conference was that physical or military training should be compulsory in secondary schools and no student should be declared to have passed the Matriculation examination unless he has undergone satisfactorily a prescribed course in physical or military training.

Another resolution urged upon the Government and the University of Bombay the necessity of checking the growth of mushroom schools and of preventing unhealthy competition among schools, especially in the urban areas.

The conference requested the Government and the University of Bombay to insist on schools having a provident fund as a condition precedent to registration of grant of recognition or renewal of recognition of Schools under their jurisdiction.

HINDUSTANI IN SCHOOLS

After careful consideration of the question of continuing the study of Hindustani in schools in the province, the Government of Bombay have directed that, though there is no serious objection to the continuance of the teaching of the language in other institutions, the Urdu educational institutions in the province—that is the primary and secondary schools and the training institutions where the medium of instruction is Urdu—should be exempted from the inclusion of such teaching in the curriculum.

U. P.

BOARDING SCHOOL FOR BRITISH CHILDREN

At a meeting held at Government House, Lucknow, a committee consisting of Lady Hallett, the Bishop of Lucknow and representatives of the European Association and the various service associations was formed to take over the buildings of the Philander Smith College, Nainital, which has been compelled to close down, for starting a co-educational boarding school for British Children.

TRAINING OF TECHNICIANS

A large number of civil firms, factories and technical institutions have offered to co-operate in the technical recruiting scheme in the province by offering facilities for the training of selected recruits.

A number of civil technical recruiting sub-committees have been set up at certain places and more are in the process of being set up. These sub-committees will be responsible for making arrangements for the preliminary local training and technical supervision of approved candidates at government or private workshops. A sum of Rs. 12,000 was allotted from H. E. the Governor's War Purposes Fund for providing stipends to deserving recruits under training and towards other expenses in connection with this training.

At the conclusion of the period of training, which will be of three to six months' duration, trainees who pass the final Army Trade test will be enlisted by the technical recruiting organisation and drafted to Army training centres or units for further instruction.

LITERACY DRIVE AMONG POLICEMEN

Illiterate members of the U. P. Police force, constables and chaukidars are to be made literate at the rate of 15,000 per year. A scheme has been evolved for the purpose by the Education Expansion Department in collaboration with the Inspector-General of Police.

In each of the forty-nine districts, five centres will start functioning, probably by the end of December.

ASSAM

UNIVERSITY FOR ASSAM

Mr. Rohini Kumar Chaudhury, Education Minister, proposes to introduce a Bill in the ensuing session of the Assembly for the establishment of a University in Assam.

PRIMARY EDUCATION

That the Saadullah Cabinet was considering the provision of a large sum in the next year's budget in order to spread a network of primary schools throughout the province was disclosed by the Hon. Mr. S. J. Rohini Kumar Chaudhuri, Education Minister.

Mr. Chaudhuri said that the present Ministry fully realised the immediate need for the expansion of primary education and to that end they had already provided a further grant of more than half a lakh of rupees in the budget for 1940-41. He suggested that simplicity and frugality should be the essential characteristics of oriental life. Education should aim at producing men of character and enlightenment devoted to the service of motherland.

SINDH

DIRECTION TO TEACHERS

An order directing that all the teachers should learn Sindhi language before the end of March 1942 has been issued under the new rules under the Sind Primary Education Act to all the teachers in primary schools teaching Marathi and Gujarati languages.

HYDERABAD

SCIENTIFIC TERMS COMMITTEE

The first meeting of the Scientific Terms Committee was held recently under the presidency of Sir Akbar Hydari. After a discussion lasting for nearly six hours, all members present came to a unanimous decision with regard to submitting a report to the Central Advisory Board of Education on the question of evolving a common scientific terminology for India.

After the report was drafted, it will be submitted to the Central Advisory Board of Education which is expected to meet at Delhi sometime in February next.

OSMANIA STUDENTS' STRIKE ENQUIRY

Sir M. Venkatasubba Rao, Khan Fazal Mohammed Khan and Nawab Ghous Yarjung Bahadur, members of the Enquiry Committee, appointed to enquire into the facts and causes leading to the incidents of August 26 and subsequent strike by the Osmania University students and suggest measures necessary to prevent their recurrence in future, held their first official meeting at the Home Secretariat recently.

Statements had been submitted to the Committee by the District Police, Railway and Osmania University authorities. The Committee will be again sitting when evidences will be recorded on behalf of the District Police.

MYSORE

MONASTIC COLLEGE

The Mysore Government granted free of cost a plot of land valued approximately at Rs. 40,000 in the centre of the city to the

Buddhist Goodwill Mission from Ceylon, at present for the purpose of constructing a Buddhist Monastic College and Vihara.

It is understood the Mission will invest one lakh of rupees in the construction of the College and Hostel, the foundation stone of which is likely to be laid by a Minister of the Ceylon Government.

A MODEL COLONY

In accordance with the recent Government order, a colony has been started in the village of Kalammanadoddi near Maddur, in the Irwin canal area. Ten educated unemployed persons with qualifications ranging from S. S. L. C. to B. A., were selected by the Committee. They started the cultivation of tobacco and it is now paying fairly well. It is still in the experimental stage and the Government are watching the results, before ordering extension of the colony system to other places.

BARODA

17TH SESSION OF INDIAN HISTORICAL RECORDS COMMISSION

The Seventeenth Session of the Indian Historical Records Commission will be held at Baroda on December 21 and 22, 1940. Hon'ble Sir Girja Shankar Bajpai, K. B. E., C. I. E., I. C. S., the Member, Department of Education, Health and Lands, Government of India, is expected to preside.

A two-day programme has been arranged to create interest in local records. Nearly forty papers on a wide range of subjects e.g., Captain James Browne's Sanad, Navy of the Gaekwars, Warren Hastings as a plaintiff, Hyder Ali's relations with the British and Capitulation of Pondicherry, will be read and discussed. An excursion to a place of historical interest will also be arranged.

An historical exhibition will be organised where a large number of documents, seals, paintings, coins etc., collected from Government record rooms, Indian States, various public institutions and private collections will be displayed. It is expected that many new documents will be brought to light.

The oral work intended may consist of a graded series of exercises in reproduction set upon the text with timely and appropriate variations. For example, they may be exercises in direct reproduction: repetition of teacher's words; answers to questions based upon the words of the book etc.; they may be exercises in modified reproduction: repetition of sentences with change of person, tense etc., answers to freer questions, asking of questions; and finally they may be exercises in free reproduction or renarration. These three forms of reproduction correspond to the lower and higher forms in grades. The analogue of reproduction in written work viz., transcription gives a similar scale of varying exercises.

The third ability of correct syntactical construction also follows from the above set of exercises. The pupil is made to hear correct English and he is made to practice the grammatical forms met with in the course of his study of the text-book prescribed for intensive reading. Written composition work of the pupils will provide the teacher with opportunities for diagnosing grammatical defects and a practical and useful method of remedying them.

We must make a list of the grammatical errors committed by the pupils in the written composition work and we have to use the very sentences in which the errors appeared as drill-sentences designed to eliminate the errors. These drill-sentences must be grouped and classified. After the collection of the drill exercises, we have to make a 'map' of each pupil in which we can build up gradually a diagnosis of his grammatical errors. For example, suppose after a student's name we have written 'Sentence, word order, It without antecedent, adjective for adverb'—These 'cryptic' phrases tell us what aspects of the pupil's writing require mending. They inform us, respectively, that the said student does not always know where to begin a new sentence, that he has no knowledge of the order of

words in sentences, that he uses 'It' too frequently without antecedent and that he has always a tendency to use adjectives for adverbs.

After this diagnosis the remedy may be prescribed. This consists of "homoeopathic" * doses of drills formed from the very sentences in which he, and the others like him have committed the errors.

It is better not to give general drills to the whole class unless a very large majority of the class need or seem to need the particular drill. In general, each pupil is treated separately as he should be.

The nature of the drills, wherever possible, calls for a choice of constructions, one of which is the right one. Thus we shall not ask: correct the following:— He loses all his money in gambling.' we ask:— 'choose the correct form: He (loses, looses) all his money in gambling.'

The drill exercises are written in ink on ordinary paper at the top of which is a heading which designates the type of work required to be done; for instance captions such as 'Spelling of words changing y into i; semicolon with series of clauses etc'.

The classification and filing of the drill sheets so that the particular drill may be immediately available is rendered easy by using an ordinary box letter file and letting the letters of the alphabet denote some general phase of the work.

For example:—

- A. *Adjectives and adverbs.*
 1. adjectives and adverbs
 2. most, mostly and almost
 3. Comparative and Superlative
 4. Article after 'kind of' and 'sort of'
- B. *Coherence.*
 1. Careless placing of modifiers
 2. Parallel construction
 3. Participial phrases

* Cf. 'Homoeopathic English': Clarence S. Dike of the Atlantic City High School. Education Vol. XLV September 1924, No. 1.

C. Conjunctions.

1. Which and where
2. Then and so
3. And who
4. Like and as

Similar classification can be made with regard to the other errors. If the 'map' of the student reads A2, B1, C3 it would mean that he confuses adjectives with adverbs, that he is careless in the placing of modifiers and that he is in the habit of using 'and who.' The particular drill sheet containing drill sentences under those indices shall then be given to him.

The following sentences serve as models. It is not always possible to have exercises that call for a choice of expressions. Such sentences are to be corrected.

- A. 1. We could (easy, easily) go there in a car.
2. I have seen (most, mostly, almost) everything.
3. Rama and Krishna are both clever, but Rama is the (cleverer, cleverest)
4. It was difficult to determine what (kind of, kind of a) store it was.
- B. 1. They ate their tiffin sitting on the banks of the Godavari which consisted of chuppatis and curds.

2. The origin of the festival is that there was once a terrible demon and we celebrate his death as a result of his cruelty.
3. Having received few letters from me, I suppose you think I have forgotten you.

- C. 1. I advanced to the room from (which, where) the noise seemed to come.
2. Of course there was no rain, so he had to use water from the well.
3. I met my friend and who asked me to go with him to his place.
4. His book is (like, as) that of mine.

In this manner we can get from the written exercises a wealth of drill sentences which can be used to check faulty expression on the part of the pupils. This will be useful in developing the language-sense in the pupils. This requires some hard and painstaking work on the part of the teacher.

Finally, practice in the art of composition viz., in collection, selection and marshalling of ideas with appropriate presentation can be well cultivated in the pupils by first giving such training in the mother-tongue. It will save much trouble if subjects from the text-book or subjects which are already written about in the mother-tongue are set for English composition work in the class-room.

"The problem of illiteracy in India, is of a colossal nature, nearly 92 per cent of the people being unable to read or write. No country, however vast its population, will be strong unless its people are literate. The greatest nation-building work that they could undertake in India is therefore to help the people to read and write. At the rate of progress of literacy as revealed in the last Census Report, one per cent in ten years, it will take 920 years before illiteracy is removed. Should you not give a trial to my method, which will remove illiteracy from the land in twenty years at most?"

—Frank C. Laubach.

PUBLIC OPINION

SIR C. V. RAMAN ON THE TEACHING OF SCIENCE

"The true purpose of science as of any other activity should be the promotion of culture, the development of the human personality. Science is a way of understanding the universe. It should be a way to attain mental, spiritual and moral satisfaction,"



observed Sir C. V. Raman speaking at the Triplicane Hindu High School, Madras.

Continuing he said, we should keep our eyes and ears open, and also, more difficult to do, our minds open. One could appreciate beautiful things, glorious and lovely, and yet keep one's

mind alert and seek to understand what was behind it. The importance of this composite effect should be more and more emphasised upon the teacher as well as the student. It was absolutely necessary to create a new outlook towards science, one of joy and fervour. Without a lively interest, no learning was really worth having. This outlook was more necessary in a country like ours, because we were inclined to think that science was something coming to us from Europe or even from Japan.

In conclusion, Sir Raman said that we were all children of nature and should go back again to it. We should realise that nature was the real source of all inspiration. If we went through a casuarina plantation, we could hear that the place was filled with some musical notes. We would probably be astonished to hear that the explanation of that phenomenon was the basis of nearly all our theory of aerodynamics, aviation and navigation.

He did not wish that the utilitarian side of science should be abolished. But it was a great

mistake to stress it unduly. The true aspect of science was to understand natural phenomena and place ourselves in communion with them.

MR. PAPWORTH'S EXHORTATION TO TEACHERS

"Your first duty as teachers is to create a generation of orderly citizens, for, if you allow forces of disorder to prevail, they will inevitably lead to the disruption of the community and all your elaborate structure, political, educational and social, will fall to pieces" said Mr. H. C. Papworth, Director of Public Instruction, Madras, inaugurating the Tenth Education Week on the 21st of October at Madras.

Continuing he said, "I believe that the majority of teachers in their more serious moments will realise this, that before book learning and before reforms in any educational system, their first duty is to create an orderly generation of citizens. As teachers, you have the first innings with the young boy or the young girl and with you rests the first responsibility for educating those dangerous elements of subversive propensity in our public order."

DR. MOOKERJI'S ADVICE TO STUDENTS

Inaugurating the Annamalai University Cosmopolitan Club on the 23rd of October, Dr. Radha Kumud Mookerji, Professor of History, Lucknow University, appealed to the students to work for increasing the literacy of the country. In the course of his speech, he said:

"A cosmopolitan outlook is essential. One of the needs of the hour is the spirit of fellowship which alone can develop and influence the social life of the country and also bring about the much-desired Indian unity. It is incumbent upon every responsible citizen to do his mite in removing the appalling illiteracy in this country. The first duty of students is to prepare themselves for the great fundamental task of reconstructing India and to see that a national level of efficiency is reached. Students after getting their degrees must go to the villages, settle them-

selves there, as India herself is a huge continental village. I feel that urbanization at this stage is out of question. Students must enlighten the masses and cannot be waiting upon the governments to do that work. The question is becoming desperate. A well-defined social programme has to be drawn up immediately and carried out. Reconstruction of the village means the reconstruction of the whole nation."

SIR LIONEL LEACH ON LEGAL EDUCATION IN INDIA

"All those who adopt the law as their means of livelihood are not temperamentally fitted or possess those faculties which are necessary for success in the conduct of cases in Court, but they may possess the qualifications for success as lawyers outside Court"—observed Sir Lionel Leach, in his Convocation Address to the Graduates of the Annamalai University on the 16th instant.

Regarding overcrowding in the profession, Sir Lionel, after giving reasons why suggestions such as closing down of the Law College and restriction in enrolment were not practicable, suggested that the first step to a "better state of affairs is to improve the system of legal education." After stating that the single agency system "is the better system so far as India is concerned" he said that the solicitor side of the profession should not be neglected. "The practitioner must be free to act in either capacity, but fit himself for the work which he intends to do," added Sir Lionel.

Proceeding he said: "I do not propose to embark upon a discussion whether the supplementing of the course of studies in law should be left to the Law College or to the Bar Council, although if it were to be left to the Law College it is obvious that its course would have to be one of three years, and this would involve the question whether reading in chambers and post-graduate studies could be insisted upon as well, because if insisted upon it would take a candidate for the legal profession six years to obtain enrolment, two years for the arts or science degree, three years for the law degree and one year for the post-graduate course prescribed by the Bar Council. So long as the deficiency is made up it matters not whether the agency is the Law College or the Bar Council. It has been suggested that the Bar Council should fulfil the role of the Council of Legal Education in England and that legal education so far as the

profession is concerned should be in its hands. If the intention is to divorce legal education in India in the practitioner's sense entirely from the Universities, I think it would be a retrograde move. All that is required is co-operation and with co operation there will be no difficulty in effectively supplementing the course of studies in order to ensure proper training for both branches of the profession.

SIR SHANMUKHAM CHETTY ON UNIVERSITY EDUCATION AND UNEMPLOYMENT

Sir R. K. Shanmukham Chetty, Dewan of Cochin, in the course of his address at the Eleventh Founder's Day of the Annamalai University on October 12, made a fervent plea that the Annamalai University, since it was situated in the heart of the Tamil country, should devote its attention to the promotion of Tamil Culture and the study of Tamil Classics.

He then referred to criticisms levelled against Universities for merely manufacturing graduates, without providing them any employment, and said: The application of the utilitarian point of view in university education had created confusion about the ideals and objects of university education. To charge the Annamalai University or any other university that it had failed to enable its students to procure employment was unjust. No guarantee was being given to the students when they entered the universities. Besides, universities had been held for centuries as seats of classical learning. The advent of the industrial age upon the world in the middle of the 19th century turned the attention of universities upon the teaching of science and technological subjects. Even in India 15 or 20 years ago about 80 per cent of the students in an university chose History, Literature and Philosophy and the rest, Science subjects. But to-day the situation was exactly the reverse. The explanation for the change was that students felt that if they took a degree in Mathematics or Science they could procure employment more easily than if they took a degree in History or Philosophy. But the fact was that science degrees did not help a graduate to procure some employment. So he got disappointed. The net result of this great disappointment in life had created in the university itself an atmosphere of disappointment and futility, which in its turn, had cast a gloom upon university education in general.

THE STUDY OF HISTORY

By Mr. TARANI KANTA SARMA, B.A.,

H. E. School, Karara (Assam).

IN making a nation, in furthering the cause of a country with all its cultural, political, social and spiritual development, the importance and practical helpfulness of history can never be exaggerated. As history is the record of all the strivings, successful or unsuccessful, of the great humanity for the realisation of earthly ends, so it is the perennial source of knowledge, vitality and inspiration of a nation or nations. An awakening India or a fighting world cannot ignore or undervalue the careful and scientific study of this ever-living and ever-growing subject. Past theories of Philosophy and Science have got a historical value, literature of past ages has a cultural and social value, but the history of hoary ages is itself the real life of a nation or of the world, and the living humanity, for its growth and nourishment, should draw sap from it. But India lacks the very spirit and method of the treatment of the subject. We, in India, treat history as we treat a dead language.

A modern world cannot hold the view that history is only the political past of a country. It should be the complete picture of a nation with all its ideas and tendencies in the way of realisation. The political heads alone cannot make a country or mould a nation. They can do so only when the forces, cultural, social and economic, of a land, find a true representation in their persons. Only then they may be called to be the makers of history, because then they can claim to be the proper representatives of the mass and the age. Behind the great personality of Shivaji there was the spirit, religion and philosophy of the Hindu race,

time made the Maratha nation. Shivaji is nothing but the resultant of these forces in the shape of a personality.

If that is the proper definition of history, and we cannot ignore its value in the progressive advancement of a country, then we have to take into account three things mainly: (1) The material, (2) The syllabus, and (3) The teacher and the method of teaching. By the material we mean the books on the subject. The modern world has already turned its attention from the gaudy court halls and the gorgeous paraphernalia of the great emperors to the naked drawing room of a solitary social reformer, or the under current religio-political forces of the mass assemblages. But India still requires more orientation in this sphere though attempts have been made to keep it to the current standard. First, history should be written with two objectives. Besides the requirement of the students it should appeal to the general public. It should be a popular subject. So the method of writing history for the general reading public and the students should not be the same. The general mass of people live in the atmosphere of their religious faith, conservative ideas, peculiar social doctrines and everyday economics tinged with political colour. They want a direction which cannot ignore these hard facts that again may be called the real motive power of civilization. It is by evolution and not revolution civilizations are made. Man can have better progress and come out of narrow creeks and corners only when he can have a wider outlook. History dealing with different social, econo-

the research scholars. Such voluminous authentic documents are, no doubt, the treasure of the country. The general public should have a synthetic general account of these with a rough political background. This is a crying need of the day. Men in general are quite ignorant of the real nature of the past societies of their own and other nations except some legendary accounts and controversial doctrines. We cannot admit the complaint that the sources of such a history are not sufficient when we have got the Epics, the Puranas, the codes of social laws and a vast number of literary, religious, political and economic works.

For the students history is a kind of text book. So there should remain gradation of standard which practically exists everywhere. But in India the main defect of these text books, specially of those written by some Englishmen for secondary schools, and some written in provincial languages for the sole purpose of making money, are so dead and dull, that they merely cause wastage of energy on the part of the students, without giving any benefit except the names of great heroes, and rulers, and a brief account of great wars. History is biography, literature, politics and sociology combined. But it is a wonder that when these other branches of learning individually gives a great deal of interest, why history, the mother of all interests, fails to create it. The defect lies in the absence of any definite ideal in treating the subject matter. So it is why the truths and sometimes half-truths, due to improper emphasis or niggardly representation, become lifeless and abstruse. It cannot awaken inquisitiveness nor can it touch the feeling of the reader. History should follow the very aim of our training. What do we expect from the students, the future generation of a country, upon whom rests the great responsibility of directing the destiny of a nation? It is not patriotism, nationalism, sense of responsibility, discipline of heart and mind, an awakening sense of duty towards the country and humanity, a true

knowledge of the past, a real comprehension of the courses and effects, and an inspiration to develop the personalities? History is the practical field of study where the necessary qualities of a man find a greater help in their development. Patriotism of Pratap, heroism of Hyder, and Tipu, and the saintly ideal of Asoka have got tremendous effect in the soil of India. Emphasis should be given upon special qualities in different standards of books properly considering the power of adaptability of the young hearts. We cannot support the view that history should only represent the plain facts as the aim of education is not merely to place the units of knowledge before the students, but to develop their character and bring out their individual personality. It is not a propaganda work. If that is so, then education itself is a propaganda activity. Then let nature alone teach her sons and daughters. Again different ages should treat the subject matter with different points of view.

Then comes the syllabus which is also considered to be inadequate. In the time of internationalism and national reconstruction with wider views, it is a matter of regret that even the graduates with history in the pass course, if they remain confined to the text books only, cannot have the advantage of knowing the world—its past account of different parts and its civilizations of the past ages. When the ideas of a world civilization, a world culture, a world state, a world university, a world language are spreading wide, our syllabus, even in the colleges, does not contain the provision for study of the world history. As with the machine civilization the world is going to be narrower, and narrower, and strict nationalism is going to be a fading phase, we should have an accurate knowledge of the world history, culture and civilization. So we should make text books of world history suitable to schools and colleges. A matric student will not find it difficult to grasp a bare idea of the great events, personalities and civilizations of the world. That seed of knowledge will go on develop-

THE CRISIS IN EDUCATION

By Mr. I. L. KANDEL

It is difficult for those living in a period of crisis to estimate its magnitude and importance. The era in which we are living has had few parallels. The first four decades of this century have witnessed remarkable changes in thought and attitude, due to a new world outlook produced by the scientific developments of the second half of the nineteenth century. Science laid the foundation of a new economic orientation, but undermined authority in every field of human endeavour without substituting faith in anything else, even in man himself.

There is scarcely any field of human culture which has not been affected. The authority of religion and the value of moral principles based on external standards are questioned. In literature there has been a departure from concern with universals to an intense interest in particulars, from concern with man as a member of the human family to man as an individual. In music and fine arts expressionism succeeded impressionism and realism has been followed by surrealism. Since faith in ultimates has been discarded, the keynote is experimentalism without a sense of direction. The result appears to be a sense of frustration and feeling of pessimism which do not offer a foundation for the advancement of culture.

Frustration and pessimism are the outcome of those economic changes which science has produced through its contribution to technology. Hence the bases of unrest within each nation and the tendency of some nations to look beyond their borders for markets and raw materials.

The questioning of traditional values and of eternal verities have produced the chaos in which the world finds itself today. In their yearning for security some have been willing to go to the opposite extreme and accept totalitarian forms of control even at a sacrifice of all those ideals which man has struggled throughout his history to attain. When this return to despotism is based on ideologies which base themselves on attacks on all those ideals which man has come to regard as precious, the crisis affects the whole of humanity.

Such a period of crisis cannot fail to have its effects upon education. The whole history

of education is the story of its adjustment to great social, political and economic changes. The unrest in modern education had already begun before the close of the nineteenth century. In secondary education it was marked by a desire for freedom from control of the classical tradition and incorporate into the curricula modern languages and sciences as a better preparation for the modern world. In elementary education the concern was more with the improvement of methods of instruction. In both, the psychological basis was found in formal discipline.

More radical changes, particularly at the elementary level, were produced by sweeping changes in psychology—on the learning process, child interests, and child growth. Curriculum and methods were subjected to criticism, and an attack was made on the school for passive learning and the accumulation of knowledge without meaning to the learner. The activity school and a curriculum related to the interests of the pupil and the environment were developed. The underlying theory directed attention to the child as an active human being and to the worth of the individual, leading to a demand for a more extended and richer education for all, according to their abilities. This meant a movement to raise the limit for compulsory attendance, the creation of the common school, the provision of some form of secondary education for all, and a reconsideration of the meaning of a liberal education.

The totalitarian countries had a relatively simple task. They are not concerned with the individual except as a creature of the political Leviathan. Democracies, which define the worth of the individual not in terms of the state but from the point of view of human personality, have a far more difficult task to find a balance between freedom and authority, change and stability, the needs and interests of the individual and those of society.

On the part of the progressives there is a tendency to stress the individual and his freedom, to center the curriculum on his needs and interests, to recognise it even to the extent of discarding subject-matter organization, or integrating

ing subject matter in such a way as to eliminate traditional subjects entirely. There is also a tendency to distinguish "the how" from "the what," a tendency found in experimentalism in literature, art, and music to discard the past, to under-estimate the place and value of authority, and to abandon form and organization. Here again are to be seen the influences of psycho-analysis on both psychology and education.

On the other side is another movement to permeate the schools and education with the ideals of democracy and to give more direct instruction in the meaning and obligations of citizenship. Those who support this point of view are ready to recognize the individuality of each pupil as a method of approach, but believe that personality can only come to its full flowering in a democratic society. Education means socialization of the individual and freedom is something that has to be learned together with its obligations. This group refuses to accept the dichotomy between "the how" and "the what" and insists that the acquisition of knowledge is desirable as a tool for living and in itself as well. Subjects represent values which man has found necessary for his existence and survival, but the content of school work must have meaning for the learner and activity methods can contribute to this end.

Not the least important problem in the crisis is the question of the status of the teacher, who today is expected to be a man of culture and a master of the special fields of instruction for which he is responsible. He must have a philosophy of education and of life.

There are other problems, but the one point which is impressive is that the world of education is in a transition period; the problems and issues are recognized; finality and definiteness can hardly be said to have been reached as yet. It is true that there are no clear signs yet that positive belief has been attained, but it is implicit in the hope of man that he will yet attain what centuries of his ancestors fought to secure for him.

—From *The World Education*.

Argentina's School of the Air

An initiative which reveals the progress of our general culture is the "School of the Air." It will begin to function very shortly.

Experienced teachers and radio experts have contributed their knowledge to the organization

of this new method of popular instruction, which is certain to produce excellent results.

An experimental cycle is being held from January 10 to March 1 of this summer season. Special courses will be broadcast for primary and secondary instruction.

Lessons on language revision will be delivered every week-day from four to five, except Saturdays, to comprise the following subjects: the national language (Argentine and Spanish literature), French, English and Italian.

Each course will occupy one half hour of time, in accordance with programs prepared by professors who have specialized in the subject, appointed by the Inspectorate General of Education.

A group of professors, both men and women, who have been specially selected, will be in charge of the broadcast lessons, and attention is paid to the stipulation that they should have good broadcasting voices, apart from teaching capabilities. A group of students will also take part.

The committee of the "School of the Air" will publish these lessons in pamphlets, as experience in each subject recommends, and will distribute them in advance of the broadcasts to whomever may request them, in order that the maximum benefit may be obtained from these lessons by the pupils.

The committee of the "School of the Air" has its headquarters in the Central Post Office of the city of Buenos Aires.

The programs of French, Italian and English lessons will be based on the corresponding official programs of the national and normal schools for the first years, in order that the teaching of languages to pupils of the state establishments will not suffer with the obligatory interruption of the holidays.

Courses of primary instruction, on the basis of a special plan, will also be delivered as an experiment.

The Inspectorate General of Education has prepared the material which is to complete the services of the "School of the Air".

This initiative, on modern pedagogical lines, is a new and valuable element to be incorporated into public instruction in the Argentine Republic.

—Condensed by W. E. from *Argentina News*.

ing step by step with the process of higher instruction.

There is another defect in Indian history which cannot be correctly accounted to be due to syllabus. This is rather due to the lack of proper interest of the writers of the text books. A history of India mainly pays greater attention upon the things concerning India as a whole, or the central or stronger governments. At present there are smaller units which are called provinces and many of which were once powerful states with glorious historical records at their back. In the secondary schools provinces have the advantage of teaching their own histories, such as history of Assam, history of Bengal. For the language and many other difficulties students in general cannot get the advantage of studying detailed history of all the provinces. We also do not expect it as any book on Indian history deals with it with more or less interest. Our objection is that the histories of the provinces which have got remarkable past should get proper and considerate representation in the main book of Indian history. Events like the defeat of the Moghul army at the hand of Lachit Phukar in Assam should not be omitted from Indian history.

Next in teaching history we have to consider the role of a teacher and the method of teaching. In the early stage of the students' life when the age is tender and the unsophisticated faith is more predominant in him than reasoning, much depends upon the teacher and his way of teaching. Students generally like those teachers who are sympathetic, amiable and whose ways of expression are easy to grasp. He will prove the best teacher in teaching history who has got a special interest for the subject. It does not matter whether he had or not history as one of his subjects in his degree examination. The general method of entrusting a subject to a teacher is to select him according to the subjects taken up by him in his university career. This does not always give the desired end.

There is a general tendency in us to try to increase our knowledge, at every opportunity, of the subject which we like best; and after that, we try to impart that knowledge with equal interest.

In the method of teaching, the matter of supreme importance is that the teacher must know how to realise the difficulty of the students by putting himself in their position. In the case of history, legendary and half-true elements should be carefully eliminated from the facts. As the fully responsive tender hearts eagerly devour everything which they find attractive, so the tendency of hankering for new truths, the only truths should be awakened. The dull monotonous reading method has done much harm in destroying the spirit of inquisitiveness making the subject a dead one. The teacher is always expected to know more, from various sources, than the mere contents of the text books. It helps him to give a graphic representation of the matter. If he can add flesh to the dry bones of the past then the life of Hyder, once a common soldier, will give equal interest as that of Napoleon gives. Again according to the spirit and requirement of the age the teacher should know how to place proper emphasis upon particular things or ideals. Comparative study of the social, religious and economic conditions of different countries and ages helps the students to form an international idea, and to understand the position of their own country. So there should remain set lectures and occasional debates on them.

There is one problem more. Shall we begin history, in writing or teaching, from the prehistoric period up to the present as is the method to day, or shall we go, from the present, backwards even to the age of nebula? It is something like going from the abstract to the concrete and *vice versa*. For the school students who find difficulty to probe into the abstract, it is easy to begin with the present and then move on backwards. Text-books should be written in that fashion if we go to follow that

MORAL EDUCATION

By Mr. K. NARAYANAN, M. A., S. T. C.,

The High School, Srirangam.

A. IMPORTANCE

'Education is the formation of character.'
(Raymont)

'The one and the whole aim of education may be summed up in the concept—morality.'
(Herbart)

'Conduct is three-fourths of life.'
(M. Arnold)

Different aims of education have been advocated by different educationists at different times. Yet the building up of character has been one of the prominent aims of education. The main purpose of discipline is to train a child in virtues, sentiments and habits in fine to train his character. No education is worthwhile unless it helps a man to have a reasonable amount of mental poise and to deal in a socially efficient manner with his neighbours and this is a matter of character. The crowning excellence of all education is nobility of character. Let us now see what the school and the teacher can do in the formation and development of character of the pupils under their charge.

B. MEANS OF MORAL EDUCATION

Direct Moral Teaching

Indifference towards direct moral teaching entails a serious danger. Psychologically ideas must precede action and

Continued from preceding page.

method. As in history there is question of time and continuity, so the liking of the boys, for fairy tales and the stories of Rama and Arjuna, cannot be given to support the current method of teaching from the past to the present. There is no harm in giving a trial, at least, to the proposed method in the lower classes of the secondary schools.

hence inculcation of moral ideas is essential. The teacher should draw up a moral code. Stories and episodes in history and mythology should be narrated to substantiate a moral principle. It is regrettable to note that direct moral teaching does not find a proper place in the Wardha Scheme of Education.

Indirect Moral Teaching

Herbart stressed the historical studies including history, literature and languages on the ground that they are of greater importance as the source of moral ideas and sentiments. Modern historians doubt very much whether history is after all a fit subject for moralising. "History is impatient of morals," says Prof. Creighton. Dr. Keatinge is of opinion that history does not lend itself to moral teaching. Nevertheless no one can deny that the teaching of morality through history is a praiseworthy ideal. Blenheim, the well-known German writer on the philosophy of history, said: "In support of virtue and in rebuke of vice, the lessons of history are independent of time." An able teacher can make use of historical characters like Asoka and Akbar as so many pegs upon which to hang the various moral virtues. But much can be done through suggestion, when stories are told sincerely and in a vivid manner. Suggestion is, as McDougall says, the process of accepting ideas without the knowledge of person receiving, although it may be quite deliberate on the part of the person suggesting.

Sublimation of Instincts and Building of Right sort of Sentiments

To develop character instincts have got to be sublimated and right sort of sentiments must be built up. The essence of human character is the systematic organi-

PERIODICALS

Experiment in Education

"What is the aim of education? What ought to be the aim of education?" asks Mr. C. L. Holden, of the Besant College, Benares, in the course of an interesting article, under the above caption, contributed to the current issue of the *Indian Journal of Education*. Answering the questions himself, he said:

"Education is often proclaimed as a training for life. We are inclined to dispute this. There are a hundred better ways of training for life than in schools whether these be orthodox or modern. To introduce a child to books and crafts and games is one thing, to call it education is another, and very questionable.

"Education is not a preliminary to life. It is not an initiation to life. It is a part of life. At least the period covered by education is a part of life, as valuable and as vital and as interesting in itself as any other. Childhood and adolescence should not be subordinated to anything else. It is a period of life which should be lived according to its own laws, and not according to the wishes of others. Education in schools should offer a way of living which should be open to all, but not imposed on all, because the variety of life is too great and too precious."

Proceeding he writes: "I believe that education must become philosophical and religious. Philosophy has generally been the explanation of life. Religion has been the justification of life. Their value has been that they have in their best forms tried to accept all life and to show how it may be accepted. That is the idea we must have again in education. This is the experiment the teachers of the future must try, and it is an experiment which admits of no compromise. Once the teacher himself becomes alive to the nature of life, his work is easy; after that whatever methods he adopts in teaching do not matter. His success is assured, for his interest is really not with the child but with himself."

The Challenge of Modernity

"Modern education must fit modern youth into modern societies, and this is precisely what Indian education does not do to-day," says Dewan Bahadur K. S. Ramaswamy Sastri, in an instructive article in *The South Indian Teacher* for October, 1940.

"Modernity has its mechanisms and organizations. It is not enough to possess them. We must learn to use them, to improve them, to value them. We must assimilate modernity but must not allow it to dominate or enslave our soul," he added.

Continuing, he writes: "Let me illustrate my point by taking Russia as an illustration of the attempt to correlate education and life by the process of polytechnization which 'aims at giving children not an industrial training, but an understanding of the principles and process of socialist labour and industry, at the same time affording a broad foundation on which to build later, monoteknical training for special trades and professions.' Every school is linked to a factory or a farm. Children over fourteen years of age have practical work in the factory or on the farm for some hours in a week. Teachers and children also take part in the cultural programme of the factory or farm. In this way the education of children is made practical, and adult education also takes rapid strides. Further during school hours about two-third of the time is given to class-room work while the remainder is given to manual work either in the workshop or the factory. The village schools send the children to the state farms while the urban schools send the children to the factories for acquiring experience. Later on the boys undergo three years of apprenticeship after leaving the school and before going into the factory. These three years are devoted to training in different kinds of occupations. A selection from among them determines who are to go on to the University and enter the learned professions."

Concluding he says: "The pivot of the New Education is the New Teacher. It is he that must not only link up the generations but also India's past with India's present, and India's future, and India with modernity. It has been well said that 'a good school is not a place of compulsory instruction but a community of young and old, engaged in learning by co-operative experiment'."

sation of its tendencies and dispositions, native and acquired. Alexander Shand, who tries to evolve a science of character, refers to this aspect of life in his first law: 'Mental activities tend, as first unconsciously afterwards consciously, to produce and sustain system and organisation.'

The instincts are the bricks out of which the individual's character is formed. The teacher meets them in their crude form and it is the task of the teacher to transform and purify them. For instance, the instinct of pugnacity may be sublimated by asking the pupil to champion the cause of the weak and to fight for his team. Fear of bodily pain may be sublimated for fear of wrong-doing, and for fear of things degrading the soul. Thus we can say with ROSS that the whole task of education is the sublimation of instincts.

As for the building up of right sentiments, teacher can do much to foster the growth of worthy sentiments among his pupils by himself being an exemplar of the desired qualities and by holding them as ideals to be achieved. In the main, as McDougall rightly points out, it is by a sympathetic contagion and by suggestions from admired personalities that the child's moral sentiments are shaped. The sublimation of instincts and the building up of moral sentiments will make the 'self' strong.

Practice in Decision

"Character is a completely fashioned will, and a will is an aggregate of tendencies to act in a firm and definite way upon all the emergencies of life." (MILL). It is by the will that we adjust ourselves to the varying situations of life, for the will is active intelligence. Will is therefore the most important part of character and Novalis calls character a completely fashioned will. The teacher must give the pupils training in the specific power of voluntary decision. He must provide them with situations where they must decide and action their own responsibility. Experiments in self-government and individual work are good

in this respect. In fine, education must include practice in decision.

Psycho-Analysis

This new development of psychology provides the teacher with what Prof. Cyril Burt calls the geography of the mind as distinct from its geography. The teacher should know something about the child's unconscious self, and so arrange his work as to prevent the formation of repressed complex. As Sir John Adams rightly points out, he should not indulge in thoughtless sarcasms that result in humiliations. For these humiliations have a tendency to produce unwholesome repressions with consequent complex-formation.

Habit Formation

Habits are tendencies towards certain lines of conduct and so form the essential ingredients of character. Character is but a bundle of habits, and habit is the material out of which character is built. "Education is for behaviour, and habits are the stuff of which it consists." The school is very influential in promoting good habits. The school routine and school discipline are good media for the formation of habits. The business of the teacher is to mould the pupils for right action by creating in them good habits. Habits are to be formed in the plastic period. It is the duty of the teacher to help the child to form as many good habits as possible and as early as possible. He has to bear in mind the four laws of habit-formation formulated by Dr. William James.

Scientific Mental Education

By means of scientific mental education, moral education is furthered by the training received in the practical virtues of diligence, accuracy, care, perseverance and by the formation of the observant, reflective, judicious and balanced habit of mind.

Extra-curricular Activities

It is pleasant to note that the Madras Government have issued a circular to the

heads of institutions urging them to make the pupils take a keen and lively interest in such activities. Games, scouting, debating societies and excursions go a long way in moulding the character of pupils so that they may not be misfits in society.

A word about organised games. Games implant certain ideals of character and conduct. "The playground is the uncovered school." Team work helps to shed down eccentricities, if any, in children in the company of their chums. It instils into them the spirit of sportsmanship. Social ties gather strength and pupils learn a great lesson that obedience is as noble as giving orders. Frankness, uprightness, endurance, fairness and above all energy are the results of games. Games improve the physique of the pupils: and physical health is very important as it predisposes to moral health.

Personal Example

"Example is more powerful than precept."—(Stowe). All tall talk on regularity and punctuality by an admittedly unpunctual teacher is bound to fall flat. He

must be of proved capacity and his conduct must be above reproach.

Discipline and Punishment

Any discussion of moral education would be incomplete which does not take into account the reformation of the wrong-doer, through school punishments or discipline. Discipline and punishment are teaching processes as much as a grammar or arithmetic lessons. We must welcome occasions for discipline and even for punishment. Any chance that the offence may be overlooked is a temptation to the committal of it. But, if children know that highly unpleasant punishment is bound to follow upon wrong-doing, they carefully avoid it the tendency towards it is atrophied, and the virtues become habits.

C. CONCLUSION

Moral education is necessary. The school and the teacher play no mean part in the moral development of the pupils. The school and the teacher can well adopt with much benefit the means of moral education indicated above.

EDUCATION AND SOCIAL EFFICIENCY

By Mr. R. A. ATHALEKAR, B.A. (Hons.)

THE PAST

ALWAYS the ideal of education is guided by the philosophy of life and the philosophy arises out of the needs of social life. It is natural that it should be so, for the intrinsic nature of human life is not only to continue its existence but also to accomplish its further development. Just as the individual's development is directed toward a certain goal, so also the development of a society is directed toward a certain goal. The nation's goal is determined in its earlier stages of formation and it always tries to achieve that goal. So it is necessary for a developing nation to understand its goal and it is

possible by the study of its attitudes towards certain situations. History gives us a clue to that. The history of a nation is reflected in its educational history. Hence the necessity and importance of taking into account the march of the educational history from earlier time onwards to the present day when we conceive any aspect of education.

Our educational history includes various currents of thought as our culture is always invaded by others. Our national culture has accepted for its development principles and it has made them its own principles and thus it has remained developing through ages. Mainly we are to take note of two

Letters to the Editor

Students and National Service

Sir,

It is an established fact that students of today become the future citizens of India. They will have to mould the social, economic and political future of the country in a manner best suited to the progress and prosperity of their native land. It is also true that they receive the necessary training for their contribution as good citizens, ardent workers and sincere servants of the nation only during their period of study. True ideals of citizenship with all duties and responsibilities which they may have to discharge and shoulder should only be instilled into their minds during their period of study at school or college.

But the times are so stirring as to divert their attention from their legitimate pursuit of an intellectual nature and engender in their minds all kinds of activities which do not necessarily come under their jurisdiction. Any slight disturbance in the political firmament is sure to upset their minds, rouse their passions and create in them the urge to indulge in some kind of demonstration which will have a telling effect for the time being. It is also to be regretted that most political leaders catch hold of this easily inflammable human material and play on their passions and prejudices, thus dislocating the smooth working of educational institutions without hitch or hindrance. To strike work is considered to be a feat of daring, an insult to constituted authority and an easy and practicable weapon that may be practised with impunity without any due regard to the intricacies of the game or impropriety of resorting to such methods which affected the vitals and cut the roots of school and college discipline. Howsoever much they may feel sorry that a popular nationalist leader has been arrested and put in confinement, they should not be allowed to show it out in merely absenting themselves from self-imposed work for which their parents pay something but should only take it to heart so that they may do their little bit for the achievement of this desired result and the

promotion of the cause which is so near and dear to the heart of the incarcerated leaders. To reduce students to the level of coolies and workers labouring in a factory who may resort to a strike for the increase of wages or the redress of a legitimate grievance does not appeal to commonsense, reason, and practical politics, as they may find it difficult to cast off all such ways and means when they grow up to manhood and begin to play their parts as useful citizens of the country.

On the other hand, they may be advised to undergo the daily routine of intellectual work, though with a sense of regret, sympathy and humiliation and resort to all possible steps which will only hasten the establishment of full Dominion Status within the Empire, so that we may enjoy the same rights and privileges as people living in other dominions which form parts of the British Commonwealth. Students may—with much credit to themselves, profit to the nation and glory to the country and its accredited leaders—discuss all political problems in their union meetings, take to the spinning wheel, clothe themselves from head to foot with home-spun and hand-woven Khaddar, buy only Indian-made articles for their daily use, adopt only Indian customs and habits, root out untouchability in the classroom and social clubs, promote unity between Hindus and Muslims and Depressed Classes and engage themselves during leisure hours and holidays in doing village uplift and adult literacy work, doing propaganda work in aid of prohibition and village industries so that India may be rid of unemployment and elevate the status and standard of living of the children of the soil.

The Madras Government, now consisting of the Governor and Advisers, have recently promulgated a Communiqué stating that all students of Government Colleges who participate in strikes as leaders and promoters will be dabbared and disqualified from service in the Government. Steps are already being taken in some institutions to deprive such students of scholarships, stipends and prizes. The Communiqué throws a heavy but unpleasant responsibility, on teachers and heads of institutions, of preparing lists of such undesirables. Such a system of espionage, if carried out to the logical conclusion, will only embitter the relations between the teacher and the taught and reduce the teacher to the level of a humble officer of the Criminal Intelligence Department, to the

currents of foreign thoughts when we study the philosophical aspect of our education; the Mohomedan thought and the Western thought. But at the same time we must not forget the original thoughts of the Hindu philosophy and the Buddhist philosophy with which the new thoughts tried to assimilate in the field of education and culture.

"Know thyself" was the message of the guru to his disciple through his attitude towards him, talk and instruction. The highest ideal of the disciple was of knowing the 'self.' The self does not imply simply the body and mind of the disciple but it implies the whole universe. He was required to know his situation and his duty or right attitude towards it. And the ideal is as progressive to-day as it was in those days. The idea knowing the self implies knowing the relation of the individual to circumstances and society and the individual's attitude or duty towards them. Of course the method and contents then suitable are out of date now. They have been changed according to time, are changing now and must change forever to make progress.

The society was divided into castes and the duties of each class were fixed and the individuals of the respective castes were accordingly educated. So everyone did his own duty for his religious welfare and the whole society was thus organized on religious bases. The mutual relationship of the castes was co-operative. That sort of education and organization made society efficient to draw out of nature its happiness and progress. But further on as the groups were enlarged they required migration and mixing. So the old organization became loose and many people were ignorant and at a loss to know their duty. So education, as it was confined to limited groups, became corrupt and a further need of efficiency arose.

The Buddhists tried to educate all classes preaching their social and religious duties, irrespective of caste differences,

and the organization was effective to a much better extent. It was an effort to break the old caste system and the system of sacrifice and in a way a movement for "education for all." But in course of time the preachers' class became a separate class and education was limited. Again the masses were ignorant though both the types of school, the Brahmanic and the Buddhist, existed.

Both these schools were based on the principle of the sense of duty and human nature is such that a man always tries to have ease and comfort. So as the kings accepted either of the faiths and gave remuneration and land to the preaching classes they lost their sense of duty and the need of social organization was not fulfilled. Thus both these educational institutions—Hindu religion and the Buddhist religion—became corrupt.

Under these conditions came the Mohomedan invasion and the Mohomedan Kings achieved the sympathy of the masses as their organization was more social than the religious organisations. They advocated such reforms in education that would make the disciples fit for worldly life. Again, the Islamic religion was originally established in the Central Asia with the ideal of uplifting the miserable Arabs. So it had that principle of uplifting worldly life of masses. So it made society efficient for some years at least. But as the Islamic came with the Islamic rulers, naturally, the educators sought for luxury and education became corrupt.

Now the Western thought has entered in our educational ideal, with the British rulers. But now the social evils have gone too far to assimilate anything. But the Western sociological educational thought has to be assimilated in our education. But that philosophy also has its own history of development.

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Correspondence

Economic Conditions of Bombay Teachers

Mr. K. G. Warty, M.A., B.T., Headmaster, Municipal High School, Gokak, and Editor, *Karnatak School World*, writes thus:—

(The Bombay Provincial Secondary Teachers' Federation had appointed a committee at its Surat Conference to investigate into economic conditions of the teachers serving in Secondary Schools in this province. The Committee has now submitted a full report of its findings. Though I was a member of the Committee I regret I could not attend the meetings of the Committee except the final one, and therefore could not put forward some aspects of the problems which I intended to. However, the final report as submitted I fully endorse. At the same time I wanted to stress some points in a separate note prepared by me; but owing to some technical difficulties the note could not be printed along with the body of the report. I have great pleasure in presenting it separately to the teachers' world for what it is worth.)

I want to make it clear in the beginning

Continued from preceding page.

detriment of his noble work of teaching. To issue such stringent regulations at such a time, when the popular Ministries are out of power, does not speak well of the liberal-minded statesmanship and foresight of the Advisers now in power. Moreover the punishment they propose to inflict is far too severe when compared with the offence of an immature youth, due to emotional enthusiasm and the promptings of comrades. The Government would do well to reconsider its decision, amend the regulations by toning them down considerably and leave all such disciplinary punishments to the care of the staff councils and foster a spirit of love, regard and devotion between teachers and students.

—C. B.

that this note is written not by way of dissent, but for emphasising certain points which, in my opinion, deserve to be emphasised in the report. We have admitted in the report that the data we have been able to collect is not sufficient to formulate definite recommendations for being placed either before the Federation or the Departmental authorities. Yet certain points need to be stressed. One cannot but entirely agree with the observation that persistent demands on the part of an organised body of teachers can do a good deal in improving the lot of teachers. It is therefore an absolute necessity that all teachers in aided or recognised secondary schools should join their associations and help the bodies in the work that they are doing.

(1) *Pay and Conditions of Service.* In our recommendations we have noted that the lot of teachers could be improved in three ways, the first of them being the improvement in the condition of service. The D. P. I. was kind enough to convene an informal meeting of some persons interested in educational matters to discuss the conditions of service and on the 9th of July he issued a circular laying down the conditions to be observed by all aided schools and teachers therein. But the question of fixing a scale of salaries has been left to the managers. The Minister of Education in 1937 had accepted the principle of fixing a minimum scale for teachers. In the quinquennial report of 1932-37, the D. P. I. observed that the minimum to be fixed by the Government should be Rs. 50/- for a graduate. The scales introduced in Government Schools which are by far better than the scales available in aided schools, were considered to be such as would 'not attract right type of persons to the Department' and it was observed by the E. I. C. D. that 'this will tell upon the efficiency of Government Educational institutions.' This scale is more than double that of many of the aided schools in this presidency. The teachers in aided schools do the same kind of work as do those in Government schools. I am firmly of opinion that persons with same qualifications and

doing the same kind of work should get the same remuneration for their work. And therefore I hold that our associations should persist in demanding the same salary scale as is introduced in Government managed schools.

The question of financial position of managers will have to be considered, no doubt. The Government may for the present make it compulsory for all schools to introduce at least a part of the Government scale, say to the first efficiency bar (i. e. Rs. 45-5-115), for all graduate teachers and bring the graduate teachers of Government schools also to the same level, thus saving some amount for giving salary grants to aided schools. If the Government could reduce the percentage of grants fixed in Grant-in-aid Code, and feel not bound to keep their own rules and promises to aided schools, why should they not do the same to their own employees? Personally I would not be sorry for this if we can raise the standard and status of majority of teachers.

(2) *Security of tenure and Provident Fund.*

We are indeed very much thankful to the Department for laying down the conditions of service and introducing the scheme for Provident Fund. Some effort has also been made to secure the tenure of service. It is however unfortunate that the Department has not yet made up its mind to enforce these rules and regulations with a strong heart. There are schools which have not yet introduced Provident Fund though circulars were issued to the effect that they should have it from June, 1940. With all the rules for security of service, teachers are removed from service with some pretext or other and Department seems to take no action against the managers. These are perhaps minor cases in the eyes of the department; but these minor cases alone will help us to consolidate our position. We do require hearty co-operation of the Department in this matter and I hope our associations would take up such work and induce the Departmental authorities who have shown

their sympathy and kindness towards teachers in the recent past, to help us in our efforts.

The South Indian Education Week

CELEBRATION AT KAMUTHY

Mr. P. S. Venkatachari, Secretary, writes thus:

The Tenth South Indian Education Week was celebrated at Kamuthi in the fourth week of October, 1940 by the teachers and pupils of the place with the co-operation of the public.

The function commenced on Monday the 21st October, with a lecture on "The defective children and the problem child" by Sri K. R. Srinivasa Iyengar, B.A., L.T., Headmaster, K.A.V. School, with Sri Rajaram Bharathi in the chair.

On Wednesday Sri K. Doraisamy Pillai, B.A., L.T., in the course of his lecture observed that only those who are physically efficient and mentally healthy can fully reap the benefits of education that is imparted to them. Rev. J. T. Javaseelan, Pastor, American Mission, Kamuthy, presided over the meeting.

On 24-10-'40, when Sri A. Subramania Pillai, B. A. L. T., Headmaster, Board High School, Kamuthy presided, Sri Andrews Ramalingam, Headmaster, Cowrava Boys Elementary School, Kamuthy, explained that the present system of education is not sound and that the boys should have one which will help them to earn their bread and to serve the society in their future life. Madam Creta John, the Swedish Missionary, said how the system of compulsory education in Sweden was successful and how one and all of us should strive hard to enforce the system of compulsory education to remove mass illiteracy.

The last day of the celebration was on Friday 25-10-'40. An interesting programme of comic acting, recitation and songs by the pupils was gone through. Miss Greta John presided over this function. All the local elementary schools took an active part in the celebration.

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The history of new Western education dates from Rousseau. He revolted against the existing disciplinary education and appealed for "education according to

nature." All the disciplinary restraints are injurious to the child's natural growth and his natural growth alone will make him a more efficient individual. He made this revolt with the pious wish of relieving society of the injurious restraints of discipline and to make people happier and more efficient.

Pestalozzi who was moved to pity the poor by seeing their miserable condition, when he travelled with his grandfather in the villages around him, had an intense desire to help them. So he studied law and tried to help them but he was unable. But his educational experiments enabled him to fulfil his wish. Though he could not educate the whole society, he founded a new system of education on psychological basis and it helped to make society more efficient. Of course, his efforts are not all that have developed the new sociological education. Herbart contributed the aspects of "morality", "formation of character" and "many-sided development." His aim was to make individuals fit to live with. His efforts were all directed to making society efficient through education. Social service was his inner motive. But he considered only the external aspect of the individual's conduct. But Froebel and Montessori established a new school society taking into account the aspect of inner development of the individual. Thus all the powers of the individual are to be developed to make society better.

But the more modern ideal of education is advocated by Sir T. P. Nunn as "development of individuality." But when he thinks of the relation of the individual to the State or to society, he says, "what then (at times of crisis) could education do better than to strengthen men's sense of the worth of individuality—'their own and others'—teaching them to esteem the individual life not indeed as a private possession but as the only means by which real value can enter the world?" Hence efficiency of society is always sought by developing the individual's powers for

his own fulfilment as well as for the use of society.

LIVING PRESENT

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BOOK REVIEWS

NAVYA SAHITYA VACHAKAM, BOOK III by Sri T. Venkataratnam M. A., L. T., Andhra Christian College, Guntur. Published by Messrs. Macmillan & Co., Ltd. Pages 110. Price as. 6

The lessons given in the Reader are suitable, varied and interesting. At the end of each lesson are given the meanings of difficult words, a list of synonyms and a few questions which are appropriate. Some lessons have proverbs or couplets added on at the end, the memorising of which will surely benefit the pupils.

The language used throughout the book is chaste and faultless.

But the book, judged from the pupils' standpoint has some drawbacks. Some of the sentences used in the course of the lessons are long and contain difficult words which render continuous reading on the part of pupils rather tiresome.

The new words taught in the course of each lesson or the total number of new words taught in III standard are not drawn up at the end of each lesson or at the end of the book. The new syllabus emphasises on the teaching of a definite number of new words in each class. The lists of such words, if given, will prove a source of encouragement to pupils and enable the teacher to estimate the progress of his work.

The syllabus aims at the imparting of the knowledge of the alphabetical order of letters in the Third standard. But in this series of books the alphabetical order of letters was given in the 1st Standard only which is opposed to the spirit of the syllabus.

The illustrations are mostly good. But on page 1 the Brahmin is shown without his sacred thread. On page 39 there is the picture of Rama and his brother without their bows and Sita in modern dress which is tame and unattractive. The Post Office illustration on page 82 is a jumbled up affair. The burning funeral pyre on page 86 with the dead body of a child and his weeping mother in the foreground is most inappropriate in a book intended for tender children.

The get-up of the book is good but the price is a bit too high for the poor children of

Andhra. This series of Readers is one of the best in the market. —C. D.

DESK WORK BOOK VI by J. P. Rose—Published by Messrs. Macmillan & Co. Price as. 8.

The first five books of this series have already been reviewed in those columns. Book VI has now been brought out as a useful addition to the series for the S. S. L. C. and matriculation classes. The exercises, all well chosen, are chiefly in precis-writing, paraphrasing, substance-writing and essay-writing. They supply the students the incentive for independent work and afford them the needed practice in connected and continuous writing at school or at home, while the models supplied show the way. The exercises in the use of appropriate verbs, prepositions and idioms aim at drilling the pupils in the use of idiomatic English. Valuable chapters have been added on similes and on aids to spelling. —D. I. A.

INDIAN PRIMARY ARITHMETICS — by L. G. Owen, M. A., I. E. S., Pupil's Book IV. Published by Messrs. Macmillan & Co., Ltd. Price As. 12.

The book is intended for pupils of class V, the highest class of the Primary Grade. The four fundamental principles of Arithmetic are explained clearly and choice of problems is particularly restricted to every day life of the boys. Complications of calculations are specially avoided to make the principles more impressive. So the teacher will have to supplement this with more complicated problems suitable to individual needs. —D. C. P.

EDUCATIONAL INSTITUTIONS OF POONA. Published by N. V. Patankar, N. M. V. High School, Poona, 2. As. 12.

Poona is a place of many Historical associations and the home of many educational institutions. Public spirited gentlemen of great ability have regarded the spread of education of all grades as a work of the greatest national importance and have started institutions of different types and grades with the endowments given by the philanthropic public. Dr. Paranjpye in his foreword hopes that this short authoritative account of the work and progress of the various institutions in Poona will find imitators all over India.

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fullest development of society is the requirement of the fullest development of the individual. For an individual is a constituent of society and if other constituents are not developed, it will not fit in the range. So for the requirement of having a fit range at least, for the fullest personality we must put our efforts to develop and educate the future society. Again utility of a certain power makes its development complete by fulfilling its function; so if our powers cannot serve to educate society for efficiency our boast of fullest development is futile for the function of the powers is not fulfilled.

Hence by having the motto of knowing the 'self' before us and before our students, we must learn accordingly to serve with the best of what we have. Then only we can expect a fuller development of the individual. For the present at least "service to society" should be our ideal of education. Suppression of the individual desires may sometimes take place. Then only we shall be in a better position of knowing the 'self' which is the ideal of education. We have the right to expect such a bright future and to mould it according to our heart's desire.

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PHILOMEL is the most celebrated bird in European poetry—celebrated for its admirable singing faculty. From the time of Aristophanes down to our own day—several poets have attempted to convey through the medium of language the magic melody of the many notes of the bird. But as the song of Philomel is indescribable—all poetic attempts at echoing it have remained mere apologies for the exquisite original.

Philomel is the classical name for the Nightingale. In mythology the bird has tragic and thrilling associations. The fable of philomel is variously told, but the one most popular is the legend of Procne, daughter of Pandion of Athens, and her marriage with Tereus, king of Thrace. Living with her husband, Procne, pined for the company of her sister—Philomela. In order to please and satisfy her—Tereus volunteered to go and bring Philomela with him. He went to Pandion and obtained his permission to conduct Philomela to her sister, Procne. On the way, smitten by her extraordinary beauty, Tereus offered violence to her, and afterwards cut off her tongue that she might

not be able to announce to anybody his ill-usage. To complete his guilt—he left her in a lonely forest and reached home alone. To Procne who naturally enquired about her sister, Tereus told that Philomela died on the way accidentally. Her suspicions were roused, and as she was on the look out for ascertaining the truth—she received privately from Philomela a piece of tapestry on which was depicted her misfortune. Enraged at this ghastly act, Procne concerted measures with Philomela, whom she had rescued secretly—as to how best they should be avenged on Tereus. Finally, as decided upon, Procne killed her own son Itylus—and served up the flesh to her husband at dinner time. Coming to know of the truth—Tereus felt enraged and prepared to kill the sisters. The helpless princesses prayed to the Gods for protection. And the story goes that all of them were changed Philomela into a Nightingale, Procne into a Swallow, Tereus into a Hoopoe and Itylus into a Pheasant!

Thus we see that Philomela is a bird with a tragic history behind. No wonder that successive poets have seized upon the theme and descanted upon the melody of

nature." All the disciplinary restraints are injurious to the child's natural growth and his natural growth alone will make him a more efficient individual. He made this revolt with the pious wish of relieving society of the injurious restraints of discipline and to make people happier and more efficient.

Pestalozzi who was moved to pity the poor by seeing their miserable condition, when he travelled with his grandfather in the villages around him, had an intense desire to help them. So he studied law and tried to help them but he was unable. But his educational experiments enabled him to fulfil his wish. Though he could not educate the whole society, he founded a new system of education on psychological basis and it helped to make society more efficient. Of course, his efforts are not all that have developed the new sociological education. Herbart contributed the aspects of "morality", "formation of character" and "many-sided development." His aim was to make individuals fit to live with. His efforts were all directed to making society efficient through education. Social service was his inner motive. But he considered only the external aspect of the individual's conduct. But Froebel and Montessori established a new school society taking into account the aspect of inner development of the individual. Thus all the powers of the individual are to be developed to make society better.

But the more modern ideal of education is advocated by Sir T. P. Nunn as "development of individuality." But when he thinks of the relation of the individual to the State or to society, he says, "what then (at times of crisis) could education do better than to strengthen men's sense of the worth of individuality—their own and others'—teaching them to esteem the individual life not indeed as a private possession but as the only means by which real value can enter the world?" Hence efficiency of society is always sought by developing the individual's powers for

his own fulfilment as well as for the use of society.

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The present situation also requires the message of knowing the 'self' to be given to individuals who are in the process of growth. In these days of advanced and advancing civilization every one must be able to grasp "the whole scheme of things entire" and to know his position in it and his duty with respect to it; otherwise continuation of life is difficult and the development is still more difficult. We must not lose what civilization has conserved for us but by making its best use we are to make an addition to it. And the present situation is so complicated that it requires the fully grown powers of all individuals to meet it successfully. And the growth of the individual requires freedom and the conditions fostering the growth. It requires the sacrifice of the educated individuals—the best that they can give. Such a vicious circle it is. But there must be a clue which will enable us to solve the difficulty. So we can get at it, though by difficulty and can see ourselves in a better field if we are bent on doing the work. Today we have an inferior seed on the desolate field; but if we think why the field is desolate and why the seed is inferior, we shall be able to find how to cure it; but we must be ready to sacrifice the best of our abilities for the service of society. For efficiency is a sort of potential energy, and to secure that potential energy some extra energy is to be put in. Only those who possess the extra energy can expend it. Hence the clue is only the application of that extra energy for social efficiency. For that our sincere efforts and co-operation are needed. This is what Mahatma Gandhi has said, "I knew that self-realization lies in service."

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Thus we see that Philomela is a bird with a tragic history behind. No wonder that successive poets have seized upon the theme and descanted upon the melody of

the anguished bird. To the poets—philomel stands as a symbol for tragedy and tears—for "the tongueless vigil and all the pain",—and the song of philomel is made the symbol for the pleasure-in-the-midst-of pain ideal of life. The philomel, in spite of its agony, sings melodiously for the sake of forgetting its own pain and also with the laudable desire of inducing in others a happy mood. So should mortals be, the poets seem to think, forget their little tragedies, rise above their misery, and be happy in the pursuit of higher things. It is not surprising then that a theme like this though charged with tragedy yet full of tremendous significance—should have proved to be a favourite with several poets—for, are not symbols and significances dear to poets?

* * *

Whether the symbolism and significance is or is not,—the tragic association certainly is at the back of the mind of many poets who have written about philomel. In English literature, however, we find that there are not a few poets who have sung the praises of the Nightingale—without even a passing reference to the pain and pathos associated with that bird. They have looked at the bird from a different view-point altogether—as the herald of Spring, as the sweetener of the darkness and mystery of night. In this connection, we should bear in mind that in English the Nightingale is literally a singer of the night and nothing more. We should also remember the fact that the Nightingale is a European and not an English bird, and only an annual visitor to England. The Nightingale reaches England sometime to the middle of April, and towards the close of summer disappears to its African winter haunts. The nest of the Nightingale—which is usually built on or near the ground among the stumps of plants—is so flimsily constructed that even a strong breeze upsets it. This, perhaps is symbolic of the temporariness of the bird's stay in any one particular place.

Even in great Britain the nightingale is not to be seen in all parts of the country. In Ireland and Scotland the Nightingale is a rarity and in Wales it is seen only intermittently. The South-east of England is its favourite haunt. Another peculiarity of the Nightingale is that its colour and beauty are in glaring contrast to its exquisitely musical voice. Half the bird is reddish-brown, the other half greyish-white, and its tail is somewhat bright on account of its rufous tint. Its plumage on the whole is of a dull, mediocre colouration and pales into insignificance compared with the bright glittering colours of some other birds. In spite of its physical unattractiveness the nightingale is a favourite of the poets—on account of its attractive and appealing musicality.

To return to the theme proper. In English poetry the Nightingale is quite a famous and popular bird with only the Cuckoo and the Skylark as its rivals. As long back as the thirteenth century, we have a poem entitled—*The Owl and the Nightingale* written by an unknown poet of the south-west of England. The poem narrates how the two birds contend for their respective merits. The poem is generally taken as an allegory—the Owl standing for the serious and the ascetic, and the Nightingale for the joyous and worldly view of life. In the 15th century, we have an interesting poem called *The Cuckoo and the Nightingale* by an anonymous poet. Later, in the 16th century, we have Sir Philip Sidney's poem *Philomela* in which he pictures the nightingale as singing out her woes—"a thorn her song-book making"—and

Mournfully bewailing,
Her throat in tunes expresseth
What grief in her breast oppresseseth
For Tereus' force on her chaste will
prevailing.

Robert Greene in his *Philomela's Ode*—mentions nothing of the mythological associations of the bird. He muses on the

ged into the machine and if they are unlucky they will starve? It is true that failure is due not only to education but to faults in the social and economic system. It is well to remember, however, that while there is unemployment there are also unemployables. If you happen to need a writer you will doubtless have hundreds of applicants but how many will have even the minimum qualifications? Probably none. The defence forces need men and the response is good but the number of applicants unfitted for service, physically or mentally, is large. People are not able to accept a purposeful life when it is in reach.

Before entering more fully into the subject it is well to notice first that Nature does her part in preparing a child for the purposeful life. (a) We find in children the dominating purpose to do and to make. I often watch my own children aged five and three at play planting seeds, sweeping (no social prejudice has yet arisen to this occupation!), pretending to wash the clothes. But how quickly the creative urge dies down in our school boys. (b) We find the urge for purposeful enjoyment and the urge to appropriate an experience. Watch the child pretending to be another person in his play, entering into new experiences. This urge can be directed at the school age by debates and dramas. (c) We find the dominating purpose to solve problems which has its roots in curiosity. This can be directed at the school age by means of puzzles etc., until it finds its completion in the desire to solve the problems of the larger world. (d) The child next shows a dominating purpose to acquire skill at a certain point. It begins to have preferences in its interests and from this point we get the growth of the vocational idea. All this, I think, proves that Nature does her part in preparing a child for a purposeful life.

The task of the educationalist is now to use what Nature has given, and this can be done to a certain extent by manual training in schools. In a carpentry class all the projects are used, the producer, the consumer

and the problem project. A boy may design, execute and use the thing he creates and realise considerable satisfaction.

But the usual solution to the problem of the purposeful life is in vocational training. This is 'all the rage'. About this there are certain things which, it seems to me need emphasising. (a) If general education is to be sacrificed it will be disastrous as a man has to 'live on' this all his life; it is the basis of all his intellectual interests. His value as a member of the community depends to a large extent upon his general education. It is easy to extend one's range of knowledge if the basis is there; if the foundations have not been well laid in the school years there is little promise of intelligent citizenship. (b) The zeal which urges vocational training below the age of 14 for urban children is misdirected. A sense of vocation and the opportunity of following a chosen calling is of the highest importance (its absence among University students is one of the major tragedies of higher education in India) but to seek for it at too young an age is useless. (c) Vocational Training Institutions have not had much success as comparatively few of the boys enter the occupations for which they have been trained often because there are no openings. The old apprentice system by which, after receiving a general education, a boy learns his work in the business or factory is still the best and is the most likely to lead to employment. It is better to learn with the creators than from the teachers. In the West, the great instrument of vocational instruction is the Night-School. Every town of any importance has its night-school or technical institution and these are the universities of the poor. All the usual subjects in science and art and commerce are taught and as they are open at night they do not interfere with the daily work. If a boy, after a day's work is prepared to study, that boy means business and will get on. This is a development India needs.

But Education for the Purposeful Life means education in the use of leisure. Our

CHARACTER BUILDING

By Mr. E. M. ABRAHAMS

"The Sin that arises within us and prevents us from understanding the child is Anger."
—Maria Montessori.

ONCE had the fortune of visiting a very famous school. As I was going past one of the classes I heard a class teacher enjoining Silence at the top of his voice. Being curious, I stopped outside to see the effect of his voice. A minute elapsed, but nothing happened. Then suddenly the deafening noise was interrupted by a scuffle on



the last bench. One of the boys, it seemed had slapped his neighbour for taking his pencil. The class teacher went up to the guilty boys, gave each a knock on the head and said:

"You rascals! can't you be more polite?"

The result of such an admonition would be that the boys would have a fight after school hours, call each other names (including in it their master's fond epithet—rascal), and never learn to be polite.

The fault is ours. We ask for gentleness loudly and rudely command courtesy. We advise modesty and pose as infallible gods. But children learn by what they see us do, not by what we tell.

If you want the class to say "Thank you," first say it yourself. If you want the child to be polite, be polite. If you want the child to be neat, be neat.

Continued from preceding page

failure to educate for leisure is seen in later life. People grow old too soon, 'run to seed' in many cases soon after retirement, die when they are reaching mental maturity and deprive the town or state of their wisdom. Due allowance has been made for climate but the fact remains that middle age mortality is a menace as is infant mortality. As Mr. Bernard Shaw is fond of pointing out, we must have the will to live and we shall not have the will unless life continues to be purposeful. The age of sixty should bring leisure to indulge in in those hobbies which were crowded out in life's working days but it will not if the use of leisure was not learnt in youth. Purposeful play developing the creative and imaginative faculties must have its place in the scheme of hostel life.

But the problem of the purposeful life

is in part a spiritual one. Such a life must bring happiness and this depends upon self-giving and right spiritual values. Our young people are told to find a purpose in life through social service and patriotism. But patriotism is not enough and social service depends upon a fire of inspiration which is not easily kindled. Today in England masses of people leave their warm beds to go out into the cold November night to seek the air-raid shelter in the garden. The courage and endurance is remarkable; can it be accounted for by 'patriotism'? No. The steadying power is the belief that they endure for a spiritual ideal which is universal. Life becomes purposeful when one has the ideal of transforming the kingdoms of the world into the Kingdom of God and thus education for the purposeful life is incomplete unless it takes account of man's spiritual nature.

different ideals and ambitions of different men, and declares that, as for himself, "nought is so sweet as is true love". Sir John Davies in his *To the Nightingale*—refers to the bird as.

Love's chorister amid the thorn. William Drummond of Hawthornden, one of the earliest instances in English literature of the pure man of letters, has a sonnet to the Nightingale in his volume of poems *Flowers of Sion* by name. The sonnet is significant for the first time we meet a poet who, writing for the mere sake of writing—in an age when many wrote either for the sake of earning a livelihood or for adorning the leisure moments of an active life—forgets all the legendary associations of the bird and sings of the pure, radiant joy of the Nightingale's song which leads the hearer to heavenly realms.

Sweet bird, that sing'st away the early hours,

... ..

What soul can be so sick which by thy songs

Attir'd in sweetness, sweetly, is not driven Quite to forget earth's turmoils, spites, and wrongs,

And lift a reverent eye and thought to heaven?

Sweet artless songster, thou my mind dost raise

To airs of spheres, yes, and to angels' lays.

In the 17th century Milton, treading the road of classical scholarship, hails Philomel as the most "melancholy" bird:—

Less Philomel will deign a song,
In her sweetest, saddest plight,
Smoothing the rugged brow of night,

... ..

Sweet bird that shunn'st the noise of folly
Most musical, most melancholy.

Of the early 18th century singers—Lady Winchelsea has a beautiful poem—*To the Nightingale*. At a time when nature poetry was a rarity, this poetess visualised new images of nature and showed herself a writer of singularity and excellence. The lines of the poem throb with abundant lyricism while its thought anticipates Shelley's *Skylark*. Enamoured of the voice of "the sweet harbinger of spring"—she cries exultingly—

Sweet! oh sweet! still sweeter yet!
and in that inspired frame of mind avows:

This moment, I attend to praise
And set my numbers to thy lays;
Free as thine shall be the song,
As thy music, short or long.

But even in the height of her rapture—Lady Winchelsea cannot forget the traditional associations of the Nightingale:

And still the unhappy poet's breast,
Like thine, when best he sings, is plac'd
against a thorn.

In the later 18th century, Mark Akenside in his poem *The Nightingale*—calls upon people hearing the song of the bird to ponder over—

Heaven's disposing power,
Of man's uncertain lot.
O think, o'er all this mortal stage
What mournful scenes arise;
What ruin awaits on kindly rage;
How often virtue dwells with woe;...

In this poem though there is no direct reference to mythology, it is almost clear that the poet must have had in mind all the tragic associations of the bird.

(To be continued)

NOTICE

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EDUCATIONAL INDIA

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Reform of Secondary Education

It is a piece of good news that the Madras Government has come to a decision on the subject of the reform of secondary education and that the decision will be soon put into execution. Discussion on this matter has been going on for years so much so that the public began to feel that it might become endless. Everyone should now be pleased that the subject has entered on the stage of action and that within a short time the reform would become an accomplished fact.

THE most important feature of the reform is that the secondary school course would be bifurcated at the end of the IV Form into a Pre-University side and a Vocational side and pupils will have to decide once for all whether they elect to join the one side or the other. Those who join the Vocational side cannot proceed to the University at any later stage. The Vocational courses will be under departmental control and pupils taking them up will be examined at the end of two or three years in an examination conducted by Government and they will be given a secondary school leaving certificate. One special advantage that the holders of

this certificate will have is that they alone become eligible for the lower division clerkships in public service. Those who join the Pre-Matriculation courses will sit for the Matriculation examination conducted by one of the Universities in the Province and they will not be qualified to enter the public service. The linking up, therefore, of admission to public services with the nature of the secondary school course gone through by a pupil is one of the prominent characteristics of the reform. It is the way in which the two are linked up that makes the reform seriously defective.

It has been repeatedly pointed out by all critics of Indian education that too many young men are at present tempted to enter the Universities even though they are not fit for the University kind of training and that this is due to the secondary courses not being sufficiently diversified and self-contained. The primary object of the new reform is to reduce the numbers proceeding to the University. It is expected that in consequence of this a better type of young men will enter the Universities and that the Standards of University Education—which are very low today—will be raised to a considerably higher level. And it is only to more effectively realise this aim that Matriculates of Universities are precluded from entering public service. In this as in so many other provinces many take to secondary and University education primarily with a view to obtain clerical posts in public offices. And now that under the reformed scheme it is proposed to throw open the lower ranks of these offices only to the holders of the secondary school-leaving certificates, it is inferred that

Good manners can be taught only by persistent example. As Rousseau wrote more than a hundred years ago :

"I cannot too often repeat it, that to be master over a child, you should be your own master."

"Mankind started schools" says Adler, "because the family was not able to educate children adequately for the social demand of life. The school is the prolonged hand of the family and it is there that the character of a child is formed to a great extent and that he is taught to face the problems of life. The true purpose of school is to build characters."

Before the dawn of modern psychology we resorted to the rod as a panacea. The lazy student, the recalcitrant student, the "bad" student were all exercised by means of the proverbial remedy. Public flogging and public exposure of a student's faults were looked upon as the greatest stimulants to effect and goodness. In short, school masters made the lives of their charges miserable and unendurable.

Frolicsome childhood became dismal. And the school master gained the reputation of the Village School Master in Goldsmith's *Deserted Village* :

"A man severe he was, and stern to view
I knew him well, and every truant knew."

But the days of the rod are passing. It is the era of New Education. We have found that the only way of casting the devil out of the child is to find out the cause of the devil being there. We have come to realize that faults in children are problems to be understood, and not obstacles to be forcibly removed.

How are we to find out the cause of the devil being there? The answer is easy. By studying our children, by reading child psychology, by reading about the experiences of others with children, and above all by actually putting into practice what we read. But what most of us need is mordant and searching criticism of ourselves, rather than of our children.

Character formation is no easy matter, but it is not impossible. If we love children early success is certain. If we are indifferent then first we will have to learn to love them. We will have to recognise the instinct of childhood to be glad in its self-created world and remember what Amiel said of children: "Le peu de paradis que nous apercevons encore sur la terre est du a sa presence."

Let us be mindful of these universal truths and it will not be long before love for children will begin to sprout in our hearts.

The secret of a good teachership is 'the ability to be young again, to throw off all dignity and degrees and play on an honest equality with the child. Perhaps by such unassuming intimacy we may win that complete trust and love which is the cornerstone of education.' These are the words of Will Durant, and they have an inescapable ring of truth in them. He continues, "How shall we ever succeed in the development of character if we cannot by honesty, draw honesty and honour out of the native moral resources of the child?"

Thus the two important requirements for shaping the character of children is love first and knowledge afterwards. But both these are necessary, for love without knowledge may be weakness, while knowledge without love may not blossom forth into action.

Once the principal of a famous school wrote to me saying that one of the essential qualities of a teacher was, "Exemplary conduct, such as to win the respect and confidence of the children".

Yes, "exemplary conduct" that's the expression I have been groping for. Children are imitative animals. They are quick to imitate what they see and hear often. Almost everyone of them can imitate the mannerisms of their teachers with consummate skill.

I will quote an incident which took place in my presence.

One bright sunny Sunday afternoon I went with a friend of mine to visit his

brother-in-law. His brother-in-law has six children, I think, the eldest of them being seven or eight years old. As we sat talking, sipping lemon juice, his brother-in-law started to talk about a "Certain old hag" living in the neighbourhood. It seems this "old hag" was a certain Mrs. H..... who did not enjoy quite a good reputation for beauty. As his conversation rolled on he lifted a curtain which disclosed Mrs. H..... to be an ugly debtor who was not on good terms with her husband. All this time the children were listening with intense interest. Suddenly there was a knock on the door. The eldest boy ran to open it. He came back shouting "mummy, the old hag has come". I can never forget the petrified look on the face of the Mrs. H....., nor

can I efface from my memory horrified looks of the parents.

The moral is obvious. The example may appear to be an exception, but daily experience proves it to be otherwise.

The child lacks reason and foresight; on the other hand he likes to be called a 'big man'. Hence imitation. Fifty per cent of the child-smokers try to appear as 'big men' while the other fifty per cent imitate their enamoured cigarette companions.

So, the teacher's conduct must be such as will serve for a model. It is no use preaching, children hate lectures. Be what you want your children to be. Embody in yourself all the virtues you wish embodied in your children. After that remain silent and your silence will be eloquent.

From the Punjab Mail

Through quiet evening's mellow radiance
Runs on the rumbling train ;
In moving panorama glide and glance
The dear sights of the plain—
Far-stretching green of cotton, cane and maize,
Dark-shadowed mango topes,
And, purple in the sunset's golden haze,
The far off mountain slopes :
The slowly homing herds of buffalo ;
The tender bluish mist
Of smoke that over villages hangs low ;
Temples and mosques sun-kissed ;
Women in rainbow saris round the wells,
With pots of flashing brass ;
The small humped Indian cows with jangling bells
Crossing the shadowed grass ;
Lines of proud camels on the dusty roads,
That slowly go and come ;
The zamindar who, plough on shoulder, plods
Wearily to his home.
The sun has set ; in short-lived twilight grey
All hueless lies the plain ;
And now in deepening gloom it fades away,
Though darkness rolls the train.

—Henry Martin.

in future the large majority of the youth will take to Vocational courses alone.

BUT this method of reducing the number of entrants into the Universities does not appear to be sound. In the first place it is to be noted that Government should recruit to its services the best and the most qualified of the youth of the country. No one will seriously argue that only those who have taken to Vocational courses like Type-writing, Short-hand, Commercial Correspondence, Weaving, Wood-work, Metal work, Pottery etc., are best fitted to become lower grade clerks and that those who pursue the Pre-Matriculation courses which include a study of Language, Literature, History, Geography, Science and Civics are unfit for the task. While no one will take serious objection to the introduction of diversified Vocational courses at the secondary stage of education—on the other hand every one will welcome it—and while many will not object to closing the doors of Universities to those who are not qualified to enter them, the method proposed by Government to achieve their object is a mistaken one. It is necessary that public services should be open to all that go through the secondary courses—whether Vocational or Pre-Matriculation.

A SECOND serious defect of the reform is to lay it down that those who pursue the Vocational courses should not be permitted to proceed to the Universities. There are two fallacies involved in this position. In the first place there seems to be an underlying assumption that the ability and intelligence required for the pursuit of a Vocational or technical course are

of an inferior order while for the literary courses a much higher order of ability and intelligence is required. This is an unsound assumption as has been proved by many experts on the subject, including Messers. Wood and Abbot who recently went thoroughly into the question in our country. It is because of this assumption that under the reformed scheme those who pursue the Vocational courses are precluded from entering the University. It is here that the other fallacy comes in. The difference between University and secondary education does not consist in the nature of the subjects studied but in the way in which they are studied and taught. The so-called Vocational subjects—Agriculture, Leather-work, Textiles, Engineering etc.—are taught in Universities; and the tendency at the present-day in our country, as well as in many other countries of the world, is to introduce more of applied Science and Technology into University courses. Under these circumstances any reform of secondary education, with a view to making it more technical and vocational, should provide facilities for the best young men going through the reformed system to proceed to the corresponding courses in the Universities provided, of course, they pass the necessary qualifying or the Matriculation examination. Otherwise the tendency will be to introduce a new class-division as bad as the existing or the old caste-division.

THIS feature is all the more regrettable as boys will be called on to make their choice between the alternative courses at too early an age. Moreover there is not as yet in our country any well-developed and scientific

system of vocational guidance. Parents as well as teachers will be assuming a very heavy responsibility if, without any scientific knowledge, they decide what courses those who are in their charge are to pursue. It was originally contemplated that an examination should be instituted at the end of IV Form to determine who are fit for technical education and who for University education. But this has now been abandoned, though only provisionally. It is good that the idea of an examination has been given up mainly because the system of public and external examinations, as conducted in our country, is so crude and unscientific that no reliance whatever can be placed on the results it produces. What is, therefore, necessary is not a rigid and inflexible rule regarding the choice of courses but an elastic one which will enable the youth to rectify any mistakes that they might happen to make, in the light of their subsequent experience. It is hoped that the reform will undergo modifications on these lines before it is actually put into execution.

The Teaching of the Mother-Tongue

IN the history of education under the British rule the most tragic feature has been the decline of the mother-tongue. As a subject of study it has been relegated to an insignificant place and it has ceased to be a medium of instruction. The position which it should have legitimately occupied has been usurped by English with the result that in the large majority of cases the strain, which pupils have to bear in acquiring knowledge of school-subjects like History, Geography,

Science and Mathematics, has become unbearable. This also accounts for the large amount of ill-digested information that pupils accumulate in the years when they are at school and their inability to make any real and effective use of this information. Even to-day there are many men of eminence in the country who plead for the continuance of the *Status Quo* and who are frightened by the idea of making the mother-tongue the medium of instruction in schools and the subject of central importance in all studies. They are more "English" than the "English people" themselves.

IT is, therefore, refreshing to find Mr. W. M. Ryburn* putting forward an eloquent plea for recognising the importance of the mother-tongue in all schools—elementary as well as secondary—and giving a number of suggestions as to how modern methods might be applied to its teaching in India. The book is based on an extensive study of the relevant literature bearing on the subject and on first-hand experience of the methods of instruction now prevailing in Indian schools. Though the author has Urdu in mind in writing about the subject, the conclusions he arrives at are appropriate in respect of other Indian languages also. The book should be in the hands of every teacher in all elementary and secondary schools and it should be their endeavour to practise the suggestions put forward in it and improve on them. The book is a distinct addition to the very meagre literature that we now have on methods of teaching in our country.

* W. M. Ryburn, M. A., "Suggestions for The Teaching of the Mother-Tongue in India." Oxford University Press, 1940. Price Rs. 2.8.0.

PUPILS' ATTAINMENT IN ENGLISH

By Mr. K. G. WARTY, M.A., B.T.

RECENTLY have we been often hearing that the standard of teaching and learning English has materially gone down. Complaints are made to the authorities in the University as well as the Education



Department that the performance of pupils in English examination is not what it used to be in the past and that steps should be taken to remedy the situation. The older people generally assert that the standard of English in their days was definitely higher than that now found. Some believe that this lowering of the standard is due to the Direct Method of teaching English, some say that it is due to over-importance given to the study of texts and consequent neglect of grammar, and others believe that the prescribed texts are not properly studied and therefore the pupils' attainments in the language appear to be far below. In fact conflicting views are being put forth to support the same conclusion, namely, the lowered standard of attainments in English.

The real point is whether the standard is really lower than in the past. It is human nature to maintain that the older days were better than the present. If we compare the average attainments of a matriculate of old days with those of the present days we may not find any real difference. We have been hearing of such lowering of the standards even in those old days of which they speak at present in glorious terms. And if we really believe that the standard is going down from year to year from the time, say the establishment of university standards, we may theoretically come to a conclusion that the Matriculation standard in English at present is perhaps as bad or as good as the first standard of those days. The real explanation of such an attitude is to be found in human nature and not in actual facts.

There can be two possibilities. The Matriculation standard has been kept up the same by the university, if not improved, or it has gone down with its consequent results on all subjects of examination. If one believes in the former, he will have to admit that the standard of English has not gone down. The following statement of percentages of passes in English will be instructive in the matter.

YEARS OF ENGLISH WITH TEXTS.

1932	1933	1934	1935	1936
54%	69%	58.4	39.7	34.1

YEARS OF ENGLISH WITHOUT TEXTS.

1937	1938	1939	1940
32.2	61.9	74.9	60.5

When we remember that the years 1936 and 1937 had special reasons to have a low percentage of passes, and exclude them, we may find from the passes in English that the standard of attainments in English has not much altered. On the other hand it is noticed that there are more passes in recent

years than in the past which may strengthen the view that the attainments of the pupils are higher. If the standard of examination at the Matriculation has not altered, one can then safely say that the learning and teaching of English also has not suffered.

Has the Matriculation standard itself been lowered? Perhaps. In that case one has to admit that the standard in all subjects has lowered; and consequently the standard at all higher examinations has also lowered. This is a question which cannot get a definite answer, because the answer to that is subjective. Those who maintain that the general standard is lower than in the past should bear in mind and will have to admit on careful examination that the general information of a pupil in all fields of life is definitely more at present than it was in the past. A school boy of the present day knows much more about the aeroplanes, the wireless, Mussolini, Hitler, Churchill and Roosevelt than those of the past generation knew about automobiles, telegraph, Bismark or Kaiser, Asquith or President Wilson or Lenin. The study of history, geography and science and all other knowledge subjects have been modernised and made more realistic and human. The actualities of life around us is emphasised now more than in the past. This has resulted in widening of interests of the pupils. With the widening of interests the intensity of study of a particular subject is bound to vary inversely. Therefore, there may be some ground to suppose that the study of English has suffered to that extent.

Why do we learn or teach English? What is our aim? There was a time when it was universally believed that English should be, and as a matter of that, any language should be learnt in order to enable the student to understand the literature of the language, enjoy it and ultimately perhaps imbibe the culture of the people who speak that language. But this high aim has now been definitely given up so far as secondary schools are concerned. It will be highly presumptuous on our part to hope that a

young student of about 16 years should be able to imbibe and understand the culture of foreigners. After seven years of study he merely gets the working knowledge of the language sufficient for him to understand and express what he reads and sees. The aim at the Matriculation Examination in English should be nothing more than this; namely, the candidate should be able to understand a simple passage and to express himself in simple and correct language. A literary style and high flowing language should not be expected from him. The Vocational Training Committee which considered the whole question of reorganisation of primary and secondary education of Bombay has definitely emphasised the point that the aim of teaching English should be essentially practical. A keen observer will find that this aim is actually followed in the teaching of English at present. It is only those who think of literary attainments that complain of the lowering of the standard in English.

Though we maintain that the standard in English has not lowered, we admit that it is sufficiently low for the purpose in view. On paper only is our standard high so that we may not look small in the eyes of outsiders. A pass for 35 per cent of the total marks is definitely very low. It means that when ten sentences are to be written, three sentences written correctly and a half-correct sentence would make one fit to pass. A person who tells 6 lies and makes 4 true statements should better be called a liar. But the assessment in our educational examination is otherwise. He may be straightway given a certificate that he tells truth and is fit to be trusted. Does it not stand to reason that such a man should tell the truth at least in half the cases? In education too the percentage of marks for a pass should be raised to 50. It is always better to know less and know it well than to profess to know a good deal but know very little. If we intend to raise the standard of English we should expect from the pupils not a deep knowledge of well-known works in English literature, but a sufficiently good knowledge of simple English.

EVERYONE is aware that in our Training Schools and Colleges very little attention is devoted to methods of teaching the Indian languages. It is a subject which has been completely neglected. Mr. Ryburn points out cogently that the mother-tongue is important for giving to children a firm grounding in their intellectual life, and how "all the virtues that are necessary in a good citizen, clear thinking, clear expression, sincerity of thought and feeling and action, fullness of emotional and creative life, all these things can be properly cultivated and developed only if sufficient attention is paid to the foundation of emotional and intellectual life, the mother-tongue." According to him it is at once a tool, a source of joy and happiness and knowledge, a director of taste and feeling, and a means of using the highest powers that God has given us, where we come closest to Him; that is, our creative powers.

It is a subject of such fundamental importance that we have been neglecting for a century. There is, of course, a protest against this at present and in many provinces the mother-tongue has been made the medium of instruction in most schools. But if this reform is to be a success, our pupils should be given opportunities of getting complete mastery over the correct use of the mother-tongue and express themselves in it and through it in a clear, simple and forceful manner. The mastery over the other school subjects cannot be obtained without the mastery over the mother-tongue which is now becoming the medium of instruction in all of them.

It is to this task of enabling pupils to get such a mastery that Mr. Ryburn applies himself in his book. He lays

a great deal of emphasis—and legitimately also—on Oral work and is of opinion that it should be carried on systematically right from the first class to the tenth class, if not further. He describes several methods of Oral work like Talks and Conversations, Reciting rhymes and singing, Telling stories, Using pictures, Games and acting plays, Playway exercises, Improvisation, Speech-making and Panel discussions. In all this it is necessary to see that correct pronunciation and speech are taught. Children come from all sorts of families and in many cases their pronunciation is bad and their speech slovenly. The teacher should remove these defects mainly by improving his own pronunciation and speech.

MR Ryburn has many new suggestions in regard to Reading and The Reader, The Teaching of Writing, Written Work, The Teaching of Grammar, of Spelling and of Poetry; and the chapters devoted to these topics are worth careful study. It is a matter of common knowledge that Readers in Telugu, Tamil, Canarese, etc., now used in schools are not based on any scientific principles. The Vocabulary is arbitrarily chosen. There is no attempt at gradation. Topics of an abstract character beyond the comprehension of pupils are introduced at a very early age. Extracts from classics found in Readers of the Lower Standards are more or less identical with those in Readers intended for higher Standards. No attempt whatever is made in the direction of creating interest and pleasure in the learning of language. The suggestions and observations of Mr. Ryburn on these and other questions are so illuminating

that one begins to realise how backward and behind the times we in India are in the methods of instruction. No other book reveals so effectively the nature and extent of the gulf that now separates the methods actually in use from the methods that are at the same time desirable and practicable.

ONE point which Mr. Ryburn drives home is the need for co-ordinating instruction in the mother-tongue with the life experiences of the pupils. There should be a correlation between oral and written work on one side and the craftwork, the games, the hobbies, the amusements and everything else which forms a part of the pupil's life on the other. This is the proper psychological approach to the teaching of the mother-tongue. It is also desirable that there should be similar correlation between oral and written work, between drawing and handwriting, between mechanical work and creative work. The outlook of the teacher should be comprehensive and he must have an insight into what may be regarded as the philosophy behind the work he is engaged in doing from day to day. It is with a view to enlarge this outlook that Mr. Ryburn devotes a good deal of space to the significance of the Playway and the Project Method in giving instruction in the mother-tongue.

THE command which children acquire over the mother-tongue depends to a considerable extent on the kind of speech they hear spoken in their homes by their parents, sisters, brothers, etc. And it is in this connection that adult education gains special significance. If parents are educated the language picked up at home by children will be correct and the pronunciation also

good. Mr. Ryburn devotes a special chapter to "Teaching Adults To Read" and shows how the methods adopted in the case of adults should be different from those adopted in the case of children.

MR. RYBURN'S book is thus very instructive. It is comprehensive and stimulating. Above all it is timely and deserves to be read by all teachers.

The Wardha Scheme at Work *

It was nearly three years ago that Mahatma Gandhi created a stir in the Indian Educational World by promulgating a new system of education based on crafts and intended to be self-supporting. It started from his philosophy of Truth, Non-Violence and a self-sufficient Village-life. It was put forward as a solution for the difficulty involved in any government undertaking to finance universal elementary education. Critics attacked it from different standpoints and in the early days no one could prove from facts and figures what the outcome of the system would be and what difficulties and complications would be met with in actually putting it into practice. Even the adherents of the system had no data based on experience to prove their case. But fortunately for them the Congress Government came into power in the Central Provinces and the United Provinces and the Wardha System was accepted as the official system in those Provinces. In Behar, Orissa and Bombay the Congress Ministries were prepared to try the

* One Step Forward: The Report of the first Conference of Basic National Education, Poona, October 1939. Published by Hindustani Talimi Sangh, Seggaon, Wardha, C. P. 1940. Price Rs. 1.4.0.

A fair knowledge of English cannot be judged by the study of certain texts for examination purposes. There are persons who believe that re-introduction of texts at the Matriculation would improve the standard in English. But the examiners' reports have repeatedly complained that the majority of candidates manage to get through the examination by means of cramming the texts and the annotations thereon though they cannot write a single letter of about ten lines correctly. Rightly did the University abolish the texts. But unfortunately the pendulum is swinging to the other end. More importance is now given to grammar and its subtleties than to the composition side. Under the present arrangement and distribution of marks one can cram certain rules and manipulations of grammar and pass the examination by securing 35 per cent on the total. Many of the grammar rules can be tested while examining the composition of the pupils and therefore it is unnecessary to set separate questions on them. If the ability to understand and express in the language is to be tested it is immaterial whether a person knows the grammatical rules or not, so long as he knows how to

write correctly. What we should, therefore, aim at is the simplicity and correctness of the language. It has now been proved that one can express himself quite correctly and idiomatically—not in the unnatural, laboured basic English—within a vocabulary of 1500 or 2000 words. Why not make the pupils read more of the literature written within that vocabulary? The Oxford University Press has recently published some books suitable for this purpose. There are many teachers who now believe that more of reading and more of writing would improve one's language rather than the detailed study of texts. Simple rules of language construction are as a rule learnt by a pupil by the time he reaches his fourth standard. The three higher standards may therefore be conveniently utilised for reading about a dozen books in the class and about an equal number outside. The pupils may also be asked to summarise every chapter in the books in the simple language. I believe the result will be quite encouraging. Will the heads of schools who complain of the lowering of the standard of pupils' attainments in English try this experiment?

CRYING NEEDS OF EDUCATION

By Mr. K. S. VAKIL, M. Ed., M. R. S. T., F. R. G. S., I. E. S.

THE greatest and most urgent need of Education in this country to-day is that of mass education. Without it, intelligent interest in the governance of the country and smooth and progressive working of our Municipalities and District Boards, Legislative Councils and Assemblies, is impossible. Illiteracy to the extent of over 90 per cent of the population in British India, let alone the Indian States where it is still more, retards progress of the people in health, education, industry, social reform, public morals, and public affairs. It is, therefore, upto every organisation in the country, public and private, to demand that

the subject be treated by Governments, Imperial and Provincial, as one of imperial importance calling for immediate attention as much as the subject of military defence.

The Government of India should undertake responsibility for adequate financial assistance to Provincial Governments which are now directly responsible for education but are, for lack of funds, unable to discharge their full responsibility for it. If it is able to raise enormous additional funds needed for military defence, it should be equally able to do so for the physical, moral, and mental well-being of the people on

which their moral and material progress, no less than their power of national defence, depends. As Mr. Sargent, the Educational Commissioner with the Government of India, said in one of his public addresses last year, in some way or other and at some time or other, money has got to be found if India is going to overtake and hold her own with other nations which have already shouldered a similar burden.

A comprehensive programme of compulsory education of children and adults of both sexes, to be completed in 5 or 10 years, should be got prepared by the Central Advisory Board of Education in consultation with representatives of Provincial Governments and put through with the same energy and determination as the work of recruiting for the army is being done at different centres by specially set-up recruiting agencies.

2. Another matter that needs immediate attention is the character of the education given in our schools and colleges. Its trend at present is essentially literary and bookish; it is fitted to create clerks, teachers, and lawyers rather than mechanics, technical supervisors, or enquirers. But the market of clerks, teachers and lawyers is already overstocked and it is becoming increasingly difficult to find suitable employment for the youth coming out every year from our schools and colleges. It is necessary therefore, to change the character of present day education and give it a thoroughly practical turn. How that can be done has been clearly indicated in the National Education Scheme drawn up by a special committee of the All-India Federation of Educational Associations and approved by the All-India Educational Conference at Lucknow in December, 1939. The main principles to be observed in reorganising it are that all the alternative courses of instruction offered in the primary and secondary stages should be provided for, as far as possible, in the same multi-curricular primary and secondary school, so that all may be looked upon by the public as of equal status and that all

should end with school-leaving certificates of equal value entitling the holders to enter clerical or vocational employment or proceed to a higher collegiate or university course of study corresponding to the alternative secondary school course previously taken.

3. Another thing that appears to be quite necessary for the reform and reorientation of Education in this country is to proclaim to the people everywhere that Education is not for Government service but for efficient living. The connection between Education and Government service which was established by Lord Hardinge's Resolution of 1844 restricting employment in Government service to persons who had received English education requires to be destroyed altogether and selection for appointments in Government service requires to be based on possession of the specific qualifications notified as necessary for each appointment.

4. Public examinations like the Madras S. S. L. C. or the Bombay or Calcutta University Matriculation Examination require to be abolished and a system of internal school-leaving examination ending with school certificates testifying to the satisfactory completion of school studies by their holders introduced instead, College authorities being left to require school certified pupils to submit to such entrance tests as they may consider it necessary to hold for the selection of their college personnel. This appears to be the best way to eradicate the evils of internal Examinations which everybody bitterly complains of to-day. School and college authorities, if they are accepted as fit to hold positions as such, should be trusted to select their students.

5. Lastly, there is urgent need of wider and more efficient systems of training of men and women teachers for our schools and colleges of every description. Further, there is need also of training our inspectors and examiners in the work of inspection and examination which, owing to lack of special training for it, they do in a slipshod, perfunctory, and mechanical manner.

Scheme as an experimental measure in certain areas. In several other parts of the country enthusiasts started schools based on the new idea. In Kashmir Prof. Saiyidain, an ardent advocate of the new system, happened to be the Director of Education and he encouraged the starting of several 'Wardha' schools. The result was that in the course of one year, ending with October, 1939, several hundreds of schools based on the new idea of Mahatma Gandhi were at work and those who were the supporters of this idea were able to state from experience—short as it might be—the nature of the problems that the new system had to face, the good results that it was capable of producing, and the ways and means that should be adopted for solving the new problems. It was to exchange ideas on these and other kindred matters that a Conference, of those that were engaged in working the Wardha schools in different parts of the country, was held at Poona on October 29th and the following days and the Report under review gives a detailed account of the proceedings of the Conference and the Exhibition which formed an integral part of it.

THE proceedings as published throw a considerable light on the philosophy of the movement. This aspect is emphasized in the Inaugural Address of Acharya Kripalani, the Presidential Address of Prof. Saiyidain and the latter's special lecture on the Ideology of Basic Education. Critics of the Wardha system will do well to go through these addresses for understanding its true character and for the way in which their criticisms are answered. Discussions in the Conference centred in the main round the problem

of the Training of Teachers for the new schools, the preliminary qualifications they should possess, the subjects in which they should be trained and the period of their training. There were also discussions on the way in which correlation should be brought about between the craft taught to the pupils and instruction in Language, Mathematics, History, Geography and Science so necessary for every citizen in a co-operative commonwealth. Those who actually worked the system gave the results of their experience in this sphere. The financial and administrative problems connected with the new system, the expenditure involved, the amounts that can be raised by the sale of the articles produced by pupils, the capital investment required for buildings and raw materials and equipment—all these were fully gone into. A study, therefore, of "One Step Forward" is absolutely indispensable for a correct understanding and appreciation of the Wardha system and no one will be justified in criticising it or even in admiring it without a knowledge of the proceedings of the Conference. It is really a step forward that was taken at the Conference in so far as a successful attempt was made to disarm criticism and opposition not on the basis of mere theory but of experience well and extensively tested.

Reorganisation of Secondary Education Madras Government's Decisions

[The Madras Government's decisions on the subject of the reorganisation of Secondary Education are announced in a communique issued on the 2nd instant. Government state that the decisions were arrived at after a careful consideration and discussion of the various aspects of the question and after giving due weight to every objection, criticism or suggestion received by them.]

The following are the decisions:

(1) Secondary school course should be bifurcated at the end of IV form into a pre-university side and a vocational side. Vocational side may in some cases extend to three years where the course is technical.

(2) There should be at present no examination for deciding who is to go to the pre-university course and who is to go to vocational courses. If voluntary diversion of pupils to vocational side fails, the question of introducing a test examination for those who wish to take the pre-university course can be considered later. Voluntary diversion to vocational side will be encouraged by making it an avenue to Government employment.

(3) Examination for S. S. L. C. or Government Certificate will be confined to pupils on vocational side, there being no Government examination for those who choose pre-university side for which there will be only University Matriculation which universities have decided to revive. Those who do not wish to sit for matriculation and proceed to university course will merely receive the headmasters' certificate that they have completed the course.

(4) The vocational side of the High school must continue to have a fair amount of general education included. The details of curricula will be left to the Director of Public Instruction in consultation with institutions. Such subjects as shorthand, precis-writing, letter-writing or drafting, type-writing, book-keeping, commercial geography, and handwriting might form normal curriculum subjects for high schools which are unable to provide more technical subjects.

(5) The Director of Public Instruction will fully exercise his powers in regard to grants-in-aid and recognition to compel high schools to fall into line with the new scheme.

Qualification for Government Service

(6) Lower Division clerks and similar

classes of Government servants will be recruited by competitive examination where the number of vacancies is large or by other method of selection by the Madras Services Commission in smaller cadres. The S. S. L. C. vocational course will be a primary qualification for entrance to selection by examination or otherwise. The passing of the Matriculation Examination will not be a qualification for Government services.

(7) A proportion of Upper Division clerks will be recruited from graduates by a similar but separate competitive examination, the remainder of the posts going to men from the Lower Division who prove themselves fit for promotion. What proportion of vacancies in the Upper Division is available to Lower Division clerks will be settled after examination in each Department having regard to its special requirements.

(8) For recruitment to Lower Division the age-limit will be 18 to 20 with a corresponding upper limit for existing specially treated classes of 22.

The age-limit for direct recruitment to the Upper Division will be 19 to 23 with again an extra two years for special classes.

(9) On the vocational side as regards more technical subjects, the possibility will be examined of a system of half-time apprentices who either work for a particular period of year in factories or workshops and the remainder of the year in school or attend school for a part of the day and work as apprentices for the other part of the day throughout the year.

(10) Alteration in recruitment to Government clerical and other subordinate posts will be introduced not earlier than 1944.

GOVERNMENT COMMUNIQUE

For several years past, the communique states, there has been widespread demand for a reform of our system of Secondary Education

Cultural Trends in Ancient India

By "KAUNDINYA"

OUR CULTURAL HERITAGE: SOME OF THE ESSENTIALS OF INDIAN CIVILISATION
By Dr. Ishwara Topa, Reader in History of Indian Culture, Osmania University, with
foreword by Srimati Sarojini Naidu, Allahabad. 1940.

This book contains the substance of two University lectures, one dealing with the cultural trends in ancient India and the other with Indo-Muslim Kingship as a cultural force. In this review, we confine our observations to the subject of the first lecture. The author points out in the Preface that the first lecture is a study of the cultural trends in ancient India in the light of sociological interpretation, trying to trace the causes of decadence of our national life. There is, however, the assurance that the "decadence" is only a passing phase as there is "the ever-living upward urge of the real India towards freedom of thought and spirit in the social domain as against the dead forms of a priest-craft civilisation, which has left an indelible mark on the face of India."

Srimati Sarojini Naidu, compliments the author for his new and individual approach to old, familiar themes of the complex and fascinating story of India's cultural evolution, and summarises the subject of the first lecture thus: "Dr. Topa fixes the Pre-aryan epoch of Dravidian influence and achievement as the authentic genesis of India's cultural life. With admirable skill he builds up his thesis of the aryan adventure in India—the initial and ultimate phases of the growth of aryan power, its ideals and institutions: the gradual rise of priest-craft as a dominating and tyrannical factor in the state: the revolt against the evil supremacy of the priest-craft by new protestant schools of forest-dwellers in search of intellectual and spiritual freedom and finally the birth of the two beneficent and splendid movements of Jainism and Buddhism which have left an imperishable heritage to the Indian people," and strikes the correct attitude one should take to the subject matter of the book when she concludes by saying, "we may or may not concur with him in all his historic assumptions...but all of us must surely share his hope and faith for the future of our common mother country as a free, proud, united and undivided and indivisible India."

If we draw attention to some points which are of doubtful historical accuracy and are likely to give an impression of partisanship, it is not to defend the "dead forms," but to caution against sweeping generalisations, when a period from about B. C. 3250 to A. D. 1000, is surveyed in an hour's lecture.

We agree that the discoveries of Mahanjarodaro and Harappa are of the greatest significance in the story of India's past, that they disclose a civilisation, non-aryan, pre-aryan and superior to the Indo-aryan. It is, however, too soon to say that it was Dravidian.

The next step is to trace the growth of the aryan power, the rise of the priest-craft and the revolt against the evil supremacy of the priest-craft by new protestant schools of forest dwellers.However satisfactory this picture might be to explain the rise of the Upanishadic philosophy, after the transition from the simple period of the Rigveda to the later Vedic period of elaborate emphasis on ritual and sacrifices—we are pained to note the lack of chronological perspective. We should bear in mind, that what is characterised as the period of Aryan culture, including that of the forest-dwellers' protestant revolt—is a period extending from 2000 to 600 B. C. and what is true of the first hundred years may not apply to the last 100 years. In this connection, it is valuable to remember the words of Professor D. R. Bhandarkar, in his lectures on some aspects of Ancient Indian culture: "we have to guard ourselves against viewing the Rigvedic period with Manu's eyes or interpreting the Rigvedic life from the mediaeval point of view. Nothing could be more untrue." Again, "In viewing and studying the social life of the Rigvedic period, we can never be too much on our guard to see that we do not adopt the angle of vision of the later Dharma Sastra. The Dharma sutras and the Manu Samhitā describe Sudras as forming the well-known servile caste of the Aryan social structure. But was it so originally?"

A student of history, who is careful to avoid the charge of partisanship will think twice before using the epithets, "a Juvenile race," "partisans in the evaluation of Dravidian culture," "the arrogant behaviour of the conqueror" and "a craving for absolute power," in his description of the Aryans.

If the Aryan was really so bad as all that, it is difficult to arrive at the conclusion, that "the new Indo-aryan society was neither Aryan nor Dravidian but a composite of the cultural assets of both the races." (P. 28).

A substantial portion of the chapter is an attack on the caste system. No student of Indian history defends the evils of the caste system but scholars do not agree today with the view of the author on p. 27, "nor was the structure of the Dravidian society based on the principles of caste."

A study of Vedic as well as the Upanishadic literature, which is antecedent in time to the later Dharma Sastra literature and the codes does not justify us to come to the conclusion, that the condition of woman was such as "to lower her personality and status." (p. 32) or that the aim of the priest-craft was to "revive aryanism as a racial principle." (p. 34.) The true function of caste "was the creation of social harmony and the prevention of social discard." (p. 30.) The author was touching the correct point of view when he states that the priest-craft "acknowledged the claims of the diverse racial factors to social recognition and "synthesised these into a system of social welfare and control." (Pp. 63 and 64).

The so-called Revolt against the evil supremacy of the priest-craft by new protestant schools of forest-dwellers in search of intellectual and spiritual freedom was more a revolt against the emphasis laid on form and ritual, a change due to the contact with the non-aryan, than a challenge to the "priest-craft." But to interpret the philosophy of the Upanishads as "preaching the negation of life" (p. 45), is incorrect. On the other hand, the Upanishads embody the highest ethical code when they ask us not to lead a life of passivity but a life full of action.

By performing works do you live a hundred years? "Its contribution to the social life was more of a negative character." (p. 45). We cannot agree with this view. On the other hand the highest social good was considered more important than individual welfare.

Freedom of thought and spirit was proclaimed by the best minds in the Vedic age and also in the Upanishadic age that followed it and there are numerous instances to prove that in both the periods, the monopoly of culture and wisdom was not claimed by the priest alone, but was successfully established and recognised as the common possession of Kshatriyas, Sudras as well as women, if they really sought that Freedom.

The author has done better justice to Jainism and Buddhism than to "Aryanism". No doubt they have left an imperishable heritage on the Indian people. But it is no longer correct to say that these movements were of a "heretic nature". They were in no sense crusades against castes. The movements were not racial or social but only religious. Nor is it correct to describe Jainism as a "philosophy of rank negation of life." Certainly, "Jainism and Buddhism spread light, knowledge and culture and retained for centuries their domination on the minds of the people of India." (p. 59)

One would have wished the author continued the story and shown the effect of Jainism and Buddhism on "Aryanism." "Aryanism" once again showed its assimilative power and absorbed the best ideas of Buddhism and Jainism into itself. The much abused priest-craft was able to tolerate the assimilation into "Aryanism" of "Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas and Sakas." A Greek Heliodorus could become a Parama Bhagavatha.

It was about this time, viz., the 5th and 4th centuries B. C., that the Dharmastras came to be codified and the rigidity of the caste system and the lowering of the status of woman began to appear. The earliest date assigned to Manu is about the 2nd century B. C. To identify the "Aryan culture" of 2000 B. C. with the "Aryan culture" of 200 B. C. is unhistorical.

Neither the caste system nor the inferior position of woman in the legal system, was an impediment to cultural expansion for about 1000 years. Hindu merchants, missionaries and soldiers were responsible for the spread of Hinduism into the Far East, especially Indo-China and Insulinidia, (Sumatra, Java, Bali and Borneo).

That the Hindu intellect was not barren but creative and assimilative throughout the political vicissitudes in the middle ages, is

Provincial, Central and State administrations, who will take up poultry work as part of their official duties. After reservations have been made for official candidates, private candidates possessing the requisite qualifications will be eligible for admission to the remaining vacancies.

The course will commence about the middle of October in each year and end about the middle of February next year.

ENGLISH BAR EXAMINATION

It is understood that the Council of Legal Education has decided to hold the Michaelmas Examinations, 1940, in India concurrently with the examination in London.

This decision has been taken purely as a war-time measure out of consideration primarily for students who have kept the requisite number of terms but have been compelled by family or other reasons to return to India before completing their examinations.

The Chief Justice of India will be responsible for the conduct of the examination. The examination will be held in Delhi and will start on Monday, September 30. The special subjects will be those prescribed for the Trinity Examination 1940.

MADRAS

G. O. ON FEE CONCESSIONS

After considering representations made regarding the difficulty of obtaining necessary certificates of income in time and the difficulties of parents in adjusting themselves to the orders about the maximum limit of parents' income which shall qualify for half fee concessions in secondary schools and colleges, their children who are already in receipt of concessions, the Government have decided as follows:

(1) "In addition to the officers of Revenue and Labour departments already authorised to grant certificates of income, all gazetted officers and Inspectors of Police are also authorised to grant such certificates:

(2) "Pupils of classes entitled to half fee concessions and already enjoying the same will continue to enjoy concessions, pending further orders. But, they must also produce income certificates. Heads of institutions will forward to the Director of Public Instruction a statement of the total number of such pupils and the

number of pupils whose parents' income exceeds Rs. 600 (for secondary schools) per annum or Rs. 900 per annum (for colleges) according to the income certificate.

(3) "On receipt of consolidated figures from the Director of Public Instruction, the Government will consider whether any raising of the maximum income that will qualify for grant of concession is necessary."

The Director of Public Instruction has been requested to communicate these orders to institutions as quickly as possible and to report, as soon as they can be collected, the figures referred to above.

COMPULSORY MILITARY TRAINING FOR STUDENTS

Mr. N. D. Varadachariar, Member of the Senate of the Madras University, has handed to the Vice-Chancellor a requisition signed by 38 others for convening a special meeting of the Senate on August 8, to consider the following resolution: "The Senate resolves that it is necessary to impart compulsory military training in all arms to all men students and nurses' training to all women students who undergo any University course of studies by organising U. T. C. and other necessary training facilities in all centres having colleges affiliated to the University."

REFRESHER COURSES FOR DOCTORS

The Government have sanctioned the Surgeon-General's proposal to start a Refresher Course in Medicine for registered medical practitioners.

The course will last for two months in the Medical Colleges at Madras and Vizagapatam and their attached hospitals. Candidates will be taught in two batches of 10 to 20 each every year, the first course being held from January 15 to March 15 and the second course from September 15 to November 15.

The programme of the course will include clinical lectures and demonstrations in the subjects of medicine, surgery, obstetric and gynaecology with attendance at the medical and surgical wards and out-patient departments of the concerned hospitals.

TIRUPATI ORIENTAL INSTITUTE

The Tirupathi Devasthanam Committee met on the 30th June at Tirupati and after

prolonged deliberations resolved to drastically reduce the scales of pay of the Professors of the Institute and abolish some of the posts.

The Committee directed the Commissioner of the Devasthanam Committee, who is the correspondent of the Institute, to immediately take steps for starting Vidwan courses in Tamil and Telugu.

MECHANICAL TRAINING FOR HIGH SCHOOL BOYS

The Bellary Municipal Council, at its meeting held last month, decided to impart training in mechanical and electrical engineering to the students in the higher forms of the local Municipal High School, in the workshops under the Municipality, in response to a letter from the District Educational Officer on the subject.

The Chairman stated that the waterworks workshop might be utilised for the purpose and that one instructor would be sufficient for the work.

BENGAL

HISTORICAL RECORDS FOR CALCUTTA UNIVERSITY

It is understood that the Government records during the period between the battle of Plassey and the Sepoy Mutiny, which are now lying with the District Collectors throughout Bengal, will soon be handed over to the University of Calcutta.

It is pointed out that these records, both in English and the Bengali languages, have lost their administrative value, but are of great historical importance and contain first-hand information about the districts during the period, which will be very useful to history students.

The University, it may be stated in this connection, appointed some time back a committee which submitted a scheme for taking over the records.

BOMBAY

NATIONAL PLANNING COMMITTEE

That the State should make suitable provision for the training of the children of the community from the earliest stage, is the view expressed by the National Planning Committee after considering the report of the Sub-Committee on General Education.

The Committee says that between the age of five and seven, every child should receive

what is called a pre-basic education. During this period, every pre-basic school should provide for proper nourishment and medical care of the child, teach habits of cleanliness, team work and elementary social training and facilitate self-expression.

The next stage, namely, basic education, will be from seven to fourteen. The mother-tongue of the child will be the medium of instruction. Hindustani will be taught as compulsory second language in grades 5, 6 and 7 and a foreign language will be encouraged as an optional since that will be necessary to maintain contacts with the thoughts and developments of the modern world. Throughout the first five years of the basic course, the child's education will centre round a basic craft, and the syllabus prepared by the Zakir Hussain Committee will be generally accepted as the tentative syllabus. The ideal of co-education will be kept in view throughout the basic period, as the basic education should be common for both boys and girls.

After completing five years of the basic course, the Committee says, children should be allowed the option to change from basic schools to intermediate schools for specialised studies. In basic education there will be no external examinations. An administrative check will be maintained on the working of the basic schools.

JOBS GUARANTEED FOR GRADUATES

The Bombay Government has decided to give to students who enter the College of Engineering, Poona, in the year 1940 and onwards and who pass the B. E. (Civil) Examination in 1943 and onwards a guarantee in respect of a certain number of direct appointments to the Bombay Service of Engineers, Class I and Class II—says the communique of the Director of Information, Bombay. Detailed terms and conditions of the guarantee will be published shortly.

U. P.

PROGRESS OF BASIC EDUCATION

From the Report of the Director of Public Instruction, U. P., for the year ending March 31, 1939, which is published recently, it is learnt that various Committees, like the Secondary and Primary Reorganisation Committee, were set up to examine the whole field of education and suggest what changes were necessary and how they were to be carried out. On the

THE TASK BEFORE THE UNIVERSITIES

Mr. Justice Venkataramana Rao's plea for Vernacular Studies

[The following are extracts from the 14th Annual Convocation Address of the Andhra University delivered by Mr. Justice P. Venkataramana Rao of the Madras High Court, on the 7th instant.]

AT the outset I want to remind you of the charge usually levelled against you that you are the products of a system of education that not only fails to fit you for life but thoroughly denationalises you. I want you to live down these charges. Western culture has changed the face of the world by its ministrations. The leaders of renaissance in our country from Raja Ram Mohan Roy downwards bear witness to the regenerative influence of Western culture. The evaluation of university education itself is carried on under the light this new culture has shed on our minds. But one must admit the limitations of the system and perceive the necessity for radical changes. On scrutiny it will be found that these charges are not in fact so much adverse criticism of universities as statements of the problems that confront education in general. Viewed from this standpoint they demand dispassionate consideration inasmuch as the future of universities depends on meeting them successfully. It cannot be denied that the education you have now had has widened your outlook and enlarged your mental possessions though it may have failed from a purely utilitarian aspect. You have gained a great deal and you can turn to profitable account to yourself and to your country the equipment you have received. Even in the West, where there has been strenuous effort at improving the systems of education for over a quarter of a century, criticisms of this sort have not been lacking. Therefore enter life with consciousness

of these limitations and with determination to make up for them.

Choice of a Career

"The first problem that the majority of you will be confronted with is the choice of a career. Many a bright youth, whose talents and capabilities would have been of immense service to himself and to his country, has wasted his life and turned to premature decay and ruin by entering the profession of law and failing therein, and the appalling wastage and frustration of talent this country is sustaining by the loss of its young men is incalculable. The entry into law is mostly due to want of a better outlet. Circumspection, sacrifice, patriotic fervour and determination for simple living are all needed on the part of our young men in choosing a career having regard to the present condition of India. India is bound to get self-government. There is bound to be expansion, industrial, economic and social. It depends on you whether you will sit at home or go forth into the world and acquaint yourself with the latest inventions and discoveries and develop the country's resources in every department of activity and raise the material status of India just as Japan and Russia have done within the space of a quarter of a century. You must recognise that the machine has come to stay and it is foolish to ignore it and not to take advantage of it for the alleviation of human suffering or for the promotion of human happiness."

Removal of Mass Illiteracy

"The next problem is the problem of national reconstruction which has to be done immediately on the termination of the war. The serious defect without remedy which no progress in the development of our country is going to be made is mass illiteracy. No State can lay claim to be democratic if any part of the community lacks the bare essentials of physical, moral and intellectual training. During the last war England awoke to this necessity and while the war was going on, educational reforms were introduced on a large scale to bring education within the reach of every boy and girl and H. A. L. Fisher in speech after speech

pointed out that the war illustrated forcibly that it is only that country which is highly educated is the strongest, for the best talent and best brains were required in every department of human activity if a war had to be won and if a country should not be at the mercy of a stronger neighbour. As university men you have to realise this responsibility and make it your life effort to bring about reforms, agitate for more funds being spent on education and do your part by propaganda to educate the people in regard to the importance of it. The oath you have taken to-day enjoins that you should spread the light of learning it was your privilege to receive.

"The intellectual and academic bias of university education has robbed it of much immediate utility to society. But fortunately the necessity for a practical trend in our education is being realised by the universities themselves, no less than by the State and the public, and most of the Indian universities have made provisions for medical, legal, engineering and agricultural faculties to meet the urgent needs of modern India. The European governments are more and more looking to universities for help and co-operation. Hitherto the states were in relation to the universities, the financing and controlling agencies. Now the States welcome universities into a partnership with themselves. A vigilant watch over the changing needs of the society and an intelligent anticipation of new trends in arts and industries may well become features of the policy of Indian universities in the years to come.

Medium of Instruction

The medium of instruction presents a problem of no less urgency. Foreign medium, however natural it may become by practice, lacks the vitalising and nourishing potentialities of the mother-tongue. The situation in India is distressingly abnormal and pathological. No other nation in the world carries on the whole system of higher education in a foreign tongue. A transition however cannot be effected unless strenuous efforts are forthcoming to attune the vernaculars to the new demand and a vocabulary of scientific terms is carefully prepared. The immediate task before the University lies in the direction of preparing the ground by impressing on its alumni the urgent and imperative need to undertake the dual task of pre-

paring the literature of translation making the scientific and cultural knowledge of the West available in the vernaculars and of creating a new literature in the vernaculars which opens new vistas of thought, new realms of action. During my visit to Hyderabad last November I found the Osmania University had undertaken this task in earnestness. In our enthusiasm for the vernaculars, however, let us not think we can discard English. English will remain to us as the window that opens on the fair prospects of world culture. English has only to change its role in our educational system. It will rapidly cease to be the medium of instruction and literary expression and the vehicle of our thought. It will, however, remain in our curriculum and play the important part of conducting the wealth of thought and feeling outside India into our intellectual domain."

Speaking next about education of women, Mr. Venkataramana Rao felt sure that India, profiting by the experience of other countries, would remove all impediments to the full contribution of her women to the progress of the nation. At the same time, he said, we should also be alive to the differences between the sexes and the function which nature has assigned to them. "Our conception of education of women at every stage or level of instruction should recognise the claims of the home and the family and provide for them. No woman should leave any educational institution without being fitted in some manner for the discharge of her duties as wife and mother. For this there should be training in house-keeping and mother-craft, a training which must be made a condition for conferring degrees on women."

"Of late governments have been debating whether they should not invest all the available money in the extension of primary and secondary education. Apart from the exigencies of budget and the wisdom of profitable investment, on principle a nation needs as much university education as general education. By university education I do not mean the advanced learning that is a part of it though the intellectual training that such learning offers is itself a great thing. I stress on other aspects of character and ideals of conduct developed as a result of it. If I have to use one comprehensive word to describe them all, I would say culture—a very vague word probably but withal not without attraction on that account.

Continued from preceding page

evident from the work of Sankara, Ramanuja, Madhwa, Nanak, Kabir, Chaitanya and a host of other imperishable master minds.

True "we are struggling for freedom of the soul" (p. 66) but in order to win in that struggle, we will not be taking the right step in setting up the "Dravidian" cultural superiority over the "Aryan priest-craft."

recommendation of the Committee, a Basic Training College for men was opened at Allahabad and another college for women at Benares (which was later transferred to Allahabad) to train teachers on the Wardha lines.

The Report adds: "In addition a course was started at the Basic College to train 98 craft teachers who were later distributed among the Basic Refresher centres.

"It was early decided by Government that the United Provinces Scheme would not aim at self-supporting schools, but as much material as possible for the actual craft work should be made in the school. For this purpose paper-making was introduced and experiments conducted in manufacturing paper for art and craft purposes at the schools themselves and thus help reduce the cost. In the same way, spinning and weaving aimed at providing the articles required in the schools. The college serves not only as a training ground but also as a laboratory for experiments, and it is here that the curriculum is gradually being worked out and the necessary text-books and suggestions for teachers prepared.

"The Basic Refresher courses, which have been set up for the reconditioning of primary teachers, will train 7,000 teachers each year and thus the present schools will gradually and without any violent dislocation be transformed into schools operating on the basic curriculum. This scheme is not a political stunt or a party slogan, but an adaptation to Indian needs of educational changes which have won acceptance in Europe and America and have revolutionized the elementary stage of education in England."

C. P.

LITERACY DRIVE AMONG PRISONERS

"The system of compulsory adult education introduced in the Jubbulpore Central Jail on the lines of the Bareilly System of education, by the Congress Ministry as an experimental measure, is proposed to be extended to women prisoners, if an honorary lady teacher is forthcoming," states a note issued by the Publicity Officer, C. P. Government.

Under the system all the 'C' class prisoners between the ages of 20 and 80 are given compulsory education.

Besides conducting regular classes during the day time, the paid school teacher makes

rounds at night to supervise the night classes conducted by convict teachers in the barracks.

SIND

STUDY OF SINDHI LANGUAGE

A proposal to withdraw Government patronage and stop annual grants aggregating to Rs. 5 lakhs to schools teaching other languages than Sindhi is being considered by the Minister of Education. The Minister stated that the Sind Government was spending the above sum for encouraging Urdu, Gujarati and Maharathi languages while no other Provincial Government recognised the Sindhi language. He suggested to those who have settled in Sind to pick up Sindhi.

MYSORE

GRANTS TO MIDDLE SCHOOLS

With a view to meeting the growing demands for facilities for Middle School education, the Mysore Government have granted a sum of Rs. 8,000 for opening fresh Middle Schools and Rs. 10,000 for appointing additional hands in Middle Schools during 1940-41. Five new Middle Schools will be opened and 40 additional hands will be appointed.

The Gandhi Students' Home, Bangalore, where the boarders, who are mostly students, are trained in social service, gets a monthly grant of Rs. 25 from the Government.

TRAINING OF AIR PILOTS

The keen interest evinced in influential non-official circles in Bangalore in the matter of organising and strengthening the defence forces of India has resulted in a move for working out a scheme to press into service the availability of the Jukkur Aerodrome, about seven miles from Bangalore, for training air pilots to assist Britain and her Allies in the war. It is proposed to name the training centre as Sri Krishnarajendra Air Pilots Training Centre.

The object of the scheme is to admit from 50 to 100 young men, drawn from all sections of the subjects of His Highness the Maharaja of Mysore, for giving training in aviation in batches for a period of not less than six months. The pilots under training will receive salaries after they qualify themselves for H. H. the Maharaja's commission.



PUBLIC OPINION



SIR VISVESWARAYA ON THE AIM OF WOMEN'S EDUCATION

"The training which a girl gets in her own home and under her own mother in Indian homes is admirable as far as it goes, but modern life has introduced many complexities to deal with for which a regular and systematic training is necessary," observed Sir M. Visveswaraya, delivering the Convocation Address, on the occasion of the 24th Convocation of the Indian Women's University, Bombay, on June 29.

Speaking on the education of women, Sir Visveswaraya added that Indian women required education of the sort necessary to give them power of judgment and strength of purpose to feel their responsibility for their future at an early age. In his view, all girls should receive citizenship training and knowledge of elementary economics to make them useful citizens. In Japan there was special preparation for a wife's position known as "bridal training". In that country, a girl had got to know sewing before she became eligible for marriage; she had to know how to manage a home: she should have at least an elementary knowledge of domestic economy and child psychology; she should have learnt or should learn to provide herself with some occupation for her leisure time. In the eyes of men of forethought and ambition a woman trained on these lines to the profession of wife-hood was a far more desirable companion than an amateur wife."

SIR MIRZA ISMAIL ON THE AIM OF NATIONAL EDUCATION

Declaring open the new extension of the National High School, Bangalore, on July 1, Sir Mirza M. Ismail, Dewan of Mysore, said:

"This school is called 'the National High School' and one might easily be tempted to enlarge upon the use, and I fear the abuse, of the epithet 'National'. I know that your purpose in adopting the word 'National' is to emphasise the essential unity of India and to help your pupils to realise that they are Indians first and foremost, and in this manner to dis-

courage a spirit of particularism, whether geographical or communal.

Proceeding he said: "I hope that in your work with your pupils, particularly in the



classes in Civics and in your informal talks with them outside the classroom, you will bring home to the young minds the supreme importance of respect for Law and Order, within the ample orbit of which all possible scope is given for expression of individuality and for sustained effort for the improvement of the social and political conditions of the community."

Concluding, he observed: "Let this be the aim and endeavour of every teacher in this school, as in all schools in Mysore, to make his pupils useful and loyal citizens of the State. Every pupil should feel that he is the State, he is the nation, of which he is proud. No teacher should ever forget that the ends of education are to promote the ends of human life and of organised society. The ends of life and of society, in turn, are individual happiness and the good of every citizen, and the method of promoting this is to develop the moral character and the intellectual ability of the members of the community. These matters must be the first concern of education, and the first duty of every teacher."

Spirit of Toleration

"Culture does not mean mere learning or scholarship: it means rather the love of learning and scholarship; it is not knowledge; it is more the *thirst* for knowledge; it is an attitude, not an achievement; it is manifested in the approach of a problem, not in its solution. The first aspect of culture I would emphasise is the spirit of toleration, not the toleration of inertia and mental laziness but the toleration rooted in knowledge and understanding. It is coeval with a real love of liberty. There is no real freedom unless there is freedom to differ from each other. Uniformity of thought and opinion imposed upon a nation by force or by the sanctions of a state deadens the mind of the community and kills its spirit. One of the greatest menaces which we are fighting in the war is the Fascism. Dictatorial governments always dislike and deprecate a liberal education because it seeks to develop faith in reason which is the basis of tolerance. The spirit of toleration is a peculiarly distinguishing trait of Indian civilization. Joad in his small book on 'Indian civilization' remarks in one place: 'Indian history has been distinguished throughout by a tendency towards toleration. Such toleration is a very rare thing in the history of mankind as rare as it is valuable.' The constructive value of the spirit of toleration lies in its use to bring about harmony in national life. Harmony is different from a dead uniformity and is infinitely more desirable.

"This special attribute of culture, tolerance, you have acquired by your education in the university, for in the university you have lived together as members of an intellectual fraternity in spite of divergent views held individually by you.

Breadth of Outlook

"Closely allied with this aspect of culture, i.e., toleration and harmony, is another quality, breadth of outlook. It is here that university education scores heavily over a purely technical training. In recent years much has been said about the necessity and importance of useful vocational education. This is quite in keeping with the commercialisation of civilisation and mechanisation of life. But there are very large numbers of thinking men in Great Britain and other countries who have protested against the inherent narrowness of outlook that will result

from a purely one-sided technical education. Skill and mechanical competency have certainly their place in life but there are other things besides in life. Equipped like Gods with the resources placed in our hands by science we should not cease to be human. In this connection I commend for your consideration the university ideal of the all-round man in the words of Asquith 'not the superficial smatterer, who knows something about nothing, but one who has not sacrificed to the pursuit of a single dominating range of his intellectual curiosity, his zest and to know and to assimilate the best that has been and is being thought and written and said about all the things that either contribute to the knowledge or enrich the life of man'.

"In another sense too, your education has helped you to cultivate a breadth of outlook. In one of his prefaces Bernard Shaw, dealing with the functions of a university, points out that we go to the universities, 'to be socialised, to acquire the hallmark of communal training, to become citizens of the world instead of inmates of the enlarged rabbit hutches we call homes.....The universities will always exist in some form as a community of persons desirous of pushing their culture to the highest pitch they are capable of, not as solitary students reading in seclusion but as members of a body of individuals all pursuing culture, talking culture, thinking culture and above all, criticising culture.'

"Play the Game"

"And lastly, let me touch upon all these qualities included and expressed by that suggestive phrase 'play the game'. Among others, it means a sense of fairplay, a respect for the rules of honour and the subordination of personal interests to the interests of the group to which you belong. The world expects a university man to stick to the right path in scorn of consequence and remember any swerving or deviation, be it ever so little, means a lot on your *Alma Mater*. Also remember, you cannot 'play the game' unless you submit yourself to discipline and unselfish activity. If the battle of Waterloo was won on the playfields of Eton, India's destiny will be fulfilled in the halls of its great universities.

"The main chronic malady that is undermining Indian society and retarding the growth of India is the want of communal harmony and this problem has to be directly faced in the every

day life of yours. The problem varies in different provinces of India; but the problem does exist. The main obstacle to unity is the incapacity of the mind to comprehend the whole of India in one brotherhood and the inability to transcend the bounds set up by the sanctions of self interest. But the problem is not difficult of solution if tackled in the right spirit. Courage is necessary, courage not to shirk the problem and try to believe that it does not exist but to face the problem honestly.

"If the university education has really made you a rebel, I welcome the spirit. I mean not the spirit of rebellion born of indiscipline and disrespect for law but the true spirit of rebellion against everything that is unfair and unjust wherever exists and in whatever shape it appears in society. Courage is needed to apply to every rule of human conduct the true critical and scientific point of view which posits impartiality and the impulse to seek the truth. A critical and scientific outlook ought to enable you to take all that is best in the past and build and reconstruct new India with the aid of all that is best in the living present.

Self-Respect

"Closely associated with courage is the sense of self-respect. I may be pardoned for saying that lack of adequate perception of the value of self-respect is a noticeable defect in Indian character. If you only cultivate self-respect our status as Indians will be considerably raised in the estimation of the world and much nearer home the communal problem will solve itself to a great extent.

"The true and abiding basis for Indian unity lies in the creation of an Indian culture which forges communal cultures into one living whole in art and literature, and society and politics. The universities are the competent agencies for inspiring our youth with a passion for unity evoking in them a life-long devotion to the promotion of a single unified Indian culture. A synthesis of many elements—some of them apparently opposed to others—of races, creeds, ideals and habits is the special need of India and I am sure it will be its greatest gift to mankind. This culture should be kept alive by constant flow of ideas for without it there cannot be any material advance. An open mind and a habit of original thought you must always carry with you. Only then will you be 'apostles of culture'.

"Before I bid you farewell, I wish you success and prosperity on your entry into life. Have 'noble optimism' all through. When temptations beset you, never fail in the correct principles which the university education has implanted in you, namely, courage, honour, faith, simplicity and love. I cannot better conclude this address than with this parting advice in the felicitous language of Asquith, the most cultured Premier of England: 'Keep always with you, wherever your course may lie, the best and most enduring gift that a university can bestow—the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped you can face, without perturbation, the buffets of circumstance, the caprice of fortune, all the inscrutable vicissitudes of life'."

EDUCATION AND NATIONALISM

The True Functions of a University

Pandit Iqbal Narain Gurtu's Convocation Address

[Delivering the Annual Convocation Address of the Allahabad University on November 16, Pandit Iqbal Narain Gurtu, M.A., LL.B., former Vice-Chancellor of the Allahabad University, referred to the tragic and gloomy moments in the history of the civilised world through which we are passing at present, and said that we

should no longer remain dormant and sleepy but must become alert, watchful and active if we are not to perish as a nation. He advised the graduates to strive not only to make a living but even more to make a life.

The following are excerpts from his address.]

SRI SANKARACHARYA ON EDUCATION—PAST AND PRESENT

"In modern times education had been allowed to fall from its high state. Schools have sprung up everywhere and they were run on factory lines with salaries for masters and fees for students. This had bred in pupils an attitude of independence and disregard of their masters. Hence, even the school world had come to be disfigured with students' strikes"—thus observed His Holiness Sri Sankaracharya of Kamakoti Peetam, in the course of a talk on June 27, at Vellanur.

Proceeding he added: "There is, thus, a need for going back to the old system of education. Its revival is practicable provided the public make up their minds to go back to the ancient ideal. Two things have to be done therefor. Children should have their sacred-thread-adorning function between their eighth and tenth years of age. For one year thereafter, they should be made to do service in other households assisting in such work as Puja. This orientation is sure to give the boys a sense of service and also a spiritual direction in life. Then, if need be, they may be, put to the present day education. Secondly, the rich and the charitable-minded among the public should create endowments from the proceeds of which, self-instructed men of learning may be helped, as of yore, with lands depending on which they can settle down in villages and keep bright the torch of Vedic culture, imparting knowledge to those who seek it, free of any fees. Only then would our youths derive the true benefit of education, which consists of humility of character and competence for life".

MR. SATYAMURTI ON THE REORGANISATION SCHEME

"Apart from what may be called political objection, I object to this decision on purely educational and academic grounds. I appeal to the people of the Province, to whatever political school they may belong, to oppose this decision sternly and see that they are not carried into effect" states Mr. S. Satyamurti M.L.A. (Central), in a statement issued to the Press, regarding the recent recommendations of the Madras Government on the Reorganisation of Secondary Education in the Province.

Referring to the bifurcation of courses he asks: "What is the idea of bifurcating sccond-

ary school course at the end of IV Form into a pre-University side and a vocational side? At the end of IV Form the average boy is about 13 years of age. I should like to ask the



average parent, the average educationist and average student of human psychology, whether it is possible to decide at that age with the information that is available at that stage as regards the boy's educational aptitude and capacity with any precision as to the boy's educational future. And the Government adds a threat. They say that if voluntary diversion of pupils to the vocational side fails, the question of introducing a test examination for those who wish to take the pre-University course can be considered later on. Voluntary diversion to the vocational side will be encouraged by making it an avenue to Government employment.

"That is the sting of the whole matter. I believe that the highest and most permanent interests of the country demand that more and more of our young men and women should go into our colleges and universities and get the highest educational training possible."

Concluding he says: "I do hope, therefore, that the Government will stay their hands and not take any action on these recommendations. I am glad to learn that alterations in recruitment to Government clerical and other subordinate posts will be introduced not earlier than 1944. Much water will flow even down the not-moving Coom before 1944."

MEXICO'S EXPERIMENTAL SCHOOL

By Mr. ALIJANDRO CANO

THE experimental school *Luis Lopez de Mesa* serves as a practice laboratory for the students of the National Normal School. Three hundred and ninety students are enrolled and the average daily attendance is three hundred and seventy. The children are drawn largely from the poorer classes which consequently imposes on the teaching personnel the necessity of constant supervision in the home as well as during school hours. The teachers keep in close contact with the parents who are coming more and more to depend on them for advice in the many complex problems of the child's development.

The school itself has broken away from the traditional methods of education and is blazing new paths in experimentation. Convinced that the best type of discipline is not built up by force, the administration has instituted a type of self-discipline based on mutual confidence and collective responsibility. This, together with a program that keeps pupils actively interested through the day, is already beginning to show definite positive results; especially in view of the fact that the children come with preformed bad habits and have been more or less the victims of the traditional school discipline.

The curriculum of the school has been enriched with a series of organized activities that have contributed largely to its success, such as:

Red Cross. The school chapter is directed by a committee composed of a representative of each class, and the selection of the representatives is made with careful attention to such personal characteristics as friendliness, self-sacrifice, and social responsibility. This committee is charged with the care of the school medicine cabinet; they see that cases of illness and accident are given proper attention, and they raise the funds for the purchase of medicines, instruments, uniforms, etc. One of their most efficacious methods of money raising is through the collection and sale of old newspapers, magazines, bottles, and tin foil.

Sports and hiking. A similar system of student management is in use for the organization of these activities, although committee

representatives are chosen particularly for their physical stamina, sports enthusiasm and school loyalty. Well trained teams of basketball, handball, and track adequately represent the school in competition with neighbouring institutions. Here again the student committee undertakes the task of financing all expenses incurred in this activity, including the purchase of equipment, and in addition handles all cases of flagrant misconduct related to this activity. Boxing, so long condemned by educators, has proved to be of immense value in character training, since by it the student learns to control a natural impetuosity and to develop self-confidence.

Hiking serves the double purpose of education and the building up of physical resistance. The efficiency of modern transportation tends to encourage physical indolence and flabby muscles; so much so that much of our youth find a hike of even a mile or two beyond the limit of their endurance. Children of this school rapidly become hiking addicts and long walking trips into the country are common and delightful events for them.

Periodical. The school publishes a monthly magazine called *El Escolar* in mimeograph form, to which children of all ages are invited to contribute either with written articles or with original illustrations. An editorial staff of pupils collects and edits all material, and stimulates creativity by offering monthly prizes for excellence in cartoons, drawings, and written composition.

Co-operative. Practical experience in co-operative citizenship is provided through the development of a consumers co-operative and a credit co-operative. These are still in their infancy, although the consumers co-operative is expanding rapidly. Shares whose par value was five cents now have a market value of six and a half cents. A rigorous system of accounting has been introduced, and a trial balance is struck off every fifteen days for information of the shareholders, who receive a generous proportion of the profits on the basis of purchases and number of shares held.

Music. Children of this school are being given an excellent musical foundation in both vocal and instrumental music. Choral singing is greatly enjoyed. The choral society has an unusually large repertoire, particularly of Mexican folk songs. The work in instrumental music has been retarded by a lack of instruments on which to practice. But these are gradually being acquired.

Fortnightly Festivals. Two recurring festivals help to break what little monotony might develop in a school of such varied activities. Every other week a social program is planned in which children of all age groups participate. Interclass basketball games, boxing matches, recitations, choral singing, dramatic dialogue, and charades all contribute to make this an event in the lives of the pupils, and aids largely in the development of self-confidence and the social graces.

At one-thirty every other Monday afternoon a special program is arranged to keep alive a sane and thoughtful patriotism in the breasts of the children. A salute to the flag and the singing of the hymn to the flag have become standard as an opening ritual. Then some member of the fourth-year class explains a stanza of the national anthem, which is sung by the group. This program has been kept simple and short, but there is ample evidence that it is extremely effective.

Agriculture and animal husbandry. Limited quarters prevent adequate training in this phase of the child's education. However, some attempts have been made. Chickens and rabbits are being raised by the children, and two small plots of the school patio are under cultivation.

Parent-teacher relations. Parents of all pupils are invited to attend a monthly meeting held in the theatre of the National Normal School. Here lectures are given and discussion groups held for the purpose of bringing teachers and parents together in the common bond of their interest in the children. These meetings are enlivened from time to time by songs, dances, and recitations given by the pupils, which serve to demonstrate also the special aptitudes of the individual students which the school tries to bring out. So far attempts at the organization of a permanent, working, parent-teacher association have not borne fruit.

—From *World Education*.

EDUCATION IN ANDAMANS

PROGRESS in education, co-operative thrift and cultivation is reported from the Andaman islands.

Six co-operative societies working in the Islands have a combined membership of 380 and a combined capital of Rs. 46,668.

There were 14 primary schools at the close of 1938-39 with 1,079 pupils against 1,002 in the previous year. Of this total 877 were boys and 202 girls.

Ten candidates appeared for the Matriculation Examination, five of whom passed. A laboratory and a lecture room have been provided for the High School and new accommodation for standards VIII, IX and X at a considerable cost. An arrangement has been made with the Director of Public Instruction, Bengal, Science Master. He is expected to begin work shortly.

One student teacher was sent to a Secondary Teacher's Training School in India at the cost of Government. Another was given permission to go at his own expense.

At Craikabad, Chauldari further progress has been made in bringing the area of 102 acres allotted to the Supply Department under cultivation, and paddy, Napier grass, sugarcane, Indian corn, Sunflower, Rhodes grass and other cattle fodders have been grown successfully.

The work of constructing walls to protect the bunds of reclaimed areas is in progress. At Chauldari 175 feet of wall has been built. The length of the bund there is 2,000 feet of which 1,500 feet was walled up by the end of March 1939. The remaining 500 feet has a facing of stone pitching. At Elephant Point the wall requires raising to keep out the sea water at high tides and the work will be taken in hand in the near future.

Adult Education Scheme in Iran

Between 10,000 and 15,000 students pass the primary examinations under the compulsory adult education scheme every year in Iran. There are now thirty-four night schools all over the country and 1,44,991 students study in them. The night schools for compulsory adult education were instituted in 1935.

Letters to the Editor

Madras Government's Reorganisation Scheme

Sir,

The Communique issued by the Madras Government embodies the decisions that have been arrived at by the Advisors under the Presidentship of the Governor on the subject of the Reorganisation of Secondary Education. It lays down the principle that there is agreement on some fundamentals such as the bifurcation of Secondary School course at the end of the IV Form into pre-university and vocational courses, as was recommended by Hunter, Hartog and Abbot and Wood. The Government would have done well to wait until the reinstatement of popular Ministries to power in Provinces, without taking up a huge responsibility on their own shoulders.

The principle of bifurcation of courses so early as Form IV when the pupil will be barely 13 years old has been condemned by many eminent educationists, on the ground that a boy in the teens could not be expected to have so much power of discrimination as to judge for himself his tastes and aptitudes for diversified courses. It should have been effected only at the end of the High School stage with greater ease and convenience to pupils and parents and preceptors alike. It is urged that the curricula in secondary schools are dominated by University Courses and the requirements of Public Services. The proposed courses do not seem to have obviated the evils mentioned above, for the vocational course contemplated therein has no great vocational touches.

Such subjects as short-hand, precis-writing, letter-writing and drafting, type-writing, book-keeping, Commercial Geography and handwriting proposed in the Communique should also be accompanied

by really vocational subjects—agriculture, printing, book-binding, wood-work, metal and rattan work, textiles, tailoring and dress-making, secretarial work and pedagogy, so that a pupil may learn the principle of dignity of labour and make out a decent living. Moreover, as was originally thought of, every student would not be given training in a vocational subject. The object of creating a vocational bias and enabling every student to undergo training in at least one vocational subject would not be realised by the adoption of the proposals stated in the Communique.

To permit those who take up vocational courses to appear for S. S. L. C. Public Examination and Public Services Commission Examination and disqualify the matriculates of the University from sitting for entrance tests to services is unsound and unjust, as it would shut out a large number of pupils from securing employment at an early age if they so will it. Those who take up vocational courses will be debarred from the benefits of university education and their educational career will be at a standstill when once they make a wrong choice.

The diversion of a large section of students to vocational courses will involve huge capital expenditure in existing High Schools, very seriously affect the strength and resources of existing colleges and will act as a positive check on the spread of collegiate education and democratic ideals of citizenship and world fellowship. The Government may have to make liberal contributions to the universities and colleges for their maintenance and support.

The Government would do well to keep the Communique in abeyance or re-examine their recommendations and make necessary alterations in the light of public criticism so that they may be given a fair trial and produce wholesome and beneficial results.

—C. B.

"India is now astir with the ideas of nationalism, freedom and democracy, and is moved by the noble aspiration of attaining Swaraj. It is, therefore, all the more necessary to understand their true significance, the proper conditions of their attainment and the dangers in the



path that must be avoided at all costs. Nationalism based on patriotism and love of one's country is one of the noblest sentiments which governs human conduct, but it has to be kept within proper limits. Nationalism postulates a keen sense of honour and integrity, a complete purging of social evils which militate against decent living, and a voluntary subordination of individual interests to the larger interests of society. It calls for a bold and courageous stand against forces that work for internal disruption and divide class from class and community from community. It demands charity, tolerance and understanding, a capacity for adjustment and co-operation, and an instinctive urge to stand together in face of common danger. There are, however, certain ugly developments of Nationalism against which we must scrupulously guard ourselves. By an irony of fate Nationalism

to-day has divided the world and has become a fruitful source of war resulting in human slaughter. Nationalism has been exalted to the position of a deity and its devotees have developed a blatant egoism and a spirit of vulgar aggressiveness which creates a violent reaction in other peoples who worship exclusively at other national shrines. Hatred and jealousy are thus the ruling passions which govern international relations, and their blighting effect threatens to reduce our nobler human impulses to a desert of the soul.

Love of Freedom is instinctive with human beings. Bacon was right in saying that eternal vigilance was the price of liberty. Vigilance, be it remembered, is not merely to be exercised against external forces which may threaten national freedom, but it has to be ceaselessly exercised against internal forces silently working in the life of every individual and of the society. Love of liberty demands a keen sensitiveness for social justice and for right relations between men. The atmosphere of freedom has to be all pervasive. It is the mind particularly that has to be set free. The vigour of a nation, its creative activity, its distinctive contribution to human civilisation and its progress in knowledge, science and art depends upon the freedom of mind from the bondage of authority and the shackles of tradition. Then again, liberty is not licence or absence of self-restraint. Without self-control you have anarchy, not freedom. To quote Mrs. Besant: 'Liberty is a great celestial Goddess, strong, beneficent, and austere, and she can never descend upon a nation by the shouting of crowds, nor by arguments of unbridled passion, nor by the hatred of class against class. Liberty will never descend upon earth in outer matters until she has first descended into the hearts of men, and until the higher spirit which is free has dominated the lower nature, the nature of passions and strong desires, and the will to hold for oneself and to trample upon others..... Out of men and women who are free, strong, righteous, ruling their own nature and training it to the noblest ends, of such only can you build up political freedom, which is the result of the freedom of the individual, and not the outcome of the warring passions of men.'

In India we are all hoping to establish democracy. There is generally a pathetic belief held that a growth of literacy and a certain amount of training in the duties of citizenship is

all that is required for the purpose. But it is necessary to grasp the fact that democracy can only successfully function under conditions which have a definite moral and intellectual background. Integrity of character, a high sense of duty, a willingness to do public service are the essential pre-requisites of beneficent and progressive democracy which aims at the greatest good of the greatest number. It demands from every unit of society a tolerance of difference of opinion, a spirit of mutual give and take, a generous appreciation of criticism and a genuine desire to promote community of interests between different groups. There is no greater mistake than to look upon democracy as only a form of Government by the people at large, where votes are the deciding factor and where the will of the majority prevails. Emphasis has to be laid, on the true spirit of democracy which alone ensures ordered progress. Democracy is as different from mob rule as sunlight from darkness. Nor does it mean rule by a caucus or High Command or through regimented public opinion.

There is no better place than the University for receiving proper training in the necessary qualities which can make of Nationalism and Democracy a true success. In the most elastic period of your life it has been your privilege to live in an atmosphere of a fellowship of spirits born of friendly association with fellow students and a living intercourse between students and teachers. The freedom of inquiry encouraged in the University should help you in resisting mass thinking. It is here that you get opportunities of developing true freedom through the way of discipline and of cultivating a tempered judgment through a constant clash of mind with mind and testing of opinions. It is the University spirit of self-criticism which transforms the habit of mind and gives a largeness of view so necessary for intelligent citizenship in a democratic society. In the academic world of the University you experience a community of cultural interests and learn the unity of basic aims and ideas. It is in the social activities and the debating societies of the University that an understanding of life is fostered and a sympathetic outlook towards people's beliefs and practices is derived from interchange of opinions and a recognition of the existence of points of view other than your own.

My young friends, it would be foolish on my part to expect that you will at your age see

life as I see it now, but I trust that during your University career you have fully equipped yourself morally and intellectually to play your part in life and in the society honourably and well. The true function of a University is to prepare the young to take their place in human society and to develop in them a perception of the higher values of life. A sense of real values cannot however be taught but has to be discovered by every one for himself, and this personal discovery requires a great deal of self-discipline. The training that you have received will, I trust, help you to find out how to live and not to be altogether occupied with merely utilitarian ends. You will, I earnestly pray, strive not only to make a living but even more to make a life. The acquisitive instincts of man do function as a spur to worldly activity, but unless they are exalted and refined and directed to nobler ends they lead to moral retrogression and make a man self-centred, unscrupulous and mean. In selfishness lies the root cause of the troubles of the world. The individual problem is in truth the world problem. The spiritual values of life are the true sources of energy, and when the spiritual impulse weakens, growth and joy of life decline. Let us not therefore neglect the roots of life from which spring both personal happiness and the progress of mankind. We have to recognise that man with all his frailties possesses the supreme capacity for the Infinite. From a life of entirely selfish pursuits and of perpetual conflict based on fear we can, if we so choose, throw ourselves with joy in the tasks of daily life and assiduously work at bringing about an internal change in our nature by deliberately identifying ourselves with the larger life around us. It is only through intent living and an increasing impersonality that we can release ourselves from the death trap of selfish attachment and gain the freedom of a rich and abundant life which draws its sustenance from the never failing stream of universal life. Only thus can man become a truly beneficent force of nature and realise his spiritual destiny. We are pilgrims in the boundless realm of eternity and have to play the part of explorers of the great intangibles of life with faith, courage and steadfastness, and in our march forward we have to work resolutely and with humility for an approach to that 'divine event' to which humanity with its blunderings and insensate strife is slowly but surely moving.

CORRESPONDENCE

No Confernece of the World Federation this year.

Mr. Uel W. Lamkin, Secretary General, The World Federation of Education Associations, Washington, writes :—

After careful consideration of present world conditions, the directors of the World Federation of Education Associations think it unwise for them to undertake plans for a conference in the Philippine Islands this coming August, and announce, therefore, that no regional conference will be held this year.

Having received a very cordial invitation from the Philippine educational organizations and the Philippine government, due to the interest stimulated by Dr. Benitez,—an invitation which the Federation prizes highly for all that it implies—the holding of a regional conference in the Philippines was further dependent upon: first, whether ships would be available to get interested persons to the Islands; and second, whether the general world conditions would make it wise and practicable for the Federation to undertake such a conference at this time.

We can understand this problem and we all profoundly regret a world situation which makes these conditions a reality.

A Novel Function at Amraoti

Mr. G. L. Ranade of Amraoti, writes :—

A ceremony of unusual and highly utilitarian interest took place in the New High School, AMRAOTI, on 26-6-40 when Mr. N. L. INAMDAR, HEADMASTER, had invited the guardians and boys and girls who, this year, got through the H. S. C. Examination and also the teachers. The purpose was twofold:—(i) to offer felicitations to successful candidates and (ii) to impart useful information and suggestions regarding further courses and avenues of careers, employment, etc.

Mr. Inamdhar, in an inspiring and informative speech, dealt at length with as many as a dozen different courses and professions includ-

ing Radio Engineering, Ministerial Services, Flying, Printing etc., besides the usual College course. He also gave valuable directions to those who wish to proceed to try and earn their living straightway. Mr. Shekdar of KHAMGAON who followed, spoke with personal experience and impressed on the audience the dignity of manual labour. He is himself a floral artist and makes living on it. R. M. Joshi on behalf of students and Mr. Kharpate on behalf of guardians then made brief but heartily appreciative speeches. After distribution of sweets, this useful and novel function came to a close.

"India Shall be Literate"

A FORTHCOMING BOOK BY
DR. FRANK LAUBACH.

There is no person alive to-day who has done more for teaching the adult to read than Dr. Laubach. He has often been called the "Father of Adult Literacy" and has contributed no little to the revived interest in adult education in this country. Dr. Laubach has made three extended visits to India and has been intimately associated as consultant in all the principal literacy campaigns in India in recent years.

No school can confine its interest to children and make a real contribution to the village. Where the adults of a village or town are ignorant the children can with difficulty be taught the value of education and share the prejudices and limited horizon of the adult population. Any school worth the name must be interested in adult education also. Dr. Laubach has given a thousand suggestions of value to every teacher. Every school as well as every social or religious worker and public spirited person should have this book, no matter what their religious or political outlook. "India Shall be Literate" is not only a book on methods of teaching adults to read and a handbook for adult literacy but an inspiration and a stimulus to do something constructive.

This book will comprise 250-300 pages and will sell for Rs. 1-8-0 to Rs. 1-15-0, the latter price to be the maximum. By placing your advance order you will be aiding the publisher and yourself, and will secure the book almost as soon as it comes off the Press. The book will probably be ready in November, 1940.

—Sponsored by the National Christian Council, Mission Press, Jubbulpore.

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EDUCATIONAL INDIA

A HIGH CLASS MONTHLY DEVOTED TO TOPICS OF
EDUCATIONAL AND LITERARY INTEREST

Edited by M. VENKATARANGAIYA



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EDUCATIONAL INDIA

Masulipatam, Dec., 1940

Dr. C. R. Reddy

WE extend our heartiest congratulations and best wishes to Dr. C. R. Reddy, M.A. (Cantab.), Hon. D.Litt., the Vice-Chancellor of the Andhra University, whose *Shashthipurthi*—the completion of sixty years of age—was celebrated with great eclat at the University Campus on the 10th of this month. Dr. Reddy is a prominent figure in the Indian educational world. After a brilliant university career in Madras, he went to Cambridge as a Government of India Scholar and became one of the most distinguished alumni of that University. He was the first Indian to be elected Vice-President of the Cambridge Union and this is a testimony to his great abilities as a debater. If there is one sphere in which his excellence is universally recognised it is the sphere of debate. He has a style of his own full of wit and humour and in the matter of making phrases of an incisive and telling character he is unrivalled. As a critic he is formidable and he has to an extraordinary degree the capacity to discover the weak points in his opponents and exposing them in a most unsparing

manner. It is this skill in debate that will become associated with him for all time.

AFTER his return from Cambridge he successively occupied a number of eminent positions in the educational field. He was Professor in the Baroda College, then Professor and Principal in the Mysore Maharaja's College and he subsequently became the Inspector-General of Education in the Mysore State. In this capacity he left a deep impress on the educational system of Mysore by some of the reforms for which he was responsible, reforms like the admission of the pupils of the 'depressed classes' into public schools and the increasing use of the mother-tongue in them. He was specially deputed by the Mysore Government to study the educational systems of the United States, Japan and the Philippines and his educational work in Mysore—including the shaping of the new Mysore University—was very much influenced by what he observed in these countries. His fondness for Japan and her institutions—and even her imperial policy—is another fruit of his visit to Japan.

WHEN circumstances forced him to give up the Mysore service he entered politics and became a member of the Madras Legislative Council under the dyarchical constitution. It was here that he had the best and the widest opportunity of showing what a parliamentary debater he was. But as he joined the ranks of the opposition—and it is as a member of the opposition that Dr. Reddy could be seen at his best—he could not get the position of a Minister. All the same the respect which his talents

commanded made the ministry seek his advice in drafting and passing the Andhra University Act and it is no exaggeration to say that some of the distinctive features of the Act can be traced to him. And when the University was inaugurated in 1926 at Bezawada he became its foundation-Vice-Chancellor and held that position till 1930. He then resigned this office as a protest against the repressive policy adopted by the Madras Government in dealing with the then Satyagraha movement. For about five years from this date he practically retired from public life.

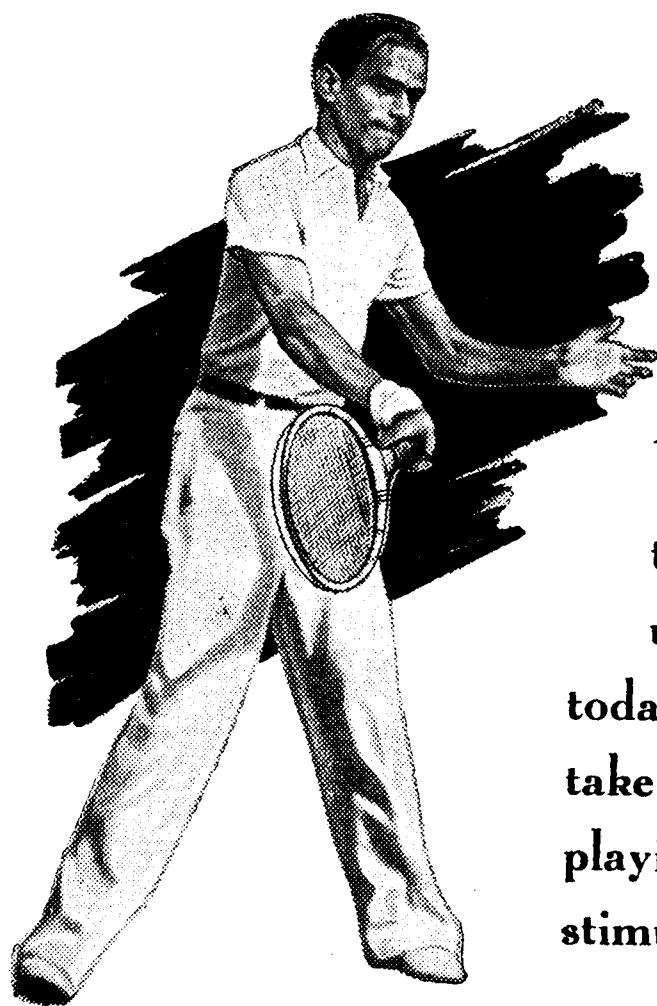
HE re-entered politics in 1935 as a member of the Congress party. But politics—especially party politics with its rigidity and discipline—has never been his first love. And a man of his critical temperament, and sturdy independence is not also suited to be a member of an organised party. Education in the larger sense of the term is the one thing that always attracted him and when in 1936 he was elected Vice-Chancellor of the Andhra University in succession to another eminent Andhra—Sir S. Radhakrishnan—he got again into a field which gave him full scope for constructive work. He has dedicated himself to the cause of the Andhra University and has completely identified himself with it. When everything else is forgotten about him, he will live long in the memories of his countrymen as the Maker of the Andhra University.

DR. REDDY is a great scholar. His knowledge of Telugu Language and Literature is envied by many of the professional pandits. As an author and a literary critic he occupies a

unique place among modern Telugu writers. He is one of those pioneers whose ambition has been to enrich Telugu literature with standard books dealing with modern sciences and arts and his treatise on Economics is a monumental contribution to this category of books. It has been a matter

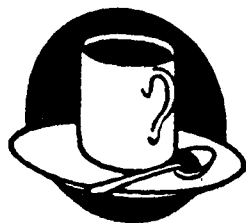


of surprise to many Andhras to find Dr. Reddy—a graduate in History, Economics and Philosophy, a keen student of the Telugu Classics and a lover of fine literature—devoting the major portion of his energy and the funds of the University to the encouragement of Science in the Andhra University in preference to humanities; and there are many who are really disappointed that this University has not become a centre of An-



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ESPRIT DE CORPS

A Talk to Students

By Prof. HENRY MARTIN, M.A., O.B.E.

It is not easy to translate this French phrase — *esprit de corps*. Literally, it means 'the spirit of a body'—'body' here being a body of men, a society or association of any sort. One dictionary defines it thus: "A spirit of common devotedness, sympathy or support among the members of an association or body; comradeship." So it is 'corporate spirit'. But this does not convey much. Perhaps an example will make the meaning clearer. Take the spirit that animates a fine regiment in the army. A regiment has its history, its traditions, its code of honours. On its flags are the names of the battles it has won. In its records are stories of heroic deeds done by its soldiers. Every man in it thinks of it as 'my regiment', and is proud to belong to it. The raw recruit, when he joins it, soon catches the spirit of the regiment from the older soldiers, learns from them how to think of the regiment's honour, and becomes ambitious to emulate the brave deeds of the past and add to the regiment's grand traditions, dreading lest he should ever bring shame and disgrace upon it by cowardice or unsportsmanlike conduct.

It is such a spirit a college should inspire in its student. A spirit of brotherhood, a spirit of love for the college and pride in the college, and a keen desire to maintain its fine traditions, and hand them down to the next generation of students unspoilt. *Esprit de corps* in a college we might call "College patriotism."

Such a spirit will often grow up naturally; but it is well to cultivate it, for much of the real success of a college depends on the growth of this college patriotism. Now can you cultivate *esprit de corps* in your College?

First, be proud of your College. There may be other colleges older, bigger, richer or more popular than yours; but they need not make you ashamed of your own college. Be proud to belong to it. Pride in your college is quite consistent with a consciousness of its defects and honest criticism of its imperfections. In fact, the more you love it and take a pride in it, the more sensitive will you be to any flaws you may find in it. So long as criticism does not mean disloyalty, or mere discontented grumbling, but an impatience with blots and a sincere desire to remove them, the more criticism the better. But keep all such criticism *within* the college. In England factories are obliged by law to consume their own smoke. Learn to "consume your own smoke", and keep your complaints within the college walls. To the outside public, be united in your opinion that your college is the finest of all. Crack your college up; don't run it down.

Secondly, maintain the discipline of your college, and be loyal to it. To many students, discipline is an ugly word. It means strict rules and regulations, punishments and fines, and 'don'ts' innumerable. And yet the very same students uphold it, extol it and enforce it in their games. You simply cannot play a game of football or cricket without rules; and rules, and their enforcement, are simply discipline. If the batsman refuses to be 'out' when bowled or caught out, or a forward persists in playing off-side in spite of the referee's whistle, there is an end to cricket and football. You can see the necessity of discipline in football and cricket; yet you can't always see its necessity for the efficient working of a college. A college without discipline is like an undrilled regiment—inefficient, and so ineffective. Rules are not made for your

dhra learning, a centre of research in Andhra History, Literature and Arts. This bias in favour of Science is perhaps the result of Dr. Reddy's connection with Cambridge and perhaps also of a feeling that, when all is said and done, the future of India lies in its becoming rapidly industrialised. Although we share this disappointment along with many others, it is our earnest prayer that the scientists, who have been brought by Dr. Reddy and who have been receiving at his hands all the encouragement that an administrator can give, will prove worthy of the confidence he has reposed in them and that they will, by their contributions, bring to the Andhra University a reputation of a world-wide character.

DR. REDDY is a man of generous impulses. His charity knows no limits. To the University he has been giving fifty per cent of his salary as Vice-Chancellor and through his indefatigable efforts he has been able to secure to the University grants from several local bodies and also the Provincial Government. As he often says, the only cause for which he wants to live is the cause of the Andhra University. May he be spared long in enjoyment of perfect health and strength to serve the University and see it transformed under his care and guidance into a real centre of learning and research, out-rivalling not merely the Universities of modern times but also those of Ancient India.

Overcrowding in the Legal Profession

HOW slow we in India are in moving in the right direction, even when we are told by the

highest authorities what the right direction is, is amply illustrated by the observations made by Sir Lionel Leach, the Chief Justice of the Madras High Court, on the subject of overcrowding in the legal profession, while delivering recently the Convocation Address at the Annamalai University. All the observations which he made on this occasion were given expression to five years ago by the Unemployment Committee of the United Provinces which was presided over by no less a personage than Sir Tej Bahadur Sapru. The fact that no action has so far been taken on the recommendations of that Committee only strengthens the well-founded impression that committees are appointed not so much to solve problems but to postpone taking action.

THE problem referred to by the learned Chief Justice is a very acute one. The legal profession is overcrowded. There is no doubt whatever about it. Many who have entered it—rightly or wrongly—are practically unemployed. They find it hard to make both ends meet. And this has led to consequences of a most disastrous character. In the words of the Chief Justice the standard of the profession cannot be maintained when it is a matter of scrambling for existence. Touting for work and the fostering of speculative and unnecessary litigation are two of the evils which are very noticeable to-day and the misappropriation of a client's money is not an infrequent occurrence. The situation, therefore, is one which calls for a speedy remedy. It is unfortunate that, though the existence of these evils has been long recognised and though the profession is in the hands of one

of the most enlightened sections of the people, no practical steps have been taken to remedy it.

LIKE many others who have made a deep study of the problem, the Chief Justice has considered the relative merits and defects of several of the solutions often suggested. He is emphatically of the opinion that the stopping of enrolment for a period of years is a remedy worse than the disease itself. That was also the opinion of the United Provinces Committee. He is also against restricting enrolment only to those who occupy the first forty or fifty places in the Law examinations of the Madras University. He has pointed out the numerous difficulties arising out of such a course, especially when it is clear that gaining marks in an examination is not a sure indication of professional ability. Even more objectionable according to him is the proposal to restrict numbers by raising the Law College Fees and the fee payable on enrolment. This would lead to the monopoly of the profession by the rich and the wealthy and merit would lose all its importance.

IT is his suggestion that new lines of work of a specialised character should be made use of by graduates in law. At present all of them take merely to pleading the cases of their clients in Courts. Very few specialise in the sort of work that Solicitors carry out in England. According to him though it is not desirable to introduce the dual agency of Solicitors and barristers as it exists in England—a feature which makes litigation more costly than what it ought to be—there is considerable room for some of the entrants into the profession

becoming specialists in the preparation of cases. There is also a great deal of scope for several others to specialise in the art of drafting legal documents which at present are not drafted on right lines. Governments may also employ a larger number of law graduates in the legislative offices where bills have to be drafted in the best manner possible. Much of the litigation in the country is due to the bad drafting of the several legislative measures passed from time to time. If steps are taken on the lines suggested, there is a possibility of many graduates being absorbed in the profession and the evils of unemployment will be eradicated to a large extent.

BUT all this requires a reform in legal education. The courses through which graduates in law pass at the present day are of a very narrow character. They do not constitute a real liberal education even though they are pursued under the auspices of Universities with an academic outlook on all they do. The subjects included in the courses do not kindle among the students a real desire to understand the fundamentals of law and its relation to sociology and the other social sciences. Moreover they do not attach sufficient importance to subjects like conveyancing, the drafting of documents or the drafting of legislative measures. The Chief Justice has thus thrown a very heavy responsibility on Universities. It is hoped that they will rise to the occasion and make the courses in Law broader and more practical and thus help the profession to get the relief it requires and become more useful to the country at large.

The Madras Text-Book Committee

IN G. O. No. 1694, Education, dated 2nd September, 1940, the Madras Government has framed a number of rules relating to the constitution and functions of the Text-Book Committee. Some of these rules are uncalled for and require reconsideration. We wish to invite the attention of the public to those rules.

SECTION VI contains a number of 'Rules for Authors and Publishers.'

It is laid down in that section that only registered publishers are entitled to send books for consideration by the Text-Book Committee and a publisher has to pay a fee of Rs.200 before he gets himself registered. No reasons have been assigned by the Government for the levy of this heavy fee. It is sure to work as a hardship on many Indian publishers and also on Author-Publishers and it will give a sort of monopoly to European Companies which are on the whole in a better financial condition. If the purpose of the fee is to prevent the publication of undesirable books or their being sent to the Text-Book Committee, it is submitted that the fee is not going to serve the purpose at all. A more serious objection to the levy of the registration fee is that even the payment of the fee does not entitle a publisher to get himself registered. Under rule 38 the Director of Public Instruction may refuse registration *without specifying reasons*. This places the publishers at the mercy of the Director. In these days when political and communal considerations have been raised to the status of a principle, it is dangerous to entrust such power to the Director. The publisher applying for registration has a right to

know why registration is refused in his case. The only other reasonable course is for the government to lay down a number of conditions which all publishers should fulfil before getting registered. The rule as it stands gives scope for favouritism and jobbery. Under rule 39 the Director is empowered to remove the name of a firm or a publisher from the register for valid reasons. It is beyond comprehension why in this case reasons should be 'valid' and why in the other case reasons need not be specified. Moreover the validity of the reasons for removal from the register should not be determined finally by the Director. There must be a right of appeal to Government. Otherwise there is a possibility of publishers who have invested large sums being deprived of opportunities for carrying on their business by the fiat of a single individual. Besides the Registration fee, the publishers are called on to pay fees ranging from Rs. 2 to Rs. 15 for every book which they send up for scrutiny by the Text-Book Committee. This fee is all the more objectionable as under rule 29, any book approved for use in schools will remain on the list only for a maximum period of five years. It may even be shorter; and if at the end of five years it has to be placed again in the list of approved books, the fee has to be paid again. All this means that, in respect of every approved book, a publisher will have to be paying a tax once in five years without the Committee rendering any corresponding service to him.

Under the rules now promulgated, the Director is not under obligation to circulate among the members

of the Text-Book Committee all the books sent to him by publishers. He has power to withhold some from circulation on the strength of his own opinion (under note 2 of rule 18), an opinion which by force of circumstances he will have to base on what some one in his office-staff tells him. He can withhold others from circulation if a Principal of any Government College, to which they are referred, finds them unsuitable for use as text-books. It is only after this preliminary process of elimination is gone through that the remaining books will come before the Text-Book Committee. All this amounts to saying that the Committee has not the sole authority to advise the Director on this question. He is free to take advice from other sources also—sources which are unknown to the public and perhaps even to the Government. This is not the right sort of thing to do. The Committee is supposed to be made up of members who are chosen specially on the ground that they are competent to advise the Government in the matter of selecting suitable text-books. There is, therefore, no justification whatever for the Director or the Government to take action on the advice of others who are not as competent as the members of the Committee. Responsibility for giving advice should be laid only on the Committee specially constituted for the purpose. This also applies to rule 29 under which it is open to the Director to remove on the advice of inspecting officers any text book on the approved list without any reference whatever to the Text-Book Committee.

It should also be obligatory on the part of the Director to inform authors and publishers the grounds on which the books sent by them are not included in the approved list. Under rule 27 it is laid down that this cannot be claimed as a matter of right by publishers. This is the least that the Director can do in return for the scrutiny fee that is to be collected from them.

Personal Notes

MR. J. C. CHATTERJEE, Superintendent of Education, Rajputana and Central India, has been elected Vice-Chancellor of the Agra University, in place of Dr. P. Basu who is retiring.

PANDIT IQBAL NARAIN GURTU, who was Vice-Chancellor of the Allahabad University for six years, has agreed to take up the Pro-Vice-Chancellorship of the Benares Hindu University at the special request of Pandit Madan Mohan Malaviya and Sir S. Radhakrishnan.

SIR MANECKJI DADABHOY AND SIR MOROPANT JOSHI, the two distinguished citizens of Nagpur, were awarded the LL. D Degree *honoris causa*, by the Nagpur University at its convocation held on the 7th instant.

SIR MAURICE GWYER is appointed Vice-Chancellor of the Delhi University for a further period of two years.

H. E. SIR HENRY CRAIK, Governor of the Punjab, was conferred the Degree of Doctor of Literature *honoris causa* by the Punjab University.

DR. P. N. BANERJEE has been elected member of the Governing Body of the Indian Research Fund Association from the Central Assembly.

MR. T. J. KEDAR was re-elected Vice-Chancellor of the Nagpur University for a second term of three years. He secured 61 votes against the 51 votes of his rival, Mr. W. R. Puranik, Advocate-General of C. P.

vexation; but simply because no society can continue to exist without them. The student who consistently obeys college rules is helping to keep the college together as an efficient educational machine. The student who disobeys them, is doing his best to make the machine unworkable. Hence a part of *esprit de corps* is an intelligent and sincere loyalty to college discipline. And if you accept college discipline in this spirit, you will find that it in itself forms an important part of college education; and in after life you will be thankful for it.

Thirdly, take your part in the games and the social life of your college. A great deal of the education a man gets at one of the old English universities, like Oxford or Cambridge, consists in the social life of his college. It is the rubbing up against other minds, the friendships he forms, the exchange of ideas with his fellow students, that educate him as much as, perhaps more than, the books he studies and the lectures he attends. So mix with your fellow students, and take an active part in your literary and debating societies, social clubs and hostel common rooms, and all the innocent forms of amusement and recreation that will bring you into touch with the other members of the college. And take your part in the college games, which do so much to train the students in co-operation, and to make the college conscious of itself. Play your games, not simply because they give you pleasure and health, but also for the honour of your college in competition with the teams of other colleges. This also will help in producing a healthy *esprit de corps*.

But, of course, a college exists primarily for education. You join one, not just to play football and hockey, but to study and gain knowledge. So, if you love your college and are proud of it, you will, fourthly, be anxious to become good scholars, so that the world may know that your college is a 'home of learning.' The learned world has an *esprit de corps* of its

own. There is no brotherhood so free as the brotherhood of learning. Scholars forget that they are English, Indian or French; a common enthusiasm for their common subjects draws them together and makes them one. And even within one college, there can be an *esprit de corps* of knowledge, a brotherhood of letters, if all the students are really keen on their subjects of study and enthusiastic in the acquisition of knowledge. And, although I think far too much is made of examination results in India, still the students who pass their university examinations well and secure for their college what are called 'good results', do certainly enhance the reputation of the college, in the eyes of the public. So, for the honour of your college, as well as for your own advantage, don't look upon your studies as an irksome task, to be avoided or scamped as much as possible, but take them up seriously and enthusiastically as a brotherhood of seekers after knowledge.

It is, however, in the moral sphere that the greatest work of a college should be done. If your college turns you out as good scholars and good athletes, but has no effect on your characters, it will fail to achieve what should be its chief aim. Your time at college is a preparation for life; and in your after life you will find that physical strength and mental culture, important as they are, are not the chief things in life. The chief thing is character; and the chief end of a college must be to make men—men of character. I said that a fine regiment has a code of honour, which its soldiers feel they must obey and uphold. And a college must have a code of honour too. A very important part of its *esprit de corps* will be the creation and enforcement of that unwritten code. The higher its code of honour, the nobler the influence which a college will have on its students, and the better the men it will turn out. And it lies a good deal with you, students, as to whether your college code of honour is noble and lofty, or mean and ineffective. In your college you should learn to love

truth and to scorn a lie; to despise mean and underhand ways; to be straightforward and honourable men; to feel the value of moral cleanness of life; to be unselfish, and helpful towards others; to learn self-discipline and the control of your passions. Let your code of honour include, manliness, love of truth, purity of life, moral courage, loyalty to friends, chivalry to foes, and kindness to all. And so respect this code of honour and strive to live up to it, that new students joining your college may soon be made to feel that meanness, dishonesty, lying, impurity, moral cowardice, treachery and selfishness will not do, and will be condemned and despised by the whole body of the students.

For all this you need a moral ideal in life—an ideal to strive after and to be loyal to. During a war between France and Spain in the 16th century, the French town of St. Quentin was besieged by the Spaniards. The siege was long, and at last the garrison and the people of the town were almost starving; yet they stubbornly

held out. One day the Spaniards shot arrows into the town, to which were fastened letters promising that any citizen that opened the gates and let them in would be richly rewarded. The citizens took these letters straight to their Commander. On reading them, the Commander took a javelin, and fastened to it a piece of parchment on which he had written two words. He then flung the javelin with all his strength right into the midst of the Spanish camp. When the Spaniards picked it up, they read the two words on the parchment—*Regem Habemus*!—"We have a King!" It meant—"We cannot betray the town to you, for that would be treachery to our King. We have a King—and to him we must be loyal, even though we die!"

So, whenever the old enemy comes tempting you—tempting you to be mean, or dishonest, or selfish, or unmanly—answer him thus: "We have a King!" An ideal of conduct and character we dare not betray, a God we must love and obey.

THE MYSTERY OF LEARNING

How Modern Psychology Views It

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

THE present century has witnessed extensive experimental researches in the field of animal and human learning; and it is not easy to calculate the number of books and articles written on the psychology of learning. But still Dr. Gardner Murphy (Columbia University) laments that "the learning process is something which we scarcely understand at all at present."

The Behaviouristic Movement in America, taking the cue from the Russian Physiologist Pavlov's experiments on animal behaviour, has elaborated its doctrines of "Conditioned reflexes," "cue reduction," "substitute stimulus" and improvement of

learning by the law of exercise. But on account of its open hostility to the function of consciousness and other subjective factors, Behaviourism attempts to interpret human learning in terms of mechanical intake and passive reception of neural and muscular habits. Rightly therefore does William McDougall characterise "Russian Communism and American Behaviourism" as "the two most ominous agencies of the present age." And Dr. Lashley (in his *Foundation of Experimental Psychology*) is constrained to confess that "it is doubtful that we know anything more about the mechanism of learning than did Descartes."

THROUGH different PROVINCES

DELHI

CENTRAL ADVISORY BOARD MEETING

The Central Advisory Board of Education is holding its next meeting at Madras from January 11 to 13. This is a departure from the usual practice of holding the meetings in the Imperial capital.

The views of the Provincial Government on the recommendations of the Adult and the Second Basic Education Committee and the reports on recent and prospective developments in primary and adult education in the provinces will be discussed at the ensuing meeting.

The meeting will also discuss reports of the Committees appointed in May 1940 to examine the question of a uniform scientific terminology for regional languages in India and the opening of a centre or centres in India to study social service and its relation to public administration; the facilities in Indian Universities to students of British Universities who have returned to India without finishing their courses on account of the war; the question of setting up an expert committee to examine the steps to be taken in the interests of economy and efficiency to improve the planning, construction and equipment of school buildings; practical steps to be taken by education authorities in co-operation with public health authorities to improve the physical condition of school children by an efficient system of school medical inspection and treatment; the need for drawing attention of teachers and parents to the importance of a proper diet and providing where necessary, suitable meals at school in case of under-nourishment giving increased facilities and more time for physical training on up-to-date lines; the question of imparting instruction in "Kindness to animals" in schools in India and the question of adopting a uniform Braille throughout India in the schools for the blind.

VOCATIONAL EDUCATION ON NEW LINES

The Government of India have decided to convert the existing Government High School

and Commercial Institute at Delhi into a Technical Institute, in pursuance of one of the main recommendations of the Abbott-Wood Report.

The proposed Institute will contain, in addition to an experimental Technical High School, provision for courses or classes in technical, commercial and art subjects for students already in or preparing to enter employment.

It is hoped to start the new venture in the school year 1941-42. The general aim of the Technical High School will be to offer to pupils of the normal high school type an alternative form of higher education of a less academic character which will allow a greater freedom of choice both to pupils and teachers and will comprise in the later stages grouped courses incorporating the principles of technology and of commerce.

As the proposed Institute and particularly the Technical High School will be a new departure so far as India is concerned, the utmost importance has been attached to securing as its principal a man who not only possesses high technical qualifications but has also had practical experience of the working of a school of this kind.

No candidate with the requisite qualifications and experience was, however, forthcoming in India. The Government of India have, therefore, decided on the recommendation of a Selection Committee set up by the High Commissioner for India, of which Mr. Abbott, joint-author of the Abbott-Wood Report, was a member, to appoint as Principal of the proposed Technical Institute, Mr. William Walter Wood, at present Principal of the Mid-essex Technical College of Arts, Chelmsford.

BEVIN TRAINING SCHEME

It is learned that the Government of India, Labour Department, has allotted quotas to various provinces to send candidates for technical training in England under the Bevin Training scheme. Bombay, Bengal and Madras have been allotted eighteen vacancies each, the United Provinces sixteen, the Punjab twelve, Bihar ten and the Central Provinces eight.

It has been decided that the first batch of candidates should consist of fifty and that it should sail from this country by the middle of next month.

It is further learned that the selection of candidates will be made by National Service Labour Tribunals in consultation with the regional inspectors of technical training and large industrial employers, including railway administration. Candidates will be taken from the working classes preferably from those in the engineering trade. On their return to India the trainees will be at the disposal of the National Service Labour Tribunals concerned, which will decide how best their services can be utilised.

FORFEITURE OF DEGREES

The Vice-Chancellor of the Delhi University has forfeited the Masters of Arts degree of Mr. M. Farouqi, President of the Delhi Provincial Students' Federation, and the Bachelor of Arts degree of Mr. D. Sanghi, Secretary of the Federation, on account of their organising the students' strike in Delhi on November 16, to protest against the circulars issued by the Madras and the United Provinces Governments warning students against participating in political activities.

MADRAS

INDIAN ACADEMY OF SCIENCES

At the invitation of the Andhra University, the Indian Academy of Sciences is holding its sixth annual meeting at Waltair on the 27th, 28th and 29th instant. His Excellency Sir Arthur Oswald James Hope, Chancellor of the Andhra University, will be the Patron of the session. Sri Vikrama Deo Varma Garu, Maharaja of Jeypore and Pro-Chancellor of the University, is the Vice Patron and Dr. C. R. Reddi, Vice-Chancellor, is the Chairman of the Reception Committee. Many distinguished scientists from all over India are expected to attend the meetings and take part in the discussions.

In this connection a symposium on "The Natural Resources of the Andhra Area" is being organised. Papers contributed will deal with various aspects of the question, namely, (a) Mineralogical and Geological, (b) Electrical, (c) Chemical, (d) Flora and (e) Fauna.

SERVICE CONDITIONS OF TEACHERS

A deputation of the South Indian Teachers' Union, consisting of Dr. A. Lakshmanaswami Mudaliar, Mr. M. S. Sabhesan and Mr. T. P. Srinivasavaradan, waited on the Director of Public Instruction, on November 27.

The deputation pressed for early action being taken on the resolutions passed at the last session of the Provincial Educational Conference. These related to such subjects as Provident Fund for teachers in aided schools, the Government policy regarding private schools, creation of a Board of Education for the Province, the position of teachers employed by local bodies, admission to L. T. course, service conditions, grant-in-aid rules, etc. The deputation presented a memorandum to the Director, dealing at length with these subjects.

NATURAL SCIENCES COLLEGE FOR ANDHRA UNIVERSITY

At a meeting of the Andhra University Senate held on the 5th instant, the senate sanctioned the proposal of the Syndicate "that a Natural Sciences College in the Faculty of Science be instituted, that Honours B. Sc. Degrees be instituted in Botany, Zoology and Geology, that Honours and Pass B. Sc. courses be instituted in Botany, Zoology and Geology in the above College, and that the required cadres of the teaching staff in each of the three branches of learning be instituted". At the instance of the Vice-Chancellor, the Senate unanimously placed on record its sense of deep gratitude to the Government for the grant for the Natural Sciences College.

BENGAL

ATOMIC RESEARCH IN CALCUTTA UNIVERSITY

The trustees of the Sir Dorabjee Tata Charities have offered a sum of Rs. 60,000 to the Calcutta University towards the construction and maintenance of a cyclotron in proper condition for carrying on research work. The offer has been made on the condition that the University finds an equal amount of money, as the apparatus costs about Rs. 1,20,000.

The cyclotron is the most powerful nucleus smasher. It produces very high energy particles, the energy ranging from about one million to 30 million volts. When these high energy

Now the mystery of learning is only a more specialised form of the fundamental mystery of life itself. But to chart this wilderness of experience, to bring into significance and purpose the chaos of sensation and desire, to discover the direction of life's stream, and thereby in some measure to control its flow is the irrepressible quest of mankind, and constitutes the supreme joy of existence. Thanks to the Gestalt movement in Germany and the Hormic Psychology in England, we are now in a position to get some light on the difficult and delicate process of learning. The psychological upshot of the Gestalt and Hormic revolt against Watsonian Behaviourism is that learning is not a mere passive affair, but a dynamic, assimilative process which is concomitant with purposive and "insightful" activities, and that it is not a solitary reaction to an isolated stimulus, but the unitary response of the entire organism to a whole situation. Since education is nothing but planned and organised guidance of learning, those engaged in the art of teaching ought to take note of the light that is thrown on the process of learning by modern psychology.

Learning—A Goal-Seeking Behaviour

The whole problem of learning boils down to two questions—what is learning? and what explains the acquisition of skill?

It is well to bear in mind that learning covers two distinct departments: facts of adaptive achievement, and facts of memory. Learning may be defined as that behaviour of the individual which manifests "insight" into a given situation, and which increases the complexity of his actions with respect to a certain goal. We may say that learning has taken place when there is increase of efficiency following upon successful action. The goal, the insight and the achievement are the foundations of learning.

Behaviorism taught that learning was only "a trial and error" process, and that repetition was the secret of success in learning. But even in animals learning

occurs only with reference to the goal of food or a sex object; and in the case of human beings, the goals are far more complicated and numerous, and extend from earning a living to acquiring social honour and moral perfection. Creative achievement is but the outward expression of a functioning motivation. Learning is quickened, and progress is assured under the tension caused by motivation. It is this tension which releases the learner's reserve energies, and helps him to override obstacles and difficulties, avoid distractions, and persist in the task on hand with great tenacity and determination. Of course, the goal need not be present as a sensed object: it may function as an "anticipated goal." The only way to insure steady improvement in learning is to create in the learner "the will to learn." Without will, life would be a chaos; but without a definite goal there could be no will. Hence the educational importance of a knowledge of the fundamental factors for securing motivated activity in pupils cannot be overemphasised.

The important thing in education is the *principle of readiness*; and this implies a motivated organism which is to do the learning. In ordinary language, desire is the prophecy of attainment; there can be no growth without it; guarded and guided by intellect and intuition, it leads to knowledge and achievement. Where there is no goal or where the goal is vague and indefinite, learning is ineffectual.

Insight—Not Repetition

It is usually believed that repetition is necessary for learning; and Thorndike went to the extent of formulating this into the "law of exercise" with a view to emphasise the importance of drill and repetition. But the truth of the matter is that learning involves achievement through relevant insight, and that mere passive repetition is detrimental to intelligent achievement.

Ebbinghaus's experiments on "Nonsense Syllables" approximate to unintelligent

learning through sheer repetition; but even there, the configurational character of learning exhibits itself in our seeking to grasp the syllables as a *whole* made up of parts in relation to one another and to the whole relations which we selectively perceive. This is to introduce the factor of insight and achievement. Insight is that power of *analysing* a new and complex situation, and *discovering* its more important implications. It is partly seeing the old patterns in new situations. Insight into the underlying principles of the situation leads to a better general plan of attack, and insight into the detailed difficulties leads smoother and defter handling. Insight is therefore the fulfilment of sight, and in it imagination and reasoning reach their peak. It is the role of insight in the logical understanding of a material that makes it preferable to mere mechanical "note learning."

Again laboratory experiments have proved the supremacy of "global" or the "whole" method of learning. That is to say, learning by parts is less efficient than learning it as a whole. The "part" method neglects the connecting links, and fails to get the unitary synthesis, whereas the "whole" method aids a uniformly distributed effort and sustained attention, and helps us to grasp the total significance in the best way.

An important point to note in this connection is that learning takes place only during the process of achievement. Learning is essentially a voyage of discovery and a career of invention. Before learning can begin, discovery must occur; and the first achievement must be accomplished before mastery can develop. From the standpoint of the growing mind, it matters little what a man suffers; but it matters everything what he achieves. Learning is by nature achievement; and achievement leaves a memory mixed with pride and joy; it means that the individual has laboured and striven for an end through which he might realise his powers. The mind is absorptive as well as expressive; and it is educated only

by that with respect to which it becomes active, and succeeds in achieving its end.

Maturation—The Basis of Learning

The Behaviourists, taking note of the popular notion that efficacy of learning depends upon the number of times the material had been studied, have enunciated the Law of Frequency. But that this is not a fact is proved by the mechanic in a workshop ignoring the din of the machine, and the tannery worker becoming dead to the foul odours of his environment. Therefore what is needed for efficient learning is not repetition *as such*, but "distribution of work" and rest periods. This is called the "Spaced Method" which demands an interval of time between two performances of the same act.

This is an everyday experience. For example, I begin with a firm determination to write legibly throughout these four pages. But what is the achieved result? The first page looks pretty well, the second is not quite so good, the third is somewhat of a scrawl, and the fourth is scarcely readable! This Phenomenon is called by Snoddy "The Irradiation Pattern." Have we not noticed pupils working unsuccessfully at a mathematical problem for an hour, becoming inefficient and disgusted with it? This is not mere fatigue; it is the disintegration of the nervous system by repetition which sterilise the insight of the learner and kill his interest in the task. But suppose you introduce a rest-period, and the repetitions are appropriately spaced. The result is marvellous: the learner progresses suddenly to the achievement of his aim; there is a flash of insight during the recess-period which leads to the quick solution of the problem-situation. But how has this occurred?

Why it happens?

The answer is to be found in the phenomenon of "maturation," which is the basic condition of learning. The learner

particles bombard the atom the atom, is complete-changed. In this way the old philosopher's dream of converting base metals to gold has been practically achieved. But the present use of the cyclotron is for manufacturing new types of atoms which are not found in nature.

The cyclotron was invented by Prof. Lawrence of the University of California and the first apparatus was a baby one weighing only one ton. The apparatus in the University College of Science, Calcutta, will weigh about 70 tons. It is understood that the University will engage the services of an Indian scholar who has been receiving training under Prof. Lawrence for the last three years and is expected to return to India shortly.

CHUNGKING CENTRAL LIBRARY

The University of Calcutta will shortly be presenting to the Chungking Central Library under the control of the Republican Government of China, a number of its publications, consisting of journals and volumes of the Department of Letters.

The Library has suffered damage due to recent bombing and it asked the University of Calcutta to replenish its collections, which the latter has agreed to do through the Consul-General for China in Calcutta.

NEW HISTORY OF INDIA

It is learnt that the preparation of a History of India Which will be completed in 21 volumes, will be named "The New History of India". More than 80 scholars are busy working on the different periods. Dr. Rajendra Prasad is also at work in this connection. Prof. Jayachandra Vidyalankar is the Literary Director of the compilation and historians of eminence like Sir Jadunath Sarkar and Rao Bahadur K. N. Dikshit have agreed to contribute to the work. The first volume is expected to be ready by next summer.

THE NEW SCHOOL

One hundred and seventy English children, most of whom had been students of different schools in England, are now continuing their studies uninterrupted in a school in Calcutta, the first of its kind in the country.

Named "The New School" the institution is barely a month and fifteen days old. With a staff of ten full time and ten part time teachers, the school is training children for the Cambridge School Certificate Examination.

BOMBAY

RECOMMENDATIONS OF PRIMARY EDUCATION BOARD

The Provincial Board of Primary Education, which was constituted in January last to advise Government on all matters connected with primary education in the province, has forwarded the following recommendations for the consideration of the Government :

The need for an educational survey of all populated villages in each taluka of the Province with a view to having a complete and correct record of villages which are served by schools and of villages which are not yet so served. The desirability of direct grants being made by the Government to 'B' class approved schools which are aided at present by the local authorities under the Primary Education Rules. The desirability of making certain alterations in the census Tables with a view to making them more helpful to those engaged in the expansion of primary education. Opening of schools by local authorities in school-less villages with a population of less than 700. Introduction of compulsory primary education in non-Local Authority Municipal areas. Co-education in schools and the opening of higher standards for girls.

Government orders have already been issued on some of these recommendations, while others are still under consideration.

GRANTS TO PRIVATE SCHOOLS

The Government of Bombay has fixed the limit of its grant to primary schools started by private individuals or associations under the scheme of mass literacy. It has directed that the maximum liability of Government per annum will be Rs. 200 per school. The maximum annual maintenance grant will continue to be Rs. 250 in the case of the approved primary schools opened in backward areas.

EDUCATION OF MUSLIMS

The fifty-first annual session of the working committee of the All-India Muslim Education Conference will be held in Poona on December 28, 29 and 30. Mr. M. A. Jinnah has been requested to inaugurate the conference.

The session will be a momentous one in as much as the Kamal Yar Jung Education Committee will present its interim report and the future programme of Muslim Education in India will be chalked out.

UNITED PROVINCES

WOMEN'S EDUCATION

The Allahabad University Court appointed a Committee of 17 to enquire into the existing system of women's education in the University with the object of making recommendations for its improvement and expansion.

The committee, of which the Vice-Chancellor is the convener, includes Dr. Ganganath Jha, Mr. Iqbal Narain Gurtu, Dr. H. N. Kunzru, Sir Syed Wazir Hassan, Miss C. Tripati, Dr. Narain Prasad Asthana, Advocate-General of U. P. and Dr. C. H. Rice.

BIHAR

RECOMMENDATIONS OF REORGANISATION COMMITTEE

Compulsory primary education for the 52½ lakhs of children in Bihar within ten years at a net additional expenditure of Rs. 2.50 crores per annum is recommended by the Education Reorganisation Committee, presided over by Professor K. T. Shah.

The Committee suggests a thorough reorganisation of education in the primary, secondary and university stages and, while emphasising Government responsibility in the matter of primary education, they desire that private enterprise should greatly divest the Government of the financial and administrative responsibilities in the sphere of secondary and University education.

The Committee also recognises the principle of co-education in the primary and university stages, but for the secondary stage recommend separate institutions and special curriculum for girl students. For pre-primary education for infants below six years of age, the Committee recommends the establishment of nurseries, creches, kindergartens, etc., both as model institutions by the Government and by the social service associations subsidised by the Government.

Social service conscription for removing illiteracy among adults and the use of the radio and cinema is advised by the Committee. Sex education should be provided by senior teachers separately to boys and girls towards the end of the basic education course and emphasis should be laid on the value of self-control.

With a view to solve the problem of educated unemployment, the system of labour exchange for every region is suggested by the Committee besides the introduction of a universal system of apprenticeship for all departments of practical work.

EDUCATION REPORT

The Government of Bihar will take the Report recently submitted by the Education Reorganisation Committee into consideration after six months. During this period they will welcome any criticism or comments on the Report which may be offered, says a resolution of the Government of Bihar.

The Education Reorganisation Committee was appointed by Government in January, 1938 to undertake a general examination of the whole field of education including primary, secondary, and university education in Bihar.

MYSORE

DEGREE COURSE IN COMMERCE

At a meeting of the Senate of the Mysore University, Rajakaryapravina N. S. Subba Rao, Vice-Chancellor, presiding a committee, with the Vice-Chancellor, was appointed to go into the question of the institution of a Commerce Degree in the University.

The University Council, which considered the subject, was of the opinion that there was no need to start the Degree Course in Commerce for the present.

INDIAN INSTITUTE OF SCIENCE

At a meeting of the Governing Council of the Indian Institute of Science, held on November 19, Hon. Lt. Col. J. H. Gordon, British Resident, presiding, it was agreed to train skilled artisans in the Electro-Technology Department at a cost of Rs. 15,000 at the suggestion of the India Government.

The Council sanctioned the research scheme on vitamins costing Rs. 1,500, besides Rs. 2,000 for capital expenditure. The Council constituted a sub-committee to draw a concrete scheme for collecting technical and scientific data for industries and for forming an industrial research information bureau. This was the last session of the present Council.

"grows to" a more difficult and complicated task between repetitions. Maturation is more particularly a matter of internal relations and organisation, and keeps the organism ready to adjust to the conditions it is likely to encounter. Growth of intelligence and development of insight depend upon the level of maturation of the organism. But the fact of maturation does *not* do away with the effort of learning, but simply means that the ability to learn is itself developed by maturation; it prepares the way for learning. That is why we accomplish more by studying a subject half an hour a day for a week than by devoting half a dozen hours *at a stretch* to it.

This helps us to understand better the nature of "plateaus" or periods of retarda-

tion or no progress in the course of learning. We were lead to believe that plateaus were inherent and necessary aspects of learning. But Snoddy has pointed out that plateaus are symptoms of irradiation and could be controlled by the distribution of work and rest-periods. The learned materials require an appreciable space of time to get consolidated into a system. The human organism cannot be hurried and hastened. All learning is for the purpose of retention; and retention is a resting condition. If you go on thrusting fresh materials before the old ones are unified and well integrated, you create in the mind a chaotic condition which results in utter capacity for further acquisition.

CURRICULUM-CONSTRUCTION

By Mr. G. RAMAKRISHNAIAH

There is no absolute standard which can measure the relative importance of the various subjects of the curriculum. "Importance is determined in the last analysis by use...And honesty is preferable to dishonesty because its results in terms of human well-being are better. All values are, in the last analysis, determined by the effect they have upon desires and needs."¹

Mahatmaji who is a masterly student of mass-psychology, desires to build up the Wardha Scheme of Education on the basis of the *usefulness* of every subject included in the curriculum. He knows that "information is of no value apart from its function,"² and that mere knowledge "divorced from the consciousness of usefulness"³ does not generally motivate.

But the term *usefulness* has no definite connotation. It varies in its meaning when understood from various levels of thought

and action. The breadwinning value is not the only value of education, while it is universally acknowledged that no education is worth while which cannot earn our daily bread.

The value of a piece of knowledge may express itself in silver and gold or bread and butter which feed the mouth, or in glowing joy which feeds the mind. Bread is the bye-product of education. A child does not play with the object of becoming strong; but he plays for the love of play, and the result is that he becomes strong and healthy. Good health and strength is the bye-product of the child's natural instinct for play.

Professor Bobbitt speaks of two levels of educational experience—the play-level, and the work-level. He says, "Recent psychology tells us that man has a long period of childhood and youth in order that he may play. He plays, not because he is young, but he is long young in order that he may play; and thus through active ex-

perience secure his education. Play is Nature's active mode of education.*"

Children play for the love of play, and with no thought of becoming strong and sinewy. "Play for its own sake" seems to be the ideal of the child, and this ideal results in making him strong and healthy, in enabling him to exercise his limbs properly, and his discretion and judgment rightly. The play-spirit of the child builds his body and even his mind.

Work is usually taken up as means to an end, and is rarely considered an end in itself. The play-level is the level of idealism—everything for its own sake. The work-level is the level of realism—everything as means to an end. The work-spirit imposes duties which are often hard to discharge, while the play-spirit makes the yoke of work unfelt, or easy to bear. "We are also coming to recognize the value of harnessing up the play-motive when we wish strenuous exertion. It does not mean lack of effort; rather intensification of effort. A boy will play till he drops from fatigue, and do it all voluntarily for the love of the cause. He will not voluntarily do that in his *work*, where the play-spirit is omitted.†"

The play-spirit precedes and must precede the work-spirit. The curriculum must guide and bring forward the play-spirit of the child into the work-spirit of the adult so as to render the yoke of work easy to bear. To put the adult in the play-spirit is to buoy him up in his work which weighs him down; but to put the child in the work-spirit is to go counter to the natural development of the child. The play-spirit of the child should, of course, be properly guided, but not supplanted by the work-spirit at that age. Work may, and should be assigned to the child, but his play-motive should be summoned to perform it. Work should be raised to the play-level.

In the play-spirit children exert their greatest strength and energy which they do

not exert in their *work-spirit*. Our appeal to the play-spirit of children will elicit the best in them. It is in the play-spirit that vicarious work is done, and vicarious sacrifice is made. We love Mahatmaji for the spirit of vicarious work and sacrifice that he has developed; and, I believe, it is the play-spirit that has engendered in him, the spirit of vicarious work.

The play-spirit is the love of play for its own sake. In a wider sense it is the love of anything for its own sake and not as means to an end. The play-spirit is the spirit of research which asserts that knowledge is its own reward. But this play-spirit, in its wider sense, is not shared by the great mass of people who want to find a practical use for the little knowledge they possess. The Wardha Scheme develops a curriculum on the basis of the work-spirit. The fundamental objection to developing such a scheme, is that the work-spirit runs counter to the natural process of child-psychology and child-development. Nature places the child on the play-level that he might carry the play-spirit into all his activities of life. To wrest the child from the hands of Nature and put him on the work-level may amount to an act of violence committed against Nature and her darling child.

The most modern principle of sound education is to develop the curriculum from the useful activities of the nation; and the curricula of invariably all the elementary and secondary schools of U. S. America are developed on the basis of this fundamental principle. This principle was, I believe, rediscovered by Mahatmaji, not in the pages of ancient or modern books, but in the light of his own intuition. One may not agree with all the details of the Wardha Scheme, but one cannot refute the fundamental principle of education involved in it. The curriculum should no longer be developed from the dim rays of the light reflected from the "tarnished mirror" of book-knowledge, but from the live sparks of fire which kindle the thoughts and activities of the child and the future citizen.

1 Charters: Curriculum Construction: Page 65
2 " " Page 6
3 " " Page 19

* Bobbitt: The curriculum Page 8
† " " Page 16

PUBLIC OPINION

SIR RADHAKRISHNAN ON EDUCATION FOR PEACE AND DEMOCRACY

"If the war is to be won on the battlefields, the peace must be defended in Universities and seats of learning, by priests, prophets and philosophers; we must train men's minds for a new world where the doctrine of non violence is not



the impracticable dream that it is now supposed to be"—declared Sir S. Radhakrishnan in the course of his address at the Convocation of the Patna University on November 29.

Proceeding he said: "It is through the Universities that we have to maintain and develop community of thought, feeling and practice. There are to-day disturbing signs of the gradual

disintegration of our culture, which is the synthetic outcome of the contributions of the various races, religions and communities which have made India their home. India is not merely a geographical unity by a psychological oneness. Whatever creeds we may profess, almost all of us are socially and psychologically one. Respect for parental authority, the joint family system, arranged marriages and castes as trade guilds are some of the things found alike among the Hindus and the Muslims. In art and architecture, music and literature, the interaction of the two communities is manifest. Foreign invasions have not disturbed this psychological homogeneity. The masses of people are unaffected by the squabbles for posts and power in which the aspirants for office of different communities engage. University men can check the spread of the disintegrating tendencies which thwart India's cultural unity and political integrity."

"Our anxiety for freedom is natural", added Sir Sarvepalli in conclusion. "In seeking for it we must also acquire the capacity for it, the discipline—personal and social—without which freedom is a myth. It is in the Universities that we are expected to acquire habits of discipline, critical reflection and judgment. There is so much material poured on us through the cheap press and radio that we must learn to discriminate between information and knowledge. We must try to look beneath the surface of things. Unfortunately the students are acquiring a mob mentality. A few of their leaders, by alternate doses of coaxing and bullying, make the large numbers accept opinions which are more extreme than representative. Instead of thinking for themselves they merely follow the lead of others. A vast mass of emotional unreason has invaded the student world. They are false to the education they have received in the free and generous atmosphere of a university if they believe only in regimented opinion and blind faith in the leader. Students must be helped to develop healthy public opinion, which fortifies the individual against the herd. He is truly educated who is poor in spirit, humble but true to his convictions."

RT. HON. SASTRI ON STUDENTS' STRIKES

The Rt. Hon. V. S. Srinivasa Sastri, in a statement issued recently regarding the Madras G. O. on students' strikes, says:

"Government are rightly concerned about the indiscipline that now and then warps students from their duties, and there is no true educationalist but must approve and endorse their condemnation of the recent strikes in colleges."

"It is a sound principle that the misconduct of students is best dealt with by the heads of the institutions concerned. I wish Government had not proceeded, after enunciating this principle, to assert two exceptions to it, viz., their right to punish indiscipline in Government colleges and their right to debar a certain class of students in all colleges from Government Service. In the first case, the punishment could well be left to the discretion of the Principals; in the second, I am clear in my mind that the penalty is far in excess of the offence and harmful to the public interest."

"The task of preparing lists of principal offenders for the information of Government is not one that should have been imposed on Principals of colleges. For the lists to be just and accurate enough to furnish the basis of a drastic and life-long disability, the enquiries would have to be thorough and the evidence offered would need to be tested from all sides. Students would have to depose against one another and teachers and other employees would have to be carefully examined. The demoralisation consequent on such proceedings would be from the educational point of view, most unfortunate, while the lists of offenders that materialise in the end would be unsafe guides in many cases."

"Students for their part and those that advise them must see that disturbances, which are objectionable in any circumstances, are particularly dangerous in the present crisis, and cannot but produce serious embarrassment to the authorities. They must exercise control over their feelings and not allow themselves to be led away from the path of duty by outside influences which have nothing to do with colleges and do not care what injury they inflict on those who work in them."

Rev. C. W. RANSON ON "EDUCATION AND THE PRESENT CRISIS"

"If positive victory and lasting hope are to be snatched from the peril of this hour, we shall

need something more than armies and guns and tanks and aeroplanes. We shall need a revitalised education, and I would suggest that the things we need most in order to achieve that new vitality are a true sense of direction and a new social discipline," said the Rev. C. W. Ranson, addressing the Madras Teachers' Guild, recently.

Continuing he observed: "We are now tremendously busy on educational schemes. We talk eternally about reconstruction and reform. But fidgeting isn't progress. There is such a thing as motion on hinges. A door swings to and fro, but it remains in the same place. And a good deal of our so-called educational progress is motion on hinges. We need to begin to ask more fundamental questions. What are we really seeking to impart? A crop of information? Sufficient knowledge to scrape through the S. S. L. C? Ability to earn money and achieve a secure job? Are such aims as these the dominating impulses in our work? Or do we seek to impart a true sense of values? A sense of truth, an appreciation of beauty, a desire for goodness, a vision of a society in which men seek for higher ends than money, power and self-interest? The quality of our personal aims and "values" will inevitably be reflected in our work as teachers. If in the humanist tradition, there is that which is worth saving, then it is one of our jobs as teachers to discover it and hand it on."

Concluding he said: "We must breed men fired with a passion for community in the proper sense of that much-abused word. Britain to-day seems to be learning this truth in the scorching fires and perils of war. We in India have still a chance of learning it in peace. The lesson is essentially a matter of education. The young German has been taught to put the community above the individual by a system of brutal force which crushed those who opposed. We believe that there is a better way. But if the energy of a new social purpose is to arise, the spark must be kindled in our schools and if it is to be kindled there it must first burn in the hearts of those of us who teach."

"We must discover afresh a true sense of direction. We must gird ourselves to a new social discipline. Only thus can we help those whom we teach to find the secret of true liberty and learn the deepest lessons of the present crisis."

"Youth is not the age of militarism; it is the age of ideals. When a boy responds to the heroic in war, it is to the spirit of heroism, not to the spirit of war, that he responds. He will respond to the heroic in action wherever he finds it."* Youth is the age of idealism; and the curriculum should take stock of these ideals and provide activities in which children can concretely express them in action. The ideals as expressed in activities or the activities which are motivated by ideals, provide the live sparks which kindle and chasten the imagination and the emotions of the child, and constitute the fundamental basis of the curriculum. What we would submit to Mahatmaji and the pioneers of the Wardha Scheme, is that no single activity, such as carpentry for example, may be made the entire centre of interest for the child, and the nucleus of his spiritual, social, economic and political life and being, around which all other activities are to take their places at respectable distances. It is not a psychologically sound proposition that a teacher, however skilled and well-intentioned he may be, should carve a line of profession for the child before he unfolds his interests and his inherent potentialities.

Youth is the flowering time of idealism, and if youth is properly guided, and this is the function of education, its blossoming idealism will develop into the fruit of ideal work. True education bridges idealism and realism, the play-spirit, and the work-spirit, so that the one naturally leads to and is fulfilled in the other.

"There is a small proportion of individuals who are natively endowed with such an electric alertness that their curiosity will stimulate them to the study of everything that is new".¹ It is these individuals that may be supposed to inherit a large share of

the light of intelligence which sometimes, if not often, intuitively reveals to them some great truths. They inherit the play-spirit in its wider sense, love everything for its own sake and constitute the soul of every branch of knowledge or line of healthful activity. We may suppose that they are natively endowed with the capacity for vicarious participation in work. They are the salt of the earth and the light of the world in a smaller or a greater measure.

Mahatmaji says that he was a dull boy at school and college. I would say that his so-called dullness was due to the fact that the schools and colleges and the system of education of his day, as of the present, did not stimulate and awaken into action the play-spirit that was dormant in him. The old system must be remedied. The remedy, however, does not lie in planning a curriculum of child-education on the work-level; but in planning a curriculum which has its bearings on the play-level, and which develops the play-spirit even in work. The play-spirit is characterized by "spontaneous interest" while the work-spirit is characterized by "derived interest." Borrowed garments do not suit well, and derived interest does not last long. We shall have to construct a curriculum which will stimulate the play-spirit in children, and sustain their spontaneous interest in the professional and other work they choose as grown up men. The transition from play to work should be such that all work becomes pleasurable as play. Professor Bobbit compares the play-level and the work-level of education and says that the one is like the flower, and the other like the fruit, of a tree. The flower comes in first, and, in the fulness of time, the fruit. The flower develops into the fruit. The play-spirit must develop into work and permeate it. The curriculum of child-education must lay emphasis on the play-spirit, and children should be properly guided to do work or undertake a project in the play-spirit. But the curriculum should not, from the standpoint of child psychology, begin

by laying emphasis on the work-spirit. "Which of you by being anxious can add one cubit unto his stature?" says Jesus in His Sermon on the mount. Practical-minded politicians are sometimes over-anxious to achieve immediate results. But good results will be achieved, in a much better way and on a much larger scale if the curriculum follows the most fundamental principle of child-psychology, the play-spirit or the *Kreedasakti* of the child; only, the curriculum must plan good methods of harnessing up the play-spirit of the child to useful work, so that he learns to do any work in the play-spirit. The citizens (and we have some great examples of them in Mahatmaji's Ashram) who clean the latrine in the play-spirit, do it more efficiently than the scavengers who do it in the work-spirit. Efficiency is not the only achievement of the play-spirit. The play-spirit has a spiritual outlook which is missing from the work-spirit. One may imagine how good teaching will be, if teachers take up their profession in the work-spirit more or less as hired labourers on a farm! If the curriculum is to be consistent with our spiritual inheritance, it should emphasize the play-spirit in child-education, and so guide the play-spirit that it permeates any work that a child may undertake to do. The play-spirit of doing a piece of work is what may be called *Anasakthi Yoga*. The blossom of the play-spirit may drop down or may not fructify in the vast majority of people; but the few in whom it fructifies, will be the salt of the earth and the light of the world in their own good measure when they become full-grown citizens; and their example while at school and college, as students and young citizens will exercise beneficent reactions upon their class-mates and teachers, and upon the general discipline of the school. The play-spirit developed in the school measures the vitality of the nation in all its aspects, the physical, the mental, the moral and the spiritual.

Professor Bobbitt discusses the two

levels of education, the play-level and the work-level, and says: *

"Now, which side is right? Doubtless both are right. It is like asking the question, "Which shall the tree produce, the flower or the fruit?" It must produce both or it will not perform its full function. We have here simply to do with two levels of functioning, two levels of educational experiences, both of which are essential to fulness of growth, efficiency of action, and completeness of character. Both are good, both are necessary; one precedes the other. One is experience upon the play-level: the other, experience upon the work-level. One is action driven by spontaneous interest; the other, by derived interest. One is the luxuriation of the subjective life which has a value for objective experience even though one be not conscious of the values at the time. The other looks to the conscious shaping and control of the objective world; but requires for maximum effectiveness the background of subjective life provided by the other.

"The culture-people are not wrong in demanding an education that looks to the widening of vision, the deepening of the general understanding, the actualizing of one's potential powers, the full-orbed expansion and maintenance of the personality, the harnessing-up of native interests, the development of enthusiasms and ideals; or briefly, the full humanisation of the individual. They cannot too much insist.

The practical-minded people are not wrong in affirming that man's life consists, and must consist, largely in the performance of responsible duties; that these are to be capably performed; that responsibilities are to be efficiently absolved; that there is need of technical accuracy, dependableness, industry, persistence, right habits, skill, practical knowledge, physical and moral fiber, and adherence to duty whether it be pleasant or painful; and that these results are not to be sufficiently achieved without education of the practical work-type. Upon these things they cannot too much insist."

Both sides are right and the curriculum should allocate proper places to both the levels of education. Each must come in its time and place. The elementary school curriculum must follow up the play-spirit

* Page 6 "Training for citizen service during school days" a paper read by Mr. Charles I. Evans, M. A., before the Central Education Committee of society of friends, 3rd November, 1915.

¹ Charters: Curriculum Construction, Page 19.

* Bobbitt: The Curriculum, Page 6 and 7.

EDUCATIONAL INRM

of the child, and launch him on the work-level of education in the High School. The system of education must make special provision for the gifted children who love truth for its own sake, and seek it along various channels of knowledge, art and literature. Those that have irrepressible buoyancy of the play-spirit in them should be given opportunities of soaring into regions of truth and giving the world glimpses of the truth as they find it. They may be a small number; but they lead the thought of the world. They are the salt of the earth and the light of the world and a system of education that loses sight of this small number, is a system that has lost its sight.

Permit me to quote a few important rules which Professor Charters lays down for the construction of the curriculum. He says:

- "First, determine the ideals and activities which constitute the major objectives;
- Second, analyze these and continue the analysis until working units are obtained;
- Third, arrange them in order of importance;
- Fourth, raise to positions of high rank in these lists those ideals and activities which are of great value for children even though low in value for adults;

Fifth, determine the number of most important ideals and activities which can be mastered in the time allotted to school, after eliminating those which can be learned outside of school;

Sixth, collect the best practices of the race in teaching these ideals and activities; and

Seventh, arrange the material in proper instructional order, according to the psychological nature of children and the texture of the material."

Not only in Mathematics and the Sciences, but also in the social studies such as literature, history, geography and civics, "the subject matter should relate not only to facts, but also the uses of those facts." Regarding those ideals and activities which cannot be mastered within the time of the school, I would suggest that, under the auspices of the civic and literary associations of the town or the village, lectures and projects may occasionally be organized as an extra-curricular activity for the benefit of pupils. Every college and high school, and the school of central village if not every village-school, should be provided with a radio-set, and typical lessons on various subjects of interest and usefulness may be broadcast for the benefit of boys, as also for the benefit of adults who wish to undergo a course of general education.

THE FATHERS' SPECIAL

TO cater for the thousands of fathers visiting different parts of the countryside each weekend to see their evacuated families, Tea Clubs are springing up. The idea originated at West Wycombe (Bucks) to which hundreds of London children have been evacuated. Every Sunday the first train from London—which has been nicknamed "The Fathers' Special"—takes them from town to the country, and as there is little accommodation for them amongst the families with whom their children are billeted, halls and other places have been turned into Tea Clubs, on the gates of which is the word TEA. A fire is lit under a 10-gallon boiler each Sunday morning and provides water for a constant supply of tea for these travel-weary fathers.

—Tea News and Views—No. 13: 1939-40.

THE NEW EDUCATIONAL ORDER

By Prof. C. B. KRISHNA SASTRI, M.A., L.T.

THE glory and greatness of a country will depend for the most part on the valuable and nationalistic training given to the youth in the educational institutions of the land. A peep into the progressive development of self-governing countries in the East and the West will convince any casual observer that education in India is to continue its dull, dreary course with stunted patronage and anglicised vision, till India becomes a free and equal partner in the British Commonwealth. Ever since the time of Lord Macaulay's first despatch to the dawn of progressive realisation of self-governing institutions in the country, we find that in spite of repeated and sonorous agitation of educationists, the system is only revised, enlarged, re-edited and presented in new colours but with the same old form.

Now that the world is on the anvil of a new order in political, economic, social and religious spheres of human activity, it is but natural that we should bestow some thought on the reshaping of the educational system now prevalent in India. What is to be the main purpose of education? Is it intended to serve a bread and butter aim, so that it may enable its votary to eke out his or her livelihood by pursuing an avocation intended to be of considerable ulterior advantage to the Government in power; or is it intended to instil notions of national consciousness, unity, solidarity, political and economic freedom within the Commonwealth and lead to the formation of a new social order where communal prejudices, social inequalities and religious animosities will vanish out of sight?

Indian education unfortunately comes last in the list and is not much cared for by the rulers. In a land wherein more than ninety per cent of the people were able to read the inscriptions of Asoka's days in the country's vernaculars, we find, after two centuries of British rule, only nine per cent of the people who are able to read, and

write, while there is almost cent per cent literacy in Britain, France, Germany, United States of America and Japan. Such a wide disparity will speak volumes of the inattention of the rulers to and indifference of the ruled towards problems of adult literacy. Even in the regime of the Congress Governments—when they were in power in eight provinces—no substantial progress was effected, as they never for a moment seriously attempted to make elementary education free and compulsory on a reformed basis by allocating necessary funds for the same. The very fact that the loss of income from excise, due to the adoption of a policy of prohibition, adversely affected the distribution of equipment, furniture and teaching grants to schools, is proof positive of the low position accorded to the foremost nation-building department. Howsoever much self-sacrificing, and enthusiastic workers labour hard to serve the cause of Indian national welfare by opening adult education and rural uplift centres, the results achieved by them will be disappointing and disparaging so long as they lack state patronage and liberal financial support. To talk of a twenty years plan for the spread of literacy, in an age of democratic ideals, is positively ruinous to the realisation of the lofty ideal that every adult male or female should be conversant, though not proficient, in the three arts of reading, writing and arithmetic. The Government should realise their responsibility in the matter of making adequate provision for the starting and maintenance of elementary schools, manned by three teachers at least, in every village containing 100 school-going children. Representation may be given to trained women teachers on the teaching staff as they are generally considered more patient, and liberal minded in appreciating the difficulties of children entrusted to their care in schools.

PERIODICALS

PROPAGANDA AND SCHOOLS

A three-year experiment embracing 650 high schools, thirty elementary schools and 350 adult groups, conducted by the Institute for Propaganda Analysis (America), has developed more intelligent news-paper readers, more critical motion-picture audiences.

Mr. Benjamin Fine, giving an account of the experiment in *The New York Times*, writes: "Thousands of children, as well as hundreds of adults, were made propaganda-conscious in this nation-wide programme. They were taught to seek beneath the surface of the written, spoken or pictured word to discover any 'hidden meaning' that might exist. Literature was furnished by the Institute to help students and teachers master the serious art of analyzing propaganda."

"At present the Institute is furnishing materials on propaganda to 3,000 elementary and high schools throughout the country. Financed by foundation grants, the organization attempts to 'assist the public in detecting and analyzing propaganda.'"

"In its far-reaching study, just completed, the Institute presented data on newspapers, radio and motion pictures to the school children participating in the experiment. Field visits were made by Miss Violet Edwards, educational director, and teachers, through the use of worksheets, learned the fundamentals of propaganda and how to analyze it."

"Far from making skeptics and sullen cynics out of the children, the analysis programme made them wholesomely critical and intelligently alert of everything they read, heard or saw. Cynicism has been replaced by discrimination. In analyzing newspapers, for example many children who protested that 'you can't believe what you read in the papers' discovered through analysis, that, by and large, the press had a scrupulous regard for accuracy and fairness. Students were taught to discriminate between the true and the false, the accurate story and the propaganda piece."

UNIVERSITIES AND INDIAN PHILOSOPHY

"We firmly believe that India can take a leading part in reconstructing the world by remaining true to her great spiritual tradition and holding up before a bewildered humanity the living ideal of a divinised human life," observed Mr. Anilbaran Roy in the course of an interesting article contributed to *The Hindu*, recently.

Continuing he writes: "And as a great deal depends on the young students who are now passing through our educational machinery, the responsibility of our Universities is very great. If they can shake off the dull round of their routine work and reorganise the system of education so as to meet the pressing needs of the new age that is coming upon us, they will have fully justified their existence. Unfortunately, our Universities seem to have a bias against Indian philosophy and spirituality. Sometime ago the Vice-Chancellor of an Indian University seriously gave a warning against Vedantism, Vivekanandism and spirituality in general. Indian philosophy is nowhere given its proper place and an Indian student can be a graduate without knowing anything about the great traditions of his own country. Dr. Vincent Smith remarked: 'The lectures and examinations in Philosophy for the students of the Indian University should be primarily on Indian Ethics and Metaphysics, the European system being taught only for the sake of contrast and illustration. So far as I know, the courses prescribed by Indian Universities are not on these lines.'"

"The recent movement by the students of the Osmania University demanding Indian religion and metaphysics instead of Western ethics has served to bring the question to the forefront; and though we deprecate the fashionable threat of a strike which has morally weakened a just cause, we hope that the University authorities throughout India will perceive which way the wind is blowing. It is worth noting here that the Universities in the West are now giving an ever-increasing importance to the study of Indian civilisation and culture."

OCCASIONAL NOTES

Archaeological

New Finds at Lauriya Nandangarh

IN the extreme North of the Province of Bihar is Lauriya Nandangarh in the District of Champaran, well-known for the presence of a pillar of the Emperor Asoka, in most complete preservation, marking one of the sites of the pious king's visit from his capital near Patna to the birth place of Buddha. The name Lauriya strictly applies to the village near the 'laur' or 'pillar', the neighbourhood of which is dotted by a number of mounds, which were some time ago examined by the Archaeological Department.

Nandangarh is the name of a large *garh* or fort, lying at some distance from Lauriya and thickly covered with jungle. This has been regularly excavated by the Department during the last five years and has brought to light a stupendous monument unequalled for its size and the earliest prototype of the architecture of the Burmese and Malayan stupas and the well-known Borabudur monuments in Java. The plan of the monument is a huge square cross with a number of projections in between the arms of the cross, and, as in the great temple at Paharpur.

The religious character of the monument at Nandangarh was not clear till the excavations conducted recently brought to light certain finds in the centre of the mound. On the assumption that the monument must have been erected by the Buddhists, a shaft was dug in the centre and at a depth of some 26 feet from the top a complete stupa, which was planned as a miniature of the exterior of the monument, was uncovered. This was surrounded on all sides by a low platform at the foot of which was found a copper casket containing a strip of white muslin with fragments of a birch-bark manuscript and small pieces of wood and carnelian beads. As the manuscript had been forced into the casket, it was found impossible to open the individual leaves without breaking. These have been found to contain certain Buddhist texts written in characters of the 3rd—4th Century A.D.

The present find is, on the whole, the only one from Eastern India wherein an original

manuscript has been recovered, all such discoveries having so far been confined to the North West of India.

Epigraphical

Inscriptions and Records of Ikshvaku Kings Recovered

THE collection of 471 stone inscriptions, 13 copper plate grants belonging to the several ancient South Indian dynasties and many objects of archaeological interest is mentioned in the annual report on South Indian Epigraphy for 1936-37 just published. For this purpose 283 villages in the Madras Presidency and 153 in the Bombay—Karnatak were visited.

Besides, 91 photographs of objects of archaeological interest including certain rock-cut sculptures at Pillaiyarpatti and Kunnakkudi in the Ramnad district were obtained. A few sites containing prehistoric and proto-historic remains in the Tinnevely and Chittoor Districts were examined and burial urns and pottery were recovered.

In the South Arcot District some caverns with rock-cut beds known locally as the *Panchavari* were discovered. These are similar to those found in the Pandya country and attributed to the 3rd century B. C.

Of the inscriptions collected in the Madras Presidency, the earliest are four Brahmi records going back to about 3rd century A. D., recovered from certain ancient Buddhist sites in the Guntur district. Two of these belong to the Ikshvaku Kings, Vira Prisadata and Ehuvala Chantamula who ruled in the Krishna valley and who were responsible for the splendid Buddhist monuments of Nagarjunikonda.

Two inscriptions recovered from Srirangam near Trichinopoly are of some general interest. One records the establishment by a Heysala general of the 13th century A. D. of a dispensary as an annexe to the Ranganatha temple. The other mentions the consecration in the place of an image of Dhanvantari, the Aesculapius of the Hindus.

The system of education should be so altered and modified as to be realistic, true to life, and practical with some bearing on local environment with a view to reflect the genius of the race and be nationalistic in character. It is the youth of to-day that become the citizens of tomorrow. Recently, an honest attempt was made in the direction of introducing the Wardha Scheme of Basic Education whose underlying principles were approved by the Central Board of Education headed by the Educational Commissioner. But the resignation of popular Ministries in seven out of the eleven provinces and the advent to power of Governments with Advisers, have seriously stood in the way of the adoption of the much needed reform, which, mended in the light of public criticism, would have constituted a great experiment calculated to benefit the nation's youth. Now, we find a retrogression and a lukewarmness pervading the educational field, owing to the indifference of the Advisers and the exigencies of emergency war budgets in provinces. It is hoped that the return of popular Ministries will infuse new life into the Wardha Scheme, and give it a solid and substantial impetus, and that the scheme will be so deep rooted as not to be upset by changes in the political barometer. The beneficial results of the Wardha Scheme may be considerably improved by making adequate grants to Reading-rooms, Libraries and Rural Uplift schemes and plans for adult education. Thus the scheme should aim at retaining all that is considered best in the culture and civilisation of our motherland, which has stood the test of time and impact of adverse foreign influences.

The moral side of education should be taken sufficient care of by those who are in charge of it. The common complaint is that the present system is soul-less, mechanical and does not aim at forming the character of the future citizen on right lines. In spite of the prevalence of half a dozen religions in this land, a common prayer may be conducted every day by

gathering all pupils in some central place in the school and a short lesson on a moral precept may be given with advantage for their emulation. This will create a spirit of catholicity and toleration and cherish ideals of freedom of conscience, belief and worship, root out gradually all religious and communal discord and antipathies and foment national solidarity.

To develop it still further, anniversaries of great heroes of antiquity—Hindu and Muslim, poets and artists may be celebrated, and their valuable contributions to Indian Renaissance be laid special stress on. School picnics may be arranged and pupils may be made to realise that they belong to one country and have many ideals in common.

Wherever possible, Residential Schools may be started so that students in the High School stage may live along with their teachers who are expected to look after their minds, bodies and souls within the premises of the school. Closer personal contacts may be formed between the teachers and the taught. Care should be taken to see that teachers of capacity, whose private morality and professional honesty are above reproach, are put in charge of pupils so that they may be influenced by their character, example and precept.

It has been recognised that education should be given a vocational bias from the very start and that by the time a pupil leaves the High School stage he should be in a position to earn at least half-a-rupee a day by virtue of his technical training and skill. Any attempt to bifurcate the High School course at a stage when the tiny, tender pupil cannot judge things for himself is sure to produce undesirable and unhealthy consequences, which may impair higher education in the country.

The place of vernaculars as media of instruction in all non-language subjects in the High School stage is universally recognised but it requires to be implemented in the case of Girls High Schools and even in Colleges affiliated to the universities, as the

undue importance attached to a foreign tongue and its usage as the medium of instruction is sure to breed in the minds of students a feeling of inferiority complex and political serfdom, besides impairing their powers of understanding and appreciation of the knowledge imparted to them in respective subjects of study.

Schools have to be made centres of learning, social service and nurseries of democratic ideals of citizenship and training centres for future co-operators, politicians, administrators and servants of the country. Right principles of democracy and their methods of appreciation to the problems of life inside and outside the school should be instilled into the minds of students and must be given opportunities to gain wisdom by experience and they should be allowed to hold elections of office bearers of literary unions, prefects of their classes and members of courts of school discipline and athletic unions. Teachers may correct them whenever they go wrong and put them in the right path. Teachers may also act as observers over their meetings and debates run on parliamentary lines, when they engage themselves in an academic discussion of a few current problems concerning the country's welfare and offer their constructive suggestions.

In the new order of things, a student may also be expected to take a lively interest in Indian games and sports to build up his body, refresh his mind and play the role of a citizen. It is rightly said that every University should provide for military training to students of colleges in all arms and training in Red Cross and girl guide,

ambulance and first aid work to girls, so that they may, when time comes, be ready to defend their country. This will also stimulate in the minds of some a desire to undergo training as sailors in the navy, pilots of aeroplanes and fit them up eminently when a complete Indianisation of the army, navy and aerial fleet will be effected.

The parent and the teacher should also be given their due place of recognition. Ways and means may be improvised to bring the parent, pupil and teacher into close association with each other and parents' associations may be formed and their suggestions welcomed and adopted for the improvement of institutions, as parents and old boys form the mainstays of schools and colleges for financial support in times of need. Their services may be required as members of governing bodies and donors of scholarships. All teachers of similar qualifications are to be put on a footing of equality with common uniform grades without any invidious distinctions with an allowance for the head-teacher, whose office may go in by rotation every five years among senior-most teachers. They may be given their legitimate share in the internal management and governing bodies and their security of tenure safeguarded till the Government would be able to take over the management of schools and colleges and provincialise all teaching services. The adoption of the changes stated above in the new educational order will yield good fruits by bringing about a metamorphosis in the nature, content and progress of education in India and bring India into a line with other enlightened countries of the world.

“THERE is only one subject matter for education, and that is life in all its manifestations. Instead of this single unity we offer children. Algebra from which nothing follows; Geometry, from which nothing follows; Science from which nothing follows; a couple of languages never mastered; History from which nothing follows; and lastly most dreary of all, Literature, represented by plays of Shakespeare, with philological notes and short analysis of plot and character to be in substance committed to memory. Can such a list be said to represent life, as it is known in the midst of the living of it?”—A. N. Whitehead.

Letters to the Editor

THE ANDHRA UNIVERSITY

Sir,

The Andhra University, the juniormost of British Indian Universities, has completed fourteenth year of its existence and entered on the fifteenth year of its useful and glorious career. Thanks to the supreme intellect, organising genius, untiring zeal and strenuous efforts of its two brilliant Vice Chancellors, Dr. C. R. Reddy and Sir S. Radhakrishnan, who have thrown themselves heart and soul into its work of expansion, it has made a name and fame in the sphere of Inter-University Board. Due to the patriotic endeavours of Panagal, Patro and Subbarayan, who have allocated generous grants for the erection of buildings and equipment of laboratories and generous benefactions of its illustrious Pro-Chancellor, the Maharajah of Jeypore, and gifts of local self-governing institutions, it has progressed slowly by unseen degrees and arrested the attention of all savants and scholars. Even the Advisory Government has liberally allotted funds for the establishment of Natural Science College, as a natural corollary of the University College of Arts, Science and Technology.

The University at the time of its inception was intended to serve the purpose of the forerunner of the Andhra Province, the long-cherished ideal of three crores of Andhras. Though it is located in the far off Waltair, which marks the outmost border of the Presidency after the creation of Orissa Province, it has been able to retain its popularity as it has been catering to the needs of Andhra students desirous of making scientific research and undergoing instruction in sugar and oil technology. But the postponement of the question of Andhra Province due to difficulties in its constitution under the old Act and international complications has seriously stood in the way of the development of Andhra University. The Madras Government may find it difficult to meet the growing needs of three well-established Universities within its jurisdiction and as the budgetary allotment is not made on the basis of equality of

revenues of Andhra and Tamil districts, many of the progressive schemes concerning the welfare of the people are sure to be adversely affected. Moreover it is to be regretted that the Districts of the Rayalaseema have not yet realised the immense importance of being brought within the territorial influence of the Andhra University in view of the maintenance of Andhra culture and civilisation. The Government is in honour bound to see that the Act is amended in such a way as to make the University the training ground of the youth of all Telugu-speaking districts. If need be for the satisfaction of the people of Rayalaseema, Women's College, Agricultural College, Engineering College, and Law College may be started and developed at different centres like Anantapur, Bellary, Guntur and Masulipatam which lie within the easy reach of the Ceded Districts.

It pains me to observe that the University has been devoting greater attention and funds to the encouragement of scientific research at the expense of humanities, which have not been receiving due consideration and patronage. No useful purpose will be served by making most of the future youth scientists and industrialists, without proper openings for employment. We require legislators, public workers, lawyers, and teachers for the progress of the country on right lines. Histories, Philosophy, Languages and Commerce subjects deserve as much sympathy and support as scientific and technological subjects. Courses related to Insurance, Co-operation, Fine Arts, Journalism, Law, Public Administration and Pedagogy may be introduced in the list of optional subjects under Arts Courses to provide a variety of courses for students of different aptitudes.

More than everything else, as is rightly hinted by Mr. Justice Venkataramana Rao in his Convocation address, all non-language subjects should be taught in the vernacular in Arts courses as was contemplated at the time of passing the Act, and in strict accordance with the practices now in vogue in all self-respecting and self-governing countries. The Andhra University has been deliberately making inordinate delay in implementing the decision of the Inter-University Board that at least in the Intermediate a beginning should be made in that direction. Committees of experienced lecturers may be formed forthwith to translate standard books or write afresh good text books on various subjects of study for adoption in colleges. A

BOOK REVIEWS

MENTAL MEASUREMENT by B. B. Samant, Professor of Education, S. M. T. Teachers College, Kolhapur: Published by the Author, 1939. Pages 320. Price Rs. 3/-

Psychological tests of mental abilities are the creation of the 20th century Psychology. France, America, then England, and now almost all the countries in the West have adopted these texts in their schools to determine the IQ. of the pupils, their special aptitudes, and their emotional and personality traits, and help them in the selection of courses of study and the choice of their life-careers. The Institute of Industrial Psychology in England is doing splendid work in the matter of vocational guidance. Except for a few sporadic attempts of solitary Training Colleges here and there, no serious or sustained work has been undertaken in India by the Government which is the supreme authority over Public Instruction in the matter of formulating suitable tests for our country. About 15 years ago Dr. A. S. Woodburne of the Madras Christian College popularised these tests, and adopted them to Indian conditions. But practically

Continued from preceding page

knowledge of the elements of Economics and Politics may be made compulsory for every Intermediate student in the place of the third optional subject as it will improve their knowledge of men and matters and make them useful citizens. Medical inspection and military training may also be introduced to train up a generation of strong, and sturdy youths who can be expected to stand shoulder to shoulder in time of need and danger.

The University must see that decent standardised scales of salaries are introduced for different grades of members of staff and are given effect to in all affiliated Colleges.

Then the University will become a centre of light and learning and the object of pride and pleasure to Andhras and the true exponent of Andhra culture and art.

—C. B.

nothing of note has been done after that in this connection. It was high time therefore that somebody undertook the task of presenting an intelligible account of this recent movement in psychology. Mr. Samant's book is thus a most timely and useful compilation; and we hope this very interesting work will be widely read; and in no case should the teachers miss it. Their pupils vary in temperament, mood, ability and conditional responses. The discovery and quantitative measurement of these variations are of great educational service. Again there are studies of special ability which form the basis of scientific vocational guidance. The book under review is not a direct aid to the testing of abilities in children; but it is an excellent guide-book to the science of mental testing, and gives in 15 chapters an account of all research work done in this great department of modern psychology.

The opening chapter points out the defects of the examination system and its deleterious effect on the teacher and the pupil. The second chapter deals with the history of mental testing. The next few chapters define intelligence, describe the process of individual and group testing. The most interesting and the most elusive topic in psychology is personality. There are now tests for the measurement of personality-traits. These and special aptitudes are next described in detail. The remaining chapters deal with the technique of the statistical methods, and explain the phenomena of distribution, frequency curve and coefficient of correlation. The final chapter is on the New Examination, and ends with a plea that the old examination "should be partly replaced by mental tests and partly reorganised by infusing in it the spirit of mental tests."

The author has been remarkably successful in his attempt to cover a vast field. The scope and comprehensiveness of his work are wholly praise worthy. He is a great enthusiast; but he is not unaware of the existing handicaps. "Today", he says, "we have dearth of standardised mental tests; and though we badly need them, they cannot be coined in a day. Test-building is not only expensive and laborious but also time consuming. Are we to sit quiet till we get standardised mental tests?" The author answers that there is no use sitting idle, and calls upon all watchful teachers to collect reliable information by closely observing the behaviour of the children under their care, and frame their judgments about their IQ's, aptitudes,

UNIVERSITY LIFE IN ANCIENT INDIA ITS LOFTY IDEALS

By Mr. K. N. PASUPATHI, B.A., L.T.
(Exclusively for Educational India)

TODAY our leaders are striving hard for our national reconstruction. A most important aspect of this rebuilding is educational reorganisation. Every one recognises the urgent need for a thorough overhaul of the existing system of education in our land. And our Congress leaders who are running the machinery of Government for over two years in most of the Provinces in the country were keenly alive to this need. They were making during their period of office splendid efforts for a reorientation and reorganisation of the educational system.

At such a critical and active hour in our national awakening as we witness today, it would be of priceless advantage and immense benefit for us to realise the spirit and ideals of Ancient Hindu culture; for in the building up of our national life, these ideals will guide us aright and help to raise an educational edifice suited to our national genius and traditional culture.

Hiuen Tsang's record of Nalanda

About 1300 years ago, a celebrated scholar and pilgrim-traveller from China visited India. He travelled over almost every part of India except the far South, recorded his impressions in a book entitled "Records of the Western World." He spent some years in the great centre of Buddhist learning and culture—Nalanda, and lived there as one of its inmates. This distinguished visitor was Hiuen Tsang.

We glean from the writings of this illustrious scholar an interesting picture of the life lived in the University of Nalanda. What a glorious picture he gives us! From the far off country of China this scholar-pilgrim came to Nalanda to learn the principles of Hindu "Yoga-Sastra." A pro-

minent feature of Indian culture is 'Yoga', synthesis or unity. And the Nalanda University best typified this synthesis and unity, as it was a self-sustained colony, a centre of the community's life, in its economic, intellectual and spiritual aspects.

Vocational and Liberal Education

Attached to the University was a vast agricultural farm. The development of agriculture and small industries and handicrafts was a special feature of Nalanda life. The present-day hard-and-fast distinction between vocational and liberal education did not exist there in those days. It was then rightly realised that every scheme of education must relate knowledge to practical life. So, at Nalanda, the pupils and professors not only studied and meditated; they did manual work at various crafts. The economic factor was not disdained: the dignity of manual labour was well appreciated. In this connection, it is really interesting to note that some of the world's greatest seers and saints did manual labour; Christ was a carpenter; St. Paul, a tent-maker; Kabir was a weaver. If to-day the genius of the World's greatest living saint, Mahatma Gandhi, has evolved the Wardha Scheme of education laying emphasis on crafts and manual work, one can quite appraise it in the light of our ancient University ideals, and realise how in this scheme of educational reform, Gandhiji seeks to profit by the best ideals which were worked out at Nalanda and other centres of learning.

A Great Intellectual Centre

This Buddhist University was not merely an economic centre. It was a great intellectual centre too. The scholars, says the celebrated traveller Hiuen Tsang, num-

bered 10,000 and there were over 1,000 teachers and professors! The University had 100 platforms for teaching. Among the subjects taught were Logic, Literature, Arts, Medicine, Philosophy, etc. Buddhist religion and philosophy received special attention as the founders and builders of the institution were Buddhist rulers. But in no sense was the teaching of the University denominational or sectarian. "Its ideal was to awaken the universal spirit, and it was well realised that denominationalism or sectarianism is the very death of culture." The modern tendency of starting colleges or schools for the exclusive benefit of Moslems or Europeans or other communities under the notion that culture of a particular variety could best be fostered that way, overlooking its disastrous effects on the national life of the country, where the communal virus has been working havoc, such a sad situation never arose in the happy days of Ancient India. The Buddhist centres of learning paid equal attention to the 'Vedas' of the Hindus side by side with the Buddhist canon and the 'Great Vehicle,' or Mahayana Buddhism. And the teaching staff, as is the case today with the Visva-bharathi University of Rabindranath Tagore, included foreigners also.

Great Ideals

"'Saraswathi' or learning is international and wisdom can never be the monopoly of one race or nation." This truth underlay and guided the intellectual life of Nalanda. In its teaching, neither the fantastic race psychology of German Nazi Schools, nor the totalitarian theories of Fascism, nor Imperialism—none of the baneful elements such as these entered. But "the Great truths which the teachers taught and which entered into their philosophy and practice of life were Karma, reverence, appreciation of the good in other lands and peoples, a free pursuit of truth, meditation and services of man. 'Karma' is justice, and justice is the law of the Universe—and this was taught to Nalanda students. Also reverence, not

only to elderly men and women but for the brother-bird and brother-beast also!" It is no surprise that a truly broad and catholic outlook was fostered by such teaching.

Ethics and Aesthetics

The aesthetic side of life too was not neglected. In education, none can gainsay the value of aesthetic and spiritual forces. At Nalanda, "the ethical and aesthetic elements entered into the university life and shaped to high, noble ends the energies and aspirations of the scholars. Love of the beautiful was best taught. Pupils were enabled to enter into the joy of life. The university was situated in an atmosphere of the beautiful; and the impulse to worship and serve for Beauty's sake was fostered in teachers and pupils by the natural environments of Nalanda. Its spacious site gave plenty of scope for outdoor life, for communion with nature, for fellowship with birds and beasts of the woods. It secured for students that correlation of the physical, intellectual and aesthetic powers essential to sound education. Swimming, wrestling, shooting arrows, hill-climbing and other sporting exercises were the recreative features of Nalanda University life. Students and teachers had always a physical preparation before they sat to study or entered the temple of worship. Cleansing the body, right regard for dress and diet, breathing exercises, periodical fasts—these were deemed necessary for right intellectual life. In such an atmosphere, what wonder if the teachers were full of grace and dignified bearing, and the pupils, full of breath and vitality! Simplicity of life was the key-note of teachers and pupils.

Perfect Self-discipline

The discipline of Nalanda University was faultless. Not a single case of guilty rebellion against the rules was recorded during 700 years of the University's life. This unexceptionable feature was due to the fact that the discipline of Nalanda was one of Dharma, not the external, harsh, aggressive discipline of the present-day schools and

special abilities etc., and use these facts in planning their lessons. Will they respond to this noble call? We hope they will

—M. S. S. S.

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Oxford's 'Better Letters' is perhaps the latest book on Letter-writing. The manner of letter-writing has considerably changed. Students, literary and business men should keep pace with the march of progress in this direction, if they do not wish to be styled old-fashioned with reference to their letters. 'Better Letters' is a very serviceable book at a low cost. Chapters I-III remind the reader of the latest technique in letter-writing, including the use of paper and ink. The succeeding chapters offer numerous examples of personal, business, friendly and open letters and invitations. The last Chapter (chap. ix) reproduces some 'Famous Letters' from men of literary fame like Johnson and Carlyle, which bring out the mental qualities or the spirit behind their letters. The appendices, three in number, give valuable postal information, define business terms and show correct terms of addressing people in position.

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with the historical and economic factors that influence his occupations, are impressively and clearly pointed out. The human element is stressed far more than has been done in most other text books. The practical side of Geography, such as scale and direction; levelling and contouring; reading of a map and map projections etc., are given prominence.

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colleges. It was self-discipline, self-control, a life of study, toil and duty that Nalanda encouraged. And the main-spring of all this was the inspiration of human fellowship in the service of the ideal. There was perfect harmony and comradeship among the teachers, and the pupils were usually addressed as 'Son'. This must explain why, in the beautiful life of our Ancient Indian Universities, the ugly phenomena of students' strikes, somewhat frequent today, were altogether unheard of.

Ideal of Service

It is interesting to note that the motive of Nalanda University learning and culture was not money, nor titles, things which play an important part today as the motive of education. The motive of Nalanda was service. This lofty thought and noble ideal coloured all teaching in the University. Bacon says: "Knowledge is power." The ancient Indian sages taught: "Knowledge

is service." Is not service better than power or pelf? What is in life more beautiful and joyous than to be altruistic, to serve society and worship the God in man? The very name 'Nalanda' signifies service.

Conclusion

Western science has brought with it many liberating influences. But it certainly needs the corrective and controlling influence of the great ideals of our Aryan culture which were the formative factors in the life of Nalanda and other 'Asramas' or centres of learning of Ancient India. And current education in our land must be remodelled in the light of some of these noble ancient ideals. We need today an education that will enable us to enter into the rich, spiritual heritage of our race. And beautiful, old things our ancient teachers loved, lived for and died.

SENTIMENTS AND COMPLEXES

Their Educational Importance

By Mr. R. VISWESWARA RAO, M.A., B.T.

IN popular usage, the word "sentiment" is used to mean false pity or a divorce between feelings and actions which is a sign of weakness. But in psychology, it is used to mean a cluster of feelings and impulses centering round an object, place, or idea. It is the natural outcome of our impulses and emotions which gives steadiness to our conduct. In the absence of sentiments, it would be impossible for one to develop his personality.

Sometimes, we may develop a sort of attachment round particular objects and a number of feelings and impulses may be started round them. A well-organised system is indeed a sentiment. Similarly, the life of a mother is built round her only child.

It will thus be seen that our outlook and attitude on life depends upon our sentiments. In some cases, sentiments may be centred round insignificant objects like stamps. There are sentiments which are built round abstract ideas like justice, equality, democracy etc. These systems of feelings and emotions round objects may be conveniently called sentiments. The teacher as the *locoparentis* should infuse correct sense of values and a proper perspective of life amongst his pupils. Indeed, religious and moral education, aims at the building up of proper sentiments.

It is thus seen that they stand for the organization of impulses round objects. It may be noted here that the success or other-

wise of our life depends upon the proper building up of sentiments. In the case of men and a few animals, there is the possibility of the formation of sentiments as persistent forms of behaviour. For example a properly trained dog shows a great degree of self-respect which is one of the important sentiments of man. Dogs indeed show a sense of guilt when they have done a wrong. This higher mental mechanism in dogs is similar to the sense of guilt in human beings. Our sentiments are well-developed only when our sense of what is due to us and others is developed. Indeed, the sentiment of self-respect is based upon the proper development of all these senses. It requires a considerable training to develop them.

The ways Sentiments are formed

Tradition is one of the important sources for the formation of sentiments. Each race has its own traditional values regarding justice, freedom, liberty and so on. The sense of value differs from individual to individual and race to race.

These ideas which are largely traditional are influenced by social praise or disapproval or even ostracism.

Indeed, suggestions from others, journals, books, etc., also play a very important part.

Language has also played a very important part in the building up of sentiments. Moral ideas can easily be propagated when there are words to express them. Progress, in any department of human activity, is determined by the availability of words to express them. It is only then that they can become part of our social or racial heritage. It may be stated that sentiments with relation to objects are easily built up. But moral sentiments are difficult to be built up. Prophets, feeling a dearth of ideas take recourse to parables and other forms of expression to express their feelings. Unless matters of expression are symbolised and registered they cannot be communicated to others.

To sum up tradition, social praise and disapproval, suggestion, and richness of language, all these go a long way in the building of moral ideas and sentiments.

Complexes

They are another phenomena related to sentiments. When we fail in a venture, we begin to externalise the causes for failure. Suppose a cat comes on the way. Because of the traditional way in which we are brought up, we stop from going with our mission. If we fail, then we externalise the cause for failure. Such occasions are considered to be inauspicious. Success, it may be stated depends upon several factors known and unknown, and our irrational, impulsive and emotional attitude is called a complex.

Complex thus represents an irrational attitude. Sometimes we buy a talisman. We are unable to account for its being bought by us. This is indeed an irrational attitude.

Sentiments and Complexes Contrasted

Sentiments are the normal phenomena which are shared by the other members of the society. On the other hand complexes are abnormal and are not shared by the generality of the population. In other words they are only eccentricities.

Sentiments build up and unify character. On the other hand complexes tend to break up our personality and split up our minds into several autonomous units. Our mind, in short, becomes a rebellious camp. So complexes disrupt character.

Sentiments indeed are desirable and rational. For example sentiments of friendship, honour, patriotism etc., are very desirable traits. Complexes tend to be undesirable and irrational and are usually unpleasant. Complexes are individual whereas sentiments are general. Finally, all our moral ideas are due to sentiments, and our superstitions are due to complexes.

From the above analysis it is clear that the teacher and those responsible for the

special abilities etc., and use these facts in planning their lessons. Will they respond to this noble call? We hope they will

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PROGRESS OF BASIC EDUCATION

Two Years of its Existence

[The report on the spread of Basic Education in India from its inception in 1938 until the end of March 1940 is published below, which should be read by every national worker and educationist interested in the spread of the scheme and desiring up-to-date information in this respect.—Ed. E. I.]

IN MARCH 1938, the Indian National Congress accepted the scheme of Basic National Education, and authorised the formation of an All-India Board of Education to work out a practical programme for its introduction. In April 1938 under the advice and guidance of Gandhiji, this Board was formed under the title of the Hindustani Talimi Sangh and authorised to take necessary steps for the acceptance of the programme by those in control of state or private education.

At this time Congress Ministries were in control of educational policy in the six provinces of Bombay, Madras, C. P., U. P., Orissa and the North West Frontier Province. With their co-operation, the necessary steps were taken, and during the year 1938-1939 basic education was introduced as an experimental measure in C. P., U. P., Bihar, Orissa and Bombay Presidency. During the past two years the idea of basic education has gradually taken concrete shape through the practical working out of the experiment. The fundamental educational claim of the scheme has been established by actual experience of work with teachers and children. Even with the resignation of the Congress Ministers in October 1939 the programme of

Continued from preceding page

upbringing of children should see that proper sentiments are developed in them in their impressionable age. We should try to eliminate as many complexes as possible and develop right ideals and attitudes in them. It is only then, that the education that we give becomes fruitful. Indeed the aim of the teacher should be to develop character in pupils and after all as an eminent writer puts it, "Schools are not knowledge shops and teachers mere information mongers". True education is not the examinations passed but the character won.

basic education has not received a set back except in the case of Madras Presidency.

A brief survey of the work done in the different provinces during the last two years (1938-1940) will give an idea of the progress of basic education.

Central Provinces

C. P. was the first province to initiate the experiment of basic education. In March 1938, the C. P. Government appointed a committee with Dr. Zakir Husain as President, to draw up a syllabus in accordance with the Haripura Congress resolution on National Education. The syllabus submitted by the Committee and accepted by the Government is the same as the syllabus of Basic National Education, except for certain minor changes to suit local conditions. However an interim report was published before the committee completed its work, and on 21st April 1938, a training school was opened at Wardha to prepare one hundred and sixty teachers for the Vidya Mandirs which the Government proposed to open for the spread of education in the villages of the province. This was the first experimental centre where the principles of basic education through handicrafts were put into practice. The first batch of pupil teachers completed their training in December 1938, and they were sent out for practical teaching experience to one hundred and sixty District Council Schools in the districts of Wardha, Nagpur, Raipur, and Jabulpore. In exchange one hundred and sixty District Board teachers were sent to undergo a short course of five months training at the Vidya Mandir Training School, so that after their return they might continue the work in grade I according to the new scheme. In April 1939, 98 Vidya C. P. and the new syllabus adopted by the Government was introduced. 100 freshly trained teachers were sent to these newly opened

PROGRESS OF BASIC EDUCATION

61

schools to initiate the experiment of basic education: the remaining sixty teachers were absorbed in District Board schools and practising schools attached to normal schools. In March 1939, the report of the Educational Reorganization Committee was published and basic education was adopted as the official system of education. The Government therefore had to consider the steps necessary for the speedy introduction of the new syllabus. Wardha District was selected as the first compact area for the experiment, and batches of District Board teachers have been re-trained at the Vidya Mandir Training School for short periods of five months.

The next problem before the Government was the conversion of the existing normal schools into basic training schools. A central training college was opened at Wardha in July 1939 to re-train a certain proportion of the normal school teachers together with some trained teachers from the high schools. At the same time all the practising school teachers of the province were retrained at the Vidya Mandir Training School in two batches. As the first step towards the introduction of basic education on a province-wide scale, it is hoped that with the help of these re-trained teachers all the normal schools in the province will be transformed into basic training schools within a reasonable period. The necessary financial and administrative adjustment for this re-training was made possible by closing admission of first year students in all the normal schools of the province. Since the efficient working of the scheme depends to a great extent on trained and sympathetic supervision, the retraining of the supervisory staff forms another important item in the programme of basic education. All the District Inspectors of the Province attended a three weeks short training course organised by the Hindustani Talimi Sangh at Wardha, and all the Assistant District Inspectors underwent a refresher course at the Vidya Mandir Training School. The problem of the preparation of the necessary literature is now under consideration and the requisite reading material is now being prepared at the Vidya Mandir Training Institute.

United Provinces

In March 1938, the Government of the United Provinces appointed a Primary and Secondary Education Reorganization Committee. In its "Interim Proposals" this committee re-

commended the adoption of the system of basic education and the organisation of the training of teachers for the new education as the first step in this programme. A first grade training college was opened at Allahabad for the training of graduates, and Dr. I. R. Khan who was the Secretary to the Reorganization Committee, was appointed as the Principal of the Basic Training College and Special Officer for Basic Education, and placed in full charge of the new experiment. From January 1939, a refresher course was also organized at the Basic Training College to train a selected number of District Board teachers. The report of the Reorganization Committee was published in March 1939 and Basic Education was adopted as the official policy. The task of the re-organisation of primary schools and the re-training of existing primary school teachers was next undertaken. From 1st May 1939 seven refresher training centres were opened at the headquarters of the Inspectors of schools, viz., Meerut, Agra, Bareilly, Allahabad, Benares, Lucknow and Fyzabad, where short refresher courses in the theory and practice of basic education were given to batches of 250 teachers from the District Boards and Municipalities in each of the circles. The centres were placed in charge of the inspectors of schools, and the graduate and primary teachers trained at the Basic Training College, Allahabad, were distributed to conduct the refresher courses. The first refresher course was conducted from 1st May to 30th July and on 15th August 1939 the new experiment was initiated in the first grades of 1750 selected District Board and Municipal Schools.

Four such refresher training courses have been completed and it has been decided that from July 1940 the new experiment shall be introduced in the first three grades of 5200 primary schools on the basis of 90 schools per district. In the meanwhile, another batch of graduate teachers has been trained to continue the work of re-training the primary teachers at the refresher training centres. The first batch of trained teachers will return to the Basic Training College at Allahabad during 1940-41 and will take further training to enable them to prepare primary teachers for work in the higher grades. In the introduction of the new experiment the District Boards and Municipalities have offered the fullest cooperation to the Government. While the cost of training, including a stipend

of Rs. 5/- per month to each teacher under training has been met by the Government, the District Boards and Municipalities are meeting the additional expenditure on salaries and travelling expenses of teachers under training, and on craft and other equipment for the working of the new syllabus. The problems of efficient supervision and the necessary educational literature are also being tackled. An intensive refresher course of two months was organised at the Basic Training College, Allahabad, for the Sub-Divisional Inspectors of the province, and the necessary literature for teachers and children is being prepared. An interesting aspect of the experiment in U. P. has been the emphasis on art training as an essential part of the new syllabus.

In April 1940 a conference of Inspectors, Assistant and Deputy Inspectors, Superintendents of Normal Schools and Educational Inspectors of Municipalities was held at the Basic Training College, Allahabad. The Director of Public Instruction presiding gave a brief survey of the experiment of basic education in U. P. during the past eighteen months, and a provisional plan for its future expansion was discussed with the members of the Department. He said that the year 1940-1941 would be devoted mainly to the consolidation of the work already done. He hoped that by July 1942 the experiment would extend to the entire primary course, and it would then be time to think of its introduction into secondary schools. As a preparation for this change, more advanced crafts will be introduced in the middle section from next year. The secondary school teachers will continue to be trained in the training colleges at Allahabad, Agra and Lucknow, which will be suitably equipped for this purpose, and efforts will be made to convert the eight normal schools in the province to the new system. The Basic Training College at Allahabad will continue for a year or two more as a research centre, and for the training of the District Inspecting Staff and the staff of the refresher training centres.

Bihar

In Bihar, basic education has been introduced as an experimental measure and not as the official educational policy of the Government, as in U. P. and C. P. A Board of Basic Education with the Hon'ble Minister for Education as chairman was appointed to chalk out a programme of basic education in the province

and to be responsible for all the work connected with the introduction of basic education. In September 1938 the Patna Training School was converted into a basic training centre to train sixty pupil teachers. The headmaster of the training school was appointed as the Secretary of this Board, and also as the Special Officer for Basic Education. The Board selected a compact area in Bettiah Thana of Champaran District as the first field of experiment, and with the help of the sixty newly trained teachers thirtyfive new schools were opened in April 1939. A staff of two supervisors and one organiser was appointed to guide and direct the academic and administrative work of the compact area. These schools are Government schools and the entire cost of buildings and equipment and the salaries of teachers and supervisors is being met by the Government. A second batch of sixty pupil teachers will complete their training by the end of May 1940. The future programme is to extend the experiment of basic education year by year in the newly opened schools in the compact areas until the full seven years' syllabus of basic education is worked out and all the schools are converted into seven grade basic schools.

A Literature Sub-Committee has been appointed by the Board to direct the preparation and publication of the necessary literature of basic education. The task of re-training the supervising staff has also received the attention of the department and a short three months' course was organised at the Basic Training School to train the Sub-Inspectors.

Bombay

In Bombay Presidency, as in Bihar, basic education has been introduced as an experimental measure in selected compact areas. In November 1938, a Special Officer for Basic Education was appointed to organise the experiment, and a board of non-officials, with Sjt. Naraharibhai Parekh as chairman, was appointed to help the Special Officer in his work and to advise the Government on matters relating to basic education. Four small compact areas in Gujarat and Karnataka were selected for the experiment, and three centres were started in February 1939, in Loni (Maharashtra), Ahmedabad (Gujarat) and Dharwar (Karnataka) to train the required number of teachers. Since then the training centre of Gujarat has been transferred

PROGRESS OF BASIC EDUCATION

to Katargam in Surat District, near the compact area of experiment. A new compact area for Urdu schools has been selected in East-Khandesh, and a new training centre for Urdu teachers opened in Jalgaon. In Bombay Presidency, as in U. P., the experiment is being conducted through the re-training of existing primary school teachers and by the gradual conversion of district board schools. With the help of the re-trained local board teachers, in June 1939 basic education was introduced in Grades I and II and in the pre-basic and infant classes of 59 schools in the four compact areas, and in 28 isolated schools. The future programme is to restrict the experiment to the schools in which it has already been introduced; and to extend the training of teachers and the introduction of basic education at the rate of one standard per year until the whole syllabus is worked out. As in U. P. the experiment is at present being carried out under dual control; the academic work is being controlled and checked by the Education Department; the administration is under the control of the local authority. As regards finances, the District Boards are meeting the additional expenses on craft equipment and material. The department is meeting the full expenditure on the training of teachers as well as the additional expenditure on the experiment, including the salaries of additional teachers and supervising staff. The work of supervision has been adequately and efficiently organised, and one basic supervisor with one or two craft supervisors has been appointed to guide and supervise the new experiment for each fifteen or twenty schools in the compact areas. The preparation of the necessary educational literature is also receiving the attention of the board and the necessary material is being collected from the training schools and compact areas.

Orissa

In Orissa a Basic Education Board, with Sjt. Gopabandhu Chowdhury as Chairman, was appointed by the Government to take the necessary steps for the introduction of basic education as an experimental measure, and a Special Officer for Basic Education was appointed to act as the Secretary of the Board. The Board selected a compact area in Jajpur Thana in District Cuttack as the first field of experiment, and a training centre was opened in May 1939 in the village Bari in the centre of the compact area selected. Twentyseven

teachers completed their training in December 1939 and fifteen basic schools were opened in the compact area in February 1940. The unique feature of the experiment is that the training school will also serve as the centre of the experimental area, and the Special Officer for Basic Education will supervise and conduct the experiment with the help of the staff of the training school.

Madras

In July 1939 a Basic Training School was opened at Coimbatore by the Madras Government to train teachers for the southern districts of the presidency, and the training centre at the Andhra Jatheeya Kalasala was officially recognised for training teachers for the northern districts. Orders have subsequently been issued by the Government for the closing of the Coimbatore Training School, and the training teachers have been instructed to return to their old schools to work out the revised syllabus issued by the Madras Government.

Kashmir

Kashmir has been the only Indian state to take an active interest in the scheme of basic education, and to take steps towards its introduction. In April 1938 Professor K. G. Saiyidain was appointed Director of Education, and an Educational Reorganisation Committee was appointed to prepare a scheme for the expansion of education in the State. The Reorganisation Committee submitted a twentyfive years' plan for the introduction of free and compulsory basic education throughout the state. As the first step towards the ultimate goal, a training school was opened at Srinagar to train 102 teachers of basic education. Five teachers were trained at the Basic Training Centre at Jamia Millia Islamia, and two experimental schools were opened in Jammu and Srinagar. The teachers completed their training in April 1940, and the scheme of basic education was inaugurated; sixty basic schools were opened with the help of the trained teachers.

Private Institutions

Besides these different steps taken by the different Governments and the State of Kashmir, a few national institutions have been trying to conduct experiments in basic education, in both the training of teachers and the technique of education.

special abilities etc., and use these facts in planning their lessons. Will they respond to this noble call? We hope they will

—M. S. S. S.

BETTER LETTERS—Published by the Oxford University Press. Pages 131: Price as. 12

Oxford's 'Better Letters' is perhaps the latest book on Letter-writing. The manner of letter-writing has considerably changed. Students, literary and business men should keep pace with the march of progress in this direction, if they do not wish to be styled old-fashioned with reference to their letters. 'Better Letters' is a very serviceable book at a low cost. Chapters I-III remind the reader of the latest technique in letter-writing, including the use of paper and ink. The succeeding chapters offer numerous examples of personal, business, friendly and open letters and invitations. The last Chapter (chap. ix) reproduces some 'Famous Letters' from men of literary fame like Johnson and Carlyle, which bring out the mental qualities or the spirit behind their letters. The appendices, three in number, give valuable postal information, define business terms and show correct terms of addressing people in position.

Letter-writing is rescued from certain superfluities and indignities and exhibited as a veritable art. The addition of a few 'letters to one's relatives' will make the book more appealing to the school boy. The student of the High School or College, or the business man learns what to write and what to omit and how to write effectively. He also picks up a good deal of 'spoken and written' English of to day.

THE WORLD FOR SENIOR STUDENTS (Food, Clothing and Shelter—Geographies Book 8). By L. Mc. D. Robinson. Published by Messrs. Macmillan and Co. Ltd. Pages 389 and index. Price Rs. 2-4-0.

The book is written entirely on new lines and in treatment it is different from the text books commonly used in Secondary Schools. The world is dealt with on a regional basis. The different forms of structure, relief, climate and natural vegetation found on the earth are discussed in detail. The influence of these on man, his movement and settlement, together

with the historical and economic factors that influence his occupations, are impressively and clearly pointed out. The human element is stressed far more than has been done in most other text books. The practical side of Geography, such as scale and direction; levelling and contouring; reading of a map and map projections etc., are given prominence.

The book is full of valuable pictures, diagrams and illustrations. Though the S.S.L.C. student does not need a book so full of valuable information, for his 'A' group study, the book can be used with advantage by those choosing Geography as an optional subject and by the students of the T.S.L.C. under the Revised scheme as a text book or a book of reference.

—N. R. R.

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Two of the earliest training centres of basic education were opened by the national institutions, Jamia Millia Islamia, of Delhi, in the north, and Andhra Jatheeya Kalasala (National College) of Masulipatam, in the south. Both these centres have trained two batches of teachers. As stated above the training centre at Masulipatam has since been officially recognised by the Government of Madras. The Swaraj Ashram, Vedchhi, Dist. Surat, Gujarat, another national institution with a long record of khadi and other constructive work has undertaken the work of training teachers of basic education this year.

Similarly, a few basic schools conducted by private individuals and institutions in different parts of India are making a valuable contribution to the experiment of basic education.

Summary

It is difficult to give exact facts and figures regarding this experiment, but even an approximate idea of the variety and extent of the experiment may be of interest. Today there are in all thirteen training centres and seven refresher course centres working in different parts of India, training or re-training teachers of basic education. These training centres are distributed as follows—

Government Training Centres	Province	Medium of Instruction
1. Basic Training School, Patna	Bihar	Hindustani
2. Basic Training College, Allahabad	U. P.	Hindustani
3. Basic Training School, Bari	Orissa	Oriya
4. Basic Training School, Loni	Maharashtra	Marathi
5. Basic Training School, Katargam	Gujarat	Gujarathi

A keen and clever headmaster can make a school hum with his own keenness and can turn out more successful pupils than a humdrum or slack headmaster who can reduce the best of schools into a very poor school in a very short length of time.

Government Training Centres	Province	Medium of Instruction
6. Basic Training School, Dharwar	Karnatak	Kanarese
7. Basic Training School, Jalgaon	Khandesh	Urdu
8. Vidya Mandir Training School, Wardha	C. P.	Marathi and Hindi
9. Vidya Mandir Training Institute, Wardha	"	"
10. Basic Training School, Srinagar	Kashmir	Urdu

National Institutions	Province	Medium of Instruction
11. Basic Training Centre, Jamianagar	Okla, Delhi	Urdu
12. Basic Training Centre, Andhra Jatheeya Kalasala	Masulipatam	Telugu
13. Swaraj Ashram Vedchhi	Gujarat	Gujarathi

1. Total number of teachers trained (in training schools)	750
(in refresher training centres)	5,200
2. The total number of teachers under training (in training schools)	720
(in refresher training centres)	1,750
3. The total number of children studying in grades I and II of the basic course, approximately	25,000

From the brief description given above, it is evident that the growth of basic education during the past two years has been encouraging. However, this new experiment in basic education cannot be judged by a merely quantitative standard; the extent to which the experience of the past two years has justified the educational claims of the scheme is a question of far greater significance.

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Maharani-pet P.O., Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

Masulipatam, August, 1940

Military Training for University Students

NOTHING is wholly evil in this world. Even war which is responsible for so much destruction is proving to be a blessing in disguise as it is bringing home to the Government and the people of our country the need for strengthening the defences of the land. Those in authority are realising how sadly they neglected in years past their duty in this respect. They find today in what a sad state of unpreparedness the country happens to be to defend herself against hostile attacks by the enemy. This revelation is good in itself; and it will prove more fruitful in producing desirable results if prompt steps are taken to improve the defence organisation of the country. Even the advocates of defence through Non-violence have begun to consider seriously the validity of their doctrine in the light of the new circumstances.

It is, therefore, no wonder that academic bodies, who are in charge of training the youth of the country on the best lines possible, have also been directing their thoughts towards this subject. Many of them have begun to recognise that the end and aim of

education is not the acquisition of knowledge. They have begun to see that training for citizenship is a worthy and noble ideal and that no one can regard himself as a citizen unless he is in a position to defend his country against all hostile attacks. Every other duty involved in the conception of true citizenship pales into insignificance when the enemy is at the gates. At no time in the recent history of the country have the educational authorities been stirred to face this question to the same extent as they have been compelled now.

THIS is quite natural. Modern warfare and methods of defence require from the fighting ranks a higher degree of intelligence, technical and scientific knowledge and mechanical skill than in earlier days. It is only those who have received a certain amount of scientific and technical education that will be really capable of handling modern weapons. This has been recognised by many eminent educationists and publicists in our country and this is the reason why the military training of University students has become a subject of great significance at present.

MOREOVER it has often been pointed out that no success in the direction of Indianising the army will be possible unless we are to secure persons who are capable of becoming officers. And it is quite appropriate and legitimate to look to the educated classes for supplying such persons. There is no reason to think that education makes a man less fit to carry on this kind of work. On the other hand any system of real education should bring into existence persons of this character in larger numbers. Whether

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

Managing Editor.

it is for getting ordinary recruits into the army or for securing officers to man it, military training of University students is a most desirable and welcome step.

THE fact that the long-standing destruction between the military and non-military races in India is being abandoned today gives further hope that from no quarter will there be opposition to the new move. We have lost belief in the old caste system which restricted the right as well as the duty to fight to the members of the Kshatriya class. In the age of democracy and universal conscription distinctions, to which tradition has accustomed us, have become meaningless.

THE only question to be considered is one of cost. But here again it is to be noted that government as well as the public are reconciled today to the idea of increasing the expenditure to be incurred on defence. It will not be illegitimate if a portion of the proposed increase is specially earmarked for imparting military training to University students. In several universities there is as yet no provision for a Training Corps. This is the best opportunity for such universities to approach the Government and the military authorities and establish a training corps for the benefit of their alumni.

IT is in the light of circumstances like these that we have to welcome the observations made by Sir Shanmukham Chetty, the eminent Dewan of Cochin, while delivering the Convocation Address of the University of Madras. He stated: "The nucleus of a citizen army can be created by introducing compulsory military training in all the

universities of India. From a report recently published I find that Canada has adopted such a course. If every Indian youth who goes through the portals of a University is given a chance to get an insight into the science and practice of modern warfare, you will have in the country a source from which the future citizen army can be raised. I hope that the University authorities in India will lose no time in taking the necessary steps in this direction and that the rulers of India will realise the urgency and importance of this problem." He also repudiated in very strong terms the idea that by inculcating the knowledge of force in the young men of the Universities, we would be contaminating the fountain-head of society with the doctrine of force.

IT was only on the day previous to Sir Shanmukham's address that the Senate of the University of Madras had a special meeting at which a resolution in the following terms was passed: "The Senate resolves to urge upon the Government the imperative necessity of imparting compulsory military training in all arms to all men students and nurses' training to all women students undergoing any course of studies in the University by reorganising the University Training Corps and making all possible and suitable arrangements for training in all centres having colleges affiliated to the University." It is also gratifying to note that a resolution on similar lines was passed at a special meeting of the Senate of Annamalai University. That two South Indian Universities should have come forward with such resolutions is a clear demonstration of the strength of public feeling in this matter.

WE hope that the Government of India and the military authorities in the country would take advantage of the enthusiasm now prevailing in University circles and take immediate steps to give effect to the resolutions passed by the above University Senates.

Education in the Province of Bombay in 1938-39

FROM the Report on Public Instruction in 1938-39 recently issued by the Government of Bombay, it is found that there has been progress in almost all departments. There was an increase in the total number of educational institutions and in the number of pupils. There was also an increase in the amount of expenditure incurred on education. The Congress Ministry which was in office during the year under reference not only maintained the institutions already established but also took very many steps to strengthen them and improve their quality. It made departures of a healthy character in several directions and the good results which were produced in consequence are referred to in the Report.

IMPROVEMENTS were most perceptible in the sphere of primary education. With a view to bring about a rapid liquidation of illiteracy the Government encouraged the starting of a number of schools by voluntary organisations. It set apart four lakhs of rupees specially for this purpose and the result was the opening of 2790 new primary schools in villages with a population of less than 700. The response made by the public was so encouraging that the Government extended the scope of the scheme and placed it on a more definite footing.

A SECOND question taken up by Government was the proper housing of primary schools, especially in rural areas, where rented or borrowed buildings are unsuitable for school purposes. Government set apart a lakh of rupees for constructing school buildings and appointed a special committee in each district to look after this work. Local Authorities made an equivalent contribution from their general funds towards this scheme and there is every prospect of the problem being solved at no distant date.

A THIRD direction in which experiment was made was in the introduction of the shift system. This was considered as a good and efficient device for enabling the single teacher to give instruction to a larger number of pupils by having two sessions of the schools at each of which one half of the pupils attended. The experiment was based on the view that ordinarily three hours' schooling might be regarded as sufficient for an average child in the lower primary stage of instruction. There is much truth in this view. Even in schools which are not put to the necessity of having a shift system, it is enough if academic instruction is restricted to three hours a day. Many children find it monotonous and dull to sit from five to six hours in schools especially because our schools are not activity-centred but book-centred and give no scope whatever for the play and the work instincts of children. Objection to the shift system has come chiefly from parents who look up to the school as a kind of *Creche* where children are looked after. This is an objection which need not be taken seriously. The experiment deserves to be continued for a longer period.

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text-books they should study. Even these matters are left to be controlled by the proposed Secondary Education Authority.

THE second ground on which objection is being taken to the Bill is that while the Sadler Commission recommended a large element of non-officials as members of the Secondary Education Board, the Bill proposes to introduce a large official element. This point also deserves careful examination at the hands of the select committee. There is also the other grievance that the Board will be constituted on a communal basis and that the representation given to the Hindus is not in proportion to their numbers or to their importance in the educational sphere. Unfortunately for the country communalism has taken a deep root. It had spread its branches into almost every sphere of public life. Everyone condemns it but none has the boldness or the imagination to abandon it. Communalism is bound to vitiate the atmosphere of the Secondary Education Board in Bengal. It is inevitable in the present state of our country—a tragic necessity to be faced till better times and better men can be secured. If the Legislature and the Select Committee can rise above communal considerations and constitute the Board on a national basis they will be rendering an invaluable service to the cause of education. But it is too much to expect all this at this juncture in the history of our country.

MR. V. SIVARAMAN, M. A., M. Litt., of the Reserve Bank of India, Madras has won the Sir Norman Murray Gold Medal for scoring the highest number of marks in the recent examination of the Indian Institute of Bankers.

Personal Notes

SIR S. RADHAKRISHNAN has been elected Fellow of the All Souls College, Oxford, for life. The election was held at a meeting of the Governing Body, the Warden and Fellows of the All Souls College, on June 8.

COLONEL R. N. CHOPRA, Director of the School Tropical Medicine and the Biochemical Standardisation Laboratory, has been elected an honorary member of the Pharmaceutical Society of Great Britain, according to information received in Calcutta.

Informing Col. Chopra of the conferment of this distinction, Mr. Hugh N. Linstead, O.B.E., Secretary and Registrar of the Pharmaceutical Society of Great Britain, states, "The Council of the Pharmaceutical Society of Great Britain have followed with great interest and admiration the work you and your colleagues have done for the advancement of pharmacy in India and hope that the step they have now taken will serve to strengthen and make closer the relations that exist between the Society and those working for the same end in India."

MR. S. CHANDRASEKHAR, M. A., F. R. E. S., Research Scholar in Economics of the Madras University, has been awarded an American scholarship for higher studies in Economics. The scholarship is tenable for two years at the Columbia University, New York city. Mr. Chandrasekhar is at present carrying on research under the guidance of Professor Dr. P. J. Thomas of the Madras University.

MR. M. A. NAYEEM, son of Dr. M. A. Basir, Medical College, Madras has been selected as a cadet in the Royal Indian Military College, Dehra Dun. Many members of his family have served in the Indian Army.

MR. D. RAMAKRISHNIAH, M. A., B. Ed., has been awarded the Ph. D. degree of the Andhra University for his thesis, "An Experimental Study of Errors in Reasoning."

SRIMATI AMBIKA DHURANDHAR, G. D. (Arts), is the first Indian lady to be elected a Fellow of the Royal Arts Society, London.

PROF. GEORGE JACOB, M.A., M.Sc., of the Agra University has been recently awarded the Vincent Massey Scholarship for 1940-41.

THROUGH different PROVINCES

DELHI

CONCESSION FOR INDIAN STUDENTS FROM BRITAIN

It is understood that some of the Indian students studying in England expressed a desire, to the High Commissioner for India, to return to India with a view to prosecuting their studies in Indian Universities, provided the period spent by them at the English Universities is recognised by the Indian Universities for the purpose of completing their degree courses. On receiving the intimation the Government of India consulted the Indian Universities through the Provincial Governments concerned.

Replies have now been received by the Education Commissioner with the Government of India from all Universities expressing agreement to the proposal to change their regulations and statutes enabling Indian students from British Universities to continue their studies in India. The main object is said to be to arrange that the time spent in British Universities should be fully taken into account when the studies are continued in India.

INDUSTRIAL RESEARCH BOARD

In future, the Board of Scientific and Industrial Research will receive from time to time schemes of research through its Director in Calcutta, not only from the Universities and technical institutions but also from inventors in private firms or in business organisations and existing industries, says a Press Note issued recently. Schemes thus received will be considered at each meeting of the Board which will be held about every two months.

Preference will be given to schemes which are likely to promote the industrial advancement of the country both during and after the war. The third meeting of the Board will be held at Bombay on September 9 and 10. At this meeting, all schemes received by the Director until the 15th instant, will be considered.

The Government of India, it is learnt, have sanctioned a sum of Rs. 2,00,000 for the research work to be carried on under the

Scientific and Industrial Research Board.

This sum will be distributed by the Board among its twelve constituent research committees to carry out the sixty schemes hitherto approved by the Government.

INDUSTRIAL TRAINING FOR WORKERS

A short intensive course of training to fit technical personnel for work in Government's war industries is understood to have been suggested in an interim report made by the Committee presided over by Mr. Sargent, Educational Commissioner with the Government of India.

The Committee is examining the training at present given in technical institutions in India and is to recommend ways of making that training better suited to the war time needs of industries. A special syllabus for the proposed course of training is also believed to have been drawn up by the Committee.

Representatives of munitions and ordinance factories and civil aviation have now been asked to make a study of conditions of training in a number of institutions, and make a report to the Committee. They will endeavour to ascertain the number of students who are willing to take up the new course. The Committee will thereafter make its final report.

MADRAS

MADRAS LEADS IN EDUCATIONAL BROADCASTS

Madras is ahead of the broadcasting stations in India as regards educational broadcasts, in that there are different broadcasts for colleges, schools and for children. In colleges listening-in is voluntary, that is, the receivers are fitted in "Common Rooms" and the students can listen in at 1-35 p. m. The transmission ends before the regular college work begins at 2 p. m. The programmes have been so chosen that they should be attractive to general listeners also.

The broadcasts for high schools and children are during class hours and form part

of the time table. The programmes include a variety of topics of educative value and should go a long way to improve the students' general knowledge.

Educational broadcasts for children are on the air on all week-days and there are holiday programmes too. These will be recreational and are timed to start at 8.20 a. m. on Saturdays and Sundays and at 2 p. m. on Sundays.

There are radio sets in 119 educational institutions in Madras Presidency, while Bombay and Calcutta lag behind with 116 and 70 respectively. More schools and colleges should install radio receivers and make these broadcasts more popular.

TECHNICAL TERMS COMMITTEE

The Technical Terms Committee met on the 8th instant at Fort St. George, the Rt. Hon. V. S. Srinivasa Sastri (Chairman) presiding. The Committee concluded discussion on the question of setting the general principles on which a uniform system of standardised technical and scientific terms could be introduced in the Indian languages of the province.

The Committee adopted a resolution recommending to the Government the constitution of special committees for each South Indian language to prepare a standardised list of technical terms in different subjects for consideration by the main committee.

MILITARY TRAINING FOR STUDENTS

At a special meeting of the Senate of the University of Madras held on the 8th instant Sir Mahomed Usman, Vice-Chancellor, presiding, it was resolved on the motion moved by Mr. N. D. Varadachari and amended by Mr. G. A. Natesan "to urge upon the Government the imperative necessity of imparting compulsory military training in all arms to all men students and nurses' training to all women students undergoing any course of studies in the University by re-organising the University Training Corps and making all suitable and possible arrangements for training in all centres having colleges affiliated to the University."

After a thorough discussion of the question, the resolution was carried 52 voting for and 17 against.

VOCATIONAL COURSES IN BOARD SCHOOLS

The Ootacamund District Board, at its meeting held on the 25th July, resolved to

introduce vocational courses in Drawing, Painting, Photography and Ministerial Service in their schools. It was also resolved to introduce compulsory education in Edapally village as an experimental measure.

COMPULSORY PRIMARY EDUCATION

The Government have accepted the suggestion of the Director of Public Instruction that the list of 'defaulters' prepared every quarter by headmasters of schools in areas where compulsory education is in force, should be prepared hereafter every month in order to facilitate action being taken in respect of defaulters as soon as possible. The Government are accordingly amending the concerned rules.

BENGAL

SCHOOL FINAL NOT EQUIVALENT TO MATRIC

That the standard of the School Final Examination (science section) which is prevalent in some of the provinces, is not at par with that of the Matriculation Examination of the University of Calcutta—is the opinion expressed by the Calcutta University. This opinion is based on the recommendation of the Special Committee appointed by them to go into the matter. The educational authorities in the various provinces where the system of School Final Examination prevails have been communicated to this effect by the Calcutta University.

The special committee, in their report, state that they have considered the list of subjects prescribed for the School Final Examination, the question papers forwarded by the Secretaries of the School Final Examination Board. They find that the syllabuses in English and vernacular of the School Final Examination are of a standard decidedly lower than that prescribed for the Matriculation Examination of the Calcutta University. Besides, History which has been prescribed as a compulsory subject for the Matriculation Examination of this University in order to ensure that every student could have a general historical background is not a subject of study for the School Final Examination. Again, elementary scientific knowledge will be a compulsory subject for the Matriculation Examination of the Calcutta University from 1942 whereas it is only an optional subject in the School Final Examination.

STUDY OF PHARMACEUTICS IN CALCUTTA UNIVERSITY

For the first time in the history of the Indian Universities, a course of post-graduate studies in Pharmaceutics is being introduced in the Applied Chemistry Department of Calcutta University from the current year.

GOVT. GRANT TO RAMAKRISHNA MISSION

The Government of Bengal have, it is learnt, sanctioned a non-recurring grant of Rs. 40,000 to the Ramakrishna Mission Bishumangal Pratisthan (a training institute for students of midwifery) towards the cost of its new building.

The grant has been made on the condition *inter alia* that provision should be made at the institution for examination of ante-natal and post-natal cases by a doctor.

SECONDARY EDUCATION BILL

During question time in the Bengal Assembly on the 8th instant, Mr. A. K. Fazlul Huq, Prime Minister, informed the House that the constitutional difficulty in introducing the Secondary Education Bill of the Government had been removed and that they proposed to introduce the Bill in the current session of the Assembly.

BOMBAY

PROGRESS OF EDUCATION

The Annual Report on Public Instruction in Bombay Presidency for the year 1938-39 is published recently. The Government state in their Review that 'steady progress was maintained in the education of the backward classes. This progress, it is hoped, can be accelerated in view of the amendment effected in the Primary Education Acts, whereby the supervision of Primary Schools has been taken over by Government. Government is very anxious to eradicate untouchability and is adopting all possible measures to see that the scheduled class people are not subjected to any humiliating discriminations particularly in educational institutions. To this end a new rule was added to the Bombay Primary Education Rules, 1924, as a result of which no grant shall be paid to a local authority in respect of a school where a pupil is refused admission on the score of caste.

As for general education, the total number

of educational institutions increased in the year by 3,689 to 18,729 and the number of pupils in them by 163,040 to 1,566,441. The largest increase in the number of pupils was in the primary schools.

The main features of the year, which was one of great educational activity in practically all branches of education, were reports of the Committees on Adult Education, Vocational Training and Primary Teachers' Training, conversion of the Law College into a full-time College and appointment of a special officer to organise the work of introducing the Basic Education Scheme.

In connection with the question of imparting instruction in military training to students in colleges, both the Senate and the Bombay Legislative Council passed resolutions. The whole question is under the consideration of the Government.

PROGRESS OF EDUCATIONAL BROADCASTS

Broadcasts to schools and colleges have come to stay. The Bombay Station, which seems to have taken great care in drawing up its programmes, has incorporated some of the changes suggested by certain educationists of the Presidency. The station appeals for active sympathy from teachers as these broadcasts are "a necessary compliment to the instruction and education the schools are giving." It is needless to emphasise that the scheme will be successful only if there is such co-operation and active help between the teachers and the broadcasting authorities.

This season three changes have been made in Bombay. One of them is the change in timing from 2.30-3.15 P. M., to 4.15-5.0 P. M. The other two relate to the programme which now includes the teaching of music and plays about the lives of "the makers of civilisation."

In the Bombay Presidency, there are only 166 schools fitted with wireless receivers. This is hardly a satisfactory record and is a poor reward for the enterprise of the radio authorities and it is to be hoped that more schools will install receivers and benefit by the broadcasts.

EDUCATION OF EVACUEE CHILDREN

The problem of providing proper educational facilities to the British children who recently arrived at Bombay is engaging the attention of the European community in Bombay. The Bombay branch of the European

Association recently convened a meeting of parents and discussed the proposal to start a co-educational school at Mahabaleshwar. A committee was appointed to make detailed inquiries into the practicability of the proposal and to draw up a report on a scheme recently advertised by the Director of Public Instruction.

It will be recalled that only recently two batches of British children evacuated from Britain owing to the war, came over to this country to join their parents. But for the war, these children would have now been undergoing instruction in preparatory or public schools in the United Kingdom.

PUNJAB

A NEW EDUCATIONAL HOME

Plans are complete for an educational Home under the auspices of the Servants of Young India Educational Society of which Acharya J. B. Kripalani is the President.

The aim of the Home is the development of the personality of the child. Education will be imparted to boys and girls so that they may become self-reliant citizens and lovers of motherland and humanity. The institution will also endeavour to lay special stress on simplicity of life, respect for all religions, devotion to service and non-observance of caste and other sect distinctions.

U. P.

TRAINING OF AIR PILOTS

The U. P. Government have now finally approved of the scheme submitted by the United Provinces Flying Club for training ten government nominees for the "A" licence during the current financial year and have appointed two selection committees, one of which will meet at Cawnpore and the other at Lucknow.

The U. P. Government have sanctioned Rs. 9,000 to meet the cost of training. A sum of Rs. 6,000 will be spent in training of ten pilots for 30 hours at Rs. 40 per hour.

All applicants for training under this scheme will be required before their selection, to indicate their willingness to join the Air Force, if called upon to do so, and to undergo after selection, but before undergoing training, the medical tests prescribed by the Royal Air Force.

MYSORE

HINDI IN HONOURS COURSE

Encouragement is being given to Hindi in Mysore University. For the Honours course, those who take Urdu as the main subject, Hindi has been introduced as a subsidiary subject.

Besides, Hindi has been introduced as a compulsory subject for those students who take Urdu as an additional subject for the Pass course. Hindi has also been introduced as an optional subject in the Intermediate College.

DOCTORATE DEGREES IN ARTS AND SCIENCE

At a meeting of the Academic Council of the Mysore University, held on the 27th July, Rajakaryapravina N. S. Subba Rao, Vice-Chancellor, presiding, it was reported to the Council that the University Council had appointed two Committees, referring to them the proposition of the Academic Council regarding the institution of the Doctorate Degree at an early date and that their reports had been received. The Committee, which considered the question of the Doctorate Degree in Arts subjects, recommended that the lower degree of Ph. D. be not instituted and that only the higher degree of D. Litt., be instituted in the Arts faculty. The other Committee also recommended that in the Science Faculty, the lower degree of Ph. D. be not instituted and that only the higher degree of D. Sc., in pure science or engineering and M. D. be instituted.

The Vice-Chancellor announced that a Special Committee, consisting of the Vice-Chancellor (Chairman), the Professor of Geology, Central College, the Director of Geology, the Principal of the College of Engineering, the Benn White, Mr. H. B. Gundappa Gowda, Mr. Ramachandra Rao and Mr. C. E. Suryanarayana Rao, as members, had been appointed to go into the question of the institution of a degree course in Mining and Metallurgy.

ADULT LITERACY

Drive against adult illiteracy is inaugurated this month at Mysore city under the auspices of the Mysore University Union. About 150 volunteers have been enrolled for the campaign and a small committee has also been constituted for the purpose. The volunteers are trained as to how they should conduct the night adult classes, and give lessons on general topics, hygiene, sanitation, etc. The classes will be held every day from 7-30 to 9 P. M.

PUBLIC OPINION

MR. S. V. RAMAMURTI ON SCIENTIFIC RESEARCH IN AGRICULTURE

Mr. S. V. Ramamurti, I. C. S., in the course of his presidential address, at the annual function of the Agricultural College, Coimbatore, referred to the plight of agriculturists in the



country and said that he had occasion to take soundings in villages in different districts in the Presidency and his general conclusion was that two-thirds of a village population had land which gave half an economic holding for each family, the remaining one-third being labourers. To the owner of land, his holding on the average gave him Rs. 5 a month of grain and that stood between the family and starvation. In a poor district, a family required another Rs. 5 a month, in a medium district another Rs. 10 a month. If the land in a village was divided into economic holdings, one-third of the population had neither land nor labour and this could be tolerated only if industrial development in the country absorbed one-third of the village population, thereby producing an even distribution of population between agriculture and industry. In the absence of industries to absorb surplus village population, more people than land needed must live in villages and the distribution of land among them was such that it just provided an insurance against starvation. It was against

this back-ground that they had to view the prospects of agricultural development in the country through the help of scientific research.

Proceeding, Mr. Ramamurti said that agriculture offered to its votaries a wide range of thought and activity. It was essential for the nation that one-half at least of its people should be engaged in agriculture so that the nation might feed and live. We imported, during the last year, several crores worth of rice which it should be possible to produce in this Province itself, with its large and numerous irrigation sources and the long sustained tradition of rice production. What was needed was a systematic ascertainment of the needs of the Province and the planning of how to meet the needs. With the control which the Government had over the use of water and land, there was scope even for a short range adjustment of rice production. The war had also brought to the fore-front the need for a rapid production of commodities for the cause with which India was identified. There was, for instance, scope for a large extension of the cultivation of pyrethrum and castor. In all these matters, there was a case not only for the execution of the results of research but also, due to the crisis of the war, for a quick mobility in such execution. For this, the close co-operation of the Agricultural and Revenue Departments as well as of enlightened agriculturists was needed. The speaker hoped that the war would produce the stimulus for such a co-operation, which could be continued with profit in times of peace.

SIR SHANMUKHAM CHETTY ON MILITARY TRAINING FOR THE YOUTH

Sir R. K. Shanmukham Chetti, Dewan of Cochin, delivered the Convocation Address of the University of Madras. In the course of his address he referred to the Military Training of the Indian youth and said:

"It is unfortunate that those who have been responsible for the administration of this vast country have completely ignored the importance of making the people of India fit to defend themselves. The days when mercenary armies undertook the defence of a country are

WORLD CITIZENSHIP

Mr. Kenneth Lindsay's View

From April 12 to 14 a large gathering at Oxford of representatives of educational bodies of all kinds discussed the objects of the newly formed Council for Education in World Citizenship, established by the League of Nations Union.

Mr. Kenneth Lindsay, former Parliamentary Secretary to the Board of Education, gave the concluding address to the conference on "Education in World Citizenship."

Mr. Lindsay said that in no sphere had there been a wider divorce between theory and practice, between thought and action, than in the attitude to international affairs. Whether or not this phenomenon was due to our island position he could not say. But it enabled us to declare that national service was undemocratic, though the country was full of councils for social service. It enabled us to circularise the country with the notorious peace ballot. It enabled us to lecture other countries on peace without being conscious and highly proud that our mutton and wheat reached these shores because of the vigilance of the Royal Navy. Authorities would sanction in the schools a junior branch of the League of Nations Union, and he quite agreed with them, but they would refuse to allow a lecture on the British Navy. They might have a school camp but not a cadet corps. They might defend liberty, but only in the debating society.

I cannot understand (said Mr. Lindsay) the mentality of those who accept all the economic implications of modern society and the dividends of the Colonial Empire without facing the responsibilities. Is there not still too much humbug and false piety in most of our arguments? I, at any rate, am not prepared to advocate teaching in our schools about international affairs which proceeds on pre-war lines.

We may well tell the story of human advancement, the slow liberation of the mind, the sanctity of law, the hatred of cruelty, the meaning of intellectual integrity, and spread a conception of decency and tolerance—these are the common values of our civilization.

Remote Ideas

I am, therefore, devoting all my time to the building up among young people of a deeper

CORRESPONDENCE

A Lecture on Montessori Method

An Amroati Meeting

A very instructive and informative lecture programme was gone through at a two-hour meeting in the New High School, Amroati on 20th July, when Mr. Gokhale, Ex-Minister of Education to C. P. Govt. presided and Mrs. K. Ghate spoke on the above subject, before a large audience of ladies and gentlemen as well as teachers from all grades of schools. Mrs. Ghate has recently returned after attending the course at Adyar which Dr. Montessori herself conducted and hence she could give first-hand the principles ect., of the method. Growth of the child in an atmosphere of joy and freedom, the lecturer opined, was the pivot round which this unique method centres. She made an appeal to Mr. Inamdar and his colleagues in the Society to start a Primary School of the Montessori variety and said that the material, reported to be very expensive, is not really so. Mr. Yevale, then demonstrated his "number-teaching box" and "Trade-training box" and explained their use.

Mr. Inamdar, the Headmaster, wounding up the proceedings assured them all that their desire to start a Primary School had received an encouraging impetus by that evening's lecture.

love for their country, its soil, and its language and traditions as an essential first step. Unless young people clearly grasp the meaning of tolerance, loyalty, and fairplay among themselves they cannot begin to understand such remote ideas as international law and collective security.

It would seem that there is real confusion of thought somewhere. But, above all, it is clear that in our schools and among youth, whether in or out of secondary schools, our task is to build up a wholesome respect for truth and tolerance and to lay the foundations of understanding for the task of citizenship. Most of this must be done by a more imaginative teaching of individual subjects and by out-of-school activities, where self-government is a prominent characteristic. A movement of youth on such lines would be welcomed by all freedom-loving countries and would breed a new confidence among us all at home.

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gone—never to return. In the present day conflicts between nations, the entire people of a country are mobilised for offensive and defensive actions. No time should now be lost in taking adequate measures to teach the people of India how to defend their country. Compulsory military service is neither necessary nor feasible at this stage. But the measures contemplated by the Government of India are totally inadequate to meet the demands of the situation. While recruitment to the Indian army on a larger scale may meet the immediate requirements, the problem of the defence of India in its fundamental aspect should be tackled in a different way. The nucleus of a citizen army can be created by introducing compulsory military training in all the Universities of India. From a report recently published, I find that Canada has adopted such a course. If every Indian youth who goes through the portals of a University is given a chance to get an insight into the science and practice of modern warfare, you will have in the country a source from which the future citizen army can be raised. I hope that the University authorities in India will lose no time in taking the necessary steps in this direction and that the Rulers of India will realise the urgency and importance of this problem.

MR. V. V. GIRI ON THE NEED FOR TECHNICAL EDUCATION

"Our aim in the matter of industrialisation should be to bring all the available resources together in an organised effort to build our industrial enterprises so that we may have not to depend on foreign countries for the supply of manufactured goods and may thereby cease to be mere suppliers of raw materials," observed Mr. V. V. Giri, addressing the students of the Madras Christian College at Tambaram on 23rd July.

Referring to the need for encouraging the different kinds of industries, Mr. Giri said that in this country, agriculture and industry must go together. After placing cottage industries in villages on a stable basis, they could ask even the educated unemployed to settle in villages as it would assure them of a living wage. He would even suggest that graduates should be given their degrees only after they had submitted a thesis on some aspects of village life.

At the same time Mr. Giri said, they should encourage big industries also. All their representations to the Government to start big industries

were in vain and he was of the view that unless this country was politically free, they could do very little. He was glad that the Congress Working Committee had also realised the need for defence industries. They should bear in mind the need for reconciliation between large industries and cottage industries and give a prominent place to the latter by State protection, if necessary.



Continuing he said, he was in favour of nationalisation of all big industries, specially key industries. Medium industries might be left to the private capitalists and the State India was not shy and provided the capitalists were assured by a planning commission that certain industries were worth encouraging, capital would be easily forthcoming. In order that the people should also be raised.

Mr. Giri concluding said, "Technical education and general education is the basis for all real and effective reconstruction of all aspects of human society and this must be safeguarded."

DR. B. S. MOONJEE ON THE HINDU IDEALS OF EDUCATION

Dr. B. S. Moonjee presiding at the Golden Jubilee celebration of the Theological High School, Madras said: Educational systems, differed from country to country. In Italy, Mussolini emphasised "the Book and the rifle" which seemed very much like the Hindu ideal of "the Book and the bow and arrows." The English system emphasised *Seva Dharma*, the sense of duty and that was the way they built the Empire over which the sun never set. Mere non-violence would never carry them far. Manu said that men lived in peace and friendship from fear of punishment and not from love or nonviolence and that the truly non-violent, good and moral men were very rare. The Hindu sastras also emphasised that the State should keep the army well-equipped and ready for fight at a moment's notice and also the importance of impressing the strength of the army on other nations. These were he said some of the Hindu ideals of education.

Educational Broadcasting in Japan*

By Mr. M. OSHIMA,

Secretary, Japan Education Association.

ONE of the outstanding characteristics of the Japanese broadcasting system is that it is not a commercial enterprise and is conducted solely in the interests of the public by the Nippon Hoso Kyokai, or the Broadcasting Corporation of Japan, a semigovernmental and semiprivate enterprise which has under its control ten broadcasting stations in various parts of the country. It is financed with a monthly fee of 50 c/ from each subscriber who is required to obtain a license. The programs are discussed and decided upon by an editorial committee of distinguished individuals in all fields—scholastic, educational, literary, artistic, and political.

Education is given a predominant position in Japan's radio programs, two hours and a half being allotted to it every day. In the dual broadcasting districts within the radio networks of Tokyo, Osaka, and Nagoya three more hours are given to educational subjects. Educational broadcasting—social and school education—covers such subjects as culture, religion, military affairs, diplomacy, literature, arts, science, language, and numerous other topics concerning the daily life of the nation.

To make broadcasting more effective textbooks are issued on foreign languages, culture, school education, and other subjects. Just as social education by radio is rendering valuable service in the enlightenment of the populace in general, so school broadcasting plays an important role in helping the work of elementary schools, youths' schools, and kindergartens. The nationwide program is made possible by having only one controlling body for formulating and broadcasting programs, a centralized educational system with standardized state textbooks, a single standard time, and a school population belonging to a homogeneous group speaking the same language.

The statistics of 1935 show that about 10,000 of the 25,800 elementary schools make daily use of the broadcasting programs. These are arranged according to school grades and

materials are taken from the state textbooks as much as possible. The most common programs throughout every grade are those supplementing the Japanese language lessons. Arithmetic is second but very few programs are devoted to it as it is not suitable for school broadcasting. Music and singing can be most effectively given and are utilized to a great extent both alone and with other subjects.

There are, in addition, two special morning programs which can be participated in by all children in elementary schools. They are radio, physical exercises and morning talks of a moral character by national figures. The exercises especially designed for the promotion of national health are broadcast three times a day, one of which is devoted to the primary schools throughout the country. To develop a wider cultural and professional outlook among elementary school teachers special programs are given for them in school.

The school group which has the second largest enrolment is the youths' schools, popular educational institutions both from the standpoint of the number of students and of the nature of education. In 1937-38 five different courses were given for them. Some of the subjects for rural schools were civics, talks by students on their vocational activities and successes, recreation, agricultural instruction, modern literature, and the marketing of agricultural products. Subjects for urban schools included civics, recreation, letter-writing, advertising, and talks by young men on their vocational activities and successes. A radio text of about 50 pages for each course is distributed free to each member of the listening group.

Kindergarten broadcasting has gone through five years of successful experimentation. Since September, 1933, a special program has been given every week day, consisting of a 10-minute broadcast including music, singing, and a talk, listened to not only by children in kindergartens but also by those children at home with their mothers.

—From *World Education*.

* Condensed from *Secondary Education*, March, 1940. Published in Washington, D. C.

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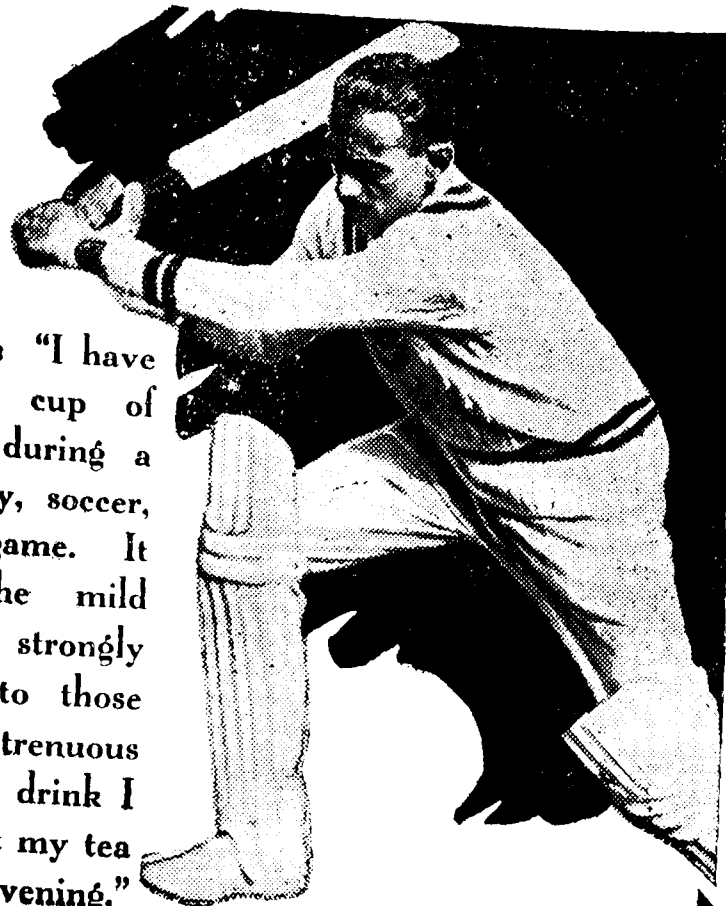
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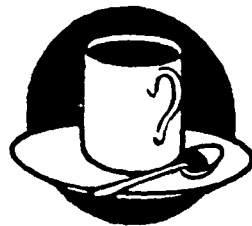
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ZAKIR HUSAIN Vs. THE DEPARTMENT OF EDUCATION ON SCHOOL STARTING AGE

By Prof. E. W. MENZEL, M.A., B.D.

THE Zakir Husain Committee in presenting a scheme for Basic National Education recommends the age of seven as being the age at which children should be admitted in class one. Unfortunately the syllabus for Basic National Education adopted by the Central Provinces follows the old tradition of making six the starting age. Psychological research is fairly unanimous that a large proportion of children living in cities and a still larger proportion of children living in rural districts are not mature enough to tackle the regular subjects laid down for class one.

The brightest pupils can make a success of class one work at six years of age but not the average pupil and most decidedly not the less-than-averagely bright pupil. Mr. R. V. Parulekar, in his book entitled "Literacy in India" (Macmillan), publishes some very significant figures on the subject. He gives a list of those countries which first admit children to school at the age of 6, of seven, and of eight. His comment is:

"The above list will show that highly industrialised countries have fixed the lower limit at 6; while most of the agricultural countries as well as countries which are just developing or which have a scattered population have fixed it at 7 or above. In some of the latter countries, a further latitude is given to the rural population.

"It stands to reason that India should not follow England and the other highly industrialised countries in the adoption of the lower age-limit. The main occupation in India is agriculture and she is a land of villages. Therefore, it is but right that India should follow in this respect countries which have a similar economic background. It will, therefore, be wise to fix the lower age-limit at 7 and not at 6. Where conditions demand it, it may even be 8.

"It would not be venturesome to say that children below the age of 7 are not physically and mentally fit to receive education imparted to them under conditions of schooling that now obtain in the vast majority of Indian schools. If it be possible to have schools where individual attention could be given, if cheerful atmosphere and occupations that interest young children below 7 were provided under sympathetic and well-trained teachers, there would be no objection to admitting children of 6 or even of a lower age. Looking at the problem purely from the point of view of the acceleration of mass literacy, in the present economic and social conditions of the country, it seems imperative that the children to be admitted to schools must be well-developed physically and mentally to grasp what is taught to them in a class as a whole and that too within the limited time which a teacher weighed with the burden of teaching other classes can conveniently spare for them."

This is not original opinion on the part of Mr. Parulekar. It is far more important than original opinion. It is a statement of what experimental educational psychologists consider well-proven fact. In comparison to experimental fact opinion is worth little. The advocates of the six year starting age have only tradition (which is 90% mere opinion) or such facts to back them up as were gathered in schools where the children were exceptionally bright and not at all typical of a rural primary school.

Psychologists are fairly well agreed that even in highly industrialized countries,

1. the average child is not mature enough to learn to read until it is nearer seven years of age than six.
2. neither is it ready for slate arithmetic until the age of 7½.
3. the muscles of its hand are not well enough developed to do fine hand work

such as writing until the age of 7. They are also agreed that in mental development one must expect the rural child to be more backward than the city and town child, both in what it knows before coming to school and in its ability to learn new things after coming to school.

Not much experiment has been conducted to determine the Indian child's ability in comparison to that of children in other countries but what little there has been bears out findings elsewhere that the more backward the conditions in which the child lives, the more one must expect the child to be ready for serious school work not until later in life. The writer has conducted some experiments along the line and found out that Indian children in rural districts and small towns are retarded in:

1. vocabulary development
2. their ability to converse connectedly
3. their ability to count and calculate simple sums
4. in general information. The writer has conducted intelligence tests on small children and found the same retardation in maturity. This is no reason for an Indian to feel ashamed. An American or English child would show the same retardation (in fact they do wherever there is an inequality in opportunities) under the same living conditions.

There are a few teachers of class I in the Central Provinces who pass nearly cent per cent of their pupils. But they are invariably teachers in schools where conditions are far from being typically rural or where the

average age of the pupils is considerably above six. The best teachers in the C. P., if put into a typical rural school will find that there is a percentage of six-year old pupils in their class ranging from 25 to 50 per cent who cannot finish class one in one year no matter what the teacher does.

Why is there so much stagnation in class one? Partly because of poor teaching, irregular attendance, etc., but partly because there are pupils in the class who are simply too immature to be able to understand even the best teacher, and who should not have been permitted to be in school at all before the age of seven or eight.

It is hoped the Department of Education will name seven as the lowest age at which pupils, at least in rural schools, will be admitted. This will save busy teachers who are discouraged because of no fault of their own, much worry and will also save immature children much drudgery and the very harmful effect of sitting in school when they are unable to take intelligent part in the school life. The stagnation in class one will remain until children who should not be in school are left out as they should be. This includes most six-years olds.

A committee of Swiss experts appointed to make a thorough study of the question reported:

"All those competent to judge emphasized the fact that in many cases children are not yet ripe for school at the age of six. From the medical point of view, the age of six is, therefore, to be described as definitely too early for admission to school."

"The supreme question which the present generation faces is, can we make democracy work? Can we replace bullets by ballots? The answer is to be given by the young men and women whom we are training in our schools today. If an affirmative answer is to be found at all, it will be because the nations of the earth learn to take a more rational, a more objective, a more scientific attitude toward life and all its problems than any of them have yet learned to take."

LITERATURE IN SCHOOLS

By Mr. E. M. ABRAHAMS

"There is no republicanism except that of literature."

—Earl Baldwin.

"If I were a headmaster and had to choose my assistants, whether they were to teach mathematics or mensuration, chemistry or cricket," says Ernest Raymond in his beautiful little book, *Through Literature to Life*, "I would favour those who had a fine, proselytizing enthusiasm for literature and art."

In our schools and colleges, we rarely, if ever, alight upon teachers who display a "proselytizing enthusiasm for literature." Most of the teachers today, unfortunately, being the products of an educational system dominated solely by memory tests and examinations, cannot think in any other terms except examinations. Even such a noble thing like literature is taught from an utilitarian point of view.

Shakespeare is explained in detail because questions on him carry a substantial number of marks, while Tennyson and Wordsworth are lightly passed over, because "the examiner does not attach any importance to them."

No doubt our teachers are the victims of a faulty system of education, but if they were enthusiastic enough they could prove superior to it.

The chief cause of the failure of teachers to light in their pupils an enthusiasm for literature and books lies in the fact that most of the teachers themselves are poor readers and have very little enthusiasm for literature.

The teacher must be an enthusiast of literature. Children catch by suggestion much of the teacher's spirit. Not only do they accept his statements but they acquire his appreciation. A teacher who is not himself a lover of literature, will scarcely

develop much of the literary sentiments of his pupils. As Lloyd Morgan says: "The teacher's aim should be so to establish a mental attitude of appreciation in himself that he may be able insensibly to influence in a similar manner the minds of those who are committed to his charge."

It is only when a teacher is bubbling over with enthusiasm—when he frequently talks about good books and good poetry, quotes copiously from Shelley and Keats, from Ruskin and Goldsmith, when he tells interesting stories, taken from great books, which make a strong appeal to the imagination of the student and rouse his emotions, in other words, when the teacher is so passionately fond of books and literature that he continually surrounds the mind of the students with the literary heritage of the past, it is then that he will set on fire the smouldering enthusiasm of his students.

Every teacher should aspire to do this, and do it enthusiastically.

How are teachers to develop a love for literature in their pupils? We can only answer this question fully when we know the psychology of literary appreciation, when in other words, we know what goes on in the mind of a person who reads with appreciation a fine poem or other example of good literature.

But at least this much we can say right away, that if the study of literature is made a labour instead of a work of love, all efforts to foster a love for literature in the students will be futile, if not deleterious.

It is because we try to teach literature that we inspire in the pupils an aversion to it. As if literature can be taught? As if

the teacher can transfer to his pupils the feelings aroused in him when he reads?

"In Xanadu did Kublai Khan
A Stately pleasure-dome decree."

Literature does not make an appeal to the head, but to the *imagination and emotions*. You can teach the history of literature, but by God, not literature.

So, the cultivation of the imagination is an aim worthy to be placed with the chief aims of education, as these aims are psychologically stated.

Let us examine the "imagination" question a little closely: It is a psychological truism that a child is considerably more imaginative than an average adult. And this imaginative power is no more evidenced than when a child is at play. He substitutionally lives and savours the lives of many—soldiers, workmen, heroes of all kinds.

The same office is served by literature for the grown-ups; in it he "Sucks the experience of many", escapes from the one-sided narrowness of his particular way of life. Thus to develop the love and habit of play into the love and habit of literary appreciation, is to confer a lasting source of happiness and enlargement of sympathy.

It is largely through literature that a man gains a sense of his place in the history of the race. And literature in developing and quickening the imaginative life, results in more sympathy, "a more spiritual outlook, a perception of permanent values, and in general the development of fine mental attitudes."

An enthusiastic teacher who waxes eloquent on Shakespeare and Shelley is not enough. A teacher must be careful in other respects. In endeavouring to impart a love of reading, he must go slowly. He must not expect his scholars to be attracted by what appeals to him. He must allow his students to feed on simpler forms of literature to the full, hoping that they will later gain an appetite for something of a higher kind. It is a great error to attempt to get

the aesthetic appreciation of an adult from young children. Thus a teacher should bear in mind that, though some of the older pieces may appear hackneyed to him, on account of frequent repetition, they may not be so to his pupils.

Further, a wise teacher, in discussing a literary passage or a piece of poetry, will jealously guard against foisting his own judgement of value on children or making any dogmatic statements or final meanings. It is not wise to insist on one meaning of poetry to the exclusion of others.—And now Johnny what do you think that line means? And Johnny may give you an answer which may make you see the line in a new light altogether. *The aim should be wealth of meaning and not exactitude.* Browning confessed that his "Childe Roland" might bear several interpretations. So, no doubt would De la Mare's "The Listeners."

There is a general tendency to under-rate the aesthetic and literary instincts of children. No doubt a child will not have the aesthetic appreciation of a mature adult, but some aesthetic appreciation he certainly will have. But it requires careful cultivation if it is to blossom forth in a full blown flower.

And we will not cultivate the aesthetic side of child if we read a beautiful piece of poetry to the class in a slovenly manner; if, as an author humorously puts it, "we go into the garden plot of Vergil's most beautiful description and pull up every word off the roots to see what it is made of; if we massacre every line of Homer, till the slaughter of Greeks and Trojans becomes a negligible quantity."

It is well to bear in mind that children should come to literature with the idea that it is a privilege rather than a task.

As Dumville in his book "Teaching" says:

"If we waste too much time in verbal explanation the unity of the work of art is lost and the beauty is destroyed. The ideas and the action are of primary

SCHOOLS OF TO-MORROW

By JULIA K. SOMER, B. Sc., M. A.

Chairman, The Theosophical Education Foundation of U. S. A., Ojai (California).

Dr. John Dewey who has been advocating what we now call a progressive reform in educational methods since the beginning of this century, in fact, nearly 50 years now, expressed his ideal of a school many years ago as follows: "A school should demonstrate that it is possible for children to lead the same natural lives in school that they lead in homes of the right sort outside of school; to progress bodily, mentally and morally in school without factitious pressure, rewards, examinations; while they acquire sufficient control of the conventional tools of learning—reading, writing, and figuring—and of the study of books to be able to use them independently." One of his early books called "Schools of Tomorrow" described certain schools of that day which in their methods more nearly demonstrated his ideal of a school than do our public schools today. But a beginning has been made even there, so there is hope for the future of our schools.

Recently I read an account of THE NEW SCHOOL which the Northwestern

Continued from preceding page

importance, the method of expression is a subsidiary consideration."

And lastly, every good school should be equipped with a good library. Such a library is necessary to create a bookish atmosphere. There is much truth in Carlyle's dictum that the true university of these days is a collection of books.

Let us all become as little children so that we may enter the kingdom of literature. Let us place our student into intimate contact with great men, whose thoughts, words and deeds, become for him an abiding inspiration. Let us make him more sensitive to the beauty of the material and the spiritual worlds. In a word, let us make him feel not only about more things, but feel more about them.

School of Education has begun with the collaboration of the Evanston Township Public High School, I believe as a direct result of Dr. William Heard Kilpatrick's leadership at the School of Education during recent years. The School was begun in 1937 and seems to have had three successful years thus far in the development of a less formal curriculum for the freshman and the two succeeding years in high school. The account which I read was in the March-April issue of the magazine *Educational Trends* issued by the School of Education of N. W. University, an activity also started under the influence of Dr. Kilpatrick. In my opinion this magazine is one of the most progressive in the educational field.

Prof. Kilpatrick came from Columbia University to the N. W. University, presumably to help that institution develop the more progressive ideals in education. Dr. Dewey is no longer connected with educational work except in helping adults to think more deeply along economic and political reform lines. Dr. Kilpatrick is an able protagonist of his philosophy of education.

But to return to the subject of the new experiment in education — THE NEW SCHOOL — in Evanston, Ill. The issue of *Educational Trends* referred to previously is entirely devoted to a description of it, so I advise those who wish a more complete account of it, than this *Bulletin* can contain, to send 35c to the School of Education, N. W. University, Evanston, Ill, for a copy of it, or subscribe at \$ 1.25 a year including the recent issue.

This account of that experiment will consist largely of quotations from the account given in that magazine. C. O. Arndt in the introduction says: "In recent years curriculum revision has been the central theme of hundreds of books and

articles, of untold discussion groups. Many have been the advocates of change but comparatively few educators have actually been willing to do the less conspicuous job of implementing their pronouncements. They have failed to realize that the problem of curriculum improvement must be worked out in a living situation by teachers, students, and parents who are actuated by the sincere desire to engage in educational experimentation to the end that new ways may be found for meeting the demands of our contemporary world."

In an article headed "The Core Program" several teachers of that NEW SCHOOL describe the program that is carried out and the learning that goes on: "In the New School the term 'core' is used to express the idea of living together in the learning relationship." I judge that the subject which they are studying is the core as it enables them to live and learn together. "A core class is a group of from 25 to 30 young people who live together in the learning relationship under the direction of a core teacher. Core studies are those with which the learning relationship is ostensibly concerned—ostensibly because, while these studies are the principal concern of the students, the other learnings which go on are considered of equal importance," for "In school corridors and class rooms the younger generation learns tolerance or intolerance, democracy or snobbishness, and a miscellany of attitudes which affect development fully as intimately as do the lessons of citizenship and mathematics. With the core program we hope to make school ... into as normal a social situation as possible ... to let us help our students become socially acceptable and well-adjusted persons. We use 'socially acceptable' in its broadest sense as meaning emotionally balanced, considerate of other people, democratic in attitude, neither brash nor timid with others."...

"Since the core program differs from the usual 'course' most widely in its recognition of that unofficial education which

students acquire (i. e. the attitudes learned, as described in previous paragraph) the discussion here will focus largely on core in the freshman and sophomore years where its impact on the student is most drastically felt. The whole core problem is shared among members. The obligation exists, and is generally accepted, of doing one's share and of passing the result to others. Knowledge is thus given a social value."

A New School teacher "in introducing a new class to the core studies program may well choose to begin abruptly with the question: Why are we here? (i. e. in their class room) and; What are we going to learn? The answers from the students are usually a miscellany of odds and ends of interests, hobbies, etc. The following list is one taken from the records of a freshman core group, one with a few months' experience."

European Affairs	Vocations
Relation of the Sexes	Education
Commercial Law	Narcotics
Juvenile Crime	Latin
Student Government	Radio
Business rackets	History
The Stock Market	'Inside' Politics
The Supreme Court	Driving a Car
Meeting People	Being a guest
Writing and Spelling	Psychology

Follows a discussion of and final choice of the subject most useful for American boys and girls living in their own time and environment.

The teacher's principal function "in this kind of a curriculum construction process is to bring to light those areas and relationships pertaining to the subject in hand that the pupils themselves do not see. This process of analysis may take several days of the double-period class. Committees may have to be formed of pupils to find out if there is available resource of study for the subject. A tentative start may be made by the students to find out if they have chosen wisely, etc. The teacher, though perhaps aware of the wisdom of certain

moves, does no more than suggest their adoption. Older classes in such training are more speedily successful in their choice. Always, from beginning to the end of the study of a core program, the study chosen and pursued by the class is decided upon by the class, wisely guided by the teacher. After the choice of a subject has been made, the class proceeds to break down the subject into minor headings and subheadings, as for instance, the general subject of Agriculture may be subdivided into:

A. Scientific Agriculture

1. Spraying and Irrigation
2. Help of Government
3. Plant and Animal Breeding
4. Cotton Gin

B. From crooked stick to multiple ploughs.

C. From hand sowing to drills (sowing). And so on.

Lack of space forbids any further elaboration. I trust all vitally interested in this subject will send for a copy of the March-April "Educational Trends." Teachers in particular will find it well worth

reading. I close this brief account of an interesting type of school that bids fair to persist and become one of the Schools of Tomorrow with the following quotation from a student's judgment of what he gained after having had three years in *The new School*:

"The New School has given me.....new habits of work; it has opened new channels of thought. It has given to me a closer companionship with teachers than I have ever had before. It has given me a broader mind by teaching me to look on both sides of a question. I have taken subjects for study that I should never have been able to take under ordinary methods of education. On trip days I have seen some of the working conditions of factory workers that I should never have known about under ordinary circumstances. I have learned of the unpleasant side of life as well as the pleasant. I have studied some standard subjects and some unique subjects. In other words I have been getting a far broader education than I should have otherwise."

From *News Bulletin*
of the T. E. F. (U.S.A.)

ORGANIZATION AND ADMINISTRATION OF EDUCATION

By Mr. R. A. ATHALEKAR, B. A.(Hons.)

MODERN education has widened and is still widening without any limit.

Both the spread of education and its ideas are becoming more and more extensive. So the problem of education has not remained the problem of the individual. It has become a social problem. In a way education has become one of the most important of social institutions.

So in its vast and ever-widening field education requires some sort of order; otherwise the whole thing will run into chaos and destruction. Hence some sort of organization and control is necessary. What sort of organization should there be so that

the function of education will best be fulfilled? What sort of control and administration will provide the right balance of control and freedom?

What exactly is the function of organization in education? Such a great institution education is that it is impossible for one man to conduct it. However capable the man be, outside the organization he is a dust particle which can be swept in a moment into a ravine by the storm of life. But an organization for attaining common objective, on the one hand assimilates people and gives them a definite position and a definite work to do; on the other

hand it increases the activity, assurance and sense of responsibility, and improves the discipline of each of its members. "Modern army is a very good example of organization. It is good because it is flexible; and yet it can give to the million that compose it a single purpose. That is what is called organization: for the sake of a single aim, inspired by one purpose, millions of people modify the form of their communication and action, and the places and forms of their activities, and they change their way in accordance with altered circumstances, and the requirements of the struggle." An organization has a purpose, for the realization of which certain concrete tasks are indicated; in order to perform those tasks people are organized in a certain way and by a certain method. The aim of our educational organization is educating the children for coming democracy, which is possible only when the children can live the childhood, boyhood or girlhood, and adolescent periods completely in a democratic school community. Hence the task of the organization is to create a democratic school community. Moreover children must get opportunity to express themselves freely so that the education should be creative.

Again the progress of psychology has made the problem still more complicated. It tells not only that there are definite stages of growth in the individual's life but also there are individual differences among children at the same stage of development. Moreover the selfmaintaining characteristic of life disallows the suppression of child's activity as it will find an outlet in an undesirable way when suppressed. Hence the opportunity for self-expression and the need of creative organization.

Organization alone cannot be creative unless the administration is creative. F. W. Hart of America emphasizes the fact that the Administration can be creative if the administrator possess the following seven abilities. In the first place he must recognize specially the worthwhile things that

are taking place in the school system. Secondly he must be able to organize a school system. Thirdly he must overcome inefficiencies of others without losing their goodwill viz., he needs understanding of heart, humanity, and firmness. Next he must set goals that are within reach. Again he must make everyone feel the worthwhileness of his job. He has to make everyone professional and grow in service to society; it requires opening new fields for a successful teacher. Lastly, he must be able to make those who work for him or with him, happy. How many of our inspectors or administrators possess those qualities? Many are inclined to find fault without mentioning the good that is done and no one is able to give positive suggestions that are within reach of the institution.

If we take the limited organization of one school only the same qualities of organization and administration are required. The headmaster who is the chief administrator should possess the above mentioned qualities. At least it should be his ideal. Again, as the organization should be creative, the children must have positive freedom or opportunity to select and do activities fostering their growth. Hence much of the administration should be placed in their own hands. For that the school council for the extra-curricular activities is desirable. But the extra-curricular activities cover only a very short period of our school activity. Hence some provision of creative organization should be made for intra-curricular activities also.

Now what is the form of intra-curricular organization? The class system is the present form but it has more defects than merits. Better forms such as the Montessori class for younger children and classes on the 'Dalton Plan' for boys and girls, are in vogue; but we being too conservative have not adopted them. There, children get freedom not merely negative but also positive. They have such an atmosphere

around, that they will choose such activities as will promote their growth.

In the class system also such methods may be used as will enable children to get freedom for healthy activities. The development of subject matter through questions and answers is the usual new method of to-day. But sometimes there are vast individual differences in the class and then the tripod method is useful. The contract of a definite amount of matter is announced in the class and the pupils divide themselves into groups; usually a bright boy has boys of less ability in his group. They divide

the subject into topics and each group takes up one topic for study. When they have completed it, the advanced boys deal with the topics in the form of short lectures or debates. This type of organization gives incentive to pupils and scope to work according to their ability.

Thus there are various ways and means to make the organization creative. But everything lies in the hands of the administrator. It is he who is to invent and promote such activities and help the growth of the educands.

The Nightingale in English Poetry

By Prof. V. N. BHUSHAN

(Continued from the July number)

Then we have Cowper's story-poem. *The Nightingale and the Glow-worm*. A nightingale, that all day long had cheered the village with his song, feels the keen demands of appetite and looking eagerly around, spies the shining glow-worm on the ground. On the point of being devoured up, the glow-worm harangues thus:

Did you admire my lamp, (quoth he),
As much as I your minstrelsy,
You would abhor to do me wrong,
As much I'to spoil your song;
For't was the self-same power divine
Taught you to sing, and me to shine;
That you with music, I with light,
Might beautify and cheer the night.

The story goes that, touched to the core by the glow-worm's plea, the nightingale found a supper somewhere else. From this story Cowper draws a moral:

Hence jarring sectaries may learn
Their real interest to discern;
That brother should not war with brother,
And worry and devour each other;
But sing and shine by sweet consent,

Till life's poor transient night is spent,
Respecting in each other's case,
The gifts of nature and of grace.
Those christians best deserve the name,
Who studiously make peace their aim;
Peace both the duty and the prize
Of him that creeps and him that flies.

Coming to the 19th century we find that some of the important poets have addressed poems to the nightingale. In the early part of the century—Wordsworth, Coleridge and Keats wrote in praise of the bird, forgetting all about the Philomel legend. Later, some of the Victorian poets sang of the nightingale only with reference to its mythological associations. Matthew Arnold in his poem *Philomela* questions the bird:—

O wanderer from a Grecian shore,
Still, after many years, in distant lands,
Still nourishing in thy bewilder'd brain
That wild, unquench'd, deep-sunken, old-world pain,
Say, will it never heal?

And then he imagines that the poor nightingale is reminded of its past painful history—

Dost thou tonight behold,
Here, through the moonlight on this
English grass,
The unfriendly palace in the Thracian
wild!

Dost thou again peruse
With hot cheeks and sear'd eyes
The too clear web, and thy dumb sister's
shame?

Dost thou once more assay
Thy flight, and feel come over thee,
Poor fugitive, the feathery change once
more

Swinburne's *Itylus* too refers to the classical tradition of the bird, and is a poetic rendering of part of the old Greek story. He makes *Itylus* question the swallow—

Swallow, my sister, O sister swallow,
What hast thou found in the spring to
follow?

What hast thou found in thy heart to
sing?

I know not how thou hast heart to sing,
Hast thou the heart? Is it all past over?

Again, *Philomela* herself says to the swallow—

O sweet stray sister, O shifting swallow,
The heart's division divideth us.
Thy heart is light as a leaf of a tree;
But mine goes forth among sea-gulfs
hollow

To the place of the slaying of *Itylus*,
The feast of *Dawlis*, the Thracian sea.

Towards the end of the 19th century we find that Andrew Long in his collection of poems "*Grass of Parnassus*" has a poem—*Nightingale Weather*. He begins with the assertion—

I'll never wear Nun's black and white
While nightingales make sweet the night
but he soon remembers the old tragedy and
says—

He singeth of the sore distress
of many ladies loverless.....

In the twentieth century, Robert Bridges has a most musical poem entitled *Nightingales*. Enamoured of the music of the

bird he is eager to know from whence it comes and from whence it draws its inspiration. So he begins by flattering the bird—

Beautiful must be the mountains whence
ye come,
And bright in the fruitful valleys the
streams, where from
You learn your song:

But the classical scholar that he was, Bridges soon remembers the mythological background of the bird, and weaves that in a very suggestive manner into the *Nightingale's* answer to his enquiry—

Our song is the voice of desire that
haunts our dreams.
A throe of the heart,
Whose pining visions dim, forbidden
hopes profound,
No dying cadence nor long sigh can
sound,
For all our art,
Alone, aloud in the raptured ear of men
We pour our dark nocturnal secret; and
then,
As night is withdrawn
From these sweet springing meads and
bursting boughs of May,
Dream, while the innumerable choir of
day
Welcome the dawn.

Lascelles Abercrombie's poem—*The Nightingale* is a rendering into modern verse of 'a clever old English riddle'—in which the nightingale talking of its attribute of exquisite musicality conceals its identity—and asks the reader (or hearer?) to find out its name.

I through my throat	the thronging me-
	lodies
Delicately devising	in diverse moods,
Let my little breath	lavishly chime,
Still the bestower	of unstinted song.
Of old to all men	my evening en-
	chantment
Brings blissful ease;	they when I bind
	them.
With my thrilling	enthralled in their
sweet troubles,	houses

Lean forward,	Learn now my name
listening,	
Why cry so keenly,	such quivering glee
Peeling merrily,	and pour such
	musical
Ringin' welcome	to returning
	Warriors.

It is significant that in the whole poem except the one faint word 'troubles'—there is nothing else to show that the nightingale is conscious of its mythological associations. It speaks of—thronging melodies, blissful ease, unstinted song and evening enchantment.

Richard Church's poem *The Nightingale* in his volume "*The flood of Life and other Poems*" ends with a touching reference to the tragic significance of the nightingale's song.

.....What is that throbbing from the
slopes
of the dark hill, deep in the silent grove?
The sullen night is troubled with thy
fire,
Oh, tragic voice of all the world's desire.

* * *

In the above I have taken into account only some of the important complete poems about the nightingale and have left out stray references to the bird by poets in their poems about other subjects. Such stray references are far too many. A consideration of the few instances cited above from some of the important English poets down the centuries—reveals to us the fact that the nightingale poems may be divided into two groups those which treat the bird as a musical bird and nothing else, and those which have the mythological story for their background. The poems of the former group present the nightingale as a sweet singer, as a herald of the spring season, and as an inspiring object in Nature. A poet like Cowper now and then uses the bird to point a moral or adorn a tale. The poems of the latter group—whether they contain the word *philomel* or not—allude to the bitter tragedy and "all the pain"

subtly expressed or freely conveyed. Some of the poems are pretty, some interesting, some musical, but none of them is significant or striking. In the beginning of the essay I spoke of the nightingale as being a symbol. Even that has not been well brought out by the majority of the poets. The symbolism and significance of the nightingale may have appealed to the poets but their expression of it has been rather poor. The romantic poets—Wordsworth, Coleridge and Keats—however, are exceptions and deserve special mention.

One significant point common in the nightingale poems of these three romantics is—the complete avoidance of the mythological associations connected with the nightingale. We can understand this in the case of Wordsworth, the Nature-poet, and also in the case of Coleridge who learned his philosophy of Nature from Wordsworth. When we come to Keats we are surprised by the fact that he who drew most of his poetic inspiration from Greece and its mythology—does not even so much as think of it in connection with the Nightingale. He, of course, sings of the nightingale significantly and symbolically, but in his own special way—as an index to his own mind and his outlook on life—as I shall endeavour to show presently.

Before going to Keats, let us consider briefly the poems of Wordsworth and Coleridge. Wordsworth, as is well-known, held the conviction that Nature was full of joy and life. As such, the idea of the nightingale as a melancholy object in Nature, as a bird of tragedy and tears—could never have appealed to him. True to his conviction, he regards the nightingale as a happy bird—as the creator of 'tumultuous harmony'. He compliments the bird:

Thou sing'st as if the God of wine
Had helped thee to a valentine;
A song in mockery and despite
of shades, and dews, and silent night;
And steady bliss and all the loves
Now sleeping in those peaceful groves

Coleridge has two poems on the nightingale. In the first he follows the traditional tragic idea and hails the nightingale as—"Sister of love-lorn poets, Philomel"—and refers to its—"pity-pleading strains". After writing this poem a change came over the poetic outlook of Coleridge as a result of his contact with that high-priest of Nature, Wordsworth. Wordsworth's conception of a happy Nature affected deeply Coleridge's own view of Nature. So, in his second poem, Coleridge, though he uses the word Philomel,—forgets the tragic tradition connected with the "wanderer from the Grecian shore." This is significant, for here Coleridge illustrates the theory which he had learned from his friend Wordsworth the theory that Nature is full of joy and that there is nothing melancholy in it. Coleridge's theme is this: Milton wrongly gave the nightingale the attitude of being "melancholy" whereas (to quote Coleridge's own words)—

In Nature there is nothing melancholy
But some night wandering man whose
heart was pierced
With the remembrance of a grievous
wrong,

Or slow distemper, or neglected love,

must have attributed his own emotions and feelings to the bird. The mistake thus started was thereafter eagerly caught by the poets and perpetuated in their musings. Such poets ought rather to have surrendered themselves to the reality of Nature, forgetting for the time being their art and common reputation, so that their fame

Should share in nature's immortality.

With the enthusiasm of a neophyte—Coleridge quotes Milton's words and mocks at them:

And hark! the Nightingale begins its
song,

'Most musical, most melancholy' bird!

A melancholy bird! Oh! idle thought!

In Nature there is nothing melancholy.

Further, Coleridge makes fun of his own ideas in his earlier poem when he says:

And youths and maidens most poetical,
Who lose the deepening twilights of the
Spring
In ball-rooms and theatres, they still
Full of meek sympathy must heave their
sighs
O'er Philomel's pity-pleading strains.....

In support of the change that came over Coleridge's conception of nature—we may cite his lines addressed to William and Dorothy Wordsworth:

My friend, and thou, our sister! we have
learnt
A different lore; we may not thus profane
Nature's sweet voices, always full of love
And joyance! 'Tis the merry Nightingale
That crowds and hurries, and precipitates
With fast thick warble his delicious notes

In view of this, Coleridge's 'conversion' is clear, and his nightingale poem—divested of all tragic references—is understandable. In the case of Keats *Ode to the Nightingale*—the absence of mythological references is more significant than in Coleridge's poem—though the reasons for it are not clear. Conjectures, therefore, have been at work on this point. All that we can do is to examine them and to judge for ourselves as to which of them is most reasonable. Keats, we know, always tried to escape from the present into the past—seeking a heaven of rest in Hellenism—with all its classical allusions. "He was a Greek"—was the cryptic observation of Shelley about Keats; and another close friend of his, Leigh Hunt, remarked that he (Keats) "never saw the oak without seeing the dryad in it." That is to say, Keats was saturated with Hellenistic culture, and drew most of his inspiration from that fertile source. Is it not surprising, therefore, that in one of his best poems—the Nightingale Ode—Keats should avoid altogether the Greek mythological background of the Nightingale? The mythological association—so thrilling and so tragic—should have made an indelible impression on the poetic imagination of Keats. How is it then that he eschews all reference to the Greek myth?

It is a matter for wonder that in all his poetry—Keats mentions the word philomel only once—in *To One who has long been in city pent* and that as a passing reference. The English word Nightingale, on the other hand, occurs about a dozen times in his poems. In these—it is interesting to note that Keats refers to the bird variously. A few times he speaks of—"the nightingale's tender condoling" and "the tongueless nightingale". At other times he makes the nightingale a mere accessory to his imaginary pleasures; yet on other occasions he deems the nightingale as the singer of—

...divine melodious truth,
Philosophic numbers smooth;
Tales and golden histories
Of heaven and its mysteries...

as something noble—"blessing the world with benefits unknowingly." Thus we see that in almost all references to the nightingale Keats avoided the old philomela-associations of grief and tragedy. So it seems but natural that in his full poem to the nightingale he should continue this attitude and speak anything about the bird except its painful mythological background. Going deeper into the *Ode* we find that there is more significance in it than meets the eye. There is in it the unexpressed melody of Keats's mature conception of the symbolic significance of the nightingale and its song. To Keats, the lover of Beauty and Truth, the nightingale appears as the singer of "divine melodious truth." But to Keats, the romanticist with a highly charged escapist mentality, the nightingale appears as the symbol of romance—and its music a voice from "fairy lands" calling him away from "the weariness, the fever and the fret" of the world. The Nightingale which too happy in its happiness sings in "full-throated ease"—flings the poet's fancy to dream-lands—to "sunburnt mirth" and the "warm south." He beholds "charmed magic casements" open before him—and yearns to fly to the nightingale itself—"not charioted by Bacchus and his pards," but "on the viewless wings of

Poesy." He is so sure of his escape, so certain of the embalmed haven of happiness awaiting him that he sings exultingly—

Fade far away, dissolve, and quite forget
What thou among the leaves hast never
known,
The weariness, the fever and the fret;
Here, where men sit and hear each other
groan,
Where palsy shakes a few sad, last grey
hairs,
Where youth grows pale, and spectre-
thin, and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs;
Where Beauty cannot keep her lustrous
eyes,
Or new love pine at them beyond to-
morrow.

He bids good-bye to all these evil and treacherous things of the world and prepares to fly to the bird, and soon feels "already with thee!" His determination to follow the golden enchantment of the music and through it reach the Nightingale is so strong that—if necessary he will die to achieve his aspiration. For thus to die—with the sweet music of the nightingale bursting round him in Waves of ecstasy—is more than bliss for him.

Now more than ever seems it rich to die,
To cease upon the midnight with no pain,
While thou art pouring forth thy soul
abroad

In such an ecstasy!

The rush of Death, the rapture of a blissful end—is already upon him. He has tracked the music to its source—and is about to become one with the "light-winged Dryad." The call of Romance is perfect—and the response equally perfect: But—woeful but!—Reality steps in—sounds the bell and tears the magic veil! Keats suddenly sees Reality with its gory locks face to face with him—threatening him for the truant manner in which he has stolen away from its leaden fold. Keats—the tender-hearted—shrinks in fear; Romance herself shrinks in fear

and cannot cover him with her protecting hands. Humbled, defeated, Keats gets back to his "sole self". Disappointed, disgusted, grieved, betrayed, he sings the dirge of Romance and surrenders to reality.

Adieu! the fancy cannot cheat so well
As she is famed to do, deceiving elf.
Adieu! Adieu! thy plaintive anthem
fades
Past the near meadows, over the hill-
stream,
Up the hill-side; and now 'tis buried deep
In the next valley-glades:
Was it a vision, or a waking dream?
Fled is that music!—do I wake or sleep?

—A perfect holocaust of a perfect enchatment!—a thorough dismemberment of a treasured dream!

Thus we see in the *Ode* the terrible conflict in Keats's mind—the conflict between Romance and Reality. Temperamentally and instinctively—he loves Romance; but as one who has fallen upon the thorns of life and bled—he is aware of the fact that Reality is more powerful than Romance. He has to face both—but can he serve both? Is there any compromise for these divided loyalties or is Death the only possible solution? The *Ode* states the problem but fails to answer it. Keats himself, perhaps, did not know the answer. How could he?—torn between two powerful pulls?

Is it proper to regard this nightingale *Ode* of Keats as a poem of compromise?—compromise between Reality and Romance—compromise in death?—as some philosophical critics think. Or is the *Ode* to be regarded as a fanciful aberration of an ultra-sensitive and easily-excitable mind—as some of the poetical critics explain? In this connection—it is necessary to remember that the *Ode* is not a spontaneous, unpremeditated effusion of Keats. To the making of this *Ode* have gone—Horatian ideas, Shakespearean images, Miltonic phrases, Wordsworthian glimpses and Coleridgean phantasies. Those who are conversant with Sir George Greenwood's

Lee, Shakespeare and a Tertium Quid, with de 'Selincourts' edition of Keats and with Mr. Edmund Blunden's *Keats and his Predecessors*—will understand what I mean by the above sentence. These "sharp-eyed surveyors of literature"—have pointed out how Keats's *Ode* contains many plagiarisms and parallelisms. Keats has no doubt enriched his borrowings—and "his architecture is 'his own'"; but the fact remains that "even at the hour of his most personal and unique inspiration, he is a literary man." This however, is not to deny Keats's original approach to the theme of the Nightingale. The trend of his thought is as unique as the music of the lines is melodious. But to guess that in the *Ode* Keats has presented a solution to the eternal conflict of Romance and Realism seems to me reading too much. It is true that Keats has written the lines—

Thou art a dreaming thing,
A fever of thy self; think of the earth;
What bliss, even in hope, for thee?
What heaven? every creature hath its
home,
Every sole man hath days of joy and
pain,
Whether his labours be sublime or low—
The pain above, the joy above, distinct,
Only the dreamer venoms all his days,

Bearing more woe than all his sins
deserve.....and also the following—

Oh, never will the prize,
High reason, and the love of good and ill,
Be my award! things cannot to the will
Be settled, but they tease out of thought;
.....It is a flaw
In happiness, to see beyond our bourn,—
It forces us in summer skies to mourn,
It spoils the singing of the Nightingale,

—lines which are an index to Keats's wisdom—wisdom that realizes that life is an eternal adjustment between aspiration and achievement, between illusion and reality. The same trend of thought we find in the Nightingale *Ode* also. In a moment of inspiration he yearns to follow the

melody-enchanted pathways of the nightingale and escape from the "lead-limbed despairs" and the clanging chains that bind him down. But it does not take long for him to realise the fact that often times Reality is terribly powerful—powerful surely to batter the barricades of aerial castles and pull them down to pieces. At the time that Keats wrote the *Ode* he was a miserable victim to tragic circumstances. Only nine months earlier he was mercilessly attacked in the *Quarterly Review*; three months later, his brother Thomas, died; and about four months after came the crash of his illusion about Miss Fanny Brawne. It was in this broken up frame of mind, a witness to the wreckage of his own hopes and loves, a victim to the rough and tumble of life—that Keats wrote the *Ode*. It is no wonder, therefore, that the *Ode* becomes the battle-ground for conflicting forces. Keats, the lover of romance, and also of the earth earthy, feels unable to take sides; feels unable even to wave the white banner of peace and compromise. The clang and the horror are too much for his young and sensitive nerves—and out of sheer helplessness he seeks solace in death. Obviously, this is the outcome of weakness not strength, helplessness not hopefulness. The *Ode*, therefore, may be taken not as Keats's solution of a compromise between Romance and Reality but as typical of the temperament of Keats, as an index of the mood in which he wrote it. I fancy that

had Keats presented in the *Ode* any solution to the age-old problem of Romance vs. reality—it would not have been half as poetic and attractive as it is now. I also feel that the *Ode* as it is—is the favourite of many because of the pathos suffusing it, because of its feeling of futility in attempting at any reconciliation between the life of dreams and the life of actualities, because of its presentation of an experience common to one and all—at sometime or other.

... ..

In conclusion—it may be pointed out that though the nightingale has been a favourite recurring theme with many of the English poets—it has been adequately and significantly treated by only a few. Some have made use of the Nightingale as only "a bright detail in the glad picture of the spring time;" still some others have made use of the bird's sweet song in order, perhaps, to add sweetness to their own compositions; yet a few others have found in the supposed plaintive music of the bird—something corresponding to their own sorrowful mood; some others have found in the tragic mythological associations of the bird a theme for poignant and pathetic verses. Of this amorphous mass of poems—Keats's *Ode* alone stands out clearly and conspicuously—not only by its musicality and vivid phraseology, but also by virtue of its being the best symbolical interpretation of the Nightingale and its music.

SUNSET

SLOWLY the weary Earth, grown sleepy, turns
Over upon his side,
Heaving his ponderous shoulder up to hide
The bright glare from his eyes, and in the gloam
Thus made sinks down to rest. And though still burns
Behind his back the lamp, and lights the dome
Of his vast spacious room,
Painting the curtains hanging round his bed
Purple and gold and red,
At last it sinks and dies;
The glowing colours gradually fade,
And deeper grows the shade,
Till in night's grateful gloom the Titan slumbering lies.

—Henry Martin.

EMINENT EDUCATIONISTS

TAGORE, MALAVYA, GANDHI

By Prof. C. B. KRISHNA SASTRY, M.A., L.T.

IN an age when education has not received its due and merited recognition, in this ancient land of India—once known as a highly cultured and enlightened country—a few eminent educationists, Tagore, Malavya and Gandhi have devoted themselves entirely to the service of their motherland and made rich contributions to the spread of learning and promotion of good ideals among the youth of the country.



The foremost of them is the sage, saint and scholar of Viswabharathi—Rabindranath Tagore, whose erudition and philosophical lore have won the admiration of the savants of Oxford University, which has honoured itself recently by honouring Rabindranath, by conferring on him the Degree of D. Litt. At a recent convocation held in his honour in the serene and sublime surroundings of the Viswabharathi, Sir Maurice Gwyer, the Chief Judge of the Federal Court, was pleased to pay glowing tributes to the glorious attempts made by the great world

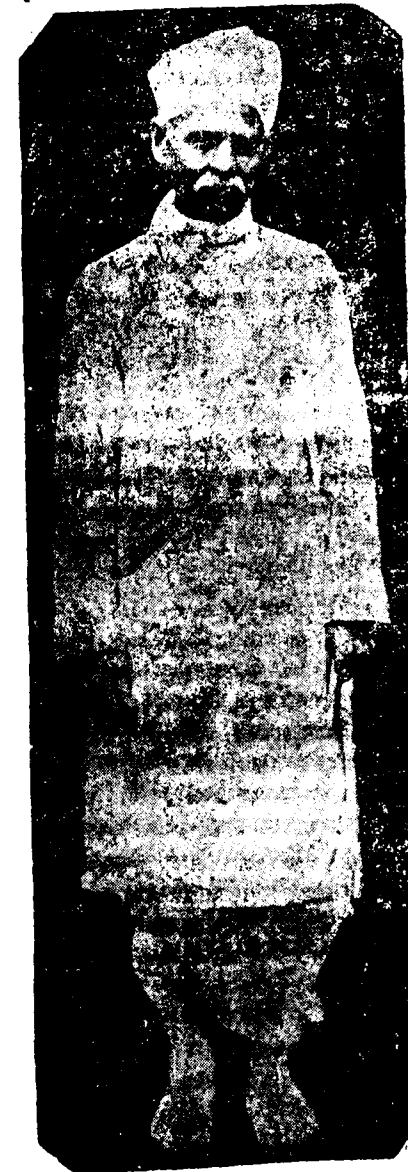
figure to bridge the intellectual chasm that separates the countries of the East and the West. Besides imparting national and beneficial training on right lines with due regard to the historic and literary associations of Bharatavarsha, he has opened out a broad vision of the linking up of India, Japan and China into a common cultural heritage which will restore to the East its proud position as a home of world's culture and the fountain source of the world's philosophy. It is fondly hoped that the visits now being paid by scholars of China and Japan to the Viswabharathi would engender in the minds of the people of the oriental countries a consciousness of common religious ideals which would in turn pave the way for the development of a culture based on ideals of love, truth, *ahimsa*—characteristic of the two great religions, Hinduism and its offshoot, Buddhism, and the formation of a pan-Asiatic federation.

Rabindranath's "Gitanjali" and "Sadhana" will for all time, occupy an honoured place in the literature of the world as the outpourings of a genius of the first order which will enable citizens of the world to mould their thoughts, ideals and aspirations.

* * *

The founder of the Hindu University at Benares, a great centre of pilgrimage to all Indians, Pandit Madan Mohan Malavya is a world figure of great celebrity. To build up a University of the size and dimensions of the Hindu University within one's short span of life and to make it the meeting place of all seekers after knowledge from far and near is no mean accomplishment. It is an institution for all time, and for all men with lofty ideals and memorable achievements, as it has preserved all that is best in Indian culture and civilization.

The common criticism that several lakhs of rupees have been sunk in brick and mortar does not hold ground, as buildings of simple design, to meet the minimum



requirements of thousands of youths for teaching and residential purposes, are absolutely essential in these days of advancing civilization. Old Gurukula methods of instruction in their entirety cannot be reinstated and even the Universities of

Nalanda and Takshasila had to be accommodated in spacious and exquisitely beautiful temples for the convenience of the votaries of learning, who flocked from inside and outside India. The venerable Pandit has been inspired with such high ideals as to make the University of his creation the inspirer of the eastern world and has raised a crore and a half of rupees for the establishment of arts, teaching, industrial and engineering courses of first rate importance. This greatest beggar of India has approached prince and peasant who have come out with all that they could spare for his noble work. A living camp of scholars and pedagogues far away from the din and noise of city life and rid of all its vicious attractions, within a short distance from the sweet perennial holy stream of the Ganges, is a place worthy of being visited by any one interested in the cause of education and the progress of the youth of the country. The conception of a common form of prayer and the erection of a temple within the premises of the University at an expense of six lakhs of rupees, taking care to see that it should reflect the genius of its historic past with all necessary embellishments, speak volumes of the greatness of a soul which has aroused the reverence and adoration of all Hindus.

The manifold opportunities designed for promoting healthy and beneficial contacts between students and teachers by the residential system now in existence there, have so fashioned out the careers of many young men who hold aloft in their hands the banner of Hindu University with its ideals of service to fellowmen, promotion of literary and scientific knowledge and sacrifice in the best interests of the country.

Malavya to-day stands out before the world as a rare combination of culture and character, the exponent of the highest ideals of the nation for the benefit of the youth who form the custodians of the country's future and the visible embodiment of everything that is truly great and noble in Indian life. The Hindu University will forever remain the

imperishable monument of a great Indian educationist.

...
The next outstanding personality who is junior in age to Rabindranath and



Malavya, but by far their equal in point of cultural contribution to the world's history is Gandhi who by common consent has carved out for himself a place unique in the world of the twentieth century.

We are not much concerned with his services to the nation in spiritualising Indian politics, and resuscitating ideals of love, truth and non-violence in an age of bitter and brutal warfare. The inner workings of his soul have manifested themselves even in the field of educational reform. His basic scheme of education, commonly called The Wardha Scheme, is his greatest gift to human progress. The very fact that education imparted to the youth should serve a personal, and national purpose by making it craft-centred has been brought to the forefront by Gandhi. Amidst the intricate and complex social and political problems which await his solution, his master-mind has found time to evolve a new educational programme with the objects of alleviating

all class differences, promoting social welfare, giving greater prominence to the subjects of study which are highly essential and increasing the productive capacity of the child and training him out to be a better citizen of the country. It develops the whole man, his mind and body, hand and eye, inculcates feelings of dignity of labour and division of work among the component parts of the body politic and changes the citizen's angle of vision by broadening his outlook on men and matters. The Gandhian touch is to be seen in the working out of the Wardha Scheme throughout its different stages, as it aims at ennobling the mind, purifying the soul, feeding the body, making lower secondary education free, compulsory and remunerative, and regenerating the nation. Though views differ here and there on certain aspects of the Scheme, it is worth a good trial as it is bound to lead the country to a condition of progress, prosperity, peace and plenty, moral, social, economic and political uplift. The resignation of the Congress Ministries and the assumption of power by the Advisers in most provinces have given a setback to the Scheme, but there it stands in all its richness for adoption in a slightly amended form even after some time, when foreign complications, internal dissensions and political antipathies vanish out of sight, giving room to an era of political progress and the establishment of world peace.

Gandhi ranks as one of the foremost educationists of the land, as a teacher of men's minds and morals and the originator of the Wardha Scheme of Educational Reconstruction, which aims at transforming education into a moralistic, realistic, practical and nationalistic system.

These three great Indian educationists have won universal reputation as sages, scholars and saints throughout the civilised world and have enabled India, their native land, to rise to a position of cultural greatness all its own among the nations of the world, who have begun to style India as the home of Tagore, Malavya and Gandhi.

NOTICE

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EDUCATIONAL INDIA

Masulipatam, Sept., 1940

The Teaching of History

NEXT to the mother-tongue the subject whose teaching is most unsatisfactory in Indian schools is History. In spite of its having been a subject of instruction for more than half a century, there are as yet no clear notions as to what History is, what the aim of History-teaching should be, what special methods are to be adopted in teaching it and what is the place to be assigned to the history of the country and that of the world. Schools and teachers have fallen into a particular groove from which they find it impossible to come out. The result is that the subject has ceased to interest most pupils. In many parts of the country—and especially in South India—the number of pupils selecting it for study is going down. Under these circumstances it is necessary and desirable that active steps should be taken to make its teaching more scientific and attractive.

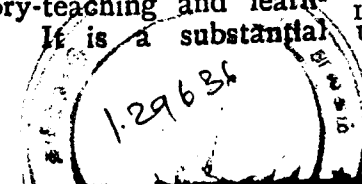
IN his "Suggestions for the Teaching of History in India," *Mr. V. D. Ghate has done a real service to the cause of History-teaching and learning in schools. It is a substantial

contribution to the very meagre literature on the subject. It is comprehensive in its treatment and liberal in its outlook. It is based as much on personal experience and observation as on a study of a large number of books written by eminent scholars in England and the United States. Its special merit consists in its realistic approach to the subject and in its emphasis on the characteristic features of Indian schools. It will repay careful study by all teachers. The suggestions put forward are all of them eminently practical and there will undoubtedly be a vast improvement in the teaching of the subject in our schools if those suggestions are adopted by teachers and managements.

TO Mr. Ghate, History is the study of man's evolution on earth. It is a record of man's *complete* past. It has, therefore, to deal not merely and not only with political facts and events but also with the achievements and failures of man in all spheres of human life—economic, social, and cultural. It is the narrowing down of history to cover only the political aspect of it that is at the bottom of its unpopularity with pupils to-day. A broadened outlook will make its study more interesting and more useful.

THERE is a profound truth in the statement by Mr. Ghate that we have to draw a distinction between the aims and values of History-teaching. "An aim is the conscious purpose which we keep before our minds while doing a thing. Values are the actual results which we obtain while doing the thing or after having done it." According

* Suggestions for The Teaching of History in India by V. D. Ghate, M.A., B.T., T.D. Oxford University Press, 1940. Pp. 243. Price Rs. 2-8-0.



to him the aim of History-teaching is and should be to enable the pupils to understand the present—the present state of our country, our people, our institutions, religion, customs and problems. History-teaching may or may not produce other results—training children's memory and imagination, cultivating patriotism, making pupils moral etc., but it is not with a view to produce these results that History is to be taught but only with the object of making it possible for the pupils to get a real knowledge of the present.

MANY may be tempted to argue that this is a very narrow aim; and that on two or three grounds. In the first place it will mean the eschewing of all that history which has no bearing direct or indirect on the present. In the second place it is opposed to the view that like Science, History should aim at a particular kind of intellectual discipline, the discipline resulting from the habit of drawing conclusions from available evidence. There is the dead past and there is the living past and if Mr. Ghate's view is accepted, the dead past will have no place in the teaching of History. Though there is some force in this criticism, we have to recognise that Mr. Ghate is concerned not with the general aims of History but with its aim so far as schools are concerned. It is quite possible that History-teaching should aim at one thing in schools and another in colleges and Universities and it is this aspect that is emphasized by Mr. Ghate.

ONE refreshing feature of the book is that it finds a place for the teaching of World History in schools. We cannot understand the present of any country or community without a know-

ledge of world movements. In making a syllabus he provides for a preliminary simple course in World History for pupils of the Age Group 9-12. "Such a course will serve as a good antidote to narrow-minded nationalism and will provide a good lesson on universal brotherhood." Another point on which he lays a deserving stress is that the special periods selected for advanced study at the senior stage should preferably be the nineteenth century both for Indian and English History. This is logically consistent with the view that history should explain the present, and nineteenth century history is more useful for this purpose than the history of the Anglo-Saxon and Norman Periods or the Ancient and Medieval Periods of Indian History. However much opinion may differ in regard to the special periods in Indian History, there will not be any opposition to the selection of only the more recent periods in English History.

MR. GHATE has many useful suggestions on the qualifications and equipment of the History teacher, as to how history should be presented to pupils in the Junior, Intermediate and Senior stages, as to the nature and scope of Text-books, the need for a separate History Room in every school, as to the methods to be adopted for cultivating time-sense, the extent to which original source may be used and the subjects with which history should be correlated. There is also a careful study of "Examinations in History" and the relative value of questions of the essay type and the "New Tests."

IT IS a pity that in the Lesson Notes included in Appendix A of the book there is only one lesson on an Indian topic while there are six lessons on

English topics. Teachers would have been more grateful to Mr. Ghate if he had included more lessons on India. This shows how much we are still obsessed with the idea of the greater importance to us of the History of England than of the History of India—though perhaps Mr. Ghate was not consciously influenced by it. But this is a minor defect in a book which on the whole contains a rich mine of information, full of suggestions to every teacher who is not satisfied with carrying on his work in a lifeless and mechanical manner but who is anxious to think about his work and to leave a permanent impress of it on the minds of his pupils.

Training Technicians for War Industries

IT WAS in June last that the Government of India appointed a Committee (The Sargent Committee) to examine the nature of training imparted in the existing technical institutions of the country and whether these institutions can be used to produce the technicians required for purposes of war. The Committee was prompt in carrying out its work and submitted its report early in August. The Government took the report into consideration and passed orders on it equally promptly accepting all the recommendations contained in it. It is estimated that annually ten thousand trained technicians will be required, that there is at present provision for training only nine hundred persons in the institutions visited by the Committee, that if they are adequately equipped they can train a further two thousand persons every year and that it is quite possible that

there are several other institutions (not visited by the Committee) which can help the Government in securing all the technicians that it requires. Provision has been made both to equip the institutions already inspected and to inspect other institutions. There is thus every prospect of the utilisation of the latent technical abilities of the young men of the country which are now going to waste.

MORE than any other factor, war has revealed to the Government of the country the tragic way in which industrial education and improvement have been neglected in the past. Indian leaders have always been agitating for the industrialisation of the country but no heed or little heed was paid to it. This narrow and short-sighted policy pursued in the past is now responsible for the sad plight in which the Government is placed. It is, therefore, a matter for intense gratification that those who are in authority have awakened at least now to the gravity of the situation and are taking measures to set things right.

IT may be noted in this connection that it is not only the politicians that have been agitating for the spread of industrial education but also the educationists; and among the latter have been a large number of responsible officials. The tale has so often been repeated that education in India is too bookish and literary and that unless a technical and vocational bias is given to it the enormous expenditure incurred on it will become an increasingly dead waste. But it was the misfortune of the country that government has been too much under the control of the bureaucratic machinery which is proverbially slow and overcautious in all

it does. Commissions, Committees and Special and Expert Enquiries became the order of the day and very little action was taken on the recommendations made in the past. A great imperial crisis was necessary to stimulate the authorities to action and there is hope of a better future.

IN the action now proposed to be taken by Government there are two or three points that require to be considered. One is that it appears as if only Matriculates and non-Matriculates will be taken for training. It should, however, be extended to persons having higher qualifications—to degree-holders and even to post-graduate students. These latter will prove to be more useful in the long run. It is not merely physical strength and ordinary manipulative skill that are to be looked for in the persons selected for training but also a fairly high order of intelligence and scientific knowledge. Moreover, the Matriculation standard in our country is not so high as it is in England and people having superior qualifications—as judged by Indian standards—require special encouragement. Another point is that steps should be taken to train not merely ordinary technicians but also those who can become supervisors and leaders. From a long-term point of view, it is desirable that India should not continue to depend on foreign leadership for manning her industries. A third point to be borne in mind is that in selecting persons for training the selection authorities should not be influenced by communal and sectional considerations but should care only for efficiency; and this is all the more necessary as in a period of war communal considerations are bound to produce disastrous consequences.

IN addition to all this the Government should also see that the industrial institutions that are to be now equipped for giving training to technicians, and the technicians themselves who receive training are not made to face economic depression when once the war is over. They should be guaranteed employment even after peace is restored. It was the failure to adopt protective measures of this sort that made unemployment much more intense in the period that succeeded the last world war. Moreover, the response of youngmen to the appeal that they should undergo training now will be all the stronger if an assurance of permanent employment is given to them.

Educational Reform in Madras, Bombay and Bengal

THE SUBJECT of educational re-organisation has been engaging the attention of Provincial Governments for some time past. But unfortunately policies and programmes relating to prohibition, debt relief and village uplift have relegated all talks of reform in education to the background. The Congress Ministries concerned themselves for the most part with informal consultations, conferences and no conclusions were arrived at. By the time they seriously thought of resorting to schemes of planned economy in regard to adult literacy and Wardha Scheme, they had to resign their offices and retire into the wilderness without any substantial achievements to their credit in the field of educational reform.

NOW we find the Advisers in power in certain provinces and Ministries headed by Muslim Premiers moving their fingers in bringing about a few

changes of their own liking suited to their tastes and aptitudes. The Advisers of H.E. the Governor of Madras, in consultation with the Director of Public Instruction, issued a Communique detailing some changes which they propose to introduce within the near future. The Communique states that their decisions were based on the common measure of agreement arrived at a meeting of educationists convened under the auspices of the Congress Ministry. The bifurcation of studies at the end of the Fourth Form, when pupils will be in their teens with no sense of discrimination and mature judgment, has been condemned by most eminent educationists. To ask a boy of the Fourth Form to choose for himself either literary courses leading to university studies or vocational courses, and to divide the two courses into water-tight compartments, with no provision for the pupils to change their courses of study at will, is a thing unheard of in the past and undesirable, psychologically and impracticable for the most part in the case of tiny, tender youths, at a time when the average parent takes little interest in the educational activities of his children. Such a division of courses and diversion of students to courses, which are not vocational in the true sense of the word and which do not aim at enabling the boy to eke out his livelihood in these days of growing unemployment, will work adversely against the spread of higher education—secondary and university. Many educational institutions may have to close down certain sections of high school forms, disband the teachers who have grown grey in their service for want of opportunities to teach their subjects of study and become big mercantile concerns

for the manufacture of quill-drivers, as the pupils who have undergone instruction in vocational courses only will be permitted to appear for Public Service Commission Examinations for employment as lower division clerks. The universities may have to concern themselves with the courses and conduct of a matriculation examination which can only attract the attention of very few who, out of a love for learning, may wish to qualify themselves for a degree course which may or may not pay them well later in life. We only wish that such drastic changes should be made after due deliberation by popular Ministries with the support of Provincial Legislature and adequate justice be done to the problem in all its bearings.

IN Bombay much progress seems to have been effected in the spread of literacy by the encouragement afforded by the Government to the establishment of a number of elementary schools by private bodies and public-spirited workers. The Government rendered special financial aid to the extent of Four Lakhs of Rupees to about three thousand schools thus started. It forms only a humble step in the right direction of making elementary education free and compulsory and recognising it as the primary obligation of the State. In regard to the housing of these schools, buildings of simple design to suit the requirements of teaching should be erected at the expense of the State and local bodies should be encouraged to set apart a certain sum of money every year to have a permanent building for every school in a village of more than five hundred inhabitants. The 'shift system', of holding classes for three

EDUCATIONAL INDIA

intensive war training now contemplated will correct these tendencies and contribute to a more efficient system of technical education after the war.

All Recommendations Accepted

The Central Government have accepted the recommendations of the Committee in their entirety and are now taking steps to implement them as quickly as possible. Six experts are being selected from among men having experience of teaching in technical institutions or practical experience of industry for appointment as experts in accordance with the recommendations of the Committee. When these experts have been appointed their first duty will be to inspect the remaining technical institutions in the country with a view to their utilisation for war training purposes. Similar action will then be taken to make use of these institutions to the fullest possible extent.

Provincial Governments are being addressed at once with a view to obtaining volunteers for war training from among students who are already in technical institutions, and arranging for technical institutions to take in additional students for war training upto the limit of their present capacity.

Estimates have been obtained of the cost of additional equipment required for the training of additional students and it has been ascertained that the equipment is likely to be available in the country. As soon as this equipment has been secured and the additional technical staff engaged, arrangements will be made with Provincial Governments for the training of the additional 2,000 men mentioned by the Committee.

The Committee was not asked to, and did not consider the question of training repetition workers or one-job men, machine minders etc. The Government of India have under consideration a separate scheme to produce this class of workers. Although the scheme is not yet in final shape, it is likely to be based on a three-

months course of intensive training in factories on one-job on machines of the type on which the men will be engaged on the completion of their training.

It will be recalled that after the promulgation of the National Service (Technical Personnel) Ordinance in June, 1940, the Government of India, with a view to enabling the technical institutions of the country to be used to the fullest extent in producing trained technicians for war purposes, appointed a Committee to examine the training imparted in these institutions.

The Committee was asked to report in what respect the training failed to meet the needs of war time industry and how it could be so adjusted as to fit the students for employment as skilled artisans as soon as possible after they leave the institutions. The Committee was also asked to report what institutions could most usefully be assisted and whether particular institutions could be asked to train for particular industries; what form the assistance should, for example, financial or advisory or both; and what requirements, if any, should be fulfilled as condition for the grant of such assistance. The Educational Commissioner with the Government of India was the Chairman of the Committee, whose other members were the Directors of Civil Aviation, and representatives of the Master General of Ordnance, the Railway Board, the Air Officer Commanding-in-Chief and the Adjutant General.

In the course of its enquiry, the Committee's representatives visited and inspected 16 technical institutions in the provinces of Madras, Bombay, Bengal, Sind, the United Provinces, the Punjab, the Central Provinces and Berar, Bihar and the States of Mysore and Hyderabad. In the short time at its disposal it was not possible for the Committee to inspect further institutions but it has recommended that the remaining institutions in the country should be inspected as early as possible with a view to the utilisation of as many as possible for war purposes.

THROUGH different PROVINCES

DELHI

ADVISORY COMMITTEE FOR EDUCATIONAL BROADCASTING

On the recommendation of the Central Advisory Board of Education, the Government of India have decided to establish an Advisory Committee for educational broadcasting with headquarters at Delhi. The Committee will use the Delhi Centre of All-India Radio as an experimental station for the broadcasting of educational programmes.

The Controller of Broadcasting will be the President, and the Director of the Delhi Radio Station the Secretary. The other members on the Committee are the Educational Commissioner with the Government of India, the Research Engineer, All-India Radio and three members nominated by the Central Advisory Board of Education.

COMPULSORY PRIMARY EDUCATION

At the initiative of Mr. E. M. Jenkins, ex-Chief Commissioner of Delhi and at present Secretary of the Supply Department, the Government of India have approved the introduction of compulsory primary education in rural schools of Delhi Province. The scheme is expected to cost a recurring expenditure of Rs. 3 lakhs annually. The present indications are that the scheme will come into force with effect from the following financial year.

Mr. Jenkins, who is the author of the scheme, is reported to have personally surveyed the field and induced villagers to adopt the scheme.

TRAINING OF TECHNICIANS

The Technical Training Inquiry Committee set up by the Central Government has proposed that the six existing technical and engineering institutions be utilised for the training of skilled personnel at Madras, Poona, Sibpur, Jamshedpur, Benares and Hyderabad (Deccan). It is estimated that about 950 hands can be trained at these centres and it is proposed to open two new schools, one at Bombay and the other at Calcutta.

EDUCATION OF EVACUEE CHILDREN

The efforts made by the Government of India to provide facilities for the education of children who have been sent out to India following the outbreak of war in Europe are explained in a Press Note issued recently. It says:—

After the outbreak of war enquiries were made through the Departments of the Government of India and the Provincial Governments as to the number of boys and girls, both European and Indian, at schools in Europe and particularly in Great Britain.

As a result of these enquiries it was ascertained that on January 1, 1940, there were just over 200 children in need of education facilities but that the parents of the great majority preferred arrangements of a local kind. The Directors of Public Instruction of Bengal, Bombay and Madras undertook to make such arrangements as were possible for the children residing in Eastern, Western and Southern India respectively and the Educational Commissioner with the Government of India undertook a similar responsibility so far as those residing in North Central and Northern India were concerned. Parents were put in touch with schools of good standing which had vacancies and in many cases schools extended their accommodation in order to cope with the applications received. By these means the needs of a considerable proportion of the children concerned have been met.

It should be made clear, the Government states, that except in cases of special hardship, the fees charged will be so adjusted as to cover the whole cost of the educational facilities provided and that in no case will any expenditure in this connection be debited against the funds normally available for public education.

MADRAS

DIPLOMA COURSE IN CO-OPERATION

At an ordinary meeting of the Academic Council of the University of Madras held on the

hours in batches under the direction and control of one efficient teacher of higher academic qualifications, was practised with much success as an experimental measure and it deserves speedy adoption by experts of other presidencies in their localities. The absorption of administrative officers of school boards into Government service, and the formation of a Board of Primary Education also deserve much commendation, as the Government should ultimately take over the management of all schools—elementary and secondary—leaving only collegiate education to the care of universities, subject to financial aid from Government, and provincialise all teaching services, granting such rights and privileges regarding leave, scales of salaries and security of tenure, as are often enjoyed by other servants of similar educational qualifications in Government service. They have also done well in affording increased facilities for the employment of a larger percentage of trained teachers and the spread of education among backward classes by awarding fee concessions and special scholarships.

IN Bengal the Ministry has brought forward an official measure,—the Secondary Education Bill,—with a view of reorganising secondary education and freeing it from the control of the University in accordance with the recommendations of the Sadler Commission. The Bill aims at the establishment of a Board of Education which consists of some elected and some nominated members representative of different communities and interests to control and administer secondary education. Besides depriving the University of Calcutta of its stable

income as it does not provide for adequate compensation to the same, it has taken away the powers of the University in regard to admission of students and prescription of courses of study and text-books.

THE Bill has evoked much criticism as it seeks to make the Board an official hierarchy with very few non-officials and as it fosters feelings of communal inequalities, jealousies and ill-will. In a land where communal jealousies have been working out much havoc in regard to political advancement, the free importation of such feelings of rancour even in the field of education will perpetuate heart-burnings and mar the feelings of fellowship and brotherhood between citizens of various communities who have made India their common mother-land. Greater representation to minority communities would only stem the tide of political and educational progress, at a time when it should be conditioned on a population basis in the interests of justice and equity to one and all. The Hindus of Bengal headed by Dr. Shyama Prasad Mukherji have issued an appeal for the collection of a crore of rupees for the maintenance of special schools for Hindus and some parents and teachers have advised the formation of a Council of action to take prompt steps to obviate the evil effects of the Bill. In the face of such strenuous agitation by a majority, the Government would do well to put the Bill in circulation without rushing it through, and make the necessary alterations to make it all-comprehensive and acceptable to the majority without offending their feelings, and thus creating a split among the people of the province.

Training Technicians for War Industries

Report of the Govt. Enquiry Committee

[The following are the recommendations of the Technical Training Enquiry Committee appointed by the Government of India in June last with Mr. John Sargent, Educational Commissioner, as President. The Government of India, it is announced, are making immediate arrangements to train about 3,000 technicians for war industries in accordance with the recommendations of the Committee. Further arrangements are contemplated in order to meet the requirements of technical personnel for war work, estimated at approximately ten thousand men annually.]

Nine hundred and eighty nine skilled artisans could be trained for war purposes in the existing technical colleges and institutions without seriously disturbing the present courses of instruction. A further 2,000 skilled men could be trained in these institutions if certain additional equipment and instructors specified by the Committee were supplied. A still larger number of men could be trained for war purposes (a) if more institutions were inspected and found suitable for training skilled personnel, (b) if suitable students now taking courses in the technical institutions in the country could be persuaded to train for war work, and (c) if a number of institutions could be taken over entirely for war training purposes.

As the time factor is of the first importance, the training course should be intensive and should not ordinarily exceed one year in duration. Unless a trainee starts the course with some degree of proficiency, it is not possible to turn out a skilled man in a shorter time. It is estimated that approximately 10,000 men will be required for war work within the next nine months. Most of this number will have to be supplied from skilled personnel already engaged in industry.

The Central Government should pay the whole cost of training for war purposes, the cost to be determined according to an agreed formula based on the salaries of instructors, the value of the material consumed and an agreed rent for the use of buildings and equipment. The Government should provide all the additional

equipment required and this should remain the property of the Government until the end of the war when it may be offered to technical institutions on favourable terms.

Stipends for Trainees

The Government should select the trainees, prescribe the content and duration of training courses and accept or reject trainees for employment at the end of or at any time during the course. For this purpose the Government Inspectors should have access to approved training courses at any time. Trainees should receive from the Central Government stipends at a minimum rate of Rs. 20 for non-matriculantes and Rs. 25 for matriculates which will be subject to refund if the trainee fails to accept the employment for which he has been trained.

The Central Government should engage at least six technical experts (a) to survey institutions not yet inspected so that they can be utilised for training purposes; (b) to supervise all approved courses of training except where this can be undertaken by technical officers of the services or departments concerned, and (c) to draw up and co-ordinate the syllabus of training for each class of tradesmen.

There is not sufficient time to train men of the supervisory grades and it will be necessary to obtain them by promotion from the ranks of men already skilled. The possibility should also be considered of training recruits for this class from students taking degree courses in technical institutions.

The Committee expresses the opinion that during the next two or three years, it will be difficult to train more skilled men than war production work could absorb, that the stimulus given to the Indian industrial system by war production would be maintained after the war and that the risk of any considerable number of skilled men becoming unemployed was small.

The Committee observes that the present system of education in India is too academic and not sufficiently in touch with the day-to-day needs and conditions obtaining in industry. The

6th instant, the regulations relating to the Diploma course in Co-operation were adopted.

The subjects for study in the course will be Economics, including agricultural, industrial and commercial organisation, Co-operation, its history and principles, Banking, Accountancy and Auditing. Admission to the course is open to persons who have passed the B. A. or B. A. (Hons.) Degree Examination in History or Economics of the Madras University or an examination of some other University recognised by the Syndicate as equivalent thereto, and such others who, after passing the Intermediate Examination, are engaged in Co-operative service, whether Government or private, for a period of not less than two years.

The course for the Diploma in Co-operation is a full-time course extending over one academic year.

Moved by Dr. P. J. Thomas and seconded by Mr. K. Bashyam, it was resolved that the Resolutions should take effect from 1941-42.

RECRUITS TO AIR TRAINING

In pursuance of a request from the Air Headquarters, Simla, the Vice-Chancellor and the Registrar of the Madras University have granted interviews to candidates from among the Graduates and other alumni of the University, for appointments in the Air Force. Two batches of candidates numbering 80 were already interviewed.

RELIGIOUS INSTRUCTION IN BORSTAL SCHOOLS

The Government propose to amend the rule relating to the appointment of religious and moral instruction in Borstal schools. The draft amendment is published in the Fort St. George Gazette and will be taken up for consideration on or after the 20th instant.

The draft rule provides that religious and moral lectures shall be allowed on condition that no proselytising is carried on under the cloak of religious and moral instruction and that the instructors shall confine their attention to the inmates of their own faith. The selection of instructors will be made by the Inspector-General of Prisons in consultation with the District Magistrate or the Commissioner of Police in the Presidency Town.

TRAINING CLASSES FOR CO-OPERATORS

The Government have accepted the propo-

sals recently submitted to them by the Registrar of Co-operative Societies for giving intensive training in accounting and scriptory work to Panchayatdars and members of Co-operative Credit Societies in villages.

The scheme sanctioned by the Government provides for the appointment of 24 Senior Inspectors, one for each district, except Madras. Each Inspector will hold classes at suitable centres for groups of villages. Each Inspector is expected to give training to Panchayatdars and members of Societies at 40 to 50 centres in a year. Central Banks and Co-operative Supervising Unions are expected to co-operate in the working of the scheme and to see that the members derive the utmost benefit from the classes.

The Inspectors who have been appointed and posted to the respective districts with instructions, began the work last month.

BENGAL

PRIMARY EDUCATION IN THE PROVINCE

The Bengal Legislative Council (Upper House) adopted without a division on the 30th August, a non-official resolution, moved by a member of the Coalition Party, urging that an additional sum of one crore of rupees be set apart by the Government of Bengal for the course of five years for the expansion and improvement of primary education in Bengal.

The House next rejected by 24 votes to 13 a resolution moved by a scheduled caste member of the Congress Party urging that an annual recurring grant of five lakhs of rupees be sanctioned by the Government of Bengal for the spread of education among the scheduled castes in the province.

In addition to the budgeted sum of Rs. 5 lakhs the Government of India, it is stated, propose to spend an additional amount of Rs. 10 lakhs for the spread of primary education in the province during the current year.

The Government will approach the Assembly with a supplementary demand during the November session for the sanction of this extra amount.

BLACK-HOLE STORY TO BE OMITTED

That immediate action should be taken by the Government for the omission of the Black-

Hole tragedy from all books in use in the Province of Bengal was urged in a non-official resolution which came up for consideration before the Bengal Legislative Assembly on the 23rd of last month.

In opposing the resolution, Mr. Sarat Chandra Bose, Leader of the Congress Party, said that the suggestion made in the resolution was not a practical proposition. He was of the view that there should be no ban on freedom of opinion and freedom of expression.

Mr. A. K. Fazlul Huq, Prime Minister, said that the resolution as worded, was not a practical proposition. The Government would be prepared to accept the resolution if it was amended to state that the Government should take immediate action for not allowing any book having references to the alleged Black-Hole tragedy as a historical fact to be used as textbooks and prize books.

The mover accepted the amendment and the amended resolution was then passed by the House without a division.

RESEARCH COURSE IN MEDICINE

The University of Calcutta have a proposal under contemplation to introduce a course of post-graduate training in Medicine. For this purpose the Faculty of Medicine of the University recently set up an Expert Committee to go into the question and to report. The Committee has completed its labours and is understood to have submitted its report to the University authorities for consideration.

The Committee finds that a scheme for post-graduate research in Medicine similar to what exists in the University in the departments of Arts and Science could only be formulated when provision for the appointment of Research Professors, Readers and Lecturers, etc., is made. If these persons have to be whole-time men then they must be highly paid officers of international reputation in research but until such men are available and a large sum of money provided for the purpose there is no advantage in formulating such a scheme.

In the meantime, however, says the committee, a start may be made by securing co-operation between the University and Medical Colleges and the medical research institutions so that a limited number of medical graduates may be allowed to conduct research

under the auspices of the University and the guidance of the staff of these institutions.

BOMBAY

MILITARY STUDIES IN BOMBAY UNIVERSITY

The Senate of the Bombay University has resolved to institute a University department of military studies. The decision was taken at the meeting of the Senate on the 21st August.

The Senate also passed resolutions instituting the post of one Director and a Reader for the purpose and providing for the grant of a Diploma in Military Studies to such persons as have undergone the prescribed course and passed the qualifying examination.

UNITED PROVINCES

DIPLOMA COURSE IN PSYCHOLOGY

A new diploma course, probably the first of its kind in India, in experimental psychology has been started this year by the University authorities in Lucknow. The increasing interest evinced in labour welfare and literacy work, it was felt, called for some venture which would train up men to undertake research in such problems as industrial fatigue, child delinquency, etc.

BASIC EDUCATION CONFERENCE

In connection with the Second All-India Basic Educational Conference which the U. P. Government have invited to meet in Allahabad in December next, Mr. Aryanayakam, Secretary, Hindustani Talimi Sangh, had been to Allahabad to discuss the plan for the Conference. The preliminary meeting was held in the Basic Training College at Allahabad on the 26th of August for laying the plan of the Conference.

It is understood that Principal Zakir Husain will preside over the conference.

TRAINING SCHOOL FOR PRISON STAFF

The U. P. Jail Training School, the first of its kind in India, was inaugurated on the 19th August at Lucknow by Mr. T. Sloan, Adviser to the Governor.

The object of the school would be to give the officials deputed for training elementary courses in criminology and sociology, which

would make them more efficient servants of the State by giving them a better understanding of their work.

SIND

GITA CLASSES IN SCHOOLS

The Sind Government issued orders announcing their decision to introduce Gita classes in those Government aided schools in which the Hindu students are in a great majority.

NATIONAL ANTHEM FOR SCHOOLS

The Government of Sind have issued orders enjoining on the heads of all primary and secondary schools throughout the province immediately to introduce as the National Anthem Sir Mohd. Iqbal's well-known song "Sare Jahanse Accha Hai Hindusthan Hamara."

Meanwhile they have invited Sindhi scholars to render the song in simple Sindhi language or evolve a new one which will be examined by the National Literature Control Board recently appointed by the Government.

ASSAM

LITERACY CAMPAIGN

The Government of Assam have launched on a mass literacy campaign with effect from the 11th instant. In accordance with the provisions of the scheme, there are no paid extra workers and the services of the teachers are utilised for the present so as to reduce the cost.

MYSORE

ANNUAL REPORT OF THE INDIAN INSTITUTE OF SCIENCE

The valuable scientific work done at the Institute, particularly bearing on the growth of industries in the country, and the number of researches that were carried out in the Department of Physics which have opened new vistas of scientific study, have been recorded in the report of the working of the Indian Institute of Science, for the year 1939-40, which has been published recently. The Council of the Institute sanctioned proposals made by the Senate for a more intensive development of applied research.

The Council suggested that special prominence should be given in a plan of work of the

Institute to industrial research and the investigation and a study of selected industries and industrial problems, that the resources of the Institute in equipment, staff and funds be as far as possible devoted to industrial research and to the study of industrial problems without seriously dislocating the present teaching work and the fundamental research work now being done, and that the Institute should offer its fullest co-operation to the newly created Board of Industrial and Scientific Research.

KASHMIR

ADULT EDUCATION IN THE STATE

From the Annual Administration Report of the Jammu and Kashmir State which is published last month, it is understood that even before the Educational Reorganisation Committee had submitted its full report, the Government took steps to inaugurate a scheme of adult education by opening centres for teaching adults and opening libraries in villages. The immediate objective of the Government, it is stated, is the extension of mass literacy which is to be accompanied by rural and visual instruction. The adult education workers are being supplied with lecture notes on topics of immediate interest to the people.

An Adult Education Officer was appointed to direct and co-ordinate the work. One hundred and twenty-five libraries were sanctioned of which five libraries were opened in the two cities of Jammu and Srinagar and the rest in towns and villages. The same number of libraries is being opened in the current year. During the past year the Education Department opened 764 centres for adult education. To give further impetus to the cause of mass literacy, Government devised a plan by which the Department of Education was enabled to enlist the co-operation of the Rural Development, the co-operative and Revenue Departments in the furtherance of this task. The Sericulture Department, Srinagar, also started the work and about 1,500 operatives were under instruction at the close of the year.

The adult education budget makes a provision for preparation and supply of books and lectures. A part of the money has been spent on the supply of elementary books written specially for adult beginners. During last year 56,000 books were distributed free to the adults by the Department.

PUBLIC OPINION

DR. ARUNDALE'S EXHORTATION TO TEACHERS

"Each one of us has our own weakness; each student has his also. Arising out of this need, is the need for a deep and sympathetic perception into the very nature of the pupil himself. Each one should be studied as an individual, with his own powers and qualities, weaknesses, and future greatness to be unveiled in service to Mother India later on"—thus observed Dr. G. S. Arundale inaugurating the Teachers' Association of Sri Bala Gurukul, a new residential school, at Madras, last month.

Continuing he said: "This is the main work of the Headmaster, who should be free to help the other teachers by making a special study of each pupil; so he should not be plagued with office routines or unnecessary records. When you understand the pupil, it is easier to teach him all he has to learn. First, I put the physical body, with proper medical care and exercises, preferably Indian, for his Indian body requires Indian modes of diet and of treatment. Then we must see to his sleep, leisure, poise and handicrafts, for character can be developed through the hand as through the head or heart."

Proceeding Dr. Arundale said: "Then we must train the emotions through creative arts, singing, painting, etc., for every child has in him the divine urge and power to create something. We want the religious spirit of the yogis who are 'skilled in action.' Lastly the mind. Every subject can inspire us, when we treat it as an approach to the God who permeates the world and dwells in each one of us. All this must be done with a background of fiery, ordered patriotism, love of Mother India, which her children so much need to-day. They must grow in a holy determination to serve by a life permeated by great ideals. So you, teachers, must begin with yourselves, so that you may influence the children and draw them to you with love and confidence."

"These are high ideals," Dr. Arundale concluded, "perhaps unattainable, but you may enter into the spirit of them and do the best you

can. There is a great opportunity in the very heart of this great city, Madras, provided we are dedicated to make it a centre of Peace, Purpose and Power. Then will come naturally what I call the three H's—Healthiness, Helpfulness and Happiness."

RT. HON. SASTRI ON THE NEED FOR RURAL EDUCATION

In the course of one of his recent utterances the Rt. Hon. Mr. V. S. Srinivasa Sastriar referred to the two important aspects of elementary education and said that higher education being based upon elementary education, masters in high schools and professors in colleges could not turn out good work unless elementary schools were efficient. Besides, all those who were engaged in the various branches of national uplift found that after a certain degree of progress, they came up against the dead wall of general illiteracy. There should be, he said, not only many more schools but much more efficient schools also. In the villages generally there was the evil spirit of faction which spoiled the management of co-operative credit societies, charities and hospitals. This spirit affected the conduct of schools also, and did great damage in this essential service of the nation.

Proceeding Mr. Sastriar dwelt on the great part to be played by villages in the future life of India. There was the great cry, Mr. Sastriar continued, of "Back to the villages." 85 per cent of our people lived in them and therefore no reform or improvement of any kind was worth much unless it touched this great majority of the population and increased their happiness. The money raised from them as land revenue did not return for their benefit in proper proportions. For a long time past, visitors from the West, historians and statesmen of all kinds had recommended that villages should be entrusted with a larger measure and given the power to regulate their own affairs on the spot. But, Mr. Sastriar struck a note of warning, so long as people remained in the present condition of ignorance and abject poverty all schemes of village reconstruction suffered under a heavy

handicap. Thus he was brought round to the question of rural education, both of children and of adults, and it seemed necessary for some years yet to cherish schools as the places where the future of the whole people was being slowly but surely be prepared.

MR. SRINIVASA IYENGAR ON THE AIM OF EDUCATION

Addressing the Masters' Association of the National Secondary School, Madras, on the 22nd August, Mr. S. Srinivasa Iyengar put in a strong plea for so organising education as to meet the requirements of patriotism, "reasonable military-mindedness", development of industries and promotion of science and scientific knowledge.

If the purpose of education was improvement of character, Mr. Srinivasa Iyengar was doubtful if the progress of centuries had resulted in any advance in that direction. If the object of education was to develop the faculties of individuals so as to make them good citizens, then much would depend on the ideology behind the system and the type of citizen is sought to make of the individual. Democratic and totalitarian, socialistic and capitalistic states adapted their systems of education to develop in their young nationals particular attitudes and instil in them their own ideals. Hence the need for clear understanding of the end of the education that we would place before ourselves.

"There is no doubt, however," Mr. Iyengar continued, "that we all want our children to grow into patriotic individuals. Unless there is agreement as to the content of 'patriotism', it would be difficult to adapt education to that end. In my view, some of the essential requisites of patriotism are a sense of unity of the people of the land, a readiness to sink party or communal considerations for national ends, a reasonable military-mindedness so far as the defence of the country is concerned and a desire to develop the country's industries and economy through the application of science and scientific knowledge. Indulgence in power politics, party politics, communal politics and such other activities would militate against unity and the development of the requisite sense of patriotism. This is the lesson of the last 'twenty wasted years' of Indian history."

Concluding, Mr. Srinivasa Iyengar observed that people said education had led to unemployment.

ment but he was at a loss to know how education has increased it or how by merely restricting education, the evil could be ended. In his opinion, the persons best qualified to discuss educational questions and reforms were those who had actual experience and close knowledge of the mind of the young boys and girls, of teaching them and of working educational institutions. He said that education should be left to experts.

MR. SURYANARAYANA RAO ON THE EDUCATIONAL SYSTEM IN JAPAN

Mr. R. Suryanarayana Rao, of the Servants of India Society, speaking on some aspects of the educational system in Japan at Karur, emphasised that Japan had become westernised only outwardly but had preserved the soul of her culture, in spite of all the apparent contradictions in her national life.

Referring to the remarkable advance which Japan had made, Mr. Rao said that in Japan it was the State which completely controlled the educational system, prescribed the curriculum, published the text-books, and in fact dictated everything pertaining to the education of Japanese children, whereas in India, he said, there was too much provincial autonomy in education, which affected the national unity. This State control produced remarkable results, in that not only 96 per cent of her population to-day was literate, but her industries had flourished also.

The first Imperial Script on Education, he said, laid down that everybody should receive education. While they in India bestowed no thought for the child, in Japan so much care and thought was bestowed to make education attractive to the Japanese child, making her educational environment beautiful. In every classroom of a school were put up posters in which instructions in good manners were laid down. Then again they could see elaborate methods by which a sense of discipline and unity was fostered in the children. Even little children were taught the use of things, like electricity for example, so that they knew how to make use of power in whatever form it might be. In framing her system of education, Japan had combined in a judicious way both idealism and practicality. The elementary educational system there was more or less similar to the one obtaining in this (Madras) presidency, but it was the spirit in which it was being fostered that made all the difference.

The Classical Education System in China

YU-SHAN HAN

Professor of Government, St. John's University, Shanghai.

JUST as there are universal factors of human civilization, so there are unique factors moulding the different civilizations of various peoples. Ancestor worship, love of nature, and the examination system were and still are, to a large extent, the moulding forces of Chinese civilization.

The central ideal for every Chinese youth, in fact for every Chinese, was recorded in his first primer. This was the *San Tzu Ching* (Three-Character Classic), which may well be called "A Book of Knowledge". The ideal recorded was *Kuang Yu Chien; Yu Yu Hou*, —Bring glories to your fore-fathers; open opportunities for your posterity. The classical examination system was the chief and surest avenue for the realization of this ideal.

Politically speaking, the classical examination system was the safeguard to insure a kind of representative government since the road to successful scholarship was neither a monopoly of the rich nor a privilege of the nobility and every county throughout the empire had its required quota of chosen scholars. The common people could censure the scholars if they acted in any way which would overthrow the ideal of bringing glories to the fore-fathers and of opening opportunities for the descendants, while the scholar in turn could censure the emperor if he should act in any way injurious to this great tradition.

The examination for "Flowers of Talent" was the first literary degree to be earned. Prior to this examination, there was a preliminary test given by the magistrate of the county and the list of successful candidates was forwarded to the educational officer of the district to await the arrival of the Educational Commissioner of the province, who visited every county once a year. On an average, there were about two thousand competitors, ranging in age "from the precocious youth just entering his teens to the venerable grandsire of seventy winters." Shut up for a night and a day in the cells, one for each candidate, they were to produce two essays and a poem. There were two sessions to this examination and many candi-

dates were eliminated after the first for violation of the rhyming scheme, for the wrong use of words and for any one of a thousand other reasons. One per cent or more was selected for beauty of penmanship, grace of diction, and understanding of the classics. These twenty or more candidates received their first degree, *Hsiu Tsai* (Flower of Talent) or B. G. degree (Budding Genius).

The examination for the "Promoted Scholars" was known as *Hsiang Shih* or provincial examination. Before one was eligible to participate in this examination, he must not only have his first degree but also three years of hard work after receiving it. The provincial examination was held every third year; extra examinations being granted in celebration of auspicious events such as the birth of a prince or the celebration of a Jubilee. There were three sessions to the provincial examination. At the first, candidates were to produce three essays on subjects from the "Four Books"—Analects of Confucius, Works of Mencius, Doctrine of the Mean, and Great Learning. At the second, five essays were to be written from each of the Five Classics. At the third session, the candidates were required to write five essays on the art of government. This examination was also given in those small cells; five feet nine inches long, three feet eight inches deep, and five feet nine inches high. On an average, there were about twelve thousand contestants, each province being allowed to select about a hundred. The degree, *Chu Jen* (Promoted Scholar) was the reward of the victors. These "promoted scholars" received not only official caps and gowns but also money for the erection of lofty flag poles before the gates of their family residences. Wooden tablets over their doors informed the passerby that these families had produced literary prize-men. The ancestor halls would be similarly decorated.

The palace examination for *Chin Shih* (Ready for Office) was so called because it was held in the palace instead of the small cells of the examination halls. Holders of the title of "promoted scholars" met in Peking in the

spring following the provincial examinations. There was a preliminary examination, namely the joint examination, which was nothing but a process of sifting or elimination. The palace examination usually took place a little more than a month after the joint examination. The entire examination consisted of one session and the requirement was to write an essay on a current political problem; irrigation, colonization, suppression of bandits, river conservancy, unification of currency, a program of education, etc. Penmanship, of course, was one of the important factors determining the result of the examination. The emperor was the chief examiner, with fourteen first rank officials as assistants. The average victor in this examination received the degree of *Chin Shih* (The Ready-for-Office-One). The first four were specially recognized and the first of the four was named *Chung Yuan* (The Model Scholar of the Empire).

In 1904 the palace examination held its last session, ending a tradition of thirteen hundred years. Since 1905, not only has the ministry of Education been made independent, —formerly, it was a commission in the Ministry of Rites—but a new system of education, radically different from the old, has been introduced from the west.

In 1912, a competitive civil service commission was established by the government but not until 1928, under the National Government, was the civil service examination effectively carried out. The Chinese National Government since 1928 has been governed by a Five-Power Constitution: The executive Yuan, the Legislative Yuan, the Judicial Yuan, the Control Yuan, and the Examination Yuan. The first three are familiar to western students, while the latter two are the creations of Dr. Sun Yat-sen, the Father of the Chinese Republic. The Examination Yuan determines the qualifications for public service and takes charge of examinations. There are, therefore, two organs to the administrative machinery of the Examination Yuan: (1) the commission of Personal for review and registration of appointments, transfers, promotions, demotions, and removals of administrative officials, including the efficiency improvement of government functionaries; (2) the Commission on Civil Service Examinations.

Under the Examination Law which came into effect in 1933, the present civil service examinations are divided into the "Ordinary

Examination", the "Higher Examination", and the "Special". Between 1933 and the beginning of 1937, 2,338 candidates were chosen as a result of these examinations, almost all of whom were assigned to appropriate positions in the central and local governments. The invasion of Japan since July, 1937, has interrupted the smooth progress of this department but the challenge of the times is so great that the candidates for civil service examinations today hold greater and higher ideals for public service than they did in the first years of the Examination Yuan.

—From *World Education*.

Classroom Films

Mr. Will H. Hays, President of the Motion Picture Producers and Distributors of America, Inc., said the industry was continuing its co-operation with educators in making films available for use in classrooms. During the year the Advisory Committee on the Use of Motion Pictures in Education, a volunteer group of distinguished educators, set up a non-profit organization known as Teaching Film Custodians, Inc. "Companies which are members of the Association have made selected short subject films available to this corporation," Mr. Hays stated, "for distribution in the schools for classroom use during a three-year period with no financial return to the owners of the negatives. The distribution of these 16 mm. films for classroom use is now proceeding."

Post-war School Children of Spain

Some conception of the blight which war casts over defenseless children may be gained from information recently received from Dr. Aristegui, Spanish correspondent for the magazine *La Medecine Scolaire*.

On his first visit to a school kitchen he was all but overcome by the stench of putrefying food which was lying about blanketed with and disinfecting of the whole school, he began to give children health examinations and found tuberculosis and diphtheria rampant. Three hundred and fifty-two children were sent off immediately to a tuberculosis clinic and fifty-eight more were injected immediately with anti-diphtheria serum.

Dr. Aristegui succeeded in reopening summer camps to care for sick and needy children during the vacation months.

Occasional Notes

Nutritional

Surveys for Improving Indian Diets

Since it came into existence in 1911, the Indian Research Fund Association has devoted increasing attention to the study of nutritional problems and to the practical application of the fruits of such study to the improvement of the diet of the people, states the Report of Scientific Advisory Board of the Association for 1939. During the year under review, nutrition research has proceeded on the lines of surveys of the state of nutrition and the dietary habits of the people in various parts of the country, the analyses of the common foodstuffs of India for ascertaining their nutritional value, research into various nutritional problems, including that of discovering cheap substitutes in order to meet recognised deficiencies in Indian diets, the training of health personnel in nutrition and educational work in order to encourage the application of the fruits of research for improving the diet of the people.

Rice, as the staple diet in many parts of India, received special attention during the year. A memoir entitled "The Rice Problem in India", which deals with different aspects of the subject, has been recently published by the Indian Research Fund Association.

The results of over 50 diet surveys in different parts of the country have been embodied in a special publication by the Association and this should prove to be of value to provincial Departments of Agriculture in shaping agricultural policy in order to meet existing diet deficiencies.

TRAINING OF PERSONNEL

The training of health personnel in nutrition work, which was started in 1937, continued in 1939 and seventeen workers from various provinces and Indian States attended a three-months' course.

A new edition of Health Bulletin No. 23, entitled "The Nutritive Value of Indian Foods and Planning of Satisfactory Diets" was issued during the year and a nutrition museum was established at the Nutrition Research Laboratories at Coonoor, which is maintained by the Indian Research Fund Association.

Researches into different nutritional problems involved investigations in many centres, including medical colleges in Lucknow and Bombay, the Departments of Chemistry in Dacca and Calcutta Universities, the All-India Institute of Hygiene and Public Health, Calcutta, the Nutrition Research Laboratories, Coonoor, and the Imperial Agricultural Research Institute, New Delhi.

Historical

More Lights on the Life of Shivaji

A document supposed to be one of the authentic sources of the Maratha hero Shivaji's life has been discovered. It is revealed by the proceedings of the Historical Records Commission (Volume XVI).

A Sanskrit poem entitled "Anupuran," composed by Kavindra Permanand, describing the life and work of Shivaji, was discovered in the Saraswati Mandir of Tajore and published at Poona twelve years ago. The historical value of Permanand's composition could not long be properly assessed as it was doubtful whether the poet was a contemporary of Shivaji and whether he was personally known to him or not. This doubt has now been cleared by certain discoveries in Hindi letters in the archives of the Jaipur State. These letters prove that Permanand visited Aurangzeb's court at Agra and Delhi in the suite of Shivaji during the summer of 1666. This discovery established the author's acquaintance with Shivaji and lends an additional value to his work.

More than two-thirds of the contemplated chapters of the *Anupuran* are still missing. According to the proceedings it is desirable that a thorough search should be made for their recovery as the poem, if traced in full, is likely to prove one of the authentic sources of Shivaji's life.

Another paper which is reminiscent of Shivaji—Afzal Khan meeting and the latter's spectacular defeat by the Maratha hero gives details of the planning that Afzal Khan made against Shivaji.

The original farman dated satar 1070 A.H.S. about the Afzal Khan—Shivaji struggle was secured by the Commission recently along

PERIODICALS

THE BENGAL SECONDARY EDUCATION BILL

After a prolonged debate for four days, the Bengal Legislative Council adopted the Bengal Secondary Education Bill on the 28th August. But there is a united voice of protest and condemnation against the Bill by the Hindu community all over the province.

The chief points of objection are that the amount of 25 or 26 lakhs of rupees provided in the Bill "is ridiculously small for the improvement of Secondary Education in the province"; that, according to clause 20 (2) of the Bill, the withdrawal of recognition of schools at the end of two years and compelling them to apply for recognition without which they are not entitled to present candidates for the Matriculation examination is unjust; that the suspension of the power to frame the syllabus for the Matriculation examination, or to select or get written or publish text-books for the Matriculation examination or to hold that examination by the Calcutta University would prove to be a heavy loss to the University in more than one way.

After criticising these and other provisions of the Bill, the *Modern Review*, in its current number, editorially remarks: "If the provisions of the Bill are beneficial and meant to promote the cause of education, there is no reason why

Continued from preceding page

with five others in a decayed condition. It was addressed to the officers of the Fort Khelna (Vishalgad) and was one of the last orders of Afzal Khan before his death on November 10, 1659. The farman reveals a very important and new fact about Afzal Khan's invasion against Shivaji Raja. Available history does not show that Vishalgad, far away from the scene and centre of the struggle, was also involved in the campaign against Shivaji. It may be concluded from this document that the Adilshahi Government had made attempts either to strengthen their side of defence in the north and north-west or perhaps Afzal Khan was planning to hem Shivaji in from all sides.

any class of schools or students or any school or student should be exempted from their operation. But if they are of a harmful and hampering character, there is no reason why only some schools or students should be exempted. *In that case all should be exempted.* Of course, it is not at all inconceivable that the provisions of the Bill would be unsuited to some schools or students owing to their peculiar character. In that case they should have been specified. The vague character of the section gives rise to the suspicion that the Bill (or Act) may be meant to be used in such a discriminatory way as to injure Hindu students and the schools meant mainly for them and founded and maintained mainly by Hindus."

Proceeding, it observes: "Muslims are undoubtedly entitled to have the kind of education they like, provided they pay for it. They have no right to have that kind of education at the expense of the Hindus, who contribute more than 70 per cent of the revenues of Bengal. Much is made of the fact that the Muslims form the numerical majority of the population of Bengal. But when the question is an educational one, due weight should be given to the fact that the Hindus are by far the majority of the literate and the educated population of Bengal."

Concluding, it states: "Hindu Bengal and Christian Bengal and non-Muhammadan Bengal in general must be prepared to make a great constructive effort at great sacrifice for the educational future of their children, though the present duty of these sections of the population is to criticize the Bill, demand its withdrawal and secure it, if possible, by all legitimate means.

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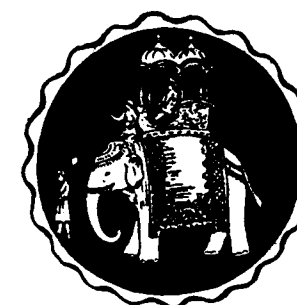
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Motivation: Its Importance to Learning

How to Accelerate the Learning Process

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

The Role of Psychology

THE problem of education is essentially the problem of learning. In fact learning constitutes the essence of all forms of development—whether it is intellectual, moral, physical, or religious. The process of learning is the mechanism by which the latent powers of the individual are given free scope for full expression and orderly growth. Learning is the realisation of the native potentialities, and is the very heart of the educational process. Mental growth is directly the result of learning. The aim of all sound education is to provide opportunities for the students to learn the maximum within a stipulated time, and to inspire them to work at their highest level of efficiency so that their creative and specific talents may find their fruition in sound and socially serviceable achievements.

It is in this connection that psychology makes itself immensely useful as the handmaid of the science of teaching by pointing out the laws of learning and revealing the steps to be taken to increase the efficiency of the process. Psychology rightly asks if we are applying the most efficient technique in our school system, and suggests the ways and means which will effectively stimulate the individual to master the desired forms of activity. The questions that every teacher faces are, what are the effective stimuli which will inspire the students to concentrate on the subject on hand? What are the most potent motives which will unfailingly impel the pupils to form the necessary habits? In a word, how are we to motivate the pupils? Learning is facilitated only when it is properly motivated; and education will become a futile task if the psychological principles governing motivation are not clearly grasped

and strictly adhered to in everyday teaching. Of course the growth is spontaneous and comes from within; but it will have to be drawn out; and this is fundamentally a problem of correct motivation. The pupil's intellectual advancement is the joint product of the inward energy and the environmental influences. The demand for self-expression depends on the right kind of stimuli that are presented.

How to Motivate

Now, what is meant by motivation? To motivate is to energise by a specific goal, to create a mental set, to set in motion a tendency, to produce a tension and a predisposition. All these are dynamic terms and imply a definite purpose in the realisation of which the individual is ceaselessly active, effortful and restless. If education is a failure and if learning is futile, it is entirely due to lack of proper motivation. Normal development is possible only when there is the correct incentive. Initiative depends on the striving towards an ideal. The capacity to learn is not the monopoly of human beings. Animals also are capable of learning. The circus animals, and the rats, cats and dogs in psychological laboratories manifest very clearly this universal trait of all forms of learning. The animal exhibits a tendency to learn only if it is hungry, and when food is employed as an incentive. A well-fed animal stands pat and is impervious to any kind of stimuli. So the most powerful way to promote learning is to energise the individual by a personal aim, and to create a tension in him which will keep him dynamically active till the purpose is fulfilled. The process of learning is quickened, and its progress is assured and occurs with greater speed under the tension caused by motivation. It is this tension

which releases the learner's reserve energies, and helps him to over-ride obstacles and difficulties, avoid distractions, and persist in the task on hand with great tenacity and grim determination.

Avoid Punishment

Readiness and willingness to learn, real and abiding interest in school work and confiding trust and genuine love for the teacher are the basic foundations for education, and should be guaranteed if teaching is to be effective and successful. It is the attitude of mind towards study which is the most important point in the educational effort. To requisition the aid of disciplinary measures and punishment as special agencies to help the process of learning is based on faulty psychology and is a sure way to court disaster. Nor is there any truth in making learning pleasurable. It must be noted that learning is action taken in the line of the greatest resistance, that it is essentially a trial and error process, and that it is painful and effortful both at the start and during the course until it gets established as a habit. It is a well-tried fact that failures are an important factor in learning, and are as much powerful as successes in contributing to the mastery of the subject selected.

No "Bribery"

Much harm is done by introducing utilitarian methods and commercial standards in the education of the children. To teach only that which is practical and immediately useful has unfortunately become the guiding principle in school curriculum. The fundamental psychological truth is that the child is an idealist; ulterior motives do not at all weigh with him. He is eager for new information on any subject, and is directly and immediately interested in acquiring knowledge for its own sake. Curiosity and the desire to learn are so powerful and natural with him that discoveries, new ideas, and personal achievements are intrinsically valuable and delightful to him and are their own rewards.

Bribes, rewards, and hypocrisy are entirely foreign to the life of the child; they are the unenviable products of 'civilisation'. Every average child has an inordinate desire to play with ideas out of the sheer joy of finding out where they lead. In the interest of the free growth of the mental powers and for the sake of the ultimate usefulness of education, care should be taken to create a lively and personal interest in the subject learned, and to prevent the pupils from getting the notion that practical utility is the only test of knowledge.

Dean Ashbaugh has rightly pointed out that "the evidence of a great teacher is not that his students know the material he has taught, but that they come from his courses with an insatiable desire to know more and more of his field." It is not the quantity of information one has acquired which ought to determine the value of education but the initiative, independence of thought, and the desire to learn which are aroused in the pupils. The child is by nature adventurous, and fights desperately for his own initiative; he manifests a genuine and sincere joy and love for learning. Therefore the parents and the teachers in their eagerness and anxiety to "control" education and make it profitable are likely to sterilise the ambitions, and discourage the spontaneity of the children, by over-emphasising the practical usefulness and the commercial value of the information sought to be gained by them.

The Adventure of Learning

The child is dependent for his growth on the personalities and the ideals that obtain in the home and in the class-room; and the great problem of education is to arrange that the human environment and the intellectual atmosphere at home and at school enliven the native interest, quicken the ambition, and afford wholesome opportunities for unfolding the hidden potentialities. Creativeness, adventurousness, and the acquisition of knowledge for its own sake constitute the basic nature of the child; and in every case of learning he is

more interested in the immediate result than in its remote utility. The momentous problem for the teacher is not to demonstrate how the mathematical laws and physical principles are used in the construction of bridges and other everyday conveniences; it is not even the devising of technical methods for speedy and efficient learning, however valuable these are in the art of teaching. The vital problem for him is to present knowledge in such a way as to insure its intellectual and emotional appeal.

When the child's native curiosity is aroused, and his will to learn and the cultural interest in learning are properly and sufficiently stimulated, the minor problems of the specific methods and details of acquiring mastery over the different subjects may safely be left to take care of themselves. The details of the learning process are all features of a single unified response which is conditioned by the tension caused by motivation. It is impossible to have a single goal all through life. As life advances, the goals also change. The progressive realisation of goals develops a clear insight into one's own capacities and enlarges the scope and variety of learning. Learning thus is the natural form of growth, and consists in the realisation of the potential; and the effect of motivation on learning is to assure and accelerate its efficiency.

The Bane of the Play-way

There are a few more accessories of motivation the adequacy of which will have to be tested in the light of psychological principles. One method is to stimulate the play motives and present the facts of knowledge in the spirit of play, and make them as easy and as attractive as the recreational activities of the games and sports. Of course this form of "soft" pedagogy has got its own merits, and is hallowed by tradition and sanctified by the authority of "big" names. But it is open to question if it is right to "sugar-coat" knowledge in this way, and make the children swallow it without any genuine love

for it and without giving them its true nature and its inherent difficulties. As discoveries and achievements are their own rewards the child lives the life of the scientist, the inventor and the explorer. He is basically serious and derives happiness from serious research and difficult exploration. Acquisition of skill and growth of full manhood are realised only when difficulties are met and obstacles are overcome. Self-expression is always due to restraints and hardships which are frankly recognised as such and ultimately conquered. This basic psychological fact is clearly illustrated in the cases of those children who wilfully make trouble just for the fun of inviting restraint, because they are pampered and always have their own way.

Avoid Fear

Another form of motivation is punishment. It is usually pointed out by those who are addicted to this method that it is legitimate and indispensable under certain circumstances. Of course this method is eminently effective in all cases of animal learning; but the wisdom of applying it to human beings is certainly open to objection. If the aim of education is to inspire children to work to their utmost capacity, and to present opportunities for inventiveness and discovery, then motivation by punishment is hopelessly out of place and positively destructive in its effects. Fear and coercion are intrinsically negative and inhibitive, and wholly disintegrative in their results. They actually produce aversion for the subject and hatred for the teacher, and eventually lead to intellectual paralysis. The child who is in constant fear of punishment completely loses interest in his work, becomes exhausted and ultimately falls an easy victim to nervous breakdown.

Teacher's Personality

Among the various forms of motivation, the most dominant one is the personal contact of the teacher. Genuine culture is always the result of the impact of one personality upon another. In the last resort,

it is the power of personality of the teacher which determines the success of the educational enterprise, and insures the willingness of the child to learn. But unfortunately this is a condition which cannot be easily realised in all institutions. Library, furniture, buildings, laboratories—the whole gamut of educational paraphernalia pale into insignificance before this most important factor which is indeed the central citadel of the educational fortress. Learning is essentially a voyage of discovery and a career of invention. The child has to learn almost everything, and the development of personality is a learning process which goes on silently but steadily from infancy onwards; and in this mighty task of build-up a coherent system of knowledge and a properly integrated personality, the personal contact between the teacher and the pupils is the chief determining factor. It is rather curious that the most intangible things like culture, honour, personality and truth are the most potent forces for guiding and

regulating human conduct and destiny. The gifted teacher exhibits an infectious enthusiasm for all that he does, for the subject that he teaches, and for the lives and interests of his pupils. He believes in the cultural value of his knowledge and creates unconsciously the same faith in his pupils. This is more a process of personal transmission than an oral and a formal communication. He is perfectly poised and well-balanced in his attitude towards life; and there is a joy and an abandon in his work which is eloquent and catching. His freshness, dignity, cheerfulness, self-control, grace, ease, unerring insight into the personalities of the pupils and a whole host of similar qualities make life in the class-room a glory and the task of learning a delight. Blessed is the institution which has such teachers on its staff and more blessed are the pupils who enjoy the rare privilege of coming in intimate contact with such living embodiments of culture and character.

EDUCATIONAL IDEALS OF ANCIENT INDIA: SHOULD THEY BE REVIVED?

By Mr. VASUDEO R. JAYAWANT, B.A.

EVEN a cat may look at the king. Even so a layman may challenge the conclusions of scholars if they appear to him to run counter to common-sense. These and the following reflections are prompted by a perusal of an article appearing in the August issue of this magazine on a similar subject contributed by Mr. K. N. Pasupathi.

Readers, I hope, will forgive my critical and polemical approach to the subject which I am aware, is in contrast to the attitude adopted by the generality of Pandits, who have a habit of going into panegyrics over aspects of ancient Indian life, educational or otherwise.

A Pearl Buck or a Bertrand Russell happens through an accident of his or her

professional life, to come in contact with an ancient people and their civilization, say that of China. They spend a vital period of their lives among those people. Gifted, as such persons usually are, with sympathy and imagination, it becomes with them a labour of love to try to understand the ways of life and culture of the people among whom their lot is cast. But the process, more often than not, only tends into unconsciously converting these professed impartial observers and critics into enthusiastic salesmen of the "find" they have made. Confucius becomes to them the philosopher of philosophers and the Chinese the only truly civilized people in the world.

A similar fate overtakes the majority of scholars and research workers who make

ancient Indian civilization their special subject of study. They end by finding themselves in so much love with the subject of their research that they think nothing of drawing upon their imagination for details of which, by nature of things no authentic evidence is or can now be available, but without which the glorious picture of the past they wish to paint appears to be rather thin and lifeless.

Where the scholars give the cue, the layman sets the pace. Ancestor-worship is ingrained in human nature. A nation whose present is gloomy and future dismal, likes to live in and glorify its past. But this habit is decidedly unmanly, and is to be shunned by a people who want to be creative and progressive.

If old was all gold, as painted for us by our scholars, why has it all turned to base metal, as we find it to our cost to-day? If our land was in ancient times flowing with milk and honey, why is it now flowing with want and misery? What is this grievous transformation due to? This is the problem of problems for us, and it is here that the question of educational ideals assumes an all-pervading importance.

It is but a truism to say that in the long run a nation is made or unmade by its educational ideals and institutions. In my humble opinion, therefore, the question that our scholars and savants should profitably address themselves to, is the why and wherefore of the fact that, in spite of the almost perfect nature and the glorious height said to have been attained by the educational institutions of ancient India, the nation had after all the misfortune in the end, to lose its estate and to fall on evil days. What was the Achilles' heel in the educational system of those times, that permitted a rot to set in the body social and body politic of the nation?

A Chinese traveller, quite capable of magnifying a lizard into a dragon, may sing the praises of an University like that of Naland and paint a vivid picture of its wonders and magnificence for the consumption of credulous people at home. A Vyas may

in the course of his political flights weave an alluring picture of *Ashramas* of a still more legendary past, with their *Gurus*, *Rishis*, and *Sishya-vrindas*. A modern scholar-historian may, with his sympathetic, but alas at times, a wishful imagination, build on such materials a beautiful picture—made still more attractive and realistic, by the trick of employing modern terminology and word pictures to describe a phase of life, which must have in reality been based on an altogether different ideology and culture.

If, therefore, we confine ourselves to only the fundamentals of the question, we find that historically every society organizes itself and is based on some philosophy of life, however crude or unformulated it may be. And it is this philosophy that determines the nature and scope of the education that the society wishes to impart to its young and to its youth. The primary aim is always to train the individual to be an useful member of the society's corporate life, and at the same time make him capable of looking after his material and spiritual needs according to the ruling conceptions about these things.

We may now proceed to discover how these principles worked in ancient India. We may leave aside the brief period during which the Buddhist Philosophy of life dominated the Indian scene before finally migrating to other countries for a permanent domicile. We may also leave out of count the almost pre-historical period during which the purer, democratic and unitary Vedic religion and culture prevailed and well served its purpose of giving a coherence and motive power to the Aryan pioneers and settlers that first invaded this ancient land, pending their transformation into a stable and non-wandering, non-migrating society, which is now known as the great Hindu civilization. The material point for us is that this civilization, this society somehow came to organise itself on the basis of a philosophy of life, popularly called the *Varnashram Dharma*, under which, what was at first an almost classless society came to be regimented into four great, practically water-tight

occupational groups. This might have been good social economy at a time when India was living and progressing under a glass case as it were, undisturbed by the impact of alien forces and of alien culture. But it had inevitably had its morbid results in introducing fatal elements of disunity in the body politic of the nation by encouraging these autonomous societies within a society, to revolve in their own separate worlds, the joys and woes of one affecting as little as possible those of the rest. In the end, our kings and warriors were turned into so many fighting cocks, fighting only for the glory of it. Our priests and seers became mummers and symbolists and ended into becoming insincere adepts of a form of spiritual mumbo-jumbo. Our merchant princes became worshippers of mammon, losing all larger interests of life. Our craftsmen became slaves of their petty tools and materials gradually losing all creative genius. Our peasantry became inextricably wedded to the earth they tilled, and as non-progressive and vegetative in thought and action as the crops they raised.

In the background was a religion that grew so hydra-headed as to become all things to all men, ranging from high and pure *Advaitism* down to symbol worship, idol worship, nature worship and even to forms of downright superstition.

All this must have been naturally reflected in the education given in those times to the masses as well as to the elect of the society. A warrior was taught to be a warrior and practically nothing else, a priest a priest, and so on. A fatal distinction appeared to have been made between life here and life hereafter. They apparently acted on the principle contained in Jesus Christ's "Render unto Cæsar the things that are Cæsar's, and unto me the things that are mine". But really nothing belongs to Cæsar; everything belongs to God, which is another name for Truth. In abandoning the democratic principle of treating all men as potentially equal and as descendants of the God-head capable of rising to any

heights, our ancestors denied Truth itself. They tried to impose disabilities upon whole classes of society, and to stem and confine their energies into narrow and arbitrarily fixed channels of activities. The result was the growth of a lop-sided society with its component elements insecurely and incoherently welded, if not at cross purposes altogether.

Why should not every man, and every woman for that matter, be taught to be brave and truthful as a warrior? Not every citizen of the state may have to bear arms, but can he not usefully cultivate the warrior's virtues of fearlessness and loyalty to truth, virtues which will stand him in good state in all the walks as well as the ups and downs of life? Then, again, why should the spiritual salvation of a person be made into a monopoly business of an exclusive class of persons, however holy they may be? Cannot the meanest intelligence be taught by proper sympathy and example to look upon all life as one, to realize the unity of life and the obligations that follow from that great Truth? And what is religion but only this much is essence. The sense of brotherhood towards all, love, compassion, service, humility, dispassionateness, detachment, even renunciation—duties and qualities considered to be the special prerogative of, or attainable by only the priestly class—are not all these existing even if in an embryo form in every human being, made as we are all "in his own image" by the great Almighty, the repository of all virtues and perfections! Take the artists and craftsmen. Shall we not all cultivate that sense of beautiful, that disciplined and creative imagination, which is the spiritual material, out of which artists and artisans are made? Shall we not all train our hands and feet to be something more than mere useful organs for a day to day existence! Take the merchant class. Their shrewdness, their wide knowledge of life, their initiative, their practicalness, their grounding in the principles of economic forces to which we are all willy nilly subject, all these are

desirable qualities, and the strength of the nation lies in the extent to which those qualities have been imbibed by its masses. Lastly, we come to the peasant class. Surely, the highest and the lowest in the land should be made to realise that we are after all children of the soil and we cannot entirely divorce ourselves from it without injuring a vital part of our being. We may not all handle a plough, but we must all be made to arrive at a due appreciation of the dignity of human labour, by sharing it at some stage or other of our educational life.

This then should be our ideal "*mens sana in corpore sano*" (sound mind in a sound body), not in a narrow, sensual and

material sense in which the Greeks conceived it, but in the sublime sense, taught by our spiritual heritage — the greatest that any people in the world have had the good luck to inherit. It is, therefore, the imperative duty of our statesmen, our leaders, savants and scholars to bend their energies to devise and forge a system of national education that will aim at making every man and woman of this ancient and holy land a worthy representative of the nation, not only capable of holding his own in the modern hurly-burly of life but also become a torch-bearer of the culture that is one day going to save the world from the plight in which it has fallen.

ECHO - WORDS

By Prof. HENRY MARTIN, M. A., O. B. E.

ALL words are, primarily, sounds. It is well to emphasise this, for too often we think of words as written or printed signs consisting of certain letters. But the spoken word existed for ages before the invention of writing; and even in this enlightened twentieth century there are many people who can neither read nor write, and to whom, therefore, words are sounds and only sounds. The written or printed word is only a symbol to the eye of the spoken word, which is a sound heard by the ear; and as the spoken word is itself the symbol of a meaning of thought, the written or printed word is only the symbol of a symbol. We can define words as sounds or vocal noises to which we attach certain meanings. Even when we read silently, or think connectedly in our minds, we mentally hear the words we read or use, as sounds.

Words, then, are sounds which mean something to us; but as sounds the great majority of them do not seem to have any logical connection with their accepted meanings. What, for example, have the sounds of the words 'book', 'tree', 'table',

'hat', to do with the things they represent? We are not always conscious of this lack of connection with regard to words in our own language, because we are so accustomed to them. By association of ideas, there does seem something appropriate in the sounds of such words as 'happy', 'sorrow', 'haste', 'gentle', 'still', 'noise', etc. But when we come to a foreign language, we at once notice the apparent lack of connection between sound and meaning. The English school-boy beginning French must think the French a funny people to speak of 'chapeau', 'livre' and 'fenetre' instead of the 'natural' words 'hat', 'book' and 'window'. Yet there is no more logical connection between the sounds of 'hat', 'window', and 'book' and the things they stand for, than there is in their French equivalents. This can be seen still more clearly if we compare words in different languages having exactly the same meaning. For example, take these words — *cheval* (French), *ghoda* (Urdu), *pferd* (German), *equus* (Latin), *hippos* (Greek), *sus* (Hebrew), *horse* (English). They all stand for the

same well-known animal, which in English we know as a horse; yet they are utterly unlike in sound.

There are, however, in all languages certain words the very sounds of which do express their meanings. They all represent sounds; and, as sounds themselves, they imitate the sounds they represent. So they are sometimes called 'echo-words'; but the learned name for them is *onomatopoeic*, that is, 'name-making', words; because a noise, or the object producing it, sometimes *makes its own name*. For example, the word *clang* imitates the prolonged vibrating sound of a bell when it is struck; the word *thud*, the dull sound of the fall of a soft heavy body; the word *splash*, the sound of falling water; and the word *hiss*, the sound made by a snake.

The English language is specially rich in these onomatopoeic, or 'echo' words. I remember having this pointed out to me by the Professor of Persian in the Aligarh University, who told me that such words were comparatively rare in the Persian language. Here are a few examples of the many echo-words, all representing different sounds: Crash, smash, clash, splash, blast, thrash, thresh, dash; hum, grunt, rumble, grumble, plunge, thunder; drop, drip, dribble, hiss, fizz, fizzle, swish, whizz; whisper, whistle, trickle, slither; clang, clank, clink, bang, jangle, jingle, ring, gong, ding-dong, honk, twang, tinkle; bump, thump, dump, slump, thud, drum, rub; clatter, batter, chatter, patter, crackle, rattle; rush, rustle, brush, buzz, hush, bustle, hubbub; shriek, scream, screech, wheeze, sneeze; whine, wail, yell, yelp, howl, snarl; babble, bubble, dribble, blab, blubber; murmur, mutter, stutter, flutter; boom, zoom, moan, groan, croon, hoot, whoop; roar, jar, blare; coo, moo, loo, baa, neigh, bark, mew, (or miau); cuckoo, bul-bul, jug-jug; chop, chip, plop, slap, flap, clap, tap, pat, snap, hack, knock, smack, rap, clip, whip, snip, gurgle, gargle; creak, squeak; scratch, grate, scrape; brawl, growl; trill, ripple, pipe; cough, puff, snuff,

snivel, hiccup, husky, sniff, gruff, scuffle, shuffle, cuff.

How expressive many of these echo-words are! The simplest are those which mimic the sounds made by animals, birds and insects. Lions *roar*, cows *moo* and *low*, sheep *baa*, pigs *grunt*, horses *neigh*, and *snort*, cats *mew*, jackals *howl*, dogs *growl*, *snarl*, bark, yelp, whine; birds *twitter* and *chirp*, mice *squeak*, bees *hum*, flies *buzz*; doves *coo*, ducks *quack*, turkeys *gobble*, crows *caw*, geese *honk*, and the 'cuckoo' repeats its name, *kook-oo*, *kook-oo*.

Listen to the sounds in the following:—With *clatter* of hoofs and *jingle* of harness a cavalry troop *dashed* past, followed by a long line of *lumbering* waggons that *rumbled* by with *clanking* chains, the drivers *shouting* and *cracking* their *whips*; and then the heavy measured *tramp* of marching soldiers; while nearby there was a *rattle* of musketry, and far away the *boom* of heavy guns, and an aeroplane suddenly *zoomed* up into the low clouds, from which came *mutterings* of distant *thunder*.

Poets naturally use this 'echo-language' to add to the word-music of their verse, as, for example, Masfield does in his line, "The *mumbling*, *grumbling* *bumble* bees," and Chesterton in, "Strong *gongs* *groaning* as the guns *boom* far," and Milton in, "*Brusht* with the *hiss* of *rustling* wings," and Tennyson in, "And *clattering* flints *battered* with *clanging* hoofs".

Browning uses onomatopoeia humorously in his "Pied Piper of Hamelin":—

"There was a *rustling* that seemed like a *bustling*

Of many crowds *justling* at pitching and *hustling*.

Small feet *pattering*, wooden shoes *clattering*,

Little hans *clapping*, and little tongues *chattering*."

Tennyson's "Brook" talks like this:—

"I *chatter* over stony ways
In little sharps and trebles,

I *bubble* into eddying bays,
I *babble* on the pebbles."

Milton gets his effects in these lines, describing the opening of the doors of Hell, with the help of echo-words:—

"On a sudden open fly
With impetuous recoil and *farring* sound
The infernal doors, and on their hinges
grate
Harsh *thunder*."

Anyone who has heard blasting in stone-quarries in the hills will recognise how perfectly Tennyson has reproduced the sounds in these lines.

"He spoke; and high above I heard them
blast
In the steep slate-quarry, and the great
echo *flap*
And *buffet* round the hills, from bluff to
bluff."

(Notice here how the words 'bluff to bluff' at the end help the sound effect, although 'bluff' (a cliff or headland) is not of course, an echo-word.)

Some more examples:—

"*Clang* battle-axe and *clash* brand! Let the
King reign!"

"I heard the water *lapping* on the crag,
And the long *ripple* *washing* in the reeds."

"The *scream* of a maddened beach
dragged down by the wave."

"The league-long *roller* *thundering* on
the reef."

"And *hush*! dull muffled *mutterings* of
thunder
Rumble and cease."

"*Roared* as when the *roaring* breakers
boom and blench on the precipices."

"With *lisp* of leaves and *ripple* of rain."

"And ever overhead
Bellowed the tempest, and the rotten
branch

Snapt in the rushing of the river of rain
Above them."

In the line, "plunged in a gulf of dark despair", the word *plunged* is very onoma-

topoeic; for if it is pronounced almost as two syllables, *Pl-lunged*, it gives the exact sound of a big stone or other heavy body striking the surface of deep water as it falls in—first the impact, 'pl-' and then the hollow rumble as the water closed over the stone—'lunged.'

Pure onomatopoeia is, however, a rather obvious musical device in poetry; and the same sound effects can often be more subtly obtained by the skilful use of vowel and consonant sounds not onomatopoeic, such as "from bluff to bluff" in the example noticed above. Take Tennyson's much-quoted lines as an example:—

"Myriads of rivulets hurrying through
the lawns,
The moan of doves in immemorial elms,
And murmuring of innumerable bees."

The very sound of the last two lines is that of cooing doves and humming bees; yet there are only two onomatopoeic words in the whole thing—*moan* and *murmuring*. The sound effect is mostly due to the humming 'm's and 'n's, and the liquid 'l's, of the words 'immemorial', 'elms' and 'innumerable', which are not onomatopoeic at all. The rapid rippling of screams in the first line is not due to onomatopoeia, but to the quickened rhythm of the line, the word 'hurrying', and the thin vowel sounds of short 'i' in 'myriads' and 'rivulets'.

Another very good example of what can be done in producing sound effects with very little help from 'echo-words' is this stanza from Browning's "Popularity", in which is described the fishing up of the murex, the shell-fish from which was got the famous Tyrian purple dye:—

"Yet there's the dye—in that rough mesh
The sea has only just o'er-whispered!
Live whelks, the lips'-beard dripping
fresh
As if they first the water's lisp heard
Through foam the rock-weeds thresh."

Here the only 'echo-words' are *whispered*, *dripping* and *thresh*. Yet how audibly the verse suggests the hiss and rustle of the waves washing over sea-weeds

and rocks! How is this done? Mainly by the number of sibilants—the 's' and 'sh' sounds of so many of the words (as *mesh*, *sea*, just, *whelks*, *lips*, *fresh*, *first*, *water's weeds*.) along with the thin sounds of the short vowels 'i' and 'e', and the long piercing 'e' in 'weeds'.

We must remember that echo-words are properly, the names of *sounds*. There are many words that sound like echo-words, but which, being the names of things or actions, are not onomatopoeic. For example, *boom*, *zoom*, are echo-words; but *room*, *loom*, *tomb* which rhyme with them perfectly, are not, being the names of things and not of sounds. At the same time the names of things or actions are sometimes taken from the sounds they make; as the cuckoo, a bird, gets its name from its cry, which sounds something like 'cuckoo'. A slap or a smack is a smart blow with the open hand, but it gets its names from the *sound* such a blow makes on bare flesh—*slap*, *smack*. In the same way gong, drop, crack, pipe, brush, and cough, smash, thresh, scuffle, sneeze, sniff are names of things or of actions, but they are primarily the names of the *sounds* which those things or actions make. A 'gong', for instance, is so called because the sound it produces when struck is like the sound of the word *gong*; and a spasm in the throat is called a 'cough' because it sounds something like the word *cough*.

Onomatopoeic words form, however, only a very small minority of the total number of words in any language. The vast majority are not onomatopoeic at all. But according to what has been jocularly called

the "bow-wow" theory of the origin of language, the earliest human speech probably consisted of such echo-words. In the infancy of the human race, primitive man talked, perhaps, in the baby language of the little child, who still calls a dog a 'bow-wow' a steam-engine a 'puff-puff', and a cow a 'moo-cow'. Some words we can actually trace back to original roots of this type. For instance, our word "father" is very ancient. We find it, in slightly different forms, not only in German (*vater*) and French (*pere*—from the Latin), but also in Latin (*pater*, pronounced 'pahter'), and Greek (*pater*, pronounced 'pahter'), and even in the older Sanskrit (*pitri*), all forms coming originally from ancient Aryan root *PA*. There we have the natural baby language, *PA*, still clearer perhaps, in the Hebrew *abba*. Even animals and birds seem to have a very primitive sort of language; at any rate they use different cries or vocal noises to express different feelings. You can understand the different sounds made by your dog, for example—his joyous bark when you take him out for a run, his impatient bark when he is on the chain, his yelp of fright or pain, his hoarse growl of suspicion or savage snarl of rage. So, perhaps, vocal noises of this kind were the first words of man. Birds and animals have never got beyond this stage; but from those primitive animal-sounds men have evolved language, or rather languages, in which much more subtle sounds have become the symbols of lofty thought—symbols so complex that they can accurately and vividly express all possible shades of meaning, and even abstract ideas and abstruse forms of reasoning.

"Education is not teaching people to know what they do not know, but to behave as they do not behave. It is to be judged not by the knowledge acquired, but the habits, powers, interests: knowledge must be thought of last and least."

—*Ruskin*.

RADIO IN EDUCATION

By Mr. K. NARAYANAN, M. A., S.T.C.

Radio—A Great Modern Educative Force

EDUCATION by medium of radio is by no means a new-fangled notion. The unanimous opinion of competent authorities in both Europe and America who have studied this aspect of education is one of unqualified approval. It is a commonplace of psychology that interest determines attention and when we have a thing, even a good one, galore, or to surfeiting excess, our interest therein palls and we turn away from it with evident disgust. But the invariable context in which radio talks are to appear provides the necessary safeguard against any such eventual disaster. They are seldom to be found wanting in the charm of novelty and enduring interest and hence adapted to the ends of the much-needed academic recreation. Radio can often do more to evoke the imaginative impulses of the child; variety of subject and novelty of approach make it a powerful educational medium. The greatest educational usefulness of radio is described in the Report of the Adult Education Board of the Columbia Broadcasting System as "its power to stimulate". As an instrument of education, the radio is seen as an inciter of thought, to reading and to observation. While inaugurating the educational broadcasts in October, 1938, Mr. P. Subbarayan, Ex-Minister of Education, Madras, rightly observed, that the idea behind them was to create a stimulus in the student's mind for intellectual recreation and a faculty for gathering knowledge outside the scope of the school work. Moreover, talks—the sole apparatus at the disposal of the broadcasters—perform that valuable service vaguely known as "promoting popular culture".

Radio and Class-room Teaching

In its latest annual bulletin, the Union Internationale de Radio diffusion of Geneva gives statistics showing the rapid strides

taken by European and American states in this sphere. The Central Council for School Broadcasting in Britain has prepared a pamphlet which shows how history and geography, arithmetic, writing and drawing can all be included in broadcasts in the form of an exciting game. In America radio is used in the successful instruction of literature, dramatics, music, public speaking, history, geography, physical training and even in shorthand. It is pleasant to note that Delhi, Calcutta, Bombay, Madras, Trichy, and other A.I.R. stations are taking the necessary steps to make school broadcasts attractive as well as useful. On November 2, 1939, the scheme of special broadcasts for colleges was inaugurated at the Madras Centre of the All India Radio.

In order to make educational broadcasts useful and successful in India, particular attention should be paid to the form of the broadcasts with a view to avoiding the customary pitfalls of educational programme, complexity and dullness. Let us see what the B.B.C. does. The school broadcasts form a part of the B.B.C.'s programme, as well as one of the elements of modern education. The B.B.C. has recognised these two affinities. It has handed over to an independent body, the Central Council for School Broadcasting, which it finances, responsibility for the educational content of the courses, while retaining production in its own hands, a judicious merging of professional experience on both sides. The Council works through programme subject committees of experts and practising teachers, so that, in a very real sense, the courses are designed by those who use them, while remaining part of the programme is produced by the B.B.C. At the listening end the Council is constantly in touch through its Secretariat and Education Officers, with what is actually going on in the schools. India can well profit itself by this scheme.

Secondly, as the recent report of the L. C. C. on Broadcast Lessons in London Elementary School, (1937) says, "Broadcast lessons should be unique, fascinating, dramatic, coloured and new, coming as it were from a world which teachers and pupils without their help cannot enter. The broadcaster should not be concerned primarily with the teaching of facts, rather should he use all the resources at his disposal in order to provide stimulating educational experiences for his listeners."

Thirdly, there should be sufficient response from schools. It is distressing to note that response from schools in Delhi, the United Provinces, and the Punjab to the Delhi school broadcasts has not been very encouraging. It is up to the educational authorities to see that every school is equipped with a receiving apparatus and provision is made in the time-table for listening in.

Fourthly, the broadcaster and the teacher should second each other's efforts. Some people have feared in the past that the use of mechanical aids in education would diminish the teacher's proper function. It was well said in "The Film in National Life" (1932) that "the basis both of instruction in the narrow sense and of education in the wider sense lies in a personal relation between child and child, and child and teacher, collectively between children and teachers. This is fundamental and self-evident. No mechanical aid can be a substitute for a human relation and no artifice can replace the interplay of personality." This is true of broadcasting also. If a broadcaster gives a model lesson, and class and teachers receive it passively, that is a misuse of the medium. To be a success, a school broadcast needs to be vitalised at both ends: at the microphone end the speaker must have something to contribute which is outside the range of the ordinary school's experience and in the classroom the teacher must take the material and weave it into the web of his own scheme of work, using it in his own individual way.

Fifthly, to do his part successfully the teacher should be trained in how to take a broadcast in class. It is up to the training colleges in India to give valuable assistance in this direction.

Radio in Adult Education

As Dr. Lauback, the well-known Philippine educationist, says, it will be oligarchy, not democracy, if only 10 per cent of the population go literate. Thanks to the frank recognition of the importance of Adult Education, there has been a country-wide battle against adult illiteracy since the advent of Provincial Autonomy. In this literacy drive the radio can be pressed into service. The task of communicating methods of scientific production in agriculture to the illiterate inhabitants of 500,000 isolated villages is indeed stupendous. If anything like orderly progress is to be made, speedier means of instructing and enlightening these vast masses must be employed; and is not broadcasting, keeping as it does both illiteracy and distance, the ideal medium for the task? Talks should be in the mother-tongue. They should be simple, useful and attractive. Rudiments of geography, science, hygiene, physiology, rural and domestic economics can be easily taught. Current events and the main parts of Indian History can be broadcast. If the villager is made to feel that the service is of value to him, he is won; and the daily village programme radiated from almost all A.I.R. stations has shown that lively dialogue, short dramas, and market prices command the instant attention of any village audience.

There are three hundred million people living in villages in India. The community set, supplied freely by Government or outside sources, is at present the only solution.

Conclusion

To sum up, radio can effectively be used to irrigate the mass mind with streams of knowledge. It has got a bright future in India. The writer fervently hopes that the suggestions given above will be given the consideration they deserve.

A Plea for Educational Museums

By Mr. J. C. BASAK

IN this age of enlightenment and progress, the necessity and utility of Educational Museums at the centres of education can hardly be over-emphasized. An educational museum, in my opinion, is the best and cheapest way of diffusing accurate knowledge of prime-movers, motor cars, oil-engines, locomotives, and other scientific apparatus. Rudimentary knowledge of common things of everyday use; of the rules of health and hygiene; of the evils of smoking and drinking habits; of the social evils and evil customs; of the destructive insects which are carriers of malaria, cholera, typhoid, plague, beriberi, etc., and of the properties of common foods and drugs, etc., can be easily acquired by means of pictures, models and originals with short descriptions of them.

Such a Museum will contain, among many other things, School exhibits, that is, productions of boy and girl students, Indian or foreign, on the following subjects—

Handwriting, Drawing, Designs, Nature Study, Kindergarten, Composition, Painting, Works of Art, Toy-making, Science.

I can assert it with my deep-rooted conviction of 60 years that without such museums, education of the people will be defective; and that education by Museums is one of the natural and direct means for making educational reformation in India and for the spread of rudimentary knowledge amongst the students and people of India.

But it is a matter of great regret that the Museums of India are generally slowly trodding on the antiquated path and spending thousands of rupees on archaeological researches of very little importance to the general students and the people of India. This deplorable state of the Museums must end now; and a new era of advanced system of Museum Education should dawn in India.

Now I appear before Education Officials, Directors of Public Instruction and Health, Universities, Heads of Schools and Colleges, and sympathisers with public education, with a strong appeal for a thorough and radical change of policy with regard to the Museums in India; and request them to consider my proposal for the establishment of Educational Museums on the lines indicated in my books, being unhampered by prejudice or predilection towards old ideas and idiosyncrasies. I know it will be a heavy and tedious task to fight against long-cherished, pre-conceived notions regarding the present defective museum education. I shall be glad to know the views of those who entertain a better plan or scheme for imparting education by Museums.

The Primary Department of an Educational Museum will encourage young students in gaining general knowledge of common things; the Secondary Department will acquaint a little older students with the working of tools and machines; and the Higher Department will teach the processes of industrial arts and manufacture, and implant knowledge of technical subjects in the minds of the graduates and even capable non-graduates. Such are the benefits of Educational Museums, which will gradually effect a thorough change in the present educational policy.

The universities are not specially supporting technical or vocational education and are not taking any step to introduce museum-education. It is a matter of great regret that in such a vast country like India there is not a single Educational Museum even in the big cities.

I invite the attention of those who are in charge of education either to criticize my scheme or to try to discover a better and easier method of spreading general knowledge through the length and breadth of

the land. The officials of Government might think of establishing costly museums in big cities and running them by engaging highly-paid staff. This is a step in the wrong direction, for poor students or people living in villages will seldom or never get any advantage from these museums,—the number of village people form more than 95 per cent of the whole population. We do not want at all the prototypes of costly foreign museums, because here the educational grants are very meagre in comparison with those of other countries. Sufficiently big museums might be maintained in the big populous provincial cities at a reasonable cost. They should show their exhibits at the district schools and colleges along with lectures. All schools and colleges should provide for small museums at a cost of Rs. 100 to Rs. 1000 or more. Teachers and boys of village schools should carefully and tactfully collect useful things which have educative value and which are interesting enough. Government should help these schools with subsidies. I think this is the rational way for spreading general knowledge amongst the masses.

A civilized society requires that its children should be physically healthy, mentally bright and morally good. Now the question arises, who is responsible for discharging these duties of making the children fit for becoming useful members of the society? The reply is simple. First the parents are responsible for giving birth to healthy children and for giving them proper home-education; then the teachers of schools and colleges are responsible for imparting general education in schools, and higher education in colleges in arts and sciences. Therefore, it follows that the Municipalities, District Boards, Directors of Public Instruction, Health and Industries, Government, and those who take active interest in education, should work in unison for the proper education of the parents and students by devising suitable ways and means for the purpose.

The universities have fixed a wrong standard of qualification for the entrance of

High School-students into Colleges whereas, universities, in consultation with the Directors of Public Instruction and Headmasters, should fix another standard for the students of schools and colleges. They should be educated on the following subjects:

Good handwriting, Letter writing, Health and Hygiene, Common foods, Physical exercises, Handling of common tools, Intoxication and smoking, Use of postal and railway guides; General directories and books of references; General knowledge of common things.

For giving facilities in teaching the above subjects, or other subjects as they choose, Educational Museums should be established by the united efforts of the above named bodies and persons, with the aid of charitably-disposed persons, for the use of students of schools and colleges, and their teachers and guardians. A collection of most useful books, articles, and appliances in a suitable place is imperatively necessary for the teaching of the above subjects. School Exhibits and popular Scientific Appliances are the necessary adjuncts for such Museums.

We should extend the scope of museums in such a manner that the children, women and ignorant or illiterate people might gain some fragments of knowledge on useful subjects of arts and manufactures; and get some benefits of the scientific discoveries of the past and present, regarding health and hygiene, evils of smoking, drinking, prostitution, and bad social customs. I have come to this conclusion by the exercise of common-sense and reasoning, supplemented by study and experience of 60 years of my life. It is a matter of great sorrow that in the course of half-a-century neither the Government officials in the departments of education, health, industries, agriculture, forests, mining, geology, etc., nor the professors and graduates, nor the famous scientists and technical experts, have thought it necessary to find out ways and means for the education of the children, women, illiterate and ignorant people by

THE UNIVERSITY: ITS IDEALS AND AIMS *

By Prof. AMARANATH JHA

A UNIVERSITY should be a centre of liberty if it is to possess the secret of perpetual life and health. If it is to survive political, military and religious upheavals, if it is to inspire succeeding generations of youth, it must breathe the spirit of freedom, freedom to think, freedom to search and investigate, freedom to argue about it and about, freedom to expound views, freedom to doubt and to deny, freedom to acquiesce and to conform. This freedom must be enjoyed by the young spirits, who are in the morning of their lives, fresh and bright, eager for adventure, impatient to experiment, ambitious to re-mould the world nearer to their heart's desire. They must be free to prove to themselves that in some respects the accumulated wisdom of the past is not to be despised even by the youngest and therefore the most all-knowing of them. They must be free to discard or select

Jove or Mars, or choose 'some figured flame which blends, transcends them all.' Full freedom should be extended to them to discover what their genius is, and to change their path if it does not bring out all the *virtu* of which they are capable. Subject to such restrictions as may be necessary for the preservation of the University as a centre of liberty, light, and learning, and for the maintenance of a healthy and wholesome life, the young men of the University should have every freedom to prove or disprove things for themselves. And not only those who are *in statu pupillari*, but also the senior members, the teachers must have liberty to state their views, to publish their discoveries, to spread the knowledge they have gained and the truth they have realised. No teacher should feel that he is likely to suffer for his opinions. His chief aim is the communication and augmentation of knowledge, and knowledge becomes stunted and blighted and worse than ignorance if it has to exist in the poisonous atmosphere of fear, suspicion, and distrust.

 Continued from preceding page.

means of collecting such articles by the use of which education can be easily imparted to some extent at least. But we should never think that by this means, we can educate them properly to the full extent. Let me pray to the Supreme Father that all educated persons of India would liberally, generously and unselfishly try to change and enlarge the scope of museum-education in such a manner that all who are steeped in ignorance and enchained by prejudices, might get some advantages of museum-education. Popular lectures on arts, sciences, health, hygiene, temperance, social science, etc., with illustrations, and with the help of microscopes, telescopes, cinemas, talkies, and other scientific instruments and also tools and machines, when necessary, can dispel the widespread ignorance of ages to a certain extent. Therefore, it follows that reformed Museums should at once be started and lecturers should be maintained for the purpose.

And, finally, the University is a centre for learning, for preparation for service, for ceaseless searchings of the heart, for discovering what talent is lodged within one and how best to perfect it and make it ready for use. It should provide all facilities for training the youths to take their proper place in the commonwealth. Goethe uttered a word of sovereign wisdom when he said that the primary vocation of man is a life of activity. But contemplation, deep thought, careful testing of one's armoury, the attainment of the requisite skill and strength must precede action if it is to be effective. One must learn not to ask of life more than it can give. One must learn the rules of the game of life. One must acquire a sense of proportion. One must ascertain to what star one will hitch one's waggon. All this one must do if one is to act a useful and helpful and noble part in life. This process of learning is unending. No one must rest on his

* [Extracts from the Convocation Address of the Mysore University delivered by Prof. Amaranatha Jha on October 14, 1940.]

oars; there are always new worlds of thought waiting to be discovered, an untravelled realm whose margin fades for ever and for ever. The students, whilst at the University, must devote themselves unsparingly to the pursuit of knowledge beyond the utmost bound of human thought. After they are properly equipped and know what it is that they are fit for and how far they may venture and what shoals and rocks are to be avoided, then they are free to go out into the world of action, to plunge into the fray, to be in the van of public conflict, to wisely administer the State, to command the applause of listening senates, to guide the lives of others and shape their character, to be leaders of thought. All this they are free to do with a sense of expansion and elevation, with zeal and ardour, even may be with fanaticism. But it must be clearly understood that the University is primarily and essentially a place of learning. Action implies partisanship, the pledging of faiths, the affixing of labels; and all this is abhorrent to the spirit of a University, which warmly welcomes back to its halls those who have been bitter foes in the world outside, the capitalist as well as the wage-earner, the landlord as well as the tenant, the royalist no less than the republican, the proud Brahmana and the humble Shudra, all without consideration of party or creed or faith, but all united in their devotion to the sacred cause of learning. For all alike it serves as a place of refreshment, of revival, of renewal of hope and spirit of enterprise. It can be this, only if it assiduously maintains its determination not to allow its pursuit of knowledge to be deflected into the narrow grooves of action. Let the teachers and students exercise their normal rights of citizenship; but within the University itself, let no breath of strife enter. Study, contemplation, discussion, in a free and frank atmosphere there must be; but there must at the same time be a ban on active participation in the dire noise of conflict, for a student must be a student.

And the teacher must remain a teacher. During recent years so much stress has been laid on 'research' and 'original work' that the primary function and duty of a teacher are in danger of being overlooked. It seems that every teacher must, else sinning greatly, be a researcher; that he must have done 'original' work; that he must have published some books or papers. Public opinion demands 'productive scholarship.' A specialist has been defined

as a man who knows more and more of less and less. Work of real originality deserves to be admired and encouraged. Every facility must be given in the way of apparatus, journals, and a well-equipped library. Liberal grants must be made for sending out expeditions. But the University is not merely a place of research. Its membership consists for the most part of under-graduates, who have to learn the art of living. The teacher's main concern must be the student and his growth; he must be an inspiration to his pupils; he must mould their character; he must be a living influence for them. He must possess quickness of sympathy and breadth of outlook and understanding. He must shape them not merely by the training of intellect but by the discipline of spirit. What can give more joy than the consciousness that one has contributed to the maturing and shaping of a character, to the equipment of an intellect, to the enlargement and widening of a vision? Constant contact with the pupil, sharing in his life, enjoying his fullest confidence, providing him with opportunities for the cultivation of his taste, these, and the imparting of knowledge, the arousing of genuine love and enthusiasm for the subject of his study are the teacher's main duty; these are also his privilege and a source of unending satisfaction and delight. In order that he should succeed, he must be a person of high character; nothing that he says or does should fall below a certain moral standard. Spirits full of activity and full of energy that are pressing forward, eagerly, hopefully, rushing onward to fine issues must be touched only by what is elevating and ennobling.

Young graduates, it is your pride that you are young. You have to choose your path in life. You have acquired, I trust, that faculty which, in the words of Milton, will enable you to perform joyfully, skilfully, and magnanimously all the offices, both private and public, of peace and war. You have hope. You have winged desires that will remove all obstacles. You have generous impulses and the will to make the world better and happier than it is to-day. It is well that every succeeding generation of young men finds it possible to hope and aspire; it is well that the darkness of despair does not surround you. You do not yet know that

"The ample proposition that hope makes
In all designs begun on earth below
Fails in the promised largeness."

On all sides of you learning spreads its varied treasures; there are in front of you long and agreeable vistas; you have many realms to explore. But not all your ability, your energy, your enterprise will be worth anything, unless to them are allied a high character, the determination to lead a clean life, the creed that a word given must be a word kept, the will not to yield lightly to temptation, to prefer the second best, to pause and rest and acquiesce, the firm faith in what is noble and good and beautiful. Of what avail are all your accomplishments, all your brilliant gifts if you cannot at the same time be dependable, if you cannot uphold the truth, if you lose both the regard of others and your self-respect? If you do good and succour the weak, if you protect the innocent, if you mitigate the sufferings of humanity, if you add to the sum of human happiness, if you are straight, if you never cause anyone to shed tears except at your death, your education and training will have been amply justified. Even at the risk of being considered old fashioned, one may still pay a tribute to the qualities connoted by "the grand old name of gentleman." There are certain graces of life, urbanity, a standard of conduct, a polish, a sense of decorum, a breeding, which one associates with a gentleman. Gentlemanliness, said Ruskin, is only another word for intense humanity. If you have self-respect you will naturally respect others. One who tramples down on the sacred individuality of others, who is willing to destroy and crush, who does not hesitate to blot out of existence nations and countries, must in reality be an object of pity, for he doubtless has the utmost contempt for himself and distrust in his ultimate destiny. Thoughtfulness for others, generosity, tenderness of feeling, appreciation of other points of view—these are the marks of a gentleman. Culture and refinement are not bourgeois virtues; the sons and daughters of the soil have the true graces and signs of culture. But there is a danger that crudeness may be considered to be identical with morality, and vulgarity may pass for one of the badges of progressiveness. In literature obscenity is enshrined by the moderns in the *sanctum sanctorum*. Let gentlemanliness in thought, word, and conduct still continue to be your ideal.

If you are considerate and think of others besides your own selves, it will be clear to you that your action will be guided by a belief in

freedom and tolerance. I venture to think that the main distinction between the Hindu view of life and that of the West lies in this, that the former constantly places emphasis on Duties and the latter on Rights. The Sanskrit word 'Dharma' is rightly translated as 'Duty', for this is the very basis of the Hindu conception of Religion.....We have no rights, only duties. If the teacher does his duty, the pupils' rights are secured. If the father does his duty, the rights of the children are safeguarded. If the landlord does his duty, the peasants' rights are maintained. When everyone in the commonwealth is busy performing his own duty and trying not to lag behind in the observance of it, there is no time or occasion for any clash. The stress on the part you have to play rather than on the part you expect others to play has a remarkable psychological and spiritual value. "Make thy claim of wages a zero, thou hast the world under thy feet." If you regard the proper performance of your own duties as your prime concern, you will rise superior to the pettinesses of life, and gain possession of your own souls. Let your ideal of your own conduct be so high that all your thoughts, all your endeavour, all your energies will be needed to attain it; let it be said of you that save your own soul you have no star. Think of giving a lead to others and of improving them only after you are confident that you have yourselves reached a high level of self-knowledge, self-control, and self-development.

This aspiration for sweetening one's own life and the lives of others, the active desire to get light and to impart it to others and to enlarge the sphere of one's sympathies, refines one's nature and elevates one in the scale of being. To touch life at many points, to take an intelligent interest in many things, to feel at home in any company, to extract pleasure and profit from many arts and many sciences, to make external things correspond to human feelings, to strengthen and elevate character, to seek an assurance of repose and to find central peace subsisting at the heart of endless agitation—this is what culture means. It means sanity, poise, an even-balanced soul. It means that the good of everyone should be recognised as one's own good, the injury of everyone as one's own injury. Culture implies sympathy for the whole. It reconciles you to the part you have to play in the drama of life, and it teaches that what matters is the play and how well you act your part in it.

There are struggles and strifes in the world. In your own minds you have conflicts and uncertainties. There are clashes between communities. Life may well seem to be one long war. There is much that may cause concern and alarm, much that may shake one's confidence in the goodness of the universe, much to dishearten. But the educated man takes a long view. He looks before and after. History has taught him that movements and tendencies that seem to threaten destruction have their day, make themselves felt for a while, and cease to be. Philosophy has taught him that despite its littleness and its prejudices, human nature is always longing for what is good and noble. His faith remains unshaken that the world keeps on progressing, in spite of all the many upheavals and cataclysms. He is not so deeply absorbed in the immediate present as to lose his sense of absolute values. You who are educated should remember your duty of being cheerful and serene. Do not allow yourselves to be easily ruffled. There must of course be occasions when you will be indignant and furious; but these must be rare and abnormal. In your day-to-day life, in your relations with your family or your colleagues, make an attempt to breathe in an atmosphere of pleasantness, of delight and satisfaction, even of enthusiasm. Our scriptures uphold the ideal of Peace; that is the ultimate ideal in every faith—Peace; Shanti; Salaam. Let it be your endeavour to attain it. Here again some of you may feel tempted to praise a revolutionary ideal at the expense of an ideal of peace. But reform or revolution is only a means. Neither is an end. The end must be something worth while. Make sure that whether it is a life of action or of contemplation, you work for the ends of Peace. Blessed are the peacemakers. Both for nations and for individuals there can be no higher end, no nobler ideal, no more satisfying objective than peace, for is it not above all earthly dignities? Peace must be the ultimate goal: "calm of mind, all passion spent," scattered with light, the peace not of the dark

grave, but peace that conquers death, and touches with delight the mouth of the wise.

... ..

A true University is not a collection of books; nor is it a well-equipped laboratory; it is not even mainly being smoked at by your tutors. It is the buildings where you dwell; the playgrounds where you hear your playmates' glad symphony; the debating halls where intellect clashes with intellect and you use words so nimble and so full of subtle flame that you seem to put our whole wit in a jest. It is the companionship with your peers, so like you or so dissimilar to you, so full of generous impulses, so eager to be friends, so quick to take offence and so impatient again to seek forgiveness. It is the friendships you form, that will survive the shock of time and be to you a perpetual source of delight and comfort and solace. The petty incidents that seem so momentous; the jokes that amuse you; the foibles and eccentricities of your friends; the contact with superior intellects and high characters; the mad race for prizes; the impassioned defence of a debating proposition; the race against time when you have to score a run to take your team on to victory; the tricks by which you dodge the Proctor and his assistants;—these will in the years to come be your most cherished memories and make the University 'a dream of music for the inward ear and of delight for the contemplative eye.'

Crises occur. Large tracts of the world change and alter. The horoscopes of nations are cast and recast. Ideas come and go. But the stream of youth flows on. The generation of youthful seekers after knowledge, *vidyarthi*, *talib-ilm*, is not born for death. Undaunted, with sure steps and heads erect, it marches on, on to the unending quest of the orbs of glory until it sets

" as sets the morning star, which goes
Not down behind the darken'd west, nor hides
Obscured amongst the tempests of the sky,
But melts away into the light of heaven."

16th All-India Educational Conference, 1940

The 16th All-India Educational Conference will be held at Udaipur, on December 27-30, 1940. A Reception Committee has been formed with Sir T. Vijairaghavachariya as the Chairman. Intending delegates are requested to communicate with Reception Committee for arrangements of lodging, boarding and sightseeing.

Communications for inclusion in the Programme may kindly be addressed to D. P. Khattri, Esq., Honorary Secretary, Post Box 52, Cawnpore.

NOTICE

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Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

Masulipatam, October, 1940

Principal Seshadri on Secondary Education

PRESIDING recently over the Nineteenth United Provinces Secondary Educational Conference, Principal Seshadri drew the attention of the public, and the teaching world in particular, to a few questions which required immediate tackling if secondary education is to serve a useful purpose in our country. One such question refers to the need for a clear statement of the aims and methods of secondary education. It has all along been regarded that secondary education is merely a sort of preparation for the University. The idea that it should be self-contained and prepare the pupils for life in all its variety and diversity has been foreign to it. Even in provinces, where separate boards have been set up for regulating and administering this stage of education, things have not turned out differently and the tyranny of the University has continued with all its disastrous consequences. Principal Seshadri puts in a powerful plea for getting rid of this tyranny and for the drawing of a comprehensive scheme of secondary education more or less

on the lines of the Spens Committee in England.

WHILE Principal Seshadri is right in emphasizing this aspect of the question, it should also be noted that it is not for lack of comprehensive proposals for the reform of secondary education that the situation is so bad and discouraging to-day. Competent observers and eminent authorities have separately pointed out the defects in the existing system and propounded schemes for reform. Even the Government of India and Provincial Governments have shown interest in the subject. But the tragedy has all along been that this interest was theoretical and academic in character and not practical. The administrative machinery is too slow to move. It is satisfied in most cases with the issue of resolutions, circulars and memoranda. The question, therefore, with which we are faced is how to stimulate governments to move in the direction of action. If any one could discover ways and means for this purpose he will be hailed as a real saviour in the field of education.

ANOTHER question to which Principal Seshadri referred is the unhealthy influence exercised by political parties over education. Here again we are practically in a dilemma. There was a time when education was left in the hands of private agencies without any sort of control being exercised over them by the State. Politicians and political parties had then no chance of interfering with the objectives or courses of education in any way whatever. But that stage and that system had its own drawbacks. In every country in the world the cry that education is not a private

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affair, that it is a responsibility to be borne by the public and undertaken by the Government has become widespread. And the natural consequence of this view has been the organisation of education by the governments of the day. What kind of education the people are to have is being determined by those who are in authority. This is as much the case in democracies as it is under dictatorships. Even in India most of the defects noticed in the system of education are to be traced to the peculiar view that the British took of the situation in the country. Hitherto it was the influence of the British that was felt, and now it is the influence of the indigenous political parties and organisations that are coming to power.

THOUGH all this is natural there is an important truth in the observations made by Principal Seshadri. It is one thing for a political party to use education for national purposes and another to use it for its own aggrandisement. It is to the danger involved in the latter use that he draws special attention and it is this that has to be avoided. As he says, "Apart from the risk of constant changes of policy inevitable where politics are concerned, it will not be the interests of the children and the building up of their personality which will become the primary concern of such a system, but the propping up of some fashionable stunt or other. The question will be, not whether anything is sound educationally, but whether the younger generation can be regimented by it into a particular party." The danger is all the more serious in our country today as parties are unfortunately not based on politi-

cal but on communal and sectional considerations and issues. It has been thought that the establishment of British rule would result in the permanence of the political unity of the whole country. But communal parties aiming at political disruption and disintegration have come to the forefront and they are exercising powerful control over the educational policy in the land. The sense of unity is being destroyed and education is being perverted for creating disharmony and communal separation. As Principal Seshadri says, "It is bad enough that the elder generation of our politicians should often exhibit an intensely narrow and communal outlook, but all hopes of a great India, at least in the future, will have gone if this evil is not nipped in the bud." There is so much wisdom in his statement that, "One who gives room to the conviction that he is communal in his outlook, either in his dealings with his students or even with his colleagues, does not deserve to be kept in an educational institution, whatever his academic qualifications or his efficiency as a teacher". But what chance is there of these words of wisdom being followed when teachers are recruited not on the basis of their academic qualifications but of the community they belong or the creed they profess, and when authorities elected to manage centres of learning consider themselves to be representatives of particular communities and not of the people as a whole. One cannot exalt communalism to a principle in politics and administration and prevent its baneful influence in the sphere of education. All aspects of public life are inter-dependent. Those who abhor communalism in

education should abhor it equally in other walks of public life.

PRINCIPAL Seshadri deserves the thanks of the members of the teaching profession for his observations on the need for improving their salaries. There is a difference between voluntary poverty and compulsory poverty. There are those teachers who belong to Missionary organisations and who have dedicated themselves to a life of poverty and who are sacrificing themselves in the cause of education. To them worldly comforts are not a matter of great significance. But such teachers are few. The large majority of those who enter the teaching profession are ordinary men and women who share with the rest of humanity the usual defects and virtues. They want to lead fairly comfortable lives, bring up their children in proper surroundings, put on decent dress, enjoy harmless amusements and have a share in the ordinary pleasures and delights of existence. There is nothing wrong in all this. It is, therefore, most uneconomical and uneducational to pay low wages to teachers and expect from them high ideals of duty. There should not be one scale of salaries to one set of public servants and another to a second set. If salaries have to be reduced in accordance with the low level of national income, it should be reduced in the case of all. And Principal Seshadri was right in referring to the work of the late Mr. Fisher in England who considered that expenditure on education was one of the best forms of national investment and that a discontented teacher was a danger to the State.

The Economics of Education

"THE Economics of Education" was the subject on which Mr. John Sargent, the Educational Commissioner with the Government of India, spoke while delivering at the end of last month the Sri Krishna Rajendra Silver Jubilee Lecture at Mysore. In the course of his address he referred to the need for finding out whether the returns obtained from public education were proportionate to the investment made on it and whether it was not necessary and desirable that attempts should be made to obtain proportionate returns. Ordinary discussions on education ignore the economic standpoint, for there is a belief that such measurements are inappropriate in this field and that we should care only for quality and not quantity at all. But as Mr. Sargent points out the economic aspect is really a very significant aspect and it touches several issues which are of the greatest relevance in this connection.

ONE such issue relates itself to the question whether there cannot be too much of education. Education is usually considered to be such an invaluable asset that no country or individual can be said to have too much of it. From this the inference ordinarily drawn is that every individual should be given opportunities of receiving education up to the highest degree and that the larger the number of such individuals the better it will be for the country. It is to this view that Mr. Sargent takes objection and rightly also. The reason is that all individuals in a community are not fit to receive the higher kind of education. There is always need for selec-

tion when pupils have to be admitted into Secondary Schools and University institutions. Natural intelligence and aptitude are decisive factors in this connection. It is a false view of equality and democracy to neglect these factors and make admission into the centres of higher learning automatic. This involves waste of public funds and the teaching resources of the land. This is one aspect of the economics of education.

[T is true, of course, that in the practical application of this truth there is a great deal of difficulty. Mr. Sargent has laid down that ordinarily twenty five per cent of those in the elementary stage will be found fit for the high schools and ten per cent of those in the high schools for the University. The question, however, is whether Science has helped us in discovering which twenty five per cent or which ten per cent are to be selected? Or whether selection has only to be arbitrary. In old days birth settled the whole matter. Particular castes carried on work of particular kinds and those who were born in them were deemed fit to receive the education needed for making them efficient in doing that particular kind of work. This was a rough method of selection. It did not work badly. Indian society had maintained its stability for ages on this basis. There was no question of unemployment. Castes taking to work which demanded a high order of mental and intellectual ability formed only a small proportion of the whole nation; a little more numerous were the military classes; the business section still larger; and the manual workers—skilled and unskilled—the largest pro-

portion. But a system of society based on birth has its own evils and we have today to discover some other method for selecting persons fit for receiving the higher kind of education—a method into which bias, prejudice and personal likes and dislikes will not enter.

EXAMINATIONS have been devised for carrying out this process of selection. But recent researches and investigations have shown how unreliable are the results of examinations and how more unreliable they become the larger the number of examinees and examiners, especially when they are external in character and based on written tests. Mr. Sargent himself has said that it was fairly certain that a written examination by itself was not successful in determining the potential ability of children and there should be a combination of an intelligence and aptitude test with due weight for the previous school record. This shows that a great responsibility rests upon all those that are engaged in selecting the youth for the centres of higher learning. Economy requires such a section, but we have not as yet succeeded in finding out the best methods of selection. We are as much in the realm of chance and arbitrariness as the ancients who relied on the accident of birth.

A SECOND point made out by Mr. Sargent is that the question should not be looked merely from the point of view of the individual—his intelligence and aptitude alone. There is the standpoint of the community. The country may require, at a particular stage of its history, persons skilled in certain special fields and not in others—in industry instead of

agriculture, in business and trade instead of particular handicrafts. When individuals are educated at the expense of the community—and that is what a public system of education involves—the latter has a right to determine which kinds of aptitude should be encouraged and which not. It is then only that waste can be avoided. He pointed out to the fact that this aspect was not attended to in the recent past in India, that educationists, who were entrusted with the most valuable of all raw-materials, took so little trouble to see that their finished products were properly marketed, and he stated that they would be acting wisely from the strictly educational as well as economic standpoint, if they aimed at directing a large proportion of those selected as worthy of higher education into institutions of a technical or vocational type.

IN considering the economics of education it is also necessary to attach sufficient importance to the physique of children attending schools. "A good deal of their time and money would be a waste unless they took steps to see that children coming to school were physically fit to benefit by the instruction provided and this was especially important in the earlier years. In his own country, something like 60 per cent of children between the ages of 5 and 7 were found to be in need of medical attention and although the incidence of particular defects might vary, he doubted whether the argument for the establishment of an efficient system of medical inspection and treatment, including the provision of meals in necessitous cases as a necessary supplement to

any compulsory scheme of primary and middle education was any less strong in India than it was in England".

TAKING all these things into view, he put forward a powerful plea for not ignoring the economics of education and for seeing that in a poor country like India, where only limited funds are available for educational purposes, everything is done to get the maximum amount of benefit from the money spent on education. Of course he is not like those pseudo-reformers who in the name of economy want to close schools. His suggestions are of a more constructive character, and they advocate not a reduction of expenditure, but wisdom in planning education so that it may bear better fruit.

Tirupathi Oriental Institute

WHEN a little more than a year ago an Oriental Institute was established at Tirupathi, the famous religious shrine in South India, to which pilgrims flock in large numbers and make liberal money contributions to the presiding deity, it was the hope of men of learning that everything would be done to fulfil the purposes for which the Institute was organised. Unfortunately however the correspondence that appeared recently in the Madras papers shows that even within the short interval of one year acute differences cropped up between the Director of the Institute and the Managing Committee of the Temple with the result that the former had to resign. It is also feared that there might be a setback to the new activities that the Institute embarked upon

and that it will become a mere replica of several other Oriental Colleges working in South India without any individuality or uniqueness of its own.

[I]t is not our object to go into personal questions or to apportion the blame for what happened between the Director and the Committee. We are only interested in the broader educational issues. In the first place there is no need whatever for an Institute where candidates are coached for University examinations in Oriental languages. Several colleges are already doing this work. They are quite efficient and their only drawback is that they are not getting a sufficiently large number of students. Under these circumstances it is a sheer waste of Temple funds if they are used merely to do the work which these other colleges are satisfactorily doing. This is the reason why so much stress was originally laid on research. The differences between the Director and the Committee seem to have arisen on this question. It will be best for the Committee to make up its mind to utilise the funds mainly for research. It will then be doing something which is not done in other Oriental colleges.

THE other point that seems to have created misunderstanding is the relative emphasis to be placed on Sanskrit on one side and Tamil and Telugu on the other. It is unfortunate that in recent years there has arisen a certain section of politicians in Southern India who are antagonistic to Sanskrit and who wish to discourage its study. It is quite true

that languages like Telugu and Tamil, spoken today by millions of people, should receive encouragement. But this does not require any neglect of Sanskrit. After all, Sanskrit is the treasure-house of Indian culture. Whatever is precious in Indian civilisation, philosophy and art has its roots in Sanskrit. Modern Indian languages—including those of South India—are the flowers and the fruits of the tree that has grown from these roots. There can be no real hostility or rivalry between the mother and her children. The Committee, therefore, will be doing the right thing if it continues to pay adequate attention to the promotion of Sanskrit-learning in the spirit in which it originally wanted to do.

THERE is also another suggestion which it is worthwhile for the Committee to consider. It may be that it will be gaining its object of encouraging research—which is its fundamental object—if, instead of maintaining a separate institute for the purpose and incurring huge expenditure on what we may call the over-head costs, it makes an annual contribution to a University like the Andhra University and earmarks the contribution for research in the fields in which it is interested. Scholars pursuing research in a University atmosphere like this will be in a position to turn out better work. There will be greater room for co-ordination and co-operation among persons doing similar work. In the long run this method will prove more fruitful.

The Late Mr. D. Nityananda Sastry

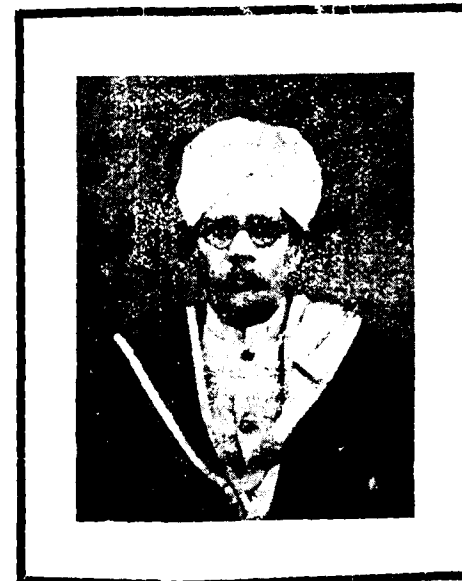
WE are extremely pained to record the sad demise of Mr. D. Nityananda Sastry, a Member of our Editorial Board and Head Master, Noble High School, Masulipatam, at 9-30 p.m., on the 2nd of this month, at a comparatively early age. The news will be received with great regret by our readers and all who happen to know him. The numerous tributes paid to him by his former students, colleagues, friends and acquaintances at the public meeting held at Masulipatam on the 10th of October, 1940, testify unmistakably to the great esteem in which the late Mr. Nityananda Sastry was held, as well as to his distinguished services to the educational world in general and to the Noble High School and its students in particular. It is true that Mr. Nityananda Sastry was not in the best of healths for some time past,

but no one anticipated that his end was so nigh.

THE late Mr. Sastry was the first son of the late Darbha Ramasastrulu Garu, one of the earliest local Brahmin converts to Christianity. Born on the 18th of December, 1887, and educated at the Noble High School and Noble College, he took his B. A., Degree in 1911 and his L. T., in 1913. Entering the service of his *Alma Mater* in 1913 he rose to be its Headmaster in 1931, and held that post with distinction till his death on the 2nd of October. Mr. Sastry was connected with various educational bodies. He was a member of the Madras Text-Book Committee, the President of the Kistna Teachers' Guild, and a co-opted member of the Andhra University Matriculation Reorganization Committee.

MR. Nityananda Sastry's connection with the Noble College was long and honourable. He served that institution with a love and loyalty rarely equalled and certainly never surpassed. Thereby he won the unstinted admiration of his managers and of the Departmental Officers. Essentially a modest man and a man of peace, he yet rose to the occasion and filled the position of Headmaster with ability and dignity.

IT would take many columns really to try and delineate the wonderful many-sidedness of the late Mr. Sastry's character. He was a deeply learned man and an efficient teacher, with a very high sense of duty. He was a strict disciplinarian. He would never tolerate indiscipline in any form. Truthful and perfectly straightforward himself, he hated dishonesty and



dissimulation wherever he found it. In private life he was exceedingly simple and austere, and deeply religious. Like Oliver Goldsmith's Village Preacher, though a considerable portion of his time was spent in work connected with this mundane world, all his most serious thoughts had rest in Heaven. The deep religiosity of the man finally led him to choose a life of strict celibacy, so that untrammelled by the cares of wedded life he could dedicate himself entirely to the service of his Master. Nor were his graciousness of manner and sweetness of disposition and the pity that gave e'er charity began, the least of his many great virtues. Mr. Sastry was also a very warm and sincere friend and it was indeed a privilege to be admitted to his friendship. When we think of Mr. Sastry we are indeed reminded of Wordsworth's Happy Warrior and Tennyson's Sir Galahad.

MR. Sastry is no more in the flesh with us, but he has left behind him a name which will not be easily forgotten and an example which will abide for many long years to come, inspiring our young men with lofty ideals of character and spurring them on to noble deeds.

MR. Sastry has at last found rest from his earthly labours. No doubt his death has created a void which it is hard to fill, but it is a consolation to think that he is with his Heavenly Father, engaged perhaps in work which is more congenial to his spirit, in singing all-elias near the throne of God.

Requiescat in pace!

—V. RAMAYYA.

PERSONAL NOTES

RAJAKARYAPRAVINA N. S. SUBBA RAO'S term as Vice-Chancellor of the Mysore University has been extended for one year from March, 1941.

SIR JOHN FRANCIS ASHLEY, LORD ERSKINE, Ex-Chancellor of the Andhra University, will be conferred *in absentia* the Degree of Doctor of Letters by the Andhra University at its next convocation which will be held on December 7, 1940.

Panditasarvabhauma Pandit A. CHINNA-SWAMI SASTRI, who has been Principal of the Sanskrit College attached to the Oriental Institute at Tirupati, has been appointed Principal of the College of Theology in the Benares Hindu University of which he was formerly Vice-Principal.

SIR A. J. DALAL, Managing Director of Messrs. Tata & Sons, has been elected as President of the next session of the Indian Science Congress which will be held at Benares between January 2 and 8, 1941.

MR. N. JAYARAMAN, Research Scholar, Indian Institute of Science, Bangalore, has been admitted to the D. Sc., Degree of the Madras University for his thesis on "Studies on Some South Indian Minerals".

Pandit IQBAL NARAIN GURTU, Ex-Vice Chancellor of the Allahabad University, will deliver the Convocation Address of the Allahabad University November 16, 1940.

Miss C. A. RADHA BAL, was awarded the degree of M. Litt., by the Madras University for her thesis on the Cinematograph Industry in South India.

MR. S. GANAPATI RAO has been declared qualified for the Degree of D.Litt., by the University of Madras for his thesis on "Indian Tariff Policy: A view of discriminating Protection in India"; and MR. K. SUBBA RAO has been declared qualified for the Degree of Doctor of Science by the Madras University for his thesis on "Investigations on the phenomenon of Hysteresis in sorption".

The Degrees will, it is understood, be conferred on the above gentlemen at the next convocation of the Madras University.

THROUGH different PROVINCES

DELHI

CENTRAL AGRICULTURAL COMMITTEE

At the annual meeting of the Governing Body of the Imperial Council of Agricultural Research which was held recently at Simla, it was decided to establish small, compact committees for each important commodity in order to correlate the needs of research with the practical economic needs of the country in respect of each commodity. As a measure of further co-ordination, it was decided to set up a Central Agricultural and Livestock Economic Committee which will examine proposals regarding different commodities in the first instance before these proposals go to the Governing Body.

The Committee which is to consist of eight members will endeavour to strike a balance between the needs of research and the application of the results of research to agricultural practice with due regard to the agricultural economy of the country as a whole. The Governing Body decided to set apart a sum of Rs. 2 lakhs for the work of the Committee.

The Economic Committee is expected to meet some time in November to examine a number of new research schemes which together with the committee's recommendations on them will go to the meeting of the Governing Body to be held probably in December.

IRRIGATION RESEARCH

The progress of research work conducted at the irrigation research centres in India during the preceding year was discussed at the Tenth meeting of the Research Committee of the Central Board of Irrigation, which met recently in Simla.

The prevention of floods by reservoirs featured in the discussions, and data from various parts of India, Burma and abroad, were studied with a view to determining the size of reservoirs that would be necessary to control floods in Indian rivers such as the Ganges and the Sone, and the allowance which should be made for silting. The results of large scale research work on the lining of canals to prevent water seeping

into the earth were studied and the committee were able to suggest some improvements in the technique of the subject.

MADRAS

SCIENTIFIC TERMS COMMITTEE RECOMMENDATIONS

The Government have accepted the recommendations of the Scientific Terms Committee, appointed by the Government in June last with Rt. Hon. V. S. Srinivasa Sastri as Chairman, and propose to appoint the various special committees suggested by it as soon as finance can be provided.

In the course of its report the Committee resolved to submit to the Government the following general principles on which a uniform system of standardized technical and scientific terms can be introduced in the South Indian languages: (i) The equivalent of foreign technical terms to the South Indian languages now in use in the lower secondary classes have most established themselves and are acceptable for educational purposes. Other terms which are current in the South Indian languages may also be adopted, such as the names of concrete natural (physical) objects or phenomena, like thunder, echo, etc. This group of words may be peculiar to each of the South Indian languages. (ii) It is necessary to draw up a standardized list of technical terms common to all South Indian languages, for conceptual or abstract names and ideas, as for example, qualities, properties, names of subjects of study—force, centre, etc. These names may be based on Sanskrit elements for Dravidian languages and on Persian and Arabic for Urdu. This group will necessarily be small. (One member is of opinion that for the first few years at least the practice may be adopted of enclosing within brackets the English equivalents of the technical terms under this category. (iii) The remaining technical terms not included in the two previous groups will be bodily taken from English and transliterated into the South Indian scripts, accompanied wherever necessary, by the original words in English script enclosed within brackets. Provided however that candidates at examina-

tions will be permitted to use, at their option either the original forms in English or the transliterated forms or both. (iv) In mathematical and scientific books, Arabic numerals and the signs and symbols of use in English books are to be retained.

The Committee recommends to Government that a special committee be appointed for each one of the South Indian languages with power to co-opt members for different subjects, to prepare lists of technical terms in each language in the light of the above principles. The Special Committee may, in the first instance, consist of five persons one of whom at least may be chosen from this Committee. Another Special Committee consisting of chosen members from each of the language committees may be appointed to frame the common lists referred to in resolutions (ii) and (iii) above.

EDUCATIONAL BROADCASTS

A new feature in the educational broadcasts from the Madras Centre of All-India Radio is "The Broadcasts for Educationists" which was inaugurated on the 5th inst., by Sir Mahomed Usman, the Vice-Chancellor of the Madras University. These special programmes are to be broadcast every Saturday between 1.35 and 2.00 p.m., and consist generally of two talks, one on methods of teaching and the other on some aspect of recreational training.

SECOND SESSION OF MONTESSORI TRAINING

It is understood that as the Government is willing that Dr. Maria Montessori shall continue her educational work, the Indian Section of the Montessori Association has decided to hold a second training course from November 1 to January 31 at Adyar (Madras).

Dr. Montessori will conduct it as last time in the primary section of her method.

PUBLIC EXAMINATION FOR VIII STANDARD

The Government have passed orders sanctioning the institution of a public examination at the end of the VIII Standard course of Higher Elementary Schools. The examination is to be conducted by a special board functioning under the control of the Commissioner for Government Examinations. The first examination will be held in March, 1942.

BENGAL

THE PROBLEM OF MIDDLE CLASS UNEMPLOYED

The Board of Economic Enquiry set up by the Government of Bengal, is now engaged in investigating the problem of middle class unemployment in the province.

In view of the difficulty in getting the approximate figures of the unemployed, the Board has issued an appeal to the "public-spirited students", through their respective institutions, to help it as honorary investigators in collecting the statistics of middle class unemployment in as many villages of the province as may be possible. The Board's idea is that such students as may offer to serve, will be supplied with the requisite forms and instruction by the Committee and the students will carry on the enquiry in their respective town and unions.

RIVER RESEARCH INSTITUTE

In order to test the various proposals regarding the resuscitation of rivers dried up and conservation of others, the Government of Bengal propose to set up a River Research Institute in Calcutta.

A preliminary test of the proposals whose execution often costs large sums of money will be made at the Institute with small models. Another object of the Institute will be to educate public opinion and to enlist public support and co-operation in the measures necessary for the conservation of rivers by actual demonstration with small scale models.

ENCYCLOPAEDIA OF INDIAN PHILOSOPHY

The composition of a Board with eminent philosophers and Sanskrit scholars attached to the University of Calcutta is proposed in the scheme for the compilation of an Encyclopaedia of Indian Philosophy. Sir S. Radhakrishnan and Mahamahopadhyaya Vidhushekhar Shastri are proposed as Chairman and Secretary respectively of the Board.

BOMBAY

S. S. L. C. SCHEME FOR BOMBAY

The Government of Bombay have appointed a Committee to draw up a scheme for holding a school-leaving certificate examination.

This is a sequel to the Government's consideration of the question of the institution of such an examination to meet the requirements of these pupils in secondary schools who do not want to enter the University. At present the Matriculation examination of the Bombay University serves a dual purpose, for entrance to the University and as a qualification for employment in public services, trade, commerce or industry. This examination however is primarily a test of fitness for further academic studies and is confined to literary and scientific subjects. The secondary schools, consequently, have no alternative but to teach only those subjects.

The Committee now appointed is required in particular to consider the structure of the S.L.C. Examination and the minimum requirements for a School Leaving Certificate; what additional subjects will be necessary for those candidates who desire to matriculate and the general question of the equivalence of the School Leaving Certificate and the present Matriculation Examination; and what should be the constitution and functions of the S.L.C. Examination Board.

The committee is expected to submit its report this month.

NEW MATRICULATION SCHEME

The following is the tentative scheme drafted by the Senate of the University of Bombay which has been submitted to the Inter-University Board recently. The Inter-University Board has adopted, at the suggestion of the Bombay University, that it was desirable that there should be as much uniformity as possible in the subjects and courses of study prescribed for the Matriculation or Entrance Examinations of all the Indian Universities.

Compulsory Subjects:— 1. English, 2. Elementary Mathematics (including arithmetic), 3. A language other than English, i. e., Classical, modern European or Indian Languages. **Optional Subjects:** 4. and 5. Any two of the following subjects, provided that one subject is selected from each group. The A Group contains 1. History of Great Britain, 2. History of India; 3. Geography. The B Group has 1. Advanced Mathematics; 2. Elementary Physics and Chemistry; 3. Elementary Biology; 4. Elementary Physiology and Hygiene and 5. Domestic Science.

It is learnt that the University of Bombay has also suggested that the Inter-University

Board may consider the advisability of introducing one optional vocational subject.

DEPARTMENT FOR RURAL UPLIFT

The report on the working of co-operative societies and rural development in Bombay province during 1939-40 observes that in order to secure greater efficiency and avoid duplication of work, the Government have come to the conclusion that this object could best be achieved by placing all rural development work and propaganda in the hands of one department with a sufficiently extensive and well-equipped organisation. It is intended to employ about one thousand rural reconstruction workers after training in various subjects affecting rural life for propaganda work in villages.

UNITED PROVINCES

PROMOTION OF HEALTH AMONG PUPILS

The first batch of thirty teachers deputed from the Government schools and colleges, has started a special course of training for three months at the Lucknow Christian College of Physical Education for the purpose of improving the health of children studying in schools. The U. P. Government have arranged for the training of such teachers in Government schools and colleges as are under 35 years of age. Two batches will be trained in 1940-1941. From next year three batches will be trained until all such teachers as are eligible have received training.

RESEARCH IN PSYCHOLOGY

A series of interesting experiments having a direct bearing on educational problems are now being conducted by the students of psychology at the Lucknow University.

The subjects for research include punishment and its after-effects, delinquency and criminal propensities among juveniles. The students who have been drawn from members of the teaching profession subject these problems to psychological analysis, both in their theoretical and practical aspects, and tabulate their findings. These results would in due course be widely broadcast for the benefit of educationists and social welfare workers. The students themselves, when they return to their respective

institutions after completion of their course, would find their training of immense use in dealing with school children and juvenile delinquents.

LITERACY CAMPAIGN

A special scheme of adult education for women in the province is being considered by the U. P. Government. They have sanctioned the appointment of a Deputy Education Expansion Officer.

To prevent the literates from lapsing into illiteracy the Department has designed a new plan. About twenty books, mostly short stories with a special appeal for the villagers, have been selected for distribution amongst the adults who attain proficiency.

SCHOLARSHIPS FOR MILITARY STUDIES

It is understood that the United Provinces Government have decided to award each year during the period of the war one scholarship of Rs. 750 per annum tenable at the Prince of Wales Royal Indian Military College, Dehra Dun. The scholarship will ordinarily be tenable for six years and will be granted only to a suitable candidate domiciled in and belonging to the United Provinces.

The first scholarship will be awarded in January, 1941.

HISTORY OF THE INDIAN PEOPLE

The Council of the Indian Academy of History decided to set afoot the project of an authoritative History of the Indian people in Hindi and English, in twenty volumes. An editorial board, consisting of Sir Jadunath Sarkar, Prof. Nilkanta Sastri, Dr. Prabhodh Chandra Bagchi and Prof. Jayachandra Bidyalankar and three other scholars, whose consent has yet to be received, has been appointed.

Dr. Rajendra Prasad, the Rector of the Academy, has collected funds for the purpose.

SIND

UNIVERSITY FOR SIND

To consider the desirability of starting a separate University for Sind, the Government have appointed a committee of 15 prominent educationists drawn from the various local educational institutions, with the Hon. Syed Miran Mohamed Shah, the Speaker of the Sind Assembly, as Chairman. Two members of the committee will be deputed to visit important Uni-

versity Centres in India and the Government have sanctioned necessary funds in this connection. The Committee will submit its report before the end of the current year and frame a detailed constitution for the proposed University and its various constituent bodies.

MYSORE

UNIVERSITY STUDENTS' CENTRAL COMMITTEE

With a view to co-ordinating the activities of the two University Unions and the several Associations in the Colleges in the State and chalk out a common programme of social work, a Committee called the "University Students' Central Committee" has been formed.

This Committee will consider the question of the need of starting a University Welfare Council and also the question of having a 'University Organ' and impress on the University its effectiveness to be recognised as the spokesman of the students of the University.

It is learnt that Rajakaryapravina N. S. Subba Rao, Vice-Chancellor of the University, will inaugurate the Committee this month.

ENHANCED CONTRIBUTION TO SCIENCE INSTITUTE

The Government of Mysore have enhanced their annual contribution to the Indian Institute of Science from Rs. 30,000 to Rs. 50,000 from 1940-41.

For several years the Mysore Government's grant was Rs. 50,000, but about eight years ago, this grant was reduced to Rs. 30,000 on financial considerations. Repeated representations were made to the Government by the Governing Council of the Institute to restore the original grant.

BURMA

MEDIUM OF INSTRUCTION IN SCHOOLS

The University of Burma is at present considering a proposal for introducing Burmese, the provincial language, as the medium of instruction up to its matriculation standard. The University of Calcutta, which is the first among the Indian Universities to introduce the system, has been approached by the Burma University to advise the latter in this respect, and suggest some steps towards giving practical shape to the proposals in the near future.

PUBLIC OPINION

MR. JOHN SARGENT ON THE ECONOMICS OF EDUCATION

"To give India before it is too late a system of education worthy of her past traditions, of her present aspirations and of her future destiny is a cause which we can surely all make our own. In that sense alone, perhaps we can accept another Platonic aphorism 'infinite time is the maker of cities'"—thus observed Mr. John Sargent, Educational Commissioner with the Government of India, concluding the Sri Krishnarajendra Silver Jubilee Lecture at Mysore on September 28.

Referring to the form or forms which an ideal system of public education should take, Mr. Sargent held that there were two divergent opinions. There was general agreement that it was good for any individual to receive education and that it was not less good for a State to contain as many educated citizens as possible. When this was granted, he asked what principles should be invoked to determine the adjustments of the rights of the individual for self-development with the duties of the citizen towards the community, of which he was a member.

While advocating the widest possible extension of educational facilities to all classes of society, the speaker said he was faced with the problem of adjusting the claims of the individual to the requirements of the community. In deciding the sort of education to be provided so as to satisfy the latter, without sacrificing the former, he believed that economics in the widest sense must be their guiding factor.

He was of opinion that every civilised State should have a sound system of universal, compulsory and free education, up to the age of about fourteen or the end of what was called the middle stage. The method and aim of the instruction should be realistic and practical to the highest degree and as closely related as possible to the conditions under which the pupils were likely to live, when they became men and women. The next stage, namely, selection of pupils, though simpler in theory, presented very many difficulties in practice. He

came to the conclusion that, if the teaching power and money available were to be used in a remunerative way, there must be a careful selection of those boys and girls who were to receive higher education at the expense of the State.

Then advertent to the Wardha Scheme, the speaker said: The basic system of education sponsored by Mahatma Gandhi, and containing many features of generally accepted desirability, hoped originally to pay for itself by the sale of articles produced by children. That hope had now been rightly abandoned as the return expected from that source was reduced to the figure of one-third or to one-fourth of the cost. Though there were some for whom salaries did not count as much as their claims to their vocation, yet, teaching as a profession had a right to a standard of remuneration, which would free the teacher from a continuous pre-occupation with domestic anxieties. In most parts of India, the pay of primary teachers was deplorably low and no contribution towards the solution of their problem could be expected from further economies in that direction.

PROF. SESHADRI ON EDUCATION AND POLITICAL PARTIES

"There is growing an unfortunate tendency in this country for education to get mixed up with political parties. It is proper that education should serve the larger ends of national life. But it is a potential source of great danger to the State, if any political party gets hold of the machine and keeps manipulating it for the propagation of its own doctrines", observed Principal P. Seshadri in his presidential address at the 19th U.P. Secondary Education Conference held on the 7th inst., at Dehra Dun.

After supporting their claims for better emoluments and better conditions of service, Prof. Seshadri emphasised the need for high standards of efficiency and character on the part of the teachers. The greatest curse of society was the inefficient and characterless teacher who ruined the minds and souls of the unfortunate pupils entrusted to his charge. He referred to

the desire in some quarters to model the educational system on communal lines, under the mistaken conviction that the educational needs of one community must differ from those of



another, and said that there might be need for special religious training or discipline peculiar to each community, but it was best to keep the public educational system above such considerations, paying attention to them outside the school.

SIR MOHD. USMAN'S BROADCAST FOR EDUCATIONISTS

"It has been widely recognised that the Radio, apart from serving as a medium of entertainment, is fraught with immense possibilities as an essential instrument of education. In one respect the Radio has a distinct advantage over the class-room. It can reach a far wider circle of listeners, and bring about a sense of uniformity in instruction", said Sir Mahomed Usman, Vice-Chancellor of the Madras University, in inaugurating the special "broadcasts for educationists", organised by the Madras centre of the All-India Radio on the 5th instant.

"I find from the programme drawn up for this term in connection with these broadcasts

for educationists" he continued "that it has been split up into two groups—one dealing with educational problems connected with teaching and the other dealing with planning for youth. This new enterprise has within it possibilities of a great future. It can be used to serve as a medium for the transmission of mutual experiences between teachers in different parts of the country, and to keep the teachers conversant with all the latest developments in educational technique both in this country and abroad by broadcasts by specialists in the line. In fact, if properly organised and handled, these series of lectures can be made to serve as a refresher course for teachers to keep them abreast of the times, without the need for coming together for the purpose."

"In order that full benefits may be derived from these broadcasts," he pointed out "it is essential that the Broadcasting authorities should be able to secure the complete co-operation of the Education Department, the Heads of educational institutions and the teaching profession. It would also be necessary to arrange for these broadcasts on days and at hours most convenient to the set of hearers for whom they are intended. Each institution should have large common rooms for the students and teachers where they could assemble for the purpose. In view of the possibilities of the Radio to supplement educational effort, it seems to me that the installation of a Radio in every institution should be recognised as an essential part of the equipment of every institution, and facilities should be provided for the acquisition of a radio set for each institution on the same basis as the Library, Laboratory or any other essential equipment."

DR. B. K. SARKAR ON SUFFRAGE AND LITERACY

Speaking at the Rotary Club at Calcutta on the 1st inst., Dr. Benoy Kumar Sarkar of Calcutta University said: "In modern times the illiterate had hardly anywhere in East or West been treated by the cultured classes as of any worth whether as an intellectual person or as a moral agent. A man who is unable to read or write is not necessarily uneducated or uncultured. Literacy is an essentially modern phenomenon, but culture and education have been going on in the human race for thousands of years. Human intelli-

gence is not as a rule dependent very much on book-learning and school-going. Statistical and comparative investigations will go to show that those occupational classes which constitute the majority of the "gainfully employed", do not necessarily possess an intelligence and moral character inferior to those of the persons who academically, professionally and economically belonged to the upper ten thousand".

Maintaining his viewpoint with the aid of illustrations and statistics Prof. Sarkar said that on the strength of these investigations a doctrine could be formulated "which should counteract the superstition that has been propagated in Eur-America, and later in Asia as well as, of course, in India to the effect that literacy should be the basis of political suffrage. Our observations entitle us to the creed that political suffrage should have nothing to do with literacy. The illiterate has a right because of the sheer fact that as a normal human being he has factually demonstrated his intellectual strength and moral or civic sense. The rights of the illiterate ought to constitute in social psychology the foundation of a new democracy.

MR. RAJAGOPALACHARI'S EXPOSITION OF THE WARDHA SCHEME

"The Wardha Scheme, be it remembered, is for elementary education and not intended to ruin higher education" declared Mr. C. Rajagopalachari at a public meeting, organised in connection with the Gandhi Jayanti, at Madras on September 30. Continuing he said "It is just like the first ploughing of the field to sow the proper seed later on. When the earth had been properly ploughed to sow different seeds, then the farmer can be allowed to sow the particular seed suited to the soil. Some of the objections that have been raised are, indeed, our country's misfortune."

Mr. Rajagopalachari proceeding said that some people expressed a fear that the Scheme might be shelved due to governmental and public apathy. He said "There are many causes why it cannot be given effect to immediately. For one thing, there are not sufficient teachers properly trained in the new method of education. It is not a scheme for learning a particular craft or calling. It is the imparting of education through some hand-craft. The essential part of it is the

attempt to make everybody use his hands and not isolate his brain from his body. It is no bar to higher education. The new method will also make the schools somewhat self-supporting. It is an attempt to provide every village with a school, in which all classes of people will be taught through crafts, thus making the pupils ready for some avocation in life. We should not think that the scheme is merely intended to give the students employment. It is no doubt so



conceived as to eradicate the poverty of the masses to some extent. At any rate, it is a kind of insurance against poverty; because every student will be taught some kind of craft which will make him earn something even if his ambitions come to nothing. Though the scheme has got great advantages, still it will not be an easy affair to usher it in. Therefore we need not feel discouraged when we do not see rapid progress about the introduction of the scheme. All objections to the scheme must be satisfactorily explained to the public and attempts should also be made to give effect to it."

"What, therefore, I will say is" he concluded, "that those teachers and managements of schools that are convinced of its soundness may start work in giving effect to it without merely speaking about its usefulness."

VOCATIONAL EDUCATION

By Dr. RALF E. PICKETT,

Associate Dean, School of Education, New York University.

THE history of education is replete with illustrations of good movements that have been injured by the extremes to which they have been carried by well-meaning but not too wise enthusiasts. Steps should be taken to prevent this from happening to the vocational education movement.

Some of the enthusiastic proponents of vocational education maintain that it is a panacea for all of our educational ills. It is not. Neither is it a substitute for general education. Nor is it the answer to all of the economic, industrial, political or social problems with which our country is beset. Extremism has seldom done any movement any good, and we in the field of vocational education must be on our guard lest our movement suffer a similar damage and a similar fate from the actions of extremists.

There must be no conflict between vocational education and general education. Indeed, one of the fundamental principles of vocational education is that it shall be given to those who need it, who want it and who can profit by it, but only after they have had laid for themselves as broad a foundation of general education as is consonant with their ability and their needs.

Different vocations require differing amounts of general education for background purposes, but even after the requisite background of general education has been obtained we do not exclude further general education, but rather encourage it. We believe firmly that every person who expects to work for a living, and most of us do, should have an opportunity to acquire a training for that work; but we do not believe that such vocational education should be at the expense of general education.

Cultural Education Necessary

We believe that an educated citizenry is an asset to any country, but we recognise that there are many kinds of education possible. We would encourage everyone to acquire as much of the cultural heritage of the race as is possible, and we appreciate the leisure time and recreational possibilities in purely intellectual pursuits. However, we would ask that the same considera-

tion be shown to the leisure time and recreational possibilities inherent in pursuits other than purely intellectual.

As an illustration of the latter, note the objectives that are claimed for industrial arts activities as a portion of the general education programme. Industrial arts education is not vocational education, even though those taking work in industrial arts shops often use materials and tools and machines similar to those used by those following the vocational industrial programme.

It is interesting to note that many of our high school youngsters, who have had the benefit of industrial arts activities, as well as those who have followed a vocational programme, have been able to use the knowledge and skills obtained for later recreational and hobby purposes with a consequent improvement of mental and physical health.

Problem of Unemployment

But while we speak of the many advantages of a properly organised vocational programme given to properly selected students, let us not delude ourselves that unemployment would cease overnight were there enough vocational schools erected overnight to take care of all of our students. Unemployment could be decreased to the extent that jobs at present unfilled because of inability to employ the right individuals properly trained would then be filled, but if there are more people available than there are jobs the difference will represent unemployment.

That condition will continue until we learn how to adjust production and consumption, how to iron out the cyclical curves of depression and prosperity, how to anticipate the need for products and for men and women to produce them, to mention just a few of the problems which have been with us for ages and which have not yet been solved.

Because vocational education conserves human resources as well as national resources, and because it is one of the necessary concomitants of that theoretical perfectly organized

Letters to the Editor

Elementary and Higher Elementary Courses

Sir,

The division of Lower Secondary stage of education into two categories—Elementary and Higher Elementary and Elementary and Middle school stages—seems to be undesirable, overlapping and ineffective. In actual practice we find that education, as it is imparted in elementary schools run by municipalities is ill-suited to the requirements of middle school courses. The abolition of classes I to V in most of the middle schools which could not compete with elementary schools wherein education is free, has made it obligatory on the part of every parent, rich or poor, high or low, to get his boy or girl educated in the elementary school where the standards are not up to the mark, as there is little or no efficient supervision. The result is that boys and girls educated in elementary schools are found deficient in their knowledge of English and Mathematics and they fare very badly in the first and second years of the middle school course, as they find it difficult to adjust themselves to changing courses and more ambitious curricula. This can be avoided by giving liberal grants to middle schools which may be permitted to open elementary courses

Continued from preceding page.

national world economy, we favour its extension, but we still insist that there be exercised some degree of common sense in the programmes established, the selection of pupils and of teachers, and the disposition of the student products.

This is a tremendous undertaking upon which we have hardly yet embarked, in spite of the strides taken in the last twenty-five years, and it requires the sincere co-operation of all the groups involved: teachers, parents, taxpayers, employers and employees. The encouraging beginnings already made in such co-operation augurs well for the future of the movement.

— From *The New York Times*.

with provision for free instruction therein or by bringing the courses now obtaining in elementary schools into a line with middle school requirements and by insisting on the appointment of better qualified secondary grade teachers with decent scales of salaries, subject to the supervision of experienced graduates with collegiate training.

The same difficulty presents itself in the case of Higher Elementary courses also. The main aim of opening Higher Elementary schools in rural areas seems to make it possible for people living in rural areas to give the benefit of a more advanced standard of elementary education with no great insistence on a knowledge of English, free of cost to their youngsters. But such pupils are permitted to get themselves admitted into Form IV by undergoing the ordeal of an examination in a High school and scoring a success in the same. Very recently it was laid down that the candidates should be admitted into Form III only. This new regulation disqualifies them from seeking admission into the Fourth Form in a High school, and they are required to undergo a preparatory course which would train them up for secondary courses.

The revised courses of study prescribed for Higher Elementary schools have laid much stress on practical and vocational aspects of education, but the curricula in subjects like Mathematics, and Civics are of an extremely ambitious nature. In addition to the already existing inconveniences and difficulties, there is going to be instituted an examination at the end of the Higher Elementary course, which would dissuade many a pupil from reaping the benefits of such a course. The proposed examination could never serve any useful purpose in assessing the worth of pupils and would only reduce all schools to soulless and mechanical institutions which make teachers working therein slaves to an examination-ridden system.

For some years past we have been noticing signs of discontent with Higher Elementary Schools and of increasing agitation for their speedy conversion into middle schools with uniform courses of study, better equipment, liberal grants and well-paid Graduate teachers. The Adviser-in-charge of Education in Madras, in consultation with the Director of Public Instruction, would do well to wait for a few more months, till the advent of popular and responsible ministries to power, without introducing on their

Correspondence

Mysore State Education League

MR. K. S. ACHARLU, General Secretary, Mysore State Education League, 534, 17th Cross Road, Malleswaram P. O. writes :—

1. The XIV Provincial Educational Conference under the auspices of the League will be held at Hassan from the 13th to 15 December, 1940. The Conference will be of 3 days' duration and will meet in General as well as Sectional Sessions. The following 4 Sections will meet :—

1. High School Education; 2. Middle School Education; 3. Teacher Training; 4. Vocational Education.

2. Papers of a practical nature embodying the experiences of teachers in their classroom or interpreting the results of an intensive study of facts are specially invited. Titles and Summaries of papers to be read may be sent direct to the respective Sectional Secretaries not later than 20th November, 1940.

3. Resolutions to be moved at the Conference may be sent to the General Secretary before the 20th November, 1940. It is requested that every resolution should be supported by a complete study of facts and figures and a statement of reasons.

4. Two symposia, one on teaching of English and the other on Examinations, have been arranged and members who desire to speak on any topic relating to the above subjects may kindly intimate to the General Secretary specifying the topics on which they would like to speak. The following topics have already been chosen:—

1. Teaching of Poetry, 2. Library work in schools, 3. Fundamental principles of teaching how to read and write, 4. Recitation, 5. Place

Continued from preceding page

own initiative unhealthy changes in doses and driblets with no comprehensive and well-thought-out scheme suited to the genius of the people and to give an opportunity for public opinion to express itself on outstanding educational problems before effecting the desired changes.

—C. B.

of examinations in education, 6. English, Geography and Arithmetic papers at the S. S. L. C. Examination. 7. The diagnostic value of examinations.

5. Secretaries of Teachers Associations of all Schools (Govt. and Aided) are requested to send Head Quarters reports of the work done by them. Activities of teachers in the field of Adult Education, Rural reconstruction and Research are specially welcome.

6. The League has now opened its doors to Primary school teachers who may become members as representatives of the Taluk, City or Municipal area Teachers' Associations, which are entitled to send 2 delegates each to the Conference on payment of Re 1/- per Association. Asst. Inspectors of Education are earnestly requested to encourage Primary School Associations of their range to send representatives to the Conference.

For further information please communicate with the General Secretary.

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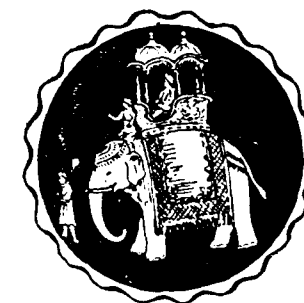
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THE PUBLIC SCHOOL PROGRAM

in Health, Physical Education, and Recreation

By Mr. BERNICE MOSS AND Mr. W. H. ORION

[Here is a statement of policy for School Board Members and School Administrators, presented by the Society of State Directors of Physical and Health Education in the U. S. A. It should be read with profit by all our countrymen who are concerned with the health and physical well-being of students in schools and colleges. — Ed., E. I.]

THE service of the public schools in health, physical education, and recreation are so broad, and the procedures involved in their administration so varied, that many difficult problems arise. The interest and responsibility of school boards in the health, physical fitness, social adjustment, and leisure-time interests of children, youth, and adults scarcely need justification. These factors are basic to learning to happiness, to success, to effective citizenship, to worth-while living. School practices throughout the United States indicate much confusion and misunderstanding on the part of educators as well as the public. In an effort to clarify controversial issues, to inform school administrators of accepted policies, and to promote an educationally significant program, the Society of State Directors of Physical and Health Education presents the following statement of policy for the school program of health, physical education, and recreation as being worthy of widespread adoption. The fundamental needs of children, whether in the small rural school or in the highly organized city school system, are largely the same, and these needs should constitute the basis of the school program in health, physical education, and recreation.

I. School Health Program

The major phases of the school health program are here discussed under the following headings: Health Service, Hygiene of the School Environment, Hygiene of the Instructional Program, and Health Instruction.

A. Health Service.— The health service program of the school consists of those services which are provided for the protection and promotion of health. The effectiveness of this program depends almost entirely upon the quality of the administrative and teaching personnel. It must be clearly recognized that the school, the home, and the community have co-operative and continuing responsibilities for the health of pupils. General policies follow:

1. Pediatricians, physicians, nurses, dentists, dental hygienists, oculists, and other school health service personnel should meet accepted standards of training in their respective fields; should have training in public health work; and should meet certification requirements of their respective state departments of education. Health service personnel should be chosen on the basis of desirable personal and professional qualifications.

2. All pupils in the public schools should be examined periodically by a qualified physician, and the results of such examinations recorded on easily interpreted forms to become a part of the child's cumulative school record. It is preferable to have each child examined annually, but it should be done at least once in every three years. The examination should be detailed and complete, even though the service is offered at less frequent intervals. Parents of pre-school and elementary school children should always be present during examinations.

The objective of the examination of pupils is to determine their health status, leaving details and diagnosis to the family physician to whom children showing evidence of a health disorder may be referred by the parents.

3. In addition to periodic examinations, special examinations should be given to pupils whenever necessary. Such pupils may be referred to the examining physician by the teacher or nurse. This physician may refer such cases to specialists available through the school health service or advise parents to consult their family physician as to the child's needs.

4. Health records of pupils should be simple, cumulative, and uniform. When a pupil transfers from one school to another, his health record should be forwarded to the new school. When the family physician conducts the examination, the findings should be recorded on forms provided by the school, and the complete forms filed in the school office. All health records should be filed with the child's total cumulative school record, and should be accessible for use by the health service and guidance personnel. The information contained on these records should be considered strictly confidential, and when used by members of the school personnel should be treated in a thoroughly professional manner.

5. An examination by a physician should be required of all pupils planning to participate in the more vigorous physical education activities. Such examinations should be given at the beginning of each sports season, whenever required throughout the season, and following return to school after absence on account of illness or accident. A physician should be present at all inter-school football contests and immediately available for all other athletic contests.

6. Correction of defects is the right of every child. A follow-up program to secure the correction of remediable defects should be conducted through the following channels:

(a) A written notification to the home concerning the findings of the examining physician, requesting parents to consult the family physician for further study.

(b) Visits to the home by the school nurse, visiting teacher, classroom teacher, or principal whenever necessary to secure co-operation of parents.

(c) Request of assistance from public and private agencies in the correction of defects of children from homes of low economic status. Such action should be taken only after the economic status of the family has been reasonably well established by school or welfare officials.

7. On the basis of results of health examinations, the school program should be adjusted to those children for whom adjustment is indicated. These adjustments may include rest periods; modified activity; proper feeding; modification of class work and seating to compensate for eye and ear defects; and modified programs of study. In certain cases assignment to special classes or schools may be indicated. Close cooperation should be maintained among parents, teachers, administrators, and guidance and health service personnel.

8. Immunization programs for the control of smallpox, diphtheria, typhoid fever, and other preventable diseases should be sponsored by the school authorities, and when necessary should be provided by the state and local boards of health.

9. The school should provide additional measures aimed at control of communicable disease:

(a) Daily observation and inspection of children at school to detect signs of illness, and isolation of those pupils exhibiting such signs.

(b) Readmittance of pupils to school following an illness only upon recommendation of the school physician, school nurse, or local health officer.

(c) Special diagnostic tests, such as the tuberculin test, given when indicated by

school health service staff or through co-operation with state or local boards of health.

(d) Supervision of lunchroom service to insure sanitary food handling and preparation.

(e) Provision of sanitary water supply, drinking fountains or individual drinking cups, sanitary toilets, toilet paper, hand-washing facilities, showers, individual towels for both hand-washing and showering, and sanitary disposal of sewage.

(f) Sanitation of swimming pools, gymnasiums, dressing rooms, locker rooms, and shower rooms, with particular care given to floors and floor mats.

(g) Education concerning control of disease, and cooperation of the home in the practice of proper health procedures for preventing its spread.

(h) Assistance of all school personnel, including school bus drivers and janitors.

10. The school health personnel should supervise the lunchroom service to determine food values, freshness and wholesomeness of food, vitamin and mineral content and caloric values for balanced menus, and should eliminate the selling of large quantities of cheap candies, hot dogs, and synthetic drinks. Lunchroom service should constitute a worthy educational experience.

11. Adequate first-aid equipment should be provided in each school and school bus, and teachers, bus drivers, and pupils should receive instruction concerning its use.

12. School boards should establish health standards for the entire school personnel.

B. Hygiene of the School Environment: School officials are responsible for the provision of school grounds and buildings which are conducive to the safety and to the healthful growth and development of pupils.

1. Teachers, administrators, health service personnel, and custodians should be

well prepared for their individual responsibilities in the maintenance of a healthful school environment. Such preparation should be included in the requirements for certification for school service.

2. School building construction and equipment should meet recognised standards in size, quantity, safety, convenience, availability, sanitation, and safeguards to health. The following items are of particular importance:

(a) Spacious, well-lighted (without glare), well-ventilated classrooms, with well-constructed floors, proper seats, and dull-finished blackboards.

(b) Wide, well-lighted, unobstructed halls.

(c) Cement or stone stairways or ramps.

(d) Doors which open outward.

(e) Proper lunchroom facilities.

(f) Lavatories, toilets, and drinking fountains which meet standards of adequacy and sanitation.

(g) Adequate shower and dressing rooms which are well-lighted and ventilated.

(h) Adequate gymnasium and swimming pool facilities.

(i) Adequate, well-located rest rooms.

(j) Provision for the corrective physical education programs.

(k) Health service rooms where health examinations, consultations, and first-aid service can be conducted with proper privacy.

(l) Fire-resistant construction throughout.

3. There should be a planned routine to insure the maintenance of a healthful environment with regular inspections conducted by members of the school health personnel and principal for study and report. Teachers and pupils, as well as custodians, should cooperate in the maintenance of good ventilation, adequate lighting, correct seating, cleanliness, and sanitation.

than to individuals, and should be considered as temporary expedients for motivation in unusually difficult situations.

6. Coeducational playdays and sports days should be the natural outcome of a well-planned physical education program for boys and girls.

C. Inter-school Athletic Program. A program of education should be conducted in each community to bring about a better understanding of the total physical education program and its relation to inter-school athletics. In some schools and communities there should be a shift of emphasis from inter-school to intramural programs and other desirable club activities. More youth should receive the benefits of a well-directed athletic program.

1. The inter-school athletic program should be considered an integral part of the educational program, and as such be provided for, and be completely financed by school boards, and be completely administered by school officials.

2. Coaches should be *bona fide* members of the faculty, and should be trained and certificated as physical education teachers. Coaching is teaching.

3. Inter-school athletic leagues should be confined to the senior high schools. They have no place in the elementary or junior high school.

4. Playdays may be conducted to bring together pupils in different elementary or secondary schools for socialized participation in games, no school championships being involved.

5. The health and welfare of pupils should be of first consideration in planning an athletic program. To protect and promote the health and welfare of competing athletes, the following conditions should be met:

(a) Adequate medical examinations for all athletes at the beginning and during each season of participation, together with medical service at all contests.

(b) Following an illness, the readmittance of a pupil to participation only on a doctor's recommendation, and under his supervision.

(c) Selection of contests which will not overtax the physical capacities of immature pupils.

(d) Teachers well trained in the fundamentals of the sport involved.

(e) Best obtainable protective equipment for every participant.

(f) Ample time for conditioning and training in fundamentals of each sport.

(g) Competition between teams of comparable ability.

(h) Standardized classification (on such bases as strength or age, height and weight) and eligibility requirements.

(i) Playing seasons of reasonable duration, with no post-season contests. No pre-season game should be played until athletes are well drilled in fundamentals and are in excellent physical condition.

(j) No state championships.

(k) No inter-state competition except between schools located near state borders.

(l) Confining contests to small geographic areas within the state.

(m) Limiting boys to participation in two sports for year, in separate sport seasons.

(n) Adequate provision for medical and hospital care of injured athletes.

6. Inter-scholastic boxing should not be permitted.

7. The state departments of education should be represented on all state high school athletic association boards of control.

8. Inter-school activities for junior high schools should be limited to occasional invitational meets or games. Junior high school boys should not compete in American football. An extensive program of intramural activities is strongly recommended.

9. Inter-school competition for girls should be limited to invitational events,

such preparation should be included in requirements for their certification.

5. The minimum time allotment should provide for a daily program or its equivalent for at least one semester in each of the junior high and senior high divisions of the secondary school. More time than this may be desirable to meet the need. An integrated health program should operate throughout the entire period of secondary education.

6. The size of classes in hygiene should be no larger than those in other academic subjects. Classrooms, as well as texts, references, charts, slides, models, moving pictures, and other instructional aids should be provided for teachers and pupils. In order that the health instruction program may be further vitalized, practical health activities should be initiated.

7. The content of health courses should meet the needs of pupils and should include many phases of personal, home, school, and community hygiene. Details of health courses might well include such factors as heredity, nutrition, excretion, exercise, rest, play, mental hygiene, communicable and non-communicable disease, alcohol, tobacco, drugs, first aid, preparation for marriage and parenthood, industrial, health problems, community control of the milk and water supplies, safety in the home, school, and community, or any other subject matter in the field of hygiene that may be important to the individual or the community in which he lives. The course of study should be carefully planned and graded, and the material adapted to the age, interests, and capacities of all boys and girls in the school.

8. Schools should place courses in health instruction on a par with those in other subjects, and give them the same recognition in the curriculum. Particularly is this true in view of the fact that health is recognized as the first objective of education.

9. All courses concerned with health in secondary schools should be so organized

that unnecessary duplication or serious omission in content may be avoided. Departments of hygiene, science, physical education, and home-making are those most directly concerned.

10. In those schools where health instruction is conducted primarily or wholly by physical education teachers as part of a program in health and physical education, the same standards of excellence previously described should prevail. Health instruction should not be an incidental school activity in which classes are held only when bad weather or inadequate gymnasium facilities interfere with the regular physical education program. Classes should meet regularly in adequate classrooms. Definite courses of study should be formulated, and effective methods of instruction should be used.

11. All teachers in the various school levels should recognize their opportunities for giving health instruction whenever the situation or subject matter merits such procedure.

12. All persons concerned with the health instruction program should cooperate fully with the health service personnel, with the home, and with community agencies interested in public health education.

13. Teachers should realize that the most effective health instruction is that which is adapted to individual needs.

14. The health practices and attitudes of teachers and health service personnel make most significant contributions to the health behaviour of pupils.

In every school and school system there should be a person in general charge of the entire health program. This person should be fully prepared by training and experience to direct and coordinate the various phases of the program, and to see that none of them is neglected. An advisory committee may be found helpful by this coordinating director of school health activities.

4. The playgrounds and athletic fields should be provided with safe apparatus, fence, available lavatories, surface suitable to the various types of activities carried on, and should be of ample size to accommodate an adequate program of play and physical education activities. Especially should there be an adequate space allotment for younger children on the elementary school playgrounds. Tennis courts, playgrounds, gymnasiums, and swimming pools should be constructed in connection with the playgrounds of elementary and secondary schools.

C. Hygiene of the Instructional Program.—The frequent and rather close contact between teacher and pupil, involved in every aspect of the instructional program of the school, has a profound effect upon the health of pupils.

1. The total program of instruction of the school should be so organized that it serves the needs, interests, and capacities of each individual child.

2. Teachers should be employed who possess well-balanced, well-integrated personalities; who have sound physical and mental health; and who have had preparation in health education.

3. Relationships between teacher and pupil should be democratic rather than dictatorial. Informality, freedom, and cooperation should characterize classroom procedures.

4. Marks, credits, tests, and promotions should be evaluated in the light of their effect upon health. Elimination of the over-emphasis on these phases of the educational program should receive the earnest consideration of educators and parents.

5. All study and activity assignments, including home work, should be adapted to individual children, and should be of such a nature that they do not cause undue worry or interfere with normal play and sleep.

6. The activities of children in elementary and secondary schools should be

planned and regulated so that they do not cause undue fatigue, intense nervous stimulation, or unsocial behaviour.

D. Health Instruction.—The aim of a health instruction program is to aid in the development of healthful behaviour in pupils. Such behaviour should be revealed through daily habits, the expression of desirable attitudes, and the grasp of a body of scientific knowledge which will give a basis for intelligent self-direction. It is recognized that all experiences of the child condition his behaviour, and that health education is the product of a variety of experiences in home, school, and community. The instructional program in the school should be so organized that it will make its contribution to the development of a scientific, wholesome, intelligent attitude concerning individual and community health, and the shaping of behaviour in accordance with recognized scientific knowledge.

1. The health instruction program in the primary grades should be informal, and should be concerned with helping each child to live most healthfully each day. It should be adapted definitely to the interests, needs, and capacities of the individual child. Facilities and equipment should be conducive to good health practices.

2. The health instruction program in the intermediate grades should present more of the background of knowledge for healthful behaviour. It should preferably be conducted by the classroom teacher, and should be an integral part of the entire school program.

3. There should be an adequate health instruction program in the secondary school, required of all pupils, coordinated and directed by teachers certificated for such service. This instruction should form an integral part of the entire school program. The value of all health service activities should be fully utilized as educational experiences.

4. All teachers in elementary and secondary schools should have adequate preparation in the field of health education, and

mature boys only), touch football, volleyball, field hockey; a variety of individual and small team sports such as swimming, tennis, archery, golf, handball, bowling, badminton, boxing (intra-school only), wrestling, horse-shoes, winter sports, etc.; stunts, tumbling, and pyramid building; gymnastic drills, marching, and apparatus work; rhythmic activities, including folk, tap, social, and modern dance; social recreation, and mild recreational activities. A number of these activities may be taught and conducted on a coeducational basis.

11. The physical education class instruction period should be utilized for the teaching of skills, attitudes, and understandings in the foregoing program of activities, and should not be used as a period for free and undirected play. All reasonable precautions should be taken to prevent accidents. Habits of safety in activity should be developed.

12. Supplies and equipment sufficient to organize and conduct the program adequately should be provided by boards of education from funds budgeted for such a purpose. The physical education program should not be allowed to subsist on such gleanings as the gate receipts of athletic contests, assemblies, or of student fees, but should be supported on the same basis as classes in history, English, chemistry, and other school subjects.

13. Adequate showers, dressing rooms, gymnasiums, and outdoor play facilities should be provided in each school in order to make possible the most effective program.

14. Teachers of physical education should be well prepared for their duties. Preferably they should have a major in physical education from an accredited institution of higher learning and should be certificated by the state department of education.

15. Classes in modified activity, corrective physical education, or rest should be provided for those pupils who, because of disability or illness, may not safely participate in vigorous activity. A physician's

recommendation should be the basis of assignment to this program. Facilities for conducting the above program should be provided in each school. The services of teachers with specialized training in corrective physical education should be available for each school.

16. All junior and senior high school pupils should change to gymnasium clothing for the physical education period, and bathing should be required at the close of each physical education class.

B. Intramural Athletic Program and Recreational Clubs.

The program described in this section includes those physical education activities sponsored by pupils within the school which are conducted outside of the regular physical education class. Intramural athletics and recreational club activities constitute such a program.

1. Intramural activities in a variety of games and sports should be provided in both elementary and secondary schools. Such programs should provide for voluntary participation of all pupils.

2. Recreational clubs have an important function in the secondary school to foster participation in those activities which do not and should not lend themselves so definitely to a competitive intramural program. Examples of such club activities are: riding, skiing, skating, hiking, camping, and dancing.

3. Pupils should participate in the organization and conduct of such activities under the direction of interested and qualified teachers. The development of pupil leadership is an important aspect of the program.

4. Facilities and equipment for conducting intramural and club activities should be provided, and should be equally available to boy and girl groups.

5. Awards for winning intramural contests, if given at all, should be simple, inexpensive, and of little monetary value. Such awards should be made to teams rather

2. Physical Education

Physical education is that phase of the school program which is concerned largely with the growth and development of children through the medium of big-muscle activities. Briefly stated, the objectives of the physical education program are the protection and improvement of health and the development of organic fitness; increase in strength and neuromuscular control; development of desirable social attitudes and standards of conduct; and acquisition of skills, habits, and attitudes in physical education activities which will contribute to wholesome and enjoyable leisure pursuits, and to the realization of the other objectives of the program.

A. Class Instruction in Physical Education.

1. All children in the elementary school (Grades 1-6) should participate daily in a program of directed physical education activities during which time the teaching of skills, techniques, attitudes, and understandings should be stressed. The minimum daily instructional period should be from twenty to thirty minutes in length. In addition, there should be recesses, periods for free and supervised play, and integration of physical education activities with other phases of the curriculum.

2. Activities included in the physical education program for elementary schools should be varied in nature, and should include games of simple organization for large and small groups; rhythmic activities including free and creative rhythms, singing games, folk dances, and social dancing (intermediate grades); hunting games; modified athletic games for intermediate grades; stunts, tumbling, and self-testing activities, including activities performed on gymnasium and playground apparatus; mimetics and story plays. This program of activities should be suitable to the needs and physical condition of the pupils. Individual differences must be taken into account.

3. School boards should provide equipment and supplies sufficient in amount and variety, together with sufficient indoor and outdoor playroom and playground facilities, to permit conduct of such a program.

4. Elementary school classroom teachers should have a sufficient amount of training to conduct physical education activities, and such training should be required for certification.

5. All pupils in the junior and senior high school should participate in a daily program of directed physical education. The minimum time allotment for physical education class instruction and activity should be the equivalent of the school's regular academic periods. Additional time is often desirable if it can be arranged.

6. All pupils in the school should be enrolled in physical education classes. Those who by reason of illness or disability are unable to participate in the more vigorous forms of activity should be assigned to classes in modified activity, or to rest, with full credit in either case. No pupil need be excused from physical education where such a program is maintained.

7. Work in musical organizations or in military training should not be permitted to serve as a substitute for the physical education program, since the objectives and the means of attaining the objectives of each are of such a divergent nature.

8. Classes in physical education should be small enough to permit efficient instruction, forty pupils per period constituting the maximum number desirable for class instruction. Pupils should be classified and grouped according to their several abilities.

9. The physical education program should receive equal recognition with other subject fields in the curriculum.

10. Content of the program in physical education in the junior and senior high school should be broad and varied. It should include a variety of team games such as basketball, softball, soccer, speedball, football (in the senior high school and for

chiefly in the form of sports days or play-days where mass participation is emphasized.

10. All girls' athletic activities should be taught, coached, and refereed by trained women leaders, and should be divorced entirely from any inter-scholastic athletic contests for boys.

3. Recreation

The school is one of many agencies interested in the training and guidance of young people in desirable and wholesome leisure pursuits. In such a position the school does not assume complete responsibility for recreation, but should exert leadership and develop a cooperative program with other governmental agencies. The school can make its contribution to recreational education by adopting the following policies:

1. The recreational aspects of art, music, science, literature, drama, nature study, industrial arts, handicrafts, dancing, sports, and games should be taught during the regular school program.

2. Recreational programs may be organized for voluntary participation in such activities outside of class periods. Leadership, equipment, and facilities should be provided for the conduct of such activities.

3. The school plant should be made available for recreational use in the community.

4. Adults, as well as children and youth, should use the facilities outside of school hours under competent leaders who may be supplied by the school or some other agency. Such use of school properties should be encouraged and promoted by school administrators and boards of education. Taxpayers have huge investments in school plants. These plants should be continuously available, if needed, to serve citizens of all ages.

5. School districts and municipalities should organize year-round cooperative programs of recreation for the community, in the cost of which both may share, and in the administration of which they should cooperate. Summer and vocation programs of recreation should be included in this arrangement.

6. In rural districts the school often represents the only agency around which a community program of recreation can be built. In such situations the teachers and school board members should initiate the organization of the leadership for the rural community in a school-centred recreation program.

7. Recreation directors should be trained in this special field of leadership, and should be certificated for such service.

Personnel and Leadership

All persons engaged in leadership in the fields of health, physical education, and recreation should exemplify high standards of personal behaviour, be reasonably well-skilled performers, have a fine degree of personal health, have well-balanced, well-integrated personalities, and be well-trained for their positions in accredited professional schools. Fine leadership is particularly essential in this field because of the intimate nature of the contacts with pupils and the unusual opportunities for influencing their behaviour and attitudes.

In order to develop such a school program of health, physical education, and recreation, as outlined above in this report, it is recommended that state departments of education should have on the staff of the state superintendent of public instruction necessary trained leadership that shall provide guidance, supervision, materials and helps essential to guarantee an effective state-wide program that will eventually reach every boy and girl.

THE MEASURE OF MANHOOD

Value of Inhibitory Power

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

Psychology and Teaching

It is conceded by all that there is no other influence which has done so much for educational advance as Psychology. This is in the fitness of things; for, Psychology is a study of the life-processes of human beings with special reference to the mental elements; and the symmetrical and harmonious development of the various powers of the individual is the main concern of the Science of Teaching. So whatever light is thrown on the working of the mental powers and their unfoldment by Psychology is of inestimable value to the teacher who seeks to create a congenial atmosphere for the healthy growth of personality in his pupils.

More heat than light is produced by the violent controversies and frenzied shrieks of the New Apostles of Freedom who proclaim that complete absence of control in any form, and perfect liberty in everything should obtain in any scheme of Education. One is so bewildered by the din and fray of this battle, that is well nigh impossible to determine, what the truth is and where it lies. Fortunately Psychology, that never failing source of reliable knowledge regarding human life, comes to our rescue, and decides dispassionately the role of Freedom and the function of Inhibitions in the process of Education and formation of character.

Cause of our Weakness

Video meliora proboque, deteriora sequor — is the pathetic cry of most of us. St. Paul with great mental anguish, confesses, "The Good that I would, I do not; but the evil which I would not, that I do." Now what is this weakness due to? Why should right perception and correct asses-

ment of values fail in the actual performance and ultimate achievement of the aim? The root cause of this trouble is the lack of training and development of the inhibitory power. Of course, instincts and emotions are given to us that we may have "life" and have it more abundantly; and these according to modern authorities in Psychology constitute the origin and source of our activities, and supply the force and driving power which sustain us in our aims and ideals. But then, man possesses a number of instincts which are not harmonious among themselves and are always at loggerheads with each other; and character is the achievement of an effective integration of these elements in such a way that each receives its due emphasis and proper expression. This precisely is the function of Education, the contribution of nurture, the product of living and learning.

Foundations of Character

The first task of the educator is to help the pupil to organise and unify the native traits and acquired tendencies into a well-established character. Psychologically, learning is nothing but the modification and the coordination of the various innate tendencies by intrenching fresh nervous pathways in the human organism; and character is the evolving out of the original nature a refined and completely fashioned will; and this process is brought about by the method of inhibition. The mental and moral life is not a mechanical unfolding. It is a hard-earned achievement after a long and tedious period of effort and strain. The newborn child is a mere bundle of possibilities of development; and control is an essential condition of effectiveness in the growth of these powers. All forms of virtue and all acquisitions of learning are in the first place

actions taken in the line of greatest resistance. A consecutive orderliness of behaviour and a consistent mastery of a Science or Art do not develop in us freely by themselves, but are due to continued effort, decisive inhibition of all wayward impulses and redirection of our energies in the appropriate channels towards the chosen ideal. The power of inhibition is thus the *sine qua non* of a sound education and sane morality. The degree of educability is concomitant with the degree of the inhibitory power cultivated in the individual.

The Power of Inhibition

It is not suggested that inhibition is the goal of Education. That could never be; because it is negative and ultimately tends to be disruptive. Its value is only as a powerful weapon; and as such it serves as a legitimate method in the task of Education. It would be certainly inaccurate and positively wrong to identify inhibition with suppression or asceticism. The one revels in annihilation; but the other is the critical use of intelligence by which our energies are held in reserve so that they may be diverted towards the fulfilment of worthy ends. Self-restraint or inhibition does not annul or negate the instincts, but merely holds them in check till the right action is settled in the light of clear and frank self-knowledge, and under the guidance of high ideals and well-tried traditions. Thus inhibition is a very different thing from Repression. The severe measures of inhibition are not to be regarded as in themselves meritorious. They are simply means to an End—the perfecting of man's life. It is not easy to fix the point at which inhibition ceases to be healthy and becomes unnatural. It is acquired by experience, involves strength of will as an organising agency and is directed by thought.

The Rational Will

The power of resistance is the differentiating element between the normal and the neurotic people. The amusing trait in the

behaviour of Dr. Johnson that made him touch every lamp-post as he passed it, and the consequent feeling of unhappiness if he failed to do that is a telling example of the lack of inhibitory power in him. Almost all morbid states of mind are directly traceable to the lack of resisting power. If modern science could formulate exact methods by which this power of resistance could be cultivated in infancy and boyhood it would be the most valuable aid to the educational art. A well-attuned nature, a masterful disposition, a powerful personality are all characterised by a high degree of inhibitory power. To cultivate self-control, to make the sense of duty dominant in life, to instil the idea that law and rule must be obeyed, and to create a sense of discipline is the highest and most important duty of the educator. It is during boyhood and adolescence that the faculty of self-restraint is fully developed and becomes a potent influence for good in life. The daily habit of doing the one and avoiding the other carves itself in the nervous system and becomes an enduring trait. The great faculty of inhibition thus reinforced by a sense of right and wrong prevents temptations and disquieting forces. It implies knowledge of what is to be controlled through the supremacy of a lofty ideal. It involves rational will, wise choice and steadfast character. It is the capacity to govern life by purposes and ideals. It is the fundamental condition of virtuous life, the basic principle of human worth and the foundation of freedom and personality. The power of inhibition becomes finally the measure of moral manhood.

Moral Discipline

Most of us do not know what is right to do; and the few that know what is right find it extremely hard to do it; and the reason is that they have not developed properly and fully in them the power of resistance. Love of ease, physical and mental lethargy, unwillingness to make persistent effort to understand the aim and overcome the obstacles are some of the factors that

lead to loss of inhibitory power. Control is the regulator of the higher faculties, the foundation of all law and the basis of all social organisations. The mechanism of inhibition helps us to understand the life about us, shows us how to solve our problems, and saves us from the tragedy of putting our energies into the wrong task. It is a fundamental law of psychology that the greatest comfort is attained by the individual through a balanced mental life. The power of resistance helps its owner to see the true relationships of life and avoid a good deal of failure and unhappiness. This is part of what the ethical writers call "the discipline of life." It is a kind of mental gymnastics that should be practised by all who wish to keep their psychic faculties well co-ordinated and strengthened. This will certainly add to one's conscious equanimity, and help to resist the pinpricks of life.

What is called the sobering second thought is cultivated by the power of inhibition which, in the classical scheme of platonic virtues, is given the first and foremost place under the title of Temperance. The tendency of unbridled desires and uncontrollable instincts destroys our sense of proportion and perspective, and makes us blind to the abiding values of life; and temperance helps us to be calm and self possessed and checks the flippancy of surrender to momentary excitements. Medical men proclaim that sound and sturdy health consists in the resisting power of the organism; similarly mental health and moral character consist in the promotion of the power of inhibition. The daily prayer of the Christian—"Lead us not into temptation"—may, in the light of this discussion, be interpreted to mean—"Give us the power of inhibition."

"If education, in schools or after, leaves men and women with no interest at all—with nothing they *want* to do, apart from what they *must* do—then it has failed to fit them for life."

How to Train it?

The actual process of the training of the inhibitory power is so personal and so different with different individuals depending on their native equipment and station in social life that no absolute and formal laws could be formulated having universal validity. The circumstances in which one is placed and the ideals which one cherishes determine the nature and scope of the training of the power of resistance. William James has however indicated in his classical work on Psychology some broad principles for the general cultivation of inhibitory power. Both the educator and the pupil may draw inspiration from his teaching on this point. According to him, "the great thing in all education is to make our nervous system our ally instead of our enemy. For this we must make automatic and habitual, as early as possible, as many useful actions as we can. Then we must launch ourselves with as strong an initiative as possible, and never suffer an exception to occur till it is securely rooted in life. Continuity of training is the great means of making the nervous system act infallibly right." The next maxim which he suggests is the most useful. "Keep the faculty of effort alive in you by a little gratuitous exercise everyday, that is, be systematically ascetic in little points; do everyday something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The man who has daily inured himself to habits of self-denial will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the

USE OF LEISURE*

By Mr. K. KURUVILLA JACOB,

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"LEISURE" is defined in the dictionary as "Freedom or opportunity to do something -- opportunity afforded by unoccupied time." All human beings have at least some leisure every day; but the amount of leisure varies greatly. Think of the leisure of little children or of the old people, of the school boys and College students, of the workmen, the leisure of the idle rich and the leisure of the invalid and lastly, the forced leisure of the unfortunate people who cannot find work to do. Thus leisure varies very much from man to man, not only in the duration, but also in its nature. To some, leisure is the period of blessed opportunity when they are most themselves, free from occupations controlled by others, but to some it is idle hours forced on them by ill health or unemployment.

Though man has had leisure from the earliest days of his existence, the thought about the right use of leisure has never bothered man as it is doing now. The main reason for this is the increase in the number of unemployed in all parts of the world, as a result of the development of machinery. This is not a temporary effect. The use of machinery is bound to increase and human labour will be replaced more and more by machines and thus man will continually find more unoccupied time. In a department of a great London Bank, the work formerly done by 311 men is now done by 85 girls. In an operation connected with the laying of sewers, work which used to employ 7,000 men is now done by 35 machine operators and 37 labourers. In the wheatfield with modern machinery one labourer can do the work of 25. In electric lamp assembling 5 girls

used to turn out 500 finished articles a day; today 500,000. In America, the tele-type-setter is used by chain news papers; a reporter not only types his articles but also simultaneously sets up the type required for printing it in New York and in every other city where the paper is printed. And every year labourers and more labour using machines. It is obvious that the amount of leisure in the human world is continuously increasing. The unfortunate side of this is, that society has not absorbed the leisure properly and we still see men who are so heavily worked that they do not have time for anything and others who cannot find any work at all. Neither the machines nor the leisure itself should be blamed for this. It is our social and economic systems that need remoulding.

Leisure is not a period of inactivity. Except when one is sleeping or resting, one is doing something even during leisure, mentally at least if not physically, and it is the experience of all that when people have time with which they do not know what to do, crime and evil practices will generally increase. L. P. Jacks very rightly defines leisure as "that part of a man's life where the struggle between the white angels and black angels for the possession of one's soul goes on with the greatest intensity."

Though leisure which is not rightly used and which hangs heavily as a burden is a danger to society and to the individual, leisure rightly used is a blessed opportunity for enriched life and happiness for all. In the complex society in which we live today, for the majority of persons, their occupations will utilise only a fraction of their self, their whole personality. When working in a mill, or working as a clerk in a great office or working in a big shop, men are reduced to mere tools. For the time

* Broadcast from Madras Station. Published by courtesy of the A. I. R., Madras.

being they lose their primary self, their personality. It is only when they get away from their work, when they are free to choose what they will do with their own time, that they become capable of action which will give them real joy. Real joy in life comes only when a person is able to use his whole self in action; and in our society today, leisure affords the opportunity for this, it provides real compensation for the onesidedness of our work and social requirements.

It has been said that one of the reasons why the poor hate the rich is that the rich can spend their leisure in luxury, in buying with their money the pleasures which the poor cannot afford. If only the poor could understand that real joy and satisfaction cannot be bought with money and that the rich has as much to learn how to use their leisure as they themselves have to do, there will be less bitterness.

As has already been said the length and nature of leisure varies from man to man and so there is no single way of spending leisure, that can be prescribed for all. The leisure of man is different from the leisure of woman; the leisure of an artisan different from the leisure of a person in Commercial employment; the leisure of a worker whose physical energies are exhausted at the end of his day is different from that of one whose work makes light demand on brain; the leisure of youth different from the leisure of old age; in fact there is no element in personal occupation which does not affect one's leisure. But there are some guiding principles. We have all noticed the joy with which children try to make things, when playing in the sand, or drawing on slate or paper or in trying to make a garden plot. This satisfaction in creative work is an integral part of human nature all through life, not that all will find satisfaction and joy in making the same kind of thing, but that creative activity in some form or other according to the individual's taste and opportunities will give him a joy

and satisfaction that nothing else can. One of the reasons why school and college life is dull for some students and why subjects become uninteresting is that students do not find opportunities for creative activity and when the student or the unemployed man finds that he has time hanging on him, it means that he does not get the satisfaction for his creative impulse.

There are many ways in which leisure can be used for the good of all:—

1. Sports and games form an excellent means for spending leisure hours. It is unnecessary to mention the physical and social values of games.

It has been said that the large majority of people today are physically illiterate, as compared with the ancient Greeks who not only developed beautiful bodies, but also had mastery over their bodily movements. There is a great deal we can all do to improve our bodies and our movements and hence apart from games there is a place for physical culture in our leisure activities.

2. Camps, hikes and educational journeys are very good ways of spending our leisure particularly our holidays.

3. Craft work, the making of articles in wood, leather, clay, card-board, weaving, spinning and many other forms of craft. These crafts will give not only the satisfaction of creation, but will raise the standard of æsthetic appreciation. Gardening is an activity of unlimited joy and possibilities. Working with one's hands in the good earth and watching the growth of the plants gives a peaceful satisfaction.

4. Sketching and painting. These can be taken up by most people and need not be confined to those who show special artistic talent. There is great joy in being able to sketch and paint from nature and our efforts will open our eyes to the beautiful forms of things and to the rich harmony of colours in nature. Ruskin said "it is not what men suffer that fills me with sorrow, it is what they miss." To fail to see and

appreciate beauty of nature is a great tragedy.

5. Music is an activity which all can take up, both vocal and instrumental. There is a place also for popular songs in which persons can join together. Community singing has been found to be a very enjoyable way of spending time.

6. There are a large number of hobbies, such as photography, stamp collections, coin collections, and so on, which will enrich the person's leisure time.

7. Dramatic arts and speaking are good to be cultivated for the development of innate abilities as well as for mutual entertainments.

8. Reading and Study. The wealth of information that is now available through books is so great that there is nothing more valuable that one can cultivate than the habit of reading—a love for reading not only intellectual books but also lighter books which give some interest. If the education in school and college has instilled into the students thirst for knowledge that he will keep up even when he is em-

ployed, then his leisure hours are sure to be spent wisely.

9. The development of the radio is a great blessing to mankind, as it offers through its varied programme, opportunities for people to spend their leisure profitably. There is no doubt that in the years to come, the radio will play a great part in meeting the problem of leisure.

There are only a few of the many ways in which leisure may be used by all young and old, poor and rich, Easterner or Westerner.

It is, however, not enough to tell people that these are the ways of using leisure, and it is not even enough to provide opportunities for using leisure in the right way. Persons have to be trained, educated, to use leisure, particularly when they are at school and college. If they are trained to use their leisure properly when they are young, they will always use their leisure right. A well educated boy or girl will never be bored and there is no better test of a sound education than to see how the products of the educational institutions use their leisure.

TEACHERS AND PRIVATE TUITION

By Mr. K. N. PASUPATHI, B. A., L. T.

SHOULD teachers serving in schools be prohibited from undertaking private tuition to pupils whose parents approach them with a request to take up the work in the interest of their children? Is private tuition an evil, an unmixed evil? Have teachers no legitimate right to serve the cause of school children by giving of their best to them, for an hour or so a day at home, besides their main toil in schools, even if they do so for a small money gratification? These questions deserve to be considered from the standpoint of teacher, pupil and the educational efficiency of schools.

2. Teaching is a peculiar vocation.

Though it is the least fostered and the most neglected among the learned professions, it has always held an importance, that is undeniable. It is true that teachers hold a humbler status in life, chiefly by reason of their low material prospects, than members of the more fortunate professions such as law, medicine, or public service.

Benefits of Private Tuition

3. If medical practitioners in service under local bodies can have the right of private practice, it stands to reason that teachers too can have the same privilege, of course, under certain restrictions, conducive to discipline. That society and the public

do need this private practice at the hands of both medical men and teachers, is obvious. In schools, generally, the pupils below the average receive scant or little attention under the classroom routine, where teachers have to cover a certain amount of work per term. In spite of all the fine, new theories and methods of education and teaching, the rigid, inflexible teaching practice goes on in the same old groove. A pretty large proportion of pupils in every class gets severely neglected, either due to their mental slackness or other psychological causes. They are simply unable to keep pace with the lessons done at school, and hence do not benefit by them. And, if they happen to belong to well-to-do or moderately well-to-do families, it is natural for their parents or guardians to engage private tutors to put them in the way, by giving them instruction for an hour or two at home. Surely no teacher can flatly refuse to help school pupils at home at the request of their parents—let alone money considerations.

4. Pupils can have a personal contact with the teacher at home. Individual attention to their needs is possible here, and the pupil who cannot follow the class work cannot fail to be benefited by the undivided attention bestowed on him by the teacher at home. Many pupils declared as incompetent, or as dunces, have been rendered real service by teachers who give private tuition.

Arguments Against Private Tuition

5. If this is admitted, the question arises, why teachers should be prevented by managements from devoting a part of their out-of-school hours to private tuition. In the first place, it is thought that teachers taking remunerative jobs outside the schools they serve in, will slacken in their work during school hours. Their energies are partly diverted to private tuition and hence, it is argued, their school-work may apparently be impaired in its efficiency. Whether a conscientious teacher will neglect his main professional work, which is the means

of his living on account of his doing a small job at home for a short time, is a question that must be answered in the negative. If a teacher, however, runs a private institute, which occupies considerable time and attention at his hands and if he earns a big income thereby, the answer would be quite different. But, teachers doing private tuition for about an hour with one or two pupils and earning a small income thereby, cannot be deemed to prejudice their legitimate school duties.

6. Another argument advanced against permitting teachers to engage in private tuition, is that they may presumably show a partiality to their wards, privately-tutored pupils, as they may be interested in their promotion and welfare. But this fear is entirely baseless, if it is granted that teacher is as much actuated by his conscience and moral principles as members in other walks of life. Perhaps, the members of the teaching profession are, in this regard, less susceptible to corrupting influences than their compeers in other professions. When, however, evils are detected at any time and cases of abuse brought to light, let teachers be punished. No one will then defend their position.

7. To say that mental and physical strain involved in private tuition will tell upon the efficiency of a teacher's work at school, and to refuse to allow him to do an hour's work by way of tuition at home, is not just or reasonable. Reasons such as these for preventing teachers in service from doing private tuition seem to be flimsy and unconvincing.

Real Drawbacks

8. But, one will readily admit that private tuition, in spite of the small extra-income it may bring to the teacher, has its own drawbacks. The teacher, who does about five hours of work per day at school with children, certainly requires some rest and recreation—physical and mental—in order to recoup his physical and mental alertness. When he engages himself in private tuition,

may be he has to deny himself an hour or two of recreation. The evening walk which would do him much good to counteract the evils of his sedentary school-life, the extra-reading which would exhilarate his mind and soul and which would equip him better for the task of teaching, the social contacts which would enable him to take an active interest in the life around him—these things, it may well be, he has to forego. Surely, it would be a sad and dreary life for a teacher to be repeating the same, old lessons at home and at school to children, while he denies to himself the amusements and pleasures of life and the opportunities for self-improvement. His life is rendered a round or routine of monotonous, cheerless work. And this attitude is bound to colour his whole outlook on life, making it pessimistic and melancholy. Herein lies the harmful effect of private tuition for teachers in service. A teacher ought to be cheerful, lively and enthusiastic to teach children successfully.

The Government Order

9. Now, what is the Government Order relating to teachers and private tuition? It says that teachers in schools under public management—this impliedly means teachers under private managements also—may undertake private tuition, or the writing of books, the giving of radio talks, the acceptance of examinations etc., provided they obtain the permission of the management. This is quite a reasonable position. The Order further says that the opinion of the Educational Officers on the matter may be sought, if need be, by the managements. If the Government had felt that private tuition was wholly detrimental to the interests of schools, they would have cer-

tainly banned teachers from taking up such work altogether.

10. Another important consideration. The economic position of many a secondary grade teacher and that of the whole lot of elementary teachers is really so bad that, if opportunities avail themselves, they cannot help taking up private tuition jobs. They can thereby add to their slender salaries a small bit of income—say about five rupees in the case of an elementary teacher, and ten rupees in that of a secondary teacher—per month. The case with graduate teachers is not so bad, and they could overcome the temptation to accept offers of private tuition. But, even with regard to them, exceptional cases may arise when, out of a spirit of service, or friendly obligation or perhaps economic necessity, L. T. teachers are induced to take up the work.

11. "Private tuition is the bane of secondary education in India" thus wrote a highly-placed departmental officer some time ago. It is all easy for men in position and affluence to make such sweeping, general remarks; but what do they know of the sorrows and hardships of poorly paid, hard worked and suffering schoolmasters, whose number is almost legion in the elementary and secondary grades of schools? What a refreshing contrast does one find in the speeches and addresses of educationists like Principal P. Seshadri, President, All-India Teachers' Federation, which invariably emphasise the claims of teachers for better emoluments and conditions of service with a view to their economic uplift, without which a high standard of efficiency in teaching work and of character on the part of the members of the teaching profession would be hardly possible!

"The pursuit of hard gymnastic exercises and good living, with no participation in music and philosophy, is that the soul becomes weak and lame and blind, being never roused and never fed. Such a man becomes a hater of reason and unmusical and accomplishes his aims by violence and fierceness like a brute beast and lives in ignorance and ineptitude."—*Plato*.

THE POINT OF VIEW IN NEW-TYPE TESTS

By Mr. A. S. VENKATARAMAN, B.A., L.T.

HARDLY a month passes by without a useful reference being added to the list of books on 'How to measure in Education.' Still we in India are without authoritative treatises taking cognizance of the Indian situation.

It is not my purpose to discuss the baneful influences of the examination system on the ordering of educational systems in practice, nor to suggest any improvement of the examination system. There are more fundamental things, than the rough and ready devices which help teachers and examiners to decide *passes* and *failures*. Indeed, I fear we have been hammering hard in order to reject useless material rather than beating into shape an apparently useless material into anything really useful.

Perhaps *testing* can succeed where *examining* has failed. One asks whether it is not more profitable to detect what is happening in the minds and hearts of the examinees than to determine and decide *pass* or *failure* and with it, the *success* or *defect* of a candidate in life.

It is a matter of common knowledge how year after year the percentage of passes at the S. S. L. C. Examination or any University examination, varies not within a small range, but in a wide range. The implication is, that pupils become so much stronger or weaker in one year than another, and that much in the same manner, teaching also fluctuates. Is it not fairer to assume that the standard is arbitrary and unscientific, as the examining board pretends to examine in a few hours what the pupil has been doing for months together, and that in an atmosphere of secrecy, denying itself all opportunities to experiment with its questions? It is more to the point to suppose that the work of hundreds of pupils and masters is a more uniform product from year to year than is conceived of, by many an educationist.

When this is conceded, the emphasis has to be shifted from examining to testing. Here the new-type tests are useful.

There are certain points in their favour. They are objective, comprehensive covering a great deal of material and releasing time for thinking which would, otherwise, be spent on mechanical writing, very easy for the examinees and attractive for the masters, fool-proof and knave-proof, educative from the point of view of examinees, not arbitrary, easy even for a rote-memory student and valuable in various ways.

Some objections are raised against the new-type tests. The pupil is not required to show his ability to organize his thought. Beyond checking the truth and falsity of statements or filling in the missing words or phrases pupils need do nothing. They miss the chance of making comparisons, of giving explanations, definitions, summarising material etc. There is no force in this contention since the new-type tests are not meant to supplant the essay-type. At the same time, it must be plain that the organisation of thought and material is a task for a serious student and an advanced pupil to do, not one for beginners or amateurs. Another objection is that the new-type tests are not diagnostic in as much as the progress of reasoning ability or process is not tested. I fear this criticism holds good equally so with the old system or any system where individualised instruction is not taking place, and where, in consequence, the diagnostic value is lost sight of.

I feel that here, in the Scholastic tests, classroom tests or new-type tests as they are variously called, that valuable assistance can be sought, and it is a surprise that there is so little of experiment and adaptation in our country. On the other hand, there has been more experiment in intelligence tests, which cannot be as readily put to use by the teacher as by the psychological expert.

Wardha and Adult Education Schemes

Central Advisory Board's Conclusions

BASIC EDUCATION

The following are the Main Conclusions of the Second Wardha Education Committee of the Central Advisory Board of Education adopted by the Board in its last meeting in May, 1940 :—

(1) That 'basic' education should comprise a course of eight years from the age of 6 to 14 years and that this course while preserving its essential unity should consist of two stages—the first stage, the 'junior' stage, covering a period of 5 years and the second stage, the 'senior', 3 years.

(2) That the transfer of children from the 'basic' school to other form post-primary education should be allowed after the 5th grade, i. e., at the conclusion of the 'junior basic' stage.

(3) That the various types of post-primary school (other than the 'senior basic' school) to which suitable children may be transferred at the end of the 'junior basic' stage should provide a variety of courses extending over a period of at least five years after the age of 11. These courses, while preserving an essentially cultural character, should be designed to prepare pupils for entry to Industrial and Commercial occupations as well as to Universities.

(4) That special arrangements should be made in these schools for assimilating pupils who decide to continue their education after completing the full course in the 'basic' school, i. e., after reaching the 8th class.

(5) That suitable courses should be framed for girls attending 'senior basic' schools, which should include such subjects as cookery, laundry work, needle work, home-crafts, the care of children and first aid, the remainder of the instruction to be correlated with this course of domestic science in accordance with the general principles of the 'basic education' scheme.

(6) That a central agency should be established in each province for the disposal of marketable articles produced in schools.

ADULT EDUCATION

The following are the Main Conclusions and Recommendations of the Adult Education Committee of the Central Advisory Board of

Education adopted by the Board at its meeting in May, 1940 :—

(1) To secure an early and effective solution of India's Educational problems, the provision of facilities for adult education on the widest scale and the introduction of a free and compulsory system of primary education are of equal urgency and must be treated as complementary to one another.

(2) While the literacy campaign is only one aspect of the adult education movement, the prevalence of illiteracy in India at the present time makes it the aspect to which immediate attention must be devoted.

(3) Literacy is a means to further education and must not be regarded as an end in itself. The primary aim of the campaign must be not merely to make adults literate but to keep them literate. To achieve its object the attack must be launched on the widest possible front with the help of every agency, human or material, which can in any way contribute to its success. Continuous and effective propaganda of all kinds is essential.

(4) Efforts should be directed in the beginning to persuade illiterates voluntarily to undergo instruction. If a voluntary system fails to achieve its object, ways and means of bringing pressure to bear on illiterates should be explored.

(5) In a movement of this character the utmost freedom must be allowed to experiment and regard must be had at all times to local conditions. No useful purpose would be served by attempting to prescribe methods or draw up a code applicable to India as a whole.

(6) Whatever subjects are introduced into the curriculum and whatever the teaching methods adopted, the form in which instruction is given must be intelligible and interesting to the student and the instruction itself should be closely related to his occupation, his personal interests and the social and economic conditions under which he lives.

(7) It is unnecessary and inexpedient in view of the circumstances prevailing in India to draw any rigid distinction between adult education in the strict sense and technical, commercial or art

instruction or to regard the latter as falling outside the sphere of the former. The easiest way of approach to many adult students may be through subjects of a vocational character.

(8) With a view to defining what is meant by an adult it is recommended :—

- (a) that a boy under the age of 12 should not be admitted to an adult centre under any circumstances ;
- (b) that a boy, so long as he is attending a full-time day school, should not be encouraged to attend evening classes as well; and
- (c) that subject to (b) above and wherever the numbers justify it, separate classes should be organized for boys between 12 and 16.

It is unnecessary to fix any age limits in the case of girls who wish to join adult classes for women.

(9) Every effort should be made to enlist the help of voluntary agencies. Classes run by reputable associations should receive every encouragement and bodies whose primary objects are not educational need not be excluded if adequate safeguards are provided against any risk of the movement being used for religious or political propaganda.

(10) An extension in the number and scope of institutions providing technical, commercial and art instruction is urgently needed, and subjects of a cultural or recreational kind should be included in their curricula.

(11) Mechanical aids to learning such as the radio, the cinema, the gramophone and the magic lantern can be used with great effect in adult education. To enable them to be employed much more widely than at present steps should be taken to increase the supply and reduce the cost. Information on this and other points should be collected and distributed by the Bureau of the Central Advisory Board of Education.

(12) An adequate supply of trained and competent teachers is the fundamental need in adult as in every other branch of education. Teachers in day schools may be expected to form the nucleus of this supply but in view of the fact that teaching methods which are successful with children are not always suitable for adults, they will require a special course of training. It is recommended that the course of training in the normal schools should include instruction in the technique of teaching adults.

(13) It will be necessary to supplement the professional teachers by a large body of helpers drawn from other occupations. The training of these is an essential preliminary to their employment, particularly if they are to be in charge of classes.

(14) Every Province should appoint Inspectors and Organizers expert in and able to devote their whole time to adult education. The appointment by at least one Province of a number of full-time teachers for adult work only is a commendable experiment.

(15) The movement so far has depended very largely on unpaid service but it is reasonable to anticipate that it will soon require a very considerable proportion of paid workers, especially when the demand arises for instruction beyond the stage of mere literacy. The financial implications of this, including the rates of pay and conditions of service to be offered, are matters for local consideration.

(16) A library is an essential adjunct to every adult education centre. Liberal grants should be given to increase the number and size of libraries, particularly in rural areas, and to assist the production of suitable literature.

(17) The importance of a wide expansion of facilities for adult education is even more important in the case of women than that of men. The methods of approach in the case of women must be at once more varied and less formal.

(18) Illiteracy is not confined to the village : a large proportion of the workers in urban areas is also illiterate. In this connection it is essential to secure the co-operation of employers of labour and associations of workers.

(19) The progress of the Adult Education Movement can only be ensured if its control in each Province is vested in a single authority. That authority should be the Education Department. It should be the duty of the Education Department (a) to establish satisfactory contacts with other authorities in the province concerned with social reconstruction, of which adult education is a part, and (b) to delegate authority to such subordinate bodies and to appoint such officers as local circumstances may require for the effective organization and supervision of the movement.

(20) The returns as to literacy in the Census Report should be so amended as to make them more useful for educational purposes.

NOTICE

Articles for publication and Books for Review should be sent to the Editor, Educational India, Iaharanipet P.O., Vizagapatam.

Remittances and business communications should be addressed to the Manager, Educational India, Masulipatam.

EDUCATIONAL INDIA

Masulipatam, Nov., 1940

A Separate University for Sind

ONE feature of the educational history of India in recent times is the rapid multiplication of Universities. The latest attempt in this direction is the move for creating a separate University for Sind. It appears that the Government of that province had practically decided to establish such a University and it is only waiting for the report of the Committee of Experts appointed last year to work out the details of the scheme. It is, however, necessary that the authorities in Sind should keep certain considerations in mind before they undertake this step. It is best that they are guided by the light that the actual working of the other regional Universities can throw on the subject.

A FAVOURITE argument of those that advocate the creation of regional Universities is that every provincial or linguistic group has a culture or a 'Soul' of its own and that a University is necessary to discover this soul and unfold it in all its variety. This is a highly metaphysical argument and like all such

arguments is often repeated and gains acceptance through constant repetition. In the case of Sind also this argument has been made use of and one of the members of the Committee seems to have expressed the view that Sind has no chance of finding its soul so long as she has to depend on the Bombay University for the higher education of her sons and daughters. We are not disputing the validity of this doctrine, but we wish to impress on the advocates of the new University that in the actual working of our Universities this view is completely ignored. This is entirely due to the fact that the idealists, who are responsible for outlining the objects of a University, do not have a hand in the legislative measures required for giving a concrete shape to their ideas. It is politicians, whose outlook is quite different and who value Universities not for the culture that they promote but for the additional opportunities they give for the exercise of power, that determine the kind of administrative machinery for controlling their work, with the result that the actual administration of an academic body passes into the hands of non-academic people and political and communal parties. The 'Soul' of Sind is forgotten and the entities getting representation on the University bodies are those that have their group, communal and sectional interests at heart. The result is that Universities are run by bureaucrats on routine lines and very little is done to infuse a new type of life or develop fresh directions of activity. It is not known how far it will be possible for the makers of the Sind University to escape from a situation like this. Other regional Universities