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ஆரம்பப் பாடசாலைக்குரிய

எமது தமிழ்ப் பிரசுரங்கள்.

முதல் வகுப்பு	அணு	நான்காம் வகுப்பு	அணு
நமது தாய்மொழி வாசகம் I	2½	நூதனமுறை கிண்டர்கார்டன்	10
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இந்துதேச சரித்திரக் கதைகள் II	4½	எட்டாம் வகுப்பு	
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THE INDIAN EDUCATOR

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

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MADURA: JANUARY, 1940.

No. 1.

The Needs of the Child.

By LAWRENCE K. FRANK

The infant's need of food, warmth, and protection against various threats and perils is well recognized. The less tangible but equally important need for emotional security, for reassurance and for love and affection, is less clearly understood. Moreover, there is little realization of what the neglect of these emotional needs and of what cruelty and harsh punishment do to the personality of children and to their later adult lives.

It may help us to see more clearly how much the infant must depend upon parental love and affection if we will realize what socialization of the child involves. The familiar process of feeding and weaning, of toilet training, of teaching obedience to the customary rules, are regarded as incidents of childhood which we have all experienced and which are of little significance except when a child fails to learn what is expected. But if we examine these processes more carefully we will see that they involve severe strains upon the young organism and often create serious emotional disturbances.

The practice of infant feeding according to a rigid time schedule may impose almost unbearable burdens upon a child who is unable to stand a three- or four-hour interval between feedings. Children differ in their capacity to utilize food, and when a baby is left to cry for an hour of acute hunger he undergoes a period of tension and unhappiness that may seriously interfere with his whole emotional development. Again it is to be remembered that babies, like all young mammals, need to suck and to be cuddled and mothered. If the infant cannot be breast-fed, which provides both the nourishment and the comforting he needs, he misses something that is of great value to his emotional equilibrium. It should not be forgotten that the infant is wholly dependent and therefore must have confidence that he will be taken care

of. When he is deprived of breast feeding and mothering he cannot feel confidence in the world and so becomes anxious and tense and fretful. If breast feeding is impossible, bottle feeding while held in the mother's arms and cuddled provides a substitute.

Weaning again imposes strains and stresses upon the baby which can be allayed if he is given ample mothering and affectionate care, so that he will not feel that the loss of the breast or bottle and of opportunity to suck is a punishment or an unnecessary deprivation.

Toilet training brings further occasions for anxiety and emotional disturbances because the child must give up his physiological autonomy and learn the regularization and control of eliminations. These lessons may involve severe tension that can be allayed if the child is given adequate reassurance, made to feel that he is not being punished or deprived of love because he cannot achieve control immediately. So many children develop a strong feeling of guilt and inadequacy or become emotionally fixated upon eliminations because they have been hurried, driven, and often punished severely while they are trying to learn these extremely difficult physiological readjustments.

Another occasion for anxiety for the child is in learning to manage his emotional reactions. The baby is born with a marvellous capacity for anger and rage which have been of great biological value in the past. When he is frustrated or deprived of what he wants, or is hurt, this physiological process is aroused and he has a tantrum, as he should if he is a healthy, normal infant. But he must learn to inhibit these rages and accept deprivation and frustration if he is to become a member of society. To learn how to manage his emotional reactions is a difficult lesson unless he is helped by his parents. If they scold and punish him and respond with equally strong emotional reactions, he will have difficulty in learning to manage his emotions. What he needs is help from adults to learn how to endure emotion-provoking experiences without being overcome by them. This means that he must feel his parents are on his side, are helping with their love and affection and belief in him, and, above all, are patient and tolerant while he learns these difficult lessons. If the parents treat his emotional reactions as moral problems, as signs of wickedness to be severely punished, they give him no help but rather deprive him of the most important assistance he needs for the ordering of his own conduct.

In similar fashion the lessons in respecting private property and the sanctity of the person involve anxiety for the child because he must learn to refrain from touching or taking or attacking objects and persons

that are freely accessible but inviolable. This means that the child is often perplexed and uncertain as to what he can and cannot do. If he makes mistakes, if he tries out situations to see whether they are permissible or not, he needs to be reassured and helped to understand, not violently punished or scolded and made to feel that he is a criminal.

Likewise, when he is being taught the innumerable activities that are considered necessary—such as manners, etiquette, correct speech, the masculine and feminine roles, and similar patterns—he needs to have the situations clearly defined and the appropriate actions plainly described, and then to be patiently helped to learn to perform such actions when required. His ability to learn and his willingness to conform are dependent in large measure upon being approved when he succeeds and reassured when he fails. He must feel that even when he fails he is still loved and enjoys parental confidence in his ability to attain their standards.

If we reflect upon the foregoing, we will see that the socialization of the child inflicts upon him a series of deprivations and frustrations, involving some drastic physiological readjustments, a number of difficult achievements of conduct patterns that necessitate inhibitions, and the performance of very intricate and subtle actions. None of these are easy. On the contrary, it is evident that these lessons in socialization usually create tensions, anxiety, stimulate anger and rage, build up feelings of guilt, of hostility and resentment. If these tensions, anxieties, feelings of guilt and resentment are not allayed by parental reassurance and affectionate intimacy, they may—and usually do—become persistent feelings towards the world that dominate the subsequent adult life career.

We have inherited certain traditional ideas about human nature that tell us the child is innately wicked, sinful, and anti-social, that he must be sternly disciplined and punished to make him accept socialization. Under the influence of these beliefs and according to the traditional practices of child rearing we proceed to scold, beat and coerce him, expecting that the sterner we are and the more dominantly we act as parents, the more surely will the child grow up to be law-abiding and socially adjusted.

But every study of delinquents and of criminals, of the mentally disordered, and of those who are continually engaged in dominating, destructive, or obstructive practices points to their childhood as the beginning of those personality trends which in later life were expressed in these anti-social ways. It is being shown that the emotional life of

the child reflects the kind of parental care he receives and that these feelings aroused in child-hood become persistent attitudes toward life. If a child has been cruelly and harshly treated, given severe discipline and punishment, made to feel unloved, unwanted, and unhappy, he can rarely, if ever, manage to become a friendly, cooperative mature adult.

Thus it is becoming evident that the infant and young child have acute needs for the psychological vitamins of love and affection, of patient, tolerant understanding and reassurance, to help them learn these difficult lessons, to encourage them to accept the social life in which they are growing up and to find in living sanely and cooperatively something that will make the achievement of this socially required conduct a sufficient incentive to strive for maturity.

But here a word of warning is needed. Just because stern discipline and harsh punishment are being shown to be undesirable there is a tendency to swing over to a policy of laxness, indecisiveness, and "freedom" for the child. This leads to an equally disastrous fate for the child since he now has no guidance or help in learning to regulate physiological functions and emotional reactions, to order his behaviour and manage his impulses. The child cannot stand "freedom" any more than the adult can, because it exposes him to constant anxiety over what to do and not do. Moreover, he needs help to order his own impulses and to work out a pattern of life in which his unique self can find expression. The child who has vacillating, inconsistent, or over-indulgent rearing may be damaged as much as the child who has been given severe discipline.

Perhaps if we could clarify our thinking we could begin to see ways of avoiding these two extremes. We can begin by recognizing that each child differs from all others. He is indeed unique, so whatever we do we must modify rules and routines to suit his peculiar individual needs and capacities. Some children can easily accept weaning and tolerate four-hour intervals between feedings; others need very careful weaning and food at more frequent intervals. Some children learn toilet control easily, while others take longer and need patience and much reassurance. Throughout the whole range of child rearing these differences are to be recognized and taken into account. The individual must not be hurried beyond his individual rate of development nor held back when ready to move on to another stage of maturation.

But one thing we can say of all children: they need to be loved and reassured, given encouragement and understanding, sympathetic

help in meeting the requirements of socialization and in developing a sane, integrated personality. When we realize that the personality of the child and his feelings toward life and people, as he develops these in early childhood, will ordinarily persist throughout his whole life, we begin to see how crucial these early years are for the future social life. We need only remember that underneath the outer mask of adult size and dignity, behind the official position, rank, or prestige of the grown-up man or woman, there is always a little boy or little girl, still living over the hurts, the injustices, the unhappiness of a forgotten childhood. It is these little boys and little girls who run our social life and create the social problems and difficulties we suffer from—not because they are deliberately wicked, sinful, selfish, or anti-social, but because they are dominated by these childish feelings which govern their lives and direct their conduct. Usually they are unaware of the long forgotten occasions for the resentments and anxieties that so potently influence their present lives; but as we gain insight into personality development and trace back the individual's adult career to these early emotional experiences, we can see how the need to "get even" with parents and teachers, to build up defenses against early anxieties, to atone for guilt over childish misbehavior, are all operating as effectively as if the individual were indeed a little boy or little girl.

To parents and teachers today is presented an opportunity to build a saner, happier future for the individual and for our society by meeting the needs of children as each individual child feels them. We have learned to recognize the need for adequate nutrition, for sleep, for the physical growth and health of the infant and child. Today we are asked to enlarge our conception of the needs of the child to include his personality and emotional needs, especially his acute need for love and affection, for firm but patient teaching, and, above all, for understanding help in meeting the requirements of socialization—which the child needs as much as does society.

—The National Parent—Teacher.

Scholastic Rebellions.

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

"There can be no culture, no real culture, no real education without discipline...Complaints are not unoften heard about the lack of restraint betrayed by young men. We even hear of strikes by students, of the spirit of trade-unionism imported into educational institutions. Indiscipline is utterly foreign to our nature and amounts to an outrage on our culture and tradition," observed Pandit Pant, Premier of U. P., in his Lucknow Convocation Address. There has been, of late, a plethora of strikes by students — nay, scholastic rebellions. Quite recently thousands of students in Hyderabad State struck and even left their schools and colleges and emigrated to other universities. As the 'Times of India' observes, "the spate of student strikes and demonstrations in recent months must cause concern to all interested in the future welfare of the country. Unless checked, these outbursts will assume serious dimensions and lay the seed for large scale disorder and indiscipline."

Strikes—Harmful and unworthy of Students.

Great leaders like Mahatma Gandhi and Pandit Nehru have deprecated students' strikes. Strikes promote the spirit of indiscipline. The first need of any self-governing people is discipline and order. Discipline is the very essence of the government of a school. Again, strikes are detrimental to the interests of the students. Strikers become idle and indolent and get out of the habit of study and work. Only recently, Mahatma Gandhi delivered a severe admonition to students, calling on them to desist from strikes, mischievous demonstrations and rowdyism. "The real dharma (duty) of the students," he declared, "is to study.....The act in which students indulge in at present are harmful in two ways: their studies are interrupted and at the same time no gain is derived from it to the nation." It is difficult to reconcile this advice with the unseemly behaviour of the students at the time of the Independence Day celebrations.

Further, a strike is an action unworthy of students. It is an action which may be justified on the part of labourers to bring to their sense their employers who are acting as exploiters of human labour. In the case of the students there is no body exploiting their labour. The teachers and the authorities are discharging the sacred duty of imparting to the students the right knowledge, and enabling them to get the right formation. In fine, strikes have no analogue in educational sphere.

Again students' strikes are entirely contrary to the ancient traditions of our land. In Ancient India there were no strikes by students. Huien Tsang, a famous Chinese traveller, who travelled throughout India in the days of Harshvardana, says thus while describing the discipline of the students of the Nalanda University. "During the seven hundred years since the foundation of the Nalanda University, there has been no single case of guilty rebellion against the rules, on the part of the students."

To sum up, as the "Search Light" of Bihar puts it, "Strikes are most unsuited for our young men reading in schools and colleges. They do only harm." Hence proper and adequate steps should be taken to root out the epidemic of strikes that has gripped the students' community of India. Those genuinely concerned for the welfare of India must not only deprecate student-indiscipline, but take steps to prevent occasions for such outbursts.

Some Suggestions to prevent them.

1. First and foremost it is incumbent upon educational authorities to find fruitful channels for the expression of the super abundant scholastic energy which needs must seek recreation in nauseating strikes on frivolous and personal difference. Students' strikes are but outlets for the pentup energy of the youth. The vigour and manliness of the students must be regarded as a great national asset to be harnessed to the yoke of national purposes. Social Service Clubs must be started in schools and colleges and must be organised on sound basis. Students must be given splendid opportunity for self-expression and self-activity in the various extra-curricular school associations. Students can turn out a good amount of social work by taking an active part in the stupendous task of the liquidation of illiteracy among the adults.

2. All aids to secure discipline in school must be judiciously invoked. Let there be a code of unwritten law. 'The main secret of effective discipline lies,' says Ross, 'in the establishment and maintenance of a good routine.' Pupils should be given plenty of opportunities to take part in the ministration of the school.

3. After all, everything depends on the personality of the teacher. He should be sympathetic, just and good tempered. "Discipline," says Pestalozzi, "must be based on and controlled by love." The teacher must give the pupils as much rope as he can without disaster to the class as a whole. But he must, as Adams points out, retain the power of intervention and veto. The teacher must know something about the child's unconscious self.

3. Students must go back to their ancient ideals of looking upon their teachers not so much as academic men, but as their 'gurus'. Similarly, teachers must look upon their pupils as their 'Sishyas'.

4. The rights and duties of the students must be clearly defined. Harmony and sympathy can exist only as a result of consciousness of each one's duties and rights.

5. A School Council — the teachers forming the Council— should be formed. Just as the teachers decide to whom the prizes should go and how the curriculum and time-table should be arranged, all complaints between students and students, and between students and teachers must be heard by this Council and its verdict must be final.

6. Legitimate grievances of the students must be carefully examined and promptly redressed by the authorities.

To sum up, strikes are harmful. If the suggestions given above are worked out, students will come to see the unwisdom of wielding against their own weal an obviously destructive instrument—Strike.

DO NOT BECOME A TEACHER

If in your high school studies you rank below the average of your class.

If accumulating money means more to you than service to your fellowmen.

Unless you like to work with young people of the age you plan to teach.

Unless you are reasonably strong and in good health.

If you are not ready to give moral as well as intellectual leadership.

Unless you expect and plan to be a lifelong student yourself.

Unless you are ready to take your part thru organization to improve the profession of teaching.

Unless you are broad enough to see that education concerns the whole life and growth of the child and the whole life of humanity.

The Indian Journal of Education.

Psychology in Education.*

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

IMPORTANCE OF PSYCHOLOGY.

Our social and educational problems are entirely due to lack of correct insight into human nature and the consequent mishandling of human affairs. Attempts to effect changes in the social structure and educational organisation are bound to be futile unless we have specially trained workers to carry out the details of the proposed plannings. It is a pity that our authorities in education have not yet realised that educational reform must be preceded by a thorough overhauling of the Teachers' Training Colleges, and that unless there is a sufficient supply of competent and enthusiastic teachers, the schemes for the improvement of education are likely to become still-born. We need knowledge of human psychology as the basis for a truly scientific management of human affairs. The crying need of the times is for progress in the sciences of man, the psychological and social sciences.

Human nature is the most unstandardised thing on earth; and in this very quality of variability and difference lies the great fascination human nature offers for study and for control and guidance. Individuals differ; they differ in part by heredity; and the environment also differs. A slighted child has a different environment and a different problem from that of the favoured child in the same home. Though society has long recognised that the child needs expert guidance in mastering the 3 R's and the tools of all sorts, it is only in recent years that his similar need for expert guidance in training him for life has been realised. Again emotion makes it difficult for the individual to deal properly with his environment. It is easier to master something which interests you; and it is easy to adjust yourself to the peculiarities of someone whom you love. The most urgent need therefore is the provision of a psychological service to deal with maladjusted children in the schools, and to handle other educational problems in which technical psychological advice would be of value.

EDUCATION—APPLIED PSYCHOLOGY

Education in essence is applied psychology; and the teachers without a sound knowledge of, and training in, psychological methods

[*Being a review of "Psychology and Principles of Education" by Mr. Anjilvel V. Matthew, S. M. T., Teachers' College, Kolhapur: published by the Karnatak Publishing House, Bombay.]

are a great danger to the progress of education. The aim of psychology is to achieve control and management of human life in its development and progress. Doing and ability to do are measured by Psychology. It interests itself impartially in both losers and winners in life's competition. In the complex activity of school-work, it is now possible to gauge every child's mental equipment by standard performance tests in every subject. They discover strong and weak learners. Similar tests and others that indicate extra-curricular skills such as mechanical or clerical aptness give important information for vocational guidance. Feeling and the tendencies to like and dislike are tested and analysed by psychology. These seemingly vague but significant features of our personalities are potent as selectors of activity and as driving power. Feelings sometimes prompt us to turn from doing that for which we have good capacity, or urge us to undertake things for which we have no natural aptitude. Similarly there are psychological measurements of leadership and fellowership, of liberalism and conservatism, of social and anti-social tendencies. Fear, anxieties, angers, passions, sex-feelings are all now better understood; and it is possible for people who avail themselves of the accumulated knowledge to work wisely and steadily for the uplift of mankind. Thinking and the power to think have been minutely analysed by psychologists. Intelligence Tests are our best devices for measuring thinking at different levels and ages. There are devices that measure the strength and range of interests that prognosticate success in the different occupations and professions. Thus psychology can help to achieve proper management of life and harmonious social organisation.

While Europe and America have psychological laboratories in their Universities, and have made tremendous progress in psychological thought, it is a matter of national humiliation that India is still a back-number, and has to borrow crumbs of psychological knowledge from foreign Universities. No original contribution in psychological research has taken place in our Universities, and no first-rate text-book in psychology has been written by any Indian so far. It is therefore with a gladness of heart that we welcome Mr. Matthew's volume as a solid contribution by an Indian. Mr. Matthew must be congratulated on the fine get-up of the book which first attracts the reader, and the clearness and the neatness of his exposition of the subject which is evident in every page.

GOAL OF EDUCATION.

Prof. Hamley of the Institute of Education, London University, writes a Foreword in which he commends the book as "a safe guide to all who wish to learn the science and the art of their profession". We

agree. The presentation of psychological principles is so connected, systematic and well-arranged and their application to the art of teaching is so clearly worked out that no teacher *now* has any excuse to be without a good foundation in the science of the child-mind. The volume, which contains about 400 pages, is divided into 4 parts. In the Introductory part, there is a discussion of the aims of education and a critical examination of them. Why should there be any education at all? Education is for life, and life has different phases and aspects. So there cannot be any one single aim. Conservation of the gains of civilised life, training in a vocation, acquisition of culture, harmonious development of all our powers, formation of character, self-realisation, healthy relationship with others — these and other goals of education are critically examined which shows the author's powers of judgment, historical grasp and philosophical insight. The author shows his preference for the doctrine of *enrichment of personality* as the comprehensive purpose of the educational effort. Personality is a social concept, and comprises all those physical, mental and moral qualities which constitute a well developed self with an emotional balance, executive efficiency and social power. Growth of personality may therefore be accepted as the all-inclusive aim of education.

TEACHER'S EQUIPMENT.

The dependence of the teacher on a knowledge of psychology as an aid to his profession is skilfully worked out by the author. Various schools of psychology are discussed with a view to gain clearer knowledge of the human mind. The greatest service that psychology renders for the teacher is the fact that it reveals him to himself. Why are some teachers unduly strict and harsh towards their pupils? Mr. Matthew attempts to answer this riddle by pointing out that "insecurity of tenure, discord due to divided loyalties, unsatisfied sexual impulses, handicaps such as a sense of personal ugliness or deformity, incompetence to do the work allotted, domestic misfortunes, inability to get on amicably with neighbours and associates — these are some of the factors that at times tend to make a teacher keen on maintaining an iron discipline in the school-room." Teachers will do well to reflect and ponder over this weighty statement, and make a searching analysis of their internal and personal conflicts with a view to get a better insight into their own nature, so that they may be able to sympathise with their students more adequately, and deal with their behaviour-problems more tenderly and tactfully.

The nature of the human organism, the native endowment of the child, the psychology of suggestion and imitation, and the role of the

unconscious are systematically treated in the second part; and great light is thrown on the more obscure and complex features of human behaviour. The controversy whether individual differences are due to heredity or environment is treated by the author with careful adherence to undisputed facts. However, one notes the vagueness and indefiniteness pervading this section as well as the mental conflict within the author which deters him from committing himself to any definite statement. That there are differences between one individual and another in aptitudes and tendencies should be recognised by all. "But," says Mr. Matthew, "we cannot make, as the saying goes, a silk purse out of a sow's ear." What are the implications of this conclusion?

The causes of child delinquency are discussed with commendable insight and wide knowledge. The role of the home, church, cinema etc., in the formation of character is a timely reminder to our educators and parents of an ordinarily neglected but powerful factor in the moral make-up of children.

THE SECRET OF LEARNING.

The Psychology of Learning is attempted in the Third Part. This is the most useful part of psychology, for the main business of the pupil is to learn, and the main task of the teacher is to aid the pupil in his learning process. But we are sure to be disappointed if we expect too much from psychology on this head. True, the present century has witnessed extensive experimental researches in the field of animal and human learning; and in fact, there is no end to the number of volumes and articles written on the psychology of learning. However, as Dr. Gardiner Murphy of Columbia University points out, "the learning process is something which we scarcely understand at all at present." Now this mystery of learning is only a more specialised form of the more 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. Mr. Matthew has utilised all available literature on the subject, and produced a good summary of the current psychology of the learning process. The well-known laws of learning propounded by Thorndike namely, the Law of Effect and the Law of Exercise along with the Law of Readiness, are given an easily understandable exposition. But it is well to remember in this connection that the whole problem of learning boils down to two questions — what is learning? and, what explains the acquisition of skill? Learning takes place when there is increase of efficiency following upon successful action. The goal, the insight and the achievement are the foundations

of learning. 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.* We hope Mr. Matthew will devote more attention to this aspect of learning in the next Edition of the Book, and throw more light on this subject.

SOCIAL VALUE OF EDUCATION.

The final part of the volume is the psychology of Conduct. Did not Herbart say that "all real education is moral education"? Now what is morality? It is the set of principles according to which right habits are acquired, and correct type of character is formed. Infancy and adolescence are the formative periods of life, and in them therefore should the foundations of character and personality be laid. Personality implies a capacity for fellowship, a feeling together; and character is social efficiency. True life cannot be self-centred. Friendship, fellowship and social solidarity are the choicest fruits of education; and they come only by discipline. The secret of moral education is to produce results by means of good habits. The author does well to analyse the ingredients of character in terms of the will, sentiments, and habits. The findings of Psycho-analysis are made use of to explain the causes of personal unhappiness and social mal-adjustment. Mental Hygiene is treated with great caution and tact, and the author is to be congratulated on the simplicity and clarity of his exposition. With commendable enthusiasm the author expatiates upon the urgency of religion as a necessary background for moral culture, and calls upon teachers to trust in God and regard themselves as children of God.

The field of psychology and education is too wide and immense to be covered in a single volume; therefore Mr. Matthew is to be thanked for having succeeded in giving in a small compass a rapid survey of the psychological and educational theories. His work is not merely a summary of the results of the great masters in Psychology and Pedagogy, but indicates, in an independent manner, the bearing of these two departments of Science upon the noble but arduous art of teaching. The author's aim in writing this book is to supply the teachers outside the Training Colleges and others interested in education "an easy introduction" to educational psychology and general principles of education. He is to be congratulated on a particularly clear and interesting account which will more than serve the modest purpose he has set

himself. The freshness with which the subject is treated, the scholarship which the author commands and the admirable style that he wields make it a pleasure to follow the writer in his examination of the facts of psychology, his keen analysis of the theories and his cogent and constructive conclusions. We unreservedly recommend the book to the teaching profession for close and careful study.

Scheme of National Education for India.

By Prof. N. KUPPUSWAMI AIYANGAR, M.A., L.T.

(Opening Speech of Prof. N. Kuppaswami Aiyangar, on the Scheme of National Education for India, the Central Theme of discussion at the All-India Educational Conference at Lucknow in December, 1939).

WHY THE COMMITTEE WAS APPOINTED.

You know that ever since the last great war there has been a considerable amount of discussion on educational reconstruction throughout the world. India was no exception. But in all these discussions, it was the politician's voice that was loudest and therefore listened to. The voice of the educationists was rarely heard. Here I must explain that by the term 'educationists' I do not mean mere teachers, Professors, Inspectors or even Directors of Public Instruction. The term 'educationists' should be applied only to those who have studied the why and wherefore of education both in theory and practice. Therefore, while teachers may or may not be educationists, no one who has never been a teacher in his life can properly claim to be called an educationist.

This neglect of the educationist is not altogether the fault of the politician. Very often, teachers as a body contented themselves with criticising details or suggesting insignificant modifications in the proposals made by other people and were reluctant to take the initiative and direct educational reconstruction themselves. We talked out the Government of India Circular on Educational Reconstruction at Gwalior. We did the same with the Wardha Scheme of Education at Calcutta. I hope we shall not do the same with this report.

The excuse given, very often, is,

"Why trouble? No body is going to listen to you." But I am one of those who believe, along with Kiel Patrick, that, wanted or not,

"Upon those in any line of work who have expert knowledge, there rests the obligation of putting over to the Public better thinking along that line — that teachers, in a word, are responsible for what the public thinks of them." I believe that teachers are not mere hirelings to do their master's biddings — hewers of wood and drawers of water for the politician. I believe they must take the role of our old Gurus and direct the conduct of affairs by education. This is the reason for the appointment of this Committee when so many Committees and experts have reported their findings on educational reconstruction,

There is no doubt that the independent proposals of a committee of educationists are bound to be better than those of any other. To the average parent, even an educated parent, the main question is "Can my boy get a better start in life by this education?" It is natural for the politicians to look at education more from the point of view of allaying somehow or other the unrest created by the imperfections of our political and economic system than from the point of view of laying enduring foundations for future progress. It is natural for a Government to prefer to dwell on the little things that make up their existence from hour to hour and to be reluctant to dwell on things that are large and intrinsically important. They will attend to large things only when they reach the point where they worry them and that only because they are large and important. The preamble to the Government of India Circular on Educational Reconstruction practically admitted that circular was being sent because the Government was being worried by notices or resolutions in the Legislature. After all, the Government is run by human beings. 'Sufficient unto the day is the evil thereof' is as applicable to them as to the ordinary run of mankind. Therefore, the only people from whom we can expect larger 'national' and international considerations to prevail in matters educational are educationists. This is the reason for the appointment of this committee when so many committees and experts have reported or are sitting to report on educational reconstruction. I shall now proceed to show that these expectations are justified by inviting your attention to the salient points of the report that differ from those of others and explain the why of them. Here I may assure the President that the term 'national' is not used in any such sense which he rightly condemned yesterday. It is used as opposed to something inconsistent with Indian genius and culture imposed upon us by foreigners. Secondly, as instruction is not education, even scientific facts, let alone history, can be taught in two ways. You may make the pupil feel that his racial inheritance is not in any way inferiority complex in him as the present system has done. By the

word 'national' we intend to convey that our aim is to make pupils realise that we are inheritors of a culture that might help to make this world a better place to live in.

SALIENT POINTS OF THE SCHEME.

This is why (1) The first difference that you will notice is in the conception of the aim of educational reconstruction.

We aim at evolving a new social order based on co-operation and justice and not perpetuating the present order based on cut-throat competition and exploitation. Hitherto, whatever arm-chair professors in colleges and idealists or interested men on the platform might have said, Modern Education has been conceived of as something intended to make the 'educated' man *earn* a better living, *earn* a better living, mind you, and not live a better life, than the uneducated. The logical consequence of this conception is that, as it is impossible for every one to earn a better living than any body else, education became an affair for the few. When even this few became too many to be managed conveniently, ways and means were sought to restrict this number. Under the circumstances even the radical in politics is not usually able to think of anything better than providing one kind of education for ordinary men and women and another for those who are to become holders of power. This really means that the ordinary people are to be educated to be industrious, docile, punctual, thoughtless and contented (Vocational Education) so that the "better educated", the holders of power, may continue to exploit them. The Government of India Circular clinches the issue by declaring that the object of reconstruction is to remove unemployment among the educated by restricting higher education to a few and by diverting pupils to vocational education and occupations at early age. When more than 90 % of the people are miserably poor, unemployed or under-employed, why this special solicitude for the small minority called the "educated"? The explanation is simple.

English education in India was partly intended to create a class through whom, as middlemen, the masses could be exploited safely and and more thoroughly. To what extent this has succeeded may be seen from the fact that even many Congressmen including those who were in the ministry interpret the Wardha Scheme on the basis of this old idea. They cannot understand an educational system which does not contemplate the creation of a separate English educated official class. It is not unnatural for this official class to be reluctant to close up the gulf that divides them from the masses by the standard of living made possible by the receipt of salaries out of all proportion to the income of the people

or to the salaries paid to the corresponding officials in other parts of the world. As this class is the creation of the British Government and is necessary for its maintenance, Vocational education for the masses and liberal education for the classes have come to be the aim of all official or quasi official Committees on Educational Reconstruction. It is this desire for class education that had induced even some Congress Ministers to accept the proposal to divert pupils from the Wardha Schools to join English Schools at the age of 11 or 12. I need not explain that it is this kind of class education that facilitated the exploitation of the masses for the benefit of the classes, divided Europe into Fascists and Communists, created a social order based on competition and exploitation and prevented the formation of a Co-operative Social Order. All the present communal trouble is due to competition among the so called educated classes as to who should be allowed to exploit the masses.

I have taken some time over this not because other people deny that the evolution of a Co-operative Social order is a desirable aim. From the beginning of the world, people have always been aiming at a Co-operative social order. In old Greece, they aimed at perfect Co-operation, the slaves to work and the masters to enjoy. The schools for the slaves were different from those for the masters. In modern times we aim at the same thing though we camouflage the real aim by talking about natural aptitudes and capacities or adapting the pupils to his natural rural environment.

The second main difference between this scheme and the others is that in our scheme we do not provide for different kinds of schools or different kinds of education for pupils below 14.

This is not merely because modern psychology in spite of elaborate investigation carried over more than a decade with thousands of pupils has not yet devised a method of finding the special aptitudes of pupils with any degree of certainty before they are fourteen, but because our conception of the new co-operative social order requires that pupils should be educated together under the same conditions in the same schools as far as possible. At this stage it is perhaps necessary to explain the nature of the social order that we contemplate.

(a) In the new social order there is to be no class or caste superiority or inferiority. Education, in the words of Gandhiji, is "to bring about an *equalisation of status* between the son of a weaver, of an agriculturist and of a school master." The dignity of the individual as a spiritual unit should be realised.

(b) In the new social order, there are to be no "drags and parasites whether rich or poor". Every one should be a *worker* "who will

look upon all kinds of useful work including manual labour, even scavenging, as honourable, and who will be both able and willing to stand on his own feet".

(2) In the new social order, every individual should realise that, as a citizen, he has not only rights but also duties and obligations. He must be both willing and able to repay in the form of some useful service what he owes to it as a member of an organised civilized society. The motive of social service must dominate all the activities of every citizen of the new state.

You will see that in this description of our aim, we have tried to incorporate all the ideas and ideals that were put before us so forcefully and feelingly by both Mr. Nehru and our President yesterday.

Experience all over the world proves that the first aim—Equality of status and real Democracy—the spiritual aim, can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught

That there should be no special class of children brought up to book-learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning. Even Englishmen have now begun to recognise it. The latest report on educational reconstruction in England, 'The Spens Report' demands equal status for all kinds of education, technical or literary. But though some Englishmen like Lord Percy realise that the only way of getting this equality of status is to have a uniform system of education for all, the English governing class is reluctant to allow their sons to sit along with the sons of the working classes and is trying to find some other way of satisfying this demand for equal status. But all modern educationists agree that education for a true democracy and equality of status can be realised only by making all pupils, rich or poor, urban or rural, rub shoulders with one another in the same schools and by giving them the same kind of education during the most impressionable period of their lives. I know it is a bitter pill to be swallowed by the present-day English educated classes. But it has got to be swallowed if we are to dream of any such thing as a New Social Order that would prevent the worst form of Communism and Bolshevism.

If all pupils are to have the same kind of education, manual work must form part of that education. Years ago, Ruskin said, "Every one, from the King's son downwards, should learn to do something finely and thoroughly with his hands." Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself. It might make him realise that it is not altogether unjust to pay a little more to our workers and a little less to our talkers.

This is the reason why, to the question, "*What kind of education would he recommend for the urban population?*", Gandhiji replied "*the same kind though the crafts may differ.*" Therefore, as a first consequence of our accepting the Equality-of-status aim, the democratic aim, it follows that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of every-body.

(3) The third main difference is that education upto 14 must be through crafts.

If manual work is to form part of the education of everyone, and if we accept the second characteristic of the new social order, i.e., that there should be no parasites and that everyone should be no parasites and that everyone should be no parasites and that everyone should be a worker, the manual work should be productive; it should be a handicraft which the pupil can follow in his life if it becomes necessary. If every one is to spend some time in learning a craft, the total amount of time available for general education will be reduced. It is here Modern Psychology comes to the rescue. There is practical unanimity among psychologists that education *through* practical manual work is the most effective form of education. Therefore it is not only economy, science and commonsense to educate through a craft but not to do so is a criminal waste of time. Thus educating through a craft has to become the main aspect of method.

(4) The fourth difference is that even in secondary schools when the pupil elects to have a general literary course without reference to any particular vocation, he is to acquire skill in some craft which he may be able to pursue later at least as a hobby, if not as a vocation. This is to prevent high school pupils from becoming unemployable if they do not go to College.

(5) The fifth difference is that no one is prevented from entering the University simply because he happened to make a wrong choice in the secondary school course.

These are mainly intended to prevent pupils from crowding into the General literary course. It has been the experience all over the world that wherever alternative courses were offered, the first choice of the pupils has always been the literary course — the Grammar School Course as they say in England. It is but natural. So long as secure service, high emoluments and honours go to the University graduates, no one would be willingly diverted from the University. Any attempt to divert them forcibly will be undemocratic and will be construed as an attempt to keep the protected service as a preserve for the never-do-well sons of influential men. Our present knowledge of psychology is not sufficient to force pupils to particular courses in the name of aptitudes and capacities. It is the particular boast of Englishmen that they not only provide for such a change, but admit any one into the University even though whether he has gone through a school or not, provided the candidate is capable of being profited by a university course. The reason why they are unwilling to adopt the same policy in India is obvious.

Such a provision is the only method of realising in practice the equality of status between the technical and the academic courses of a Secondary School which the Spens Report is so anxious to bring about.

Finally, I would request those who are disposed to be critical about the scheme to remember that the scheme is intended to evolve a perfectly democratic co-operative social order, and not intend to perpetuate the present social order by removing certain obstacles here or certain obstacles there, and judge it accordingly.

The Time Factor in Education.

By SRI K. S. VENKATASUBBAN, B.A., L.T.

Now that reconstruction and planning are in the air, it is necessary to consider the defects of the existing scheme of education and think of the ways of improving it. Among the several things which may be taken up for such consideration is the time that is being devoted to the education of pupils in its several stages such as Primary, Middle School and High School courses. In the opinion of the present writer there is a possibility of reducing the duration of the courses without impairing their efficiency.

DURATION OF THE PRESENT COURSES

In most of the provinces of India pre-university education extends over a period of 10 to 12 years as indicated below:—

Elementary School	...	...	4 to 5 years
Middle School	...	...	3 to 4 years
High School	...	...	3 years.

There is not much variation either in the duration or in the nature of the subjects taught from province to province. No doubt here and there attempts have been made to start special schools for teaching subjects like Agriculture, Carpentry, Weaving, etc.; but in the main the majority of schools correspond to one another irrespective of their situation. The standards attained by the pupils are more or less the same wherever they may be taught. But, judging from our past experience and from the example of other countries, it seems to be desirable to cut down the duration of the courses without affecting the standard of achievement to any marked extent.

PROPOSED COURSES.

Now in place of the existing courses it would be desirable to have some such courses as follow:—

Elementary or Primary Education to be wholly imparted in the mother-tongue.	} 5 years.
Secondary or Post-primary Education to be imparted mainly through the mother-tongue of the pupil.	
	} 4 years.

The second of these may be subdivided into two stages:—

(1) A Junior High School Stage comprising the first two years after the primary stage in which the subjects and the methods of teaching of the Primary School will be continued and the instruction will be imparted through the mother-tongue of the pupil; and

(2) A Senior High School Stage comprising the third and fourth years after leaving the Primary School in which the subjects taught will be somewhat different from those of the Primary School and the language of instruction will be either the mother tongue or a foreign language according to the choice of the pupils.

There should be a provision for branching off into a Vocational or Semi-Vocational School at the end of the Junior High School.

ADVANTAGES.

If the scheme outlined above be adopted two advantages will accrue and they are, first, the saving of time and money and, second, catering for the varying needs of the pupils without overstraining them. It is unnecessary to point out that in a poor country like ours even a saving of one year will come as a welcome relief to many a parent who has the education of his children as one of his primary concerns. Again the provision of a variety of courses to be taken up by the pupils at the end of the Junior High School, that is after seven years of schooling, will considerably lessen the strain as well as the burden on the part of both parents and pupils. If a student is bent upon taking a vocational or semi-vocational course, certainly there is no meaning in asking him to plod through the same course and sit for the same examination as a pupil whose inclinations are for a more literary course. By instituting varied courses in separate schools provided for the purpose and by inducing the pupils to choose the appropriate courses, it is possible to minimise the present waste of talent and money which is the consequence of lack of proper orientation.

NECESSARY CHANGES TO BE EFFECTED IN THE CURRICULUM AND METHODS OF TEACHING.

In order that the above scheme may work successfully and bear ample fruit it is necessary to pay attention to certain reforms.

First and foremost, the instruction will have to be in the mother-tongue of the pupils from the beginning right up to the period of their leaving the High School, though in the last two years of schooling, that is in the Senior High School, instruction may be imparted through a foreign language such as English so as to prepare the pupils for the University.

Secondly, we should reduce the number of subjects taught in each stage and concentrate on the remaining subjects. For instance, in the primary stage, Reading, Writing, Arithmetic, History, Geography and a little bit of Nature Study may be taught. The teaching of these subjects will have to be more intensive than at present.

Thirdly, there should be scope for the teaching of practical subjects like Agriculture, Carpentry, Tailoring, etc. in the Junior High School. This would not only remove the blame of too much of literary education as at present, but also facilitate the proper choice of studies by the pupils. Such a course presupposes the provision of different types of schools such as Trade Schools, Commercial Schools, Agricultural Schools, etc.

Lastly, with a view to make the teaching in these schools real and efficient, diplomas will have to be instituted. There may be two kinds of diplomas, one for pupils selecting the courses after completing the Junior High School Stage and another for pupils selecting the courses after completing the Senior High School Stage.

These are some of the points to be kept in view by educationists when trying to reform the present system of education. In any reform that we undertake the main objective should be the saving of time without sacrificing either the efficiency or the usefulness of the course of education.

Testing in Schools.

By Sri D. V. CHICKERMANE, B.A., B.T.

In my article in the *Indian Educator* of October, 1939, I have pointed out how testing school children by means of standardised tests is quite a common feature in Western countries, especially in America. In India, however, we are far behind these countries in the craft of testing. We have very few good standardised tests for use in schools and little effort is being made to construct new tests. This apathy towards such an important branch of educational research is chiefly due to vague ideas about standardised tests and their uses, prevailing among teachers and persons interested and engaged in educational work. Some teachers of conservative views think that Testing work is a fad of the modern educationists and of little practical use to teachers. Some others, of more liberal views, look upon testing as the only salvation for our present examination system which they condemn outright. I intend to clear this confusion of ideas by outlining the place and uses of testing in our schools.

A teacher, in his school work, often meets with pupils who are backward. Some of them are quite unfit to be in the class in which they are studying. They are either mentally deficient or, due to some reason, are far behind the class in their studies. These pupils do not profit by the instruction given in the class. They are an impediment to the progress of brighter or average children. They are always

branded as failures and frequently snubbed by the teacher and jeered at by their school-fellows. This kind of treatment depresses the spirit of children who permanently become incapable of further progress. It occurs to few teachers that such pupils are misfits to the class. Their cases are to be carefully studied, weaknesses diagnosed and remedial instruction given. Standardised tests will be valuable instruments in the hands of teachers for this kind of work.

There are two varieties of tests which are useful to teachers. They are Intelligence Tests and Scholastic Tests. The former are used to test intelligence. They enable a teacher to pick out the bright, the average and the mentally deficient children. Each of these three groups of children will require essentially different treatment. To put together all these three kinds of children in a class, where common instruction is given to all, would be harmful to the progress of all. Scholastic Tests are used to measure the progress of pupils in different school subjects. There are two kinds of Scholastic tests, in common use, viz, Survey Tests and Diagnostic Tests.

Survey Tests are intended to measure the abilities of pupils, take stock of their knowledge periodically and watch their progress. The score of a pupil in a survey test enables us to compare it with the average score of the group and find the position of the boy in his group. These tests are helpful in re-classifying children according to their abilities so as to make each class a homogeneous group. These tests are so framed as to cover a wide portion of the syllabus within a short compass. A survey test in Arithmetic for the first four standards of a Primary School will include in it the essential items in the course of studies for these standards.

Survey Tests indicate to us a measure of the pupil's ability. But they go no further. They tell us that a boy is weak; but do not tell us why he is weak or in what his weakness lies. This work is done by Diagnostic tests. They reveal to us the weaknesses of children and point out what remedies should be taken as correctives. It is not enough if we simply know that a boy is backward; but, as teachers, we have to know in what his backwardness lies and how it can be removed. Hence good diagnostic tests are of great use to a teacher. They, like the survey tests, do not cover a wide range but are confined to topics which are dealt with exhaustively. A diagnostic test in Addition will include all types of sums, from the simplest to harder ones, and all types of combinations and processes just to test where a pupil's weakness lies. Efforts are sometimes made to combine the functions of both—Survey tests and Diagnostic tests—in one test. But, even then, a test is primarily for survey or diagnosis.

Tests may be constructed to suit individual or group examination. Individual Tests came into use first. It was found that individual testing was inconvenient, laborious and took a great deal of time, especially when a large number of pupils were to be tested. Thus came into existence group testing which was used successfully while selecting recruits and officers for the American army during the last Great War (1916). Since then it has been freely used in the educational world with great advantage and at present group tests are more common than individual ones in school subjects. In a group test, questions are so set as to suit the whole group tested, for instance, the pupils of a Primary school, Test papers are given to all at the same time and each pupil goes on solving as much as his ability permits him to do.

Tests which are standardised are of greater use to teachers than ordinary tests. Standardised tests furnish norms or standards for comparison with the actual scores of pupils. Questions in these tests are selected with great labour by a careful examination of the text-books, syllabus of studies, question papers for examinations etc. and then tried on a small group to test their validity. When these tests have been found to be reliable statistically and otherwise, they are given to a large representative group of pupils and the average performance of each grade or age is found out. This score is technically known as a Norm. No norms would be considered reliable unless the test scores approach normal distribution making due allowance for chance fluctuations.

The question whether standardised tests can replace our present examinations is a debatable one. It is doubtless true that our present examination system has many evils in it. Attempts are being made to reform our examinations by making them more objective and reliable by the use of informal tests. At the present stage, testing is only in its infancy and it would be premature to substitute examinations by standardised tests. With the experience gained by the wide use of tests in all school subjects, this question of doing away with our present examinations will have to be settled. Meanwhile tests have their own utility. Though they may not supplant examinations, they can very well supplement them. The results of examinations can be corroborated by test results and too much divergence between the two, gives room for suspicion about the reliability of the examination. The tests will help the teacher in getting the pupils better prepared for examinations. The teacher will know where to lay more emphasis. It is hoped that the advantages of testing will be realised by the teachers in this country and more attention will be paid to it in our schools.

Gleanings.

SIR S. RADHAKRISHNAN, on SANSKRIT LITERATURE.

Referring to the contribution made by the Sanskrit literature towards the progress of mankind, Sir S. Radhakrishnan said: "It may not have been in the economic and political spheres which are responsible for bringing the world together in space and time, but it has an outstanding place in the spiritual sphere for advancing a higher intellectual uplift enormously and bringing about the spiritual unity of men." He added that in the present age there was physical union but spiritual disunion. It was essentially an age of spiritual decadence so much so that it could reasonably be doubted if it was possible for the present age to bring about spiritual regeneration. This, however, could be achieved by striving to retain only the essentials of life in which the present age was lacking, and discarding superfluities.

Explaining the appraisal of spiritual values in terms of politics, Sir S. Radhakrishnan dwelt on the connotation of the terms 'democracy' and 'freedom' in accordance with the text of India's classical literature. The sanity of a common man was a presupposition of democracy. This universal worship of a common man was a characteristic of India which stood not for racial unity but for spiritual unity. Such essential traditional continuity was the essence of democracy. He added: "The contents of democracy should be placed into a form of democracy as outlined in classical Sanskrit literature." Similarly the term 'freedom' could be construed in various ways, meaning either political, constitutional, economic or social, but none of these was absolute and all were relative. If an international organization was to be built, every nation had its part with some amount in various forms of freedom, in order to bring about spiritual freedom which was the highest form of freedom.

The Indian Journal of Education.

DR. MASANI ON THE FREEDOM OF SCHOOLS.

"Those of us who believed that the problem of the social reconstruction was, in the main, a problem of educational reorganisation, and that the welfare of the nations of the world largely depended on their schools, looked forward to intense training for world citizenship such as would teach the young and old alike to control egoistic impulses and desires, and to curb racial antipathies and jealousies. The schoolmaster girded himself for the task; so did the politician and the statesman. But in spite of their combination and co-operation, or perhaps because of it, instead of an international mind that could understand the concerns of other nations as well as those of one's own, there was produced a narrow national mind obsessed with the doctrine of national advancement, regardless of all considerations of human unity and international comity and decency.

"For ushering in the new order, we must turn to the school—the school that is free from the domination of the statesman and the politician. There, in the nurseries of human life, lie the tiny cells of the social organism, awaiting direction and development and promising splendid results. The supreme hope of the world lies, indeed, in the school of civilisation. We have failed so far to realise it fully.

"A teacher, certainly, does not need to be told that his mission is to develop in his pupil the qualities of a good citizen through the school curriculum and the ordinary school community. Unfortunately, however, citizens reared for generations in the school of life, have been found wanting in the sense of world fellowship. If a new orientation is to be given to the life of nations, I suggest that it has best be done through systematic inculcation of the correct notions of man's relations with his fellow-men and a systematic training in citizenship in the schools and colleges."

THE OTHER SIDE OF THE WARDHA SCHEME.

"When we describe a proposal as educationally sound or otherwise, our judgment is based on our experience. The Wardha Scheme as propounded by Mr. Gandhi has two special features. It is expected to pay the teachers' wages out of the profits earned by selling the product of the pupils' labour; and in a school established under the Wardha Scheme all teaching is to be correlated with instruction in craft. Craft is to be the medium of instruction in this scheme. Both these innovations are new to us. School instruction as we understand it cannot yield profit and therefore cannot be self-supporting in the sense in which Mr. Gandhi wants it to be. Nor has it ever been practicable to make a subject the medium of instruction in other subjects. Even simpler efforts at teaching a language through history books or 'vice versa' or the correlation of grammar and literature study have been only partially successful. The scheme of correlating all subjects with geography has been only a paper suggestion. One cannot therefore be honest to one's conviction and at the same time rouse hopes of success in the promoters of the Wardha Scheme.

"Hence if unfortunately the Wardha Scheme fails, let it be remembered that it had been from the beginning considered as impracticable and that it would be unfair to attribute the failure to the teachers. The fact that even after 30 years the Education Department has not been able to get an adequate supply of good direct-method teachers (of English) indicates not the teachers' incapacity to learn, but misconception of its advocates about the fundamentals of the method. If after 5 to 10 years' experimenting the Basic Education schools fail to give the desired results, the promoters of the idea should honestly confess their inability to tackle the problem rather than throw the blame on the poor teachers. The Basic Education officer and others who claim to have understood the idea of Basic Education must be prepared to conduct schools themselves and demonstrate to the teachers the

practicability of the idea at all times and under all conditions. Great generals have turned defeats into successes by their readiness to assume the role of common soldier in time of crisis. Great headmasters willingly and efficiently do the work of the assistant masters. Promoters of great schemes have been ever willing to demonstrate their practicability by working at them, and the Madras Premier, the Hon'ble Mr. Rajagopalacharya, showed a correct grasp of the problem when he said that, if relieved of his duties as the Premier, he would be trained as a teacher of a Basic Education school.

"Healthy Scepticism is always to be preferred to flattering approval of the Wardha Scheme and in his inaugural speech at the Basic Education Conference held at Poona (29th October) the Hon'ble Mr. Kher did well in presenting to the audience the difficulties experienced by the Government of Bombay in implementing the Scheme in the 60 Basic Education schools which they conducted in certain compact areas in Gujarat, Deccan and Karnatak. He naturally pointed to the financial rather than the educational difficulties. The Basic School required more space and costlier equipment; it was not easy to train the average Primary teacher for the work of the Basic school; the cost of education per head was greater and would be prohibitive if it be not possible to sell off the yarn produced by the Basic schools. But the real test of the Wardha Scheme will be when the products of the Basic Education schools are compared with those of the ordinary Primary schools, not by the reporting officials but by the parents of the children themselves. It is so easy to criticise the existing schools; but the criticism has little value until the critic can point to less faulty substitutes, real not hypothetical."

Progress of Education

BASIC EDUCATION.

Mr. Johnson Sargent, the Educational Commissioner with the Government of India spoke on Basic Education at the Poona Basic Education Conference:

"The first question is provision of the adequate staff of competent teachers pledged to make the basic education scheme a success. I am glad that there are hundreds of enthusiasts in India capable of doing everything for the scheme, but the scheme has to be worked not only by the select few but hundred per cent of teachers employed in this country.

"We should not allow ourselves to be unduly impressed by the word 'correlation', and should not let it become a shibboleth. We should not hesitate to start on a less ambitious plan, if we could not correlate all subjects, or to pause for a while and let the problem of correlation work its own solution. We should keep an ideal before us and should not be disappointed if loose ends, jagged corners and rough edges appear.

"A teacher ought to be adequately paid and I hope that everyone would agree with me that if a teacher is to give his devotion, initiative and enthusiasm to render the whole-hearted service that the success of the scheme

demands he ought to be able to come to the school in the morning without any worry in his mind about the domestic cares he has left behind. And the question of the way to finance the great experiment depends very much on the question of salaries.

"My experience makes me think that the attempt to make schools entirely self-supporting, as in the Wardha scheme, is not only uneducational but can never be thoroughly successful. We should try to get as much out of the products of the school as we can, but that will only cover a part of the expenditure. At the same time, I cannot help feeling that the provision of a soundly conceived education is the best means of arming both the human body and the human spirit. I think we must labour to persuade people that money spent on this mental armament is as essential as money spent on much more ephemeral armaments. I am not going to give up my optimism that if money is required to finance a scheme of this kind, it will be forthcoming even in a country admittedly poor like India.

"Perhaps because I am getting an old man I attach some importance to the question of speed in translating ideals into practice. I hope that within a reasonable period we should see the length and breadth of India covered with schools, not schools run for the profit of those who exploit children, nor cramming institutions whose sole object is to enable the pupil to pass examinations, but real schools where the children can work and play, learn and be happy. And in this basic education movement lies the germ of this hope."

Notes.

The All-India Educational Conference.

An outstanding event of the last Xmas Week was the holding of the fifteenth session of the All-India Educational Conference at Lucknow, presided over by Sir Radhakrishnan and inaugurated by Pandit Jawaharlal Nehru. The Conference attracted distinguished educationists from far and near, and made a distinct contribution to the educational thought of the country by its inspiring addresses and discussions. The Conference Exhibition, with its valuable exhibits relating to Basic Education, the New Education and Adult Education, was noteworthy, and should have been appreciated by those interested in the task of wiping out illiteracy.

ADDRESSES.

Pandit Nehru's critical analysis of the world conditions and the present day disquieting environment should have awakened educationists to the urgent need for a radical revision of educational aims. According to Nehru, the present social fabric is a decadent and dying thing, full of contradictions and leading continually to

war and conflict. The environment is a complex of prejudices and superstitions, cut-throat competition and godless self-seeking, tending to stunt the growth of mind and spirit alike. To evolve a new society—a new co-operative order—which would think not in terms of individual profit but of the common good and which would work sincerely for true human advancement sinking exploiting impulses, two processes need to go hand in hand in mutual help. A real change should come over the minds of the individuals side by side with a radical reform in the acquisitive and competitive environment. A heavy responsibility rests both on educationists and statesmen, who should co-operate in bringing about the desired order.

Sir Radhakrishnan's extempore address was equally vehement in indicting the existing order of things. To him, the present tragedies of the world are due to persistence of old habits of living in a new world where they have no meaning. To bring about a millennium, we are to fight against several evil forces at work—against a sick acquisitive society with its balance of power and unco-ordinated economic enterprise, and unjust social order where the pride and prosperity of a few are built upon the shame and subjection of the many, an unjust international order which acquiesces in the degradation of many nations'. He would like to have an educational system having 'a clear perception of what it is aiming at, what it is setting out to teach, and what things it considers its citizens ought to know', this to avoid education from becoming pointless and wasteful.

RESOLUTIONS.

Mention needs to be made of a substantial piece of work done by the Conference. The All-India Federation had drafted a comprehensive and practical scheme of National Education, the outlines of which appeared in our last issue. The Conference discussed the subject in all its bearings and unanimously adopted the scheme. While concerning itself with this and similar questions of significance to the nation as a whole, it did not forget to record its disapproval of the recent attempts in some provinces encroaching on the civic and political freedom of the teacher. The Federation Executive has been authorised to fight tooth and nail against any endeavour which would jeopardise teachers' inherent rights, powers and prestige in the academic, civic and political arena.

Reviews

1. கனெக்டிவ் கணிதம். By T. S. Rajagopalan B. A., L. T. Published by Longmans, Green & Co., Ltd., Madras.

Elements of Geometry, written by Mr. T. S. Rajagopalan, will be welcomed as a timely and useful publication by the Teachers and pupils of Tamil Nad who take a keen interest in the study of Geometry in Tamil. The publication has been undertaken only with a view to supplying the present urgent demand for High School Text books in Tamil for all non-language subjects under the Madras S. S. L. C. scheme. It is intended for use by pupils in forms V and VI preparing Mathematics under Group C.

All fundamental Geometrical principles and ideas are well explained in easy and colloquial Tamil. The subject matter is presented in simple and conversational style. The Tamil equivalents of English terms in the Government Publications have been adopted. As a help to understand Tamil terms, the corresponding English equivalents are also given within brackets then and there and also at the end of the book in the form of a glossary. There is not as yet a uniform Tamil vocabulary for all mathematical terms and hence the author is obliged to coin and use his own Tamil equivalents here and there. This is inevitable in the transitional stage of attempting to teach scientific subjects in the mother-tongue.

Theorems have been proved in a manner which can be easily grasped by beginners. The proofs are given in as short a form as possible with the use of all significant symbols and abbreviations, which are also given at the beginning of the book for easy reference by the pupils. Sequence followed in the classification and arrangement of theorems and problems is quite modern and up-to-date.

The examples given are numerous and classified under three heads a, b and c and the aim of the classification has been explained by the author himself in his preface. These examples are not only attached to theorems and problems upon which their solution depends but also graded according to their degree of difficulty. Helpful suggestions and diagrams are given under some examples, wherever necessary. Under almost every theorem and problem graphical and numerical exercises are set involving their applications. They are interesting, instructive and thought stimulating. Test papers have been added at the end of the book to prepare pupils for the Public Examination.

The book will be found suited to meet the modern requirements of the Madras S. S. L. C. scheme, will encourage the teaching of Geometry in Tamil and will be popular among Teachers and pupils in the Tamil Districts of this Presidency.

Its get-up is good and it is priced Re. 1—12—0.

V. Rajamier, B A., L. T.

2. The Coronation English Grammar and Composition for Middle Schools: Edited by R. Patrick, M. A., Deputy Director of Education, Colombo. Published by B. G. Paul & Co., Madras. Book I pp. 80, As. 6; Book II pp. 122, As. 9; Book III pp. 212, As. 12.

This series treats of English Grammar and Composition on a concentric plan, with matter and exercises graded carefully to suit Forms I

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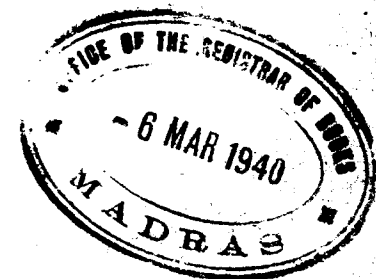
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ஆரம்பப் பாடசாலைக்குரிய

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

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No. 2.

Is all well with our Music?

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

We had a grand carnival of music in Madras during the Christmas holidays. Any one who witnessed it would naturally go away with the impression that our music is in its heyday and that we need not do anything for it. But nothing is farther from the truth.

The cultural value of music is undeniable. Music is a universal language. If internationalism is to be an accomplished achievement, it will be through music rather than through any other agency. The forces which divide nations are many but the forces which unite the nations are very few indeed. Of these the very best is Music. Further, music is the only Art which opens at once a gate into the eternal and the infinite. Carlyle says aptly and well: "Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us for moments gaze into that." The man who has no joy in music is an imperfect being. Shakespeare endorses this in his well-known lines on music in the 'Merchant of Venice'.

Though this sounds exaggerated and harsh and severe, Shakespeare's view seems to be that a man who does not feel the charm of music is likely to be a self-forgetful or happy man.

Besides such universal and international aspects, music has an all important aspect as an instrument of national culture. In India it surrounded the very cradle with the fragrant incense of song. Children were lulled to sleep by the crooning lullabies of Yasoda to Sri Krishna, the divine child. The stories of Sri Rama and Sri Krishna used to be sung to charm and instruct the little boys and girls. Then the Bhajana cadences took charge of the adults and the old. I know how even now even a man's exit is musical with the chant of *Apadam Apahartaram*. But all this is a lessening factor in Indian life to-day.

In such national music, the science of music and musical tradition and musical originality and widespread democratised musical taste

have each an equally important part. We have a musical science which has had a continuous evolution for over two thousand years. And yet very few of such books are published and even out of the few published books very very few are studied. Even the *Natya Sastra* of Bharata, which is the Bible of all students of Indian Art and Aesthetics — is not sufficiently well-known. As for tradition, it dwells on the precarious basis of oral transmission. Different pupils of the same master assimilate differently the teachings of the master and the battle of the *Sampradayas* begins. We are witnessing this war every year at the Raga Lakshana discussions in the Musical Academy Conferences. The time is now come to seek the aid of science and standardise and perpetuate the new original compositions of present and future masters with the aid of the gramophone. Further, while realising the difficulty of the staff system of notation for the purposes of Indian Music, every endeavour should be made by the Music Academy and the Indian Fine Arts Society and other academic bodies to invent and popularise such a system, leaving oral teaching to supplement such expression of music by notation. I have pleaded again and again for musical originality and creativeness. The passion of piety and the passion of patriotism, if they are deep and sincere, break forth into song like the jet of an Artesian spring.

But all these three elements—even if they attain vitality instead of being anaemic as they are to-day — will never lead to the fulness of attainment if there is not a widespread and refined musical taste. Mr. D. F. Tovey says well: "The understanding of music thus finally depends neither upon technical knowledge nor upon convention but upon the listener's immediate and familiar experience of it." We must find a real place for the fine arts in our schools and colleges. Every boy and every girl must learn the rudiments of music and drawing and dance in the elementary schools. I fail to see why the Wardha Scheme of education should pride itself on its being craft-centred. It must be art-and-craft centred. The Greeks were wiser in their generation when they insisted on gymnasium and music for all. The Indian ideal of the *Upavedas* points in the same direction. In the secondary education one of the arts should be a compulsory subject in the cultural secondary schools leading to the university, leaving the technological secondary schools to specialise in the various crafts. The cultural universities also must give up their cynical and step-motherly attitude in regard to the arts and must institute diplomas and degrees in regard to them, while the technological universities carry the technological training to higher reaches and attainments. The acid test of national refinement is expertness in the art of life including leisure no less than labour, and the crafts are not more important than the arts.

The State and Culture.

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

The reasons for the origin and existence of states have been variously given. Man is by nature a social animal as Aristotle says and seldom lives alone without having contact with society as organised into a state. Even if a few wish to lead a life away from society, the states which have come into existence in the world will not suffer them to do so, as the states claim all the land in the world among themselves. No man can live therefore in any part of the world without being subject to the authority of some state or other. Any liberty which men possess is thus a liberty allowed to them by the state in which they live. Perhaps if any men go into some uninhabited parts of the world, though these may belong to one of the states, they may lead a more or less free life, if that life does not come into any contact, pleasant or unpleasant, with the rest of humanity. In the wild mountain recesses, in the thick unexplored forests, and in the worthless deserts of the world, men can enjoy almost complete freedom and states may not care for such people as wish to live there and will not molest them. But who is there that wants to live in such places?

Why is it that men are willing to live under the authority of a state when they can be free as pointed above? It is because human life is not possible in such places; even other life, as that of the animals and vegetables, is not possible in the deserts, and in the forests and mountains, though there may be vigorous vegetable and animal life, human life is well nigh impossible, because therein it is difficult to get his subsistence and live secure from constant danger to life from wild animals or inclemencies of weather and other geographical conditions.

Such are the reasons which force all men to live in places where others live. When men live together, the society naturally creates the state for making men live amicably among themselves, and then for defending themselves against other similarly organised groups in the world. The state, having come into existence, governs the human beings within its territories, and has a controlling voice on the lives of its people. It makes laws and appoints officers for carrying them out. How the people carry on their life in various spheres, political, religious, economical, and social, has been determined to a large extent by the activities of the state and the statesmen who run the machinery of the state. Literature, arts, and all other signs of culture thus depend on the attitude and activities of the state.

Man, living in society governed by a state, has to live, not a self-centred life, but a life of harmony with his society and state. The very restrictions which he, in the necessity of adjusting his life with that of others and in the consequential imbibing of a sense of righteousness, fairness, or goodness, has to observe and is also forced to observe by the state, make him cultured to a great extent. If people in a state do not behave in a cultured manner towards each other, then it is the duty of the state to make them behave so. If it does not do so, it is not a good state, and the cultured people within it owe a duty to themselves and their culture to mend it or end it and establish a good state. So the primary duty of the state, according to me, is to make the people within it live a cultured life and to go on improving their culture as far as possible.

How can the state make the people behave in a cultured manner? In the first place, it can see that the people live a clean life in clean surroundings. All the cities, towns and villages where the people live should be clean. A particular department, such as the Public Health Department, should see that it is possible for the people to have clear dwellings with good sanitary arrangements, clean roads and good clean water. It should not only appoint Health Inspectors to punish people when they spoil the sanitation of a town or village, but also Health Propagandists to make the people personally clean in their dress and habits. A good drainage system and a clean water supply agency are to be insisted upon for every village, and a proper Health Staff to maintain all places in a clean condition.

Having provided for external cleanliness in this manner, the state should also provide for the internal cleanliness of people. Honesty and truthfulness are good signs of culture. Where people are dishonest and untruthful, the state must punish with great rigour. Courts of justice are instituted for these purposes. The filthy thoughts and ideals in the minds of men make them morally unclean and lead them to commit all kinds of crimes, such as chicanery, robbery, forgery, adultery, and murder. Those who are guilty of such crimes arising from internal uncleanness should not only be punished by the courts of justice but measures should also be taken by the government to educate them in the prisons and let the clean waters of a fine moral education wash their minds and hearts of the filth which has led them to commit such crimes.

There is also another way in which the state can make it possible for the people to live a clean life both internally and externally. That way is to enable every one to eke out a decent livelihood and engage

his attention in the pursuit of a vocation which absorbs all his energies usefully for his welfare without giving him idle leisure to think of foul things. Even the rich, therefore, must be forced to earn a decent livelihood to maintain themselves and should not be allowed to live a life of idle luxuries.

Next, the state should take measures to see that the people behave in an urbane manner. Abuse, slander, and foul language should be punished severely. Billingsgate is poles asunder to culture. Whenever people indulge in it, they must be punished. It is not at all necessary and can never win any object. People foolishly indulge in it. The state and society should try to put it down ruthlessly and do propaganda for the encouragement of urbanity among the people. The officers of the state from the highest to the lowest should be made to set a very good example to the people. Their gentle loving words, polite manners and courteous behaviour should teach people how to behave in society.

A life of cleanliness and urbanity is not easily attained. Enough education is necessary for inculcating these virtues. The state should therefore establish enough schools for imparting an education which achieves these aims. The mere power to read and write and make some calculations, — the three R's as they are known, — is not enough and should not be regarded as education. All people should be instructed in how they are to be clean in their persons and surroundings and in their dealings with others, and also how they should be urbane in their behaviour. A network of elementary schools should be established by the state enabling every child to have the benefit of such an education.

High schools and Universities and Technical Schools and Colleges should also be established for imparting higher knowledge and technical and professional skill, and improving the people's appreciation of the higher things of life, such as Literature and Arts. The encouragement of learning which contributes to the enjoyment of higher and refined pleasures of life is thus one of the duties of the state, one which will improve the culture of the people to the greatest extent possible.

Another duty of the state is to develop a spirit of toleration among the people. All cannot have the same religion, and it is not right that a state persecutes any one for his faith. In a state where there are a great number of communities and cleavages, based on birth, race, religion or language, there is apt to be a great deal of intolerance. The state must put down intolerance and grant toleration and freedom for all to follow their own faiths and have their loyalties without harming others. Any state which does not show this toleration is not cultured; so also the community which is intolerant. Where a large number of

people live, there cannot but be differences of faith, language and race ; there are bound to be great differences of views in politics and all other spheres of human activities. The spirit of "LIVE AND LET LIVE" should be deliberately fostered among the people by the state. Then only there can be harmony. Such harmony born out of a spirit of toleration is quite essential for culture.

The state should also train the people to put up with their sorrows and catastrophes in a manly manner, and remain sober and self-restrained in national victories and fortunes. Neither the calamities nor the triumphs of the nation should be allowed to depress or derange the equanimity or mental equilibrium of the nation. The statesmen should set an example to the people in the matter of how sorrows or joys should be borne calmly, whether they are national or personal. Steady unruffled temper is a great mark of culture. The states and people who show this trait of unaffectedness are cultured. Every state must have and preach this motto. "Be firm and courageous and steady in your good aims and unaffected by your sorrows and joys."

Every state must be righteous in its policies both at home and abroad. Else it will incur displeasure and will have to meet with riots and wars. Even if a state is righteous, riots and wars are not easily avoided. History abounds in examples of unrighteous wars of aggression and cruel suppression of just rebellions. Wars and riots must be waged and unjust aggression put down courageously whenever states are faced with them. But they must honestly feel that they are fighting in a righteous cause and not an unjust cause. Somehow or other, states and nations easily convince themselves that their actions are just, whatever they do ; but the cultured people should see that the mistake is not committed.

Lastly, the state has the duty of seeing that every person within it is able to earn a decent livelihood, and that any one, having to work for supporting himself and his family, does not find it hard to get an employment. The state should organise the industries, commerce, and the professions in the land in such a way as to enable all to get employed. Unemployment is the demon which will eat away culture and bring ruin to men, families and states. Some measures should, therefore, be adopted by every state to end this malady in society in the interests of culture.

Thus the state can maintain and develop the culture of the people if it functions properly. Aristotle has said that the state exists for making human beings good and virtuous; I like to say, cultured, that is, clean, urbane, learned, tolerant, unaffected, righteous and efficient in a trade or profession.

School Journeys.

By C. S. K.

Though the value of taking students on an educational tour has been adequately recognised long back in the West and though such journeys have become a part of the regular school programme, it is a great pity that we in India have not begun to appreciate their usefulness as yet. Among the several advantages of travel, one is that it imparts a finishing touch to the instruction given in the class room.

Of late, many of the glaring defects of our present day system of education are being set right in the several provinces and states. None, for instance, now puts in a plea for a foreign medium ; importance of Physical education and the need for thorough periodical medical inspection of the school children are being recognised ; the overbookish nature of the education is about to be balanced by the craft-centred Wardha Scheme ; a theoretical study of civics, the Home System, Board of Honour, Scouting, Junior Red Cross group, Students' Co-operative Societies and other devices are being utilised more and more for strengthening the *esprit de corps* and inculcating the noble ideals of service and sacrifice ; a sort of training in self-government is being given in certain institutions. Has not the time come, I ask, for taking our boys to places of interest — historical, religious, scientific, industrial — and making them see and appreciate the beauties of Nature and Man ? Just as we have replaced the old fashioned Chalk and Blackboard type of instruction in science by properly equipped laboratories, should we not try to make our geography teaching more realistic by planned educational tours ?

Often we speak of our motherland as a vast sub-continent ; we extol its natural wealth ; we emphasise its fundamental unity inspite of the diversity of races, religions and languages. If these factors are to be brought home to the rising generation, what method is more suitable than the one of school journeys ? What a broadening outlook is such tour likely to bring about ?

Ajanta and Ellora, Gersoppa and Siva Samudram, Shalimar gardens and Taj Mahal, Mettur and Sukkur Dams, Hampi and Harappa, Chidambaram and Mahabalipuram, Jaganath and Amritsar, Sravana-belgola and Mount Abu, Sarnath and Saachi, Ahmedabad and Cawnpore, Jamshedpur and Tatanagar, Nasik and Delhi, Cochin and Karachi, to take but a few of the places of interest, are not to be vague hazy things, to be read in text books. Even the superb illustrations we get in some of our periodicals and booklets should not satisfy us. These are to be

visited if their full significance is to be realised. The contacts with people of other faiths and languages such journeys are sure to bring are sure to strengthen the national consciousness and enhance the love of the motherland. Sight of the objects of artistic beauty (temples, caves, mosques etc.) is bound to help our boys to appreciate our arts and crafts much better; it is likely to give a sort of stimulus to our artistic instincts. Visit to centres of scientific and industrial interest will help to make them more practical and up-to-date. In fact, the cloistered, isolated atmosphere of our class rooms should give place to a miniature world atmosphere. Then only will our teaching become interesting, useful and real. At present, most of our instruction is so much useless lumber. There seems to be no better way of converting it into useful knowledge than by such tours and excursions. There is no subject in the curriculum that cannot be better taught, that cannot be more interesting, impressive and useful by such journeys.

I know there would be people in our land to characterise it "Utopian"; the enormous cost of the experiment would be their chief objection. My humble reply to such critics is that if a thing deserves to be done, it deserves to be done well and the cost of the scheme should never come in the way. Do not our school play grounds and laboratories cost us? If midday meals are to be supplied to our school going children, will it not mean more expenditure? If our High Schools are to be converted to vocational High Schools, will it not cost more money? If more books on scientific subjects are to be written and translated, will it not mean additional expenditure? We must bear in mind, in all these things, that the amount spent in education is the best form of national investment. Instead of spending more money on courts, jails, police and army, it is worthwhile to spend our money to make our boys and girls better citizens in every respect. Hence, no government should grudge its expenditure on education. I don't say that the entire cost of such tours is to be borne by the government; in as much as it benefits the pupils, at least a part of it is to be met by their parents. But a liberal grant towards such excursions should form a regular feature of the educational budget of every province and state.

Now that the Railway authorities in India are coming forward with their special concessions for such extensive school journeys and even catering and lodging difficulties are not felt to any great extent in most of these centres, there is no reason why more students and teachers should not spend their holidays in tours and excursions. The

ways and means for financing the scheme can be readily found, if the teachers, the taught and the general public realise the value of these journeys.

It is obvious that all such tours presuppose a well formed plan; for "the effect produced on the mind by travelling depends entirely on the mind of the traveller and on the way in which he conducts himself." The students' minds must be prepared by previous talk to feel intelligent admiration for all the beauties of nature and art. The object should be not to see much, but to see well. In that case, boys gain by their travels "refreshment and rest for their minds satisfaction to their intellectual curiosity or artistic tastes, and increased knowledge of the country and its inhabitants."

Some of us that had the experience of taking the youngsters of our schools even for short picnic parties — leave aside Scout rallies and other conferences — know what amount of confusion, worry and inconvenience is caused by their lack of discipline. Here, a word of caution is necessary. There should not be, what may be called over-organisation. To quote an eminent educationist, "One of the troubles of modern life for young people is the growth and power of organisation in every aspect of their life. As schools become more efficient (*i. e.*, better organised) they make more and more successful invasions into a child's individual life. If life outside the school is over-organised, the planned amusements will sap their energy for more active pleasures." Hence, while it is quite necessary to have a sort of general control or supervision over the batch of students as a whole, it is equally desirable to allow the boys to have a certain sense of freedom and unrestraint to enjoy the trip for themselves. Commands and exhortations like "Observe this", "Note that", should be reduced to a minimum. Opportunities to develop their powers of observation and judgment, resources and skill, enterprise and endurance, must not be withheld from our boys by overorganisation of such holiday journeys. It is said, "travelling enlarges the mind, ameliorates the manners, stores the understanding and delights the fancy."

Educational tour or school journey is a long overdue reform of our schools and colleges. Now that there is much talk of new orientation in our educational schemes and policies, this is the golden season for urging the need for such a salutary reform as this. May not this cry of ours be a cry in the wilderness!

Education in India*

By SRI K. VISWANATHAN, B.A., B.T.

The purpose of education is and should be such as to make the recipients physically strong, morally sound and socially useful. We believe that all human problems find their fundamental solution in education. All the evils and troubles from which our land is suffering are due to want of education for the Indian masses. The literacy of India is the lowest in the whole world, being 5.5 % for males, 1.5 % for females, the percentage for both being 6. The percentage of literacy for some countries is as follows:

	Males.	Females.
England.	93	91
U. S. A.	95	93
Germany.	100	100
Japan.	98	96
India.	5.5	1.5

Percentage of literacy in India according to religion is:

Hindu.	6.6	Christian	24.0
Mahomadan.	4.5	Jain	3
Sikh.	6.0	Parsi	73
Buddhist	29		

For a people whose problem of life has never been identical with an acquisition of the comforts of the world or limited by the balance they have in the bank or in the cash-box, and with whom prevention rather than cure of evils, social and moral, has prime consideration the dawn of school life has always been associated with moral and religious notions rendered charming to the senses of the adolescent by a vivid manner of portrayal. The ideal school boy of the Hindus is the one who insisted upon beginning his practice of the alphabet with the name of the God of his own choice, which method one imperious and self glorifying king, his father, would not tolerate. He obtained relief from the parental tyranny by the deliverance of Providence, whose omnipresence he asserted while the haughty father in supreme disdain denied it again, kicking a pillar and asking the boy whether his God, if omni-present, was in that pillar; thus denied and reviled, the God manifested Himself according to Hindu tradition as leonine man, justified the faith of the child, and rescued him from the tyranny of one who was at once his father and king—a religious tyrant and an infidel.

*A paper submitted to the All India Education Conference, Lucknow, 1939.

Primary education has made no appreciable progress since the advent of the British, while the testimony of Sir Thomas Munroe about the existence of primary schools in the Madras Presidency would show that primary education had made enormous progress in the pre-British days. Space forbids my discussing this in detail. Primary education should be a charge on the revenue and a substantial part of it should be spent on this item. Government's step-motherly treatment of this should cease. As it is, instead of assimilation, there is mere loading; instead of mental development, there is a process of what is bound to prove ultimately mental enervation; instead of culture becoming the end, passing a test becomes the end; and finally instead of a man whose mind has been fortified by the acquisition of valuable and well-assimilated knowledge, whose actions are the outcome of healthy emotions, rational convictions, and well-balanced judgement, we have the sorry specimen of a passed candidate. To multiply wants, to make a man endlessly depend on external aid, to make three steps of one—such has been the trend of Western civilisation. That is the spirit of industrialism and this infects education too.

Adult ignorance is closely related to the wastage in primary school which is more than 80 %. The super-structure requires a strong foundation. Hence there is every need for re-organising primary education on a sound basis, without external trappings on an impartial view. I have discussed this in my papers on the subject. Multiplicity of subjects, long periods, constant sitting on unsuitable benches in ill-ventilated class rooms in indifferent buildings, the farce of an examination which examines nothing, in the primary stage, should vanish. The district boards and municipalities have introduced compulsory primary education for boys and girls between the ages of 7 and 11, but this is only a drop in the ocean. What about the vast number in the villages? This should be for the masses and whatever expenditure is made in that direction is a profitable investment, and nobody should grudge such, nor shirk the responsibility.

The old method of the artisans and others training their own children and others in their art was well-nigh at a high level and it had many points in its favor—albeit with a few draw-backs. But the present secondary education has been no better. Multiplicity of subjects, examination, inadequate supply of laboratories, libraries, staff, buildings etc. have made secondary education anything but desirable. The boy or girl coming out of the school examination is half devitalised. The boy or girl should be tested for talents and subjects should be suitably chosen to suit his or her talents. All the subjects taught

in the school are not of equal importance, or of utility in day to day life. I have discussed this elsewhere. Health education should be a compulsory subject, though not for examination,—to eradicate the growing increase in diseases and the increasing deterioration of the health of the nation. No authority need be quoted to strengthen this statement. And all girls should be taught domestic science, care of the child, home management, and something about maternity. Nature study should form a part of the school curriculum and regular excursions to surrounding places should be made and the students acquainted with the flora and fauna available there. Physical education is sadly neglected. That should form a compulsory part in the school work, both primary and secondary, and in the colleges too. That and sports will develop the *esprit de corps* which will bring us nearer swaraj. Extra-curricular activities as scouting, school socials, debating societies, various unions (as History Union, Science Union, English Union and so on), excursions, parents' day, school gardening, talks out of school hours etc. go a long way towards developing a spirit of union and an *entente cordiale*. The farce of an examination should go in the schools.

The Calcutta University Commission has made the following important statements with regard to the Indian educational system: 1. The health of the students is unduly neglected. Facilities for games and physical training are inadequate. 2. Obsession by the idea of passing examination is another glaring defect in the existing system of university education. 3. University education is largely vitiated by this narrowness of aim. 4. A large number of our witnesses urge that the University should provide an increased number of courses of training in technology. 5. High school education in Bengal is too bookish and literary; and science taught in an intelligent way is necessary to counteract this tendency. (This is true of all provinces).

An eminent educationist and orator of international repute says: "The question papers in a University may indicate that the students are worked up to a very high standard. The actual education that the scholar receives may, however, be of poor quality, the question papers being meant only for the admiration of the outside world." Sir Tej Bahadur Sapru says: "The bane of the university examination in India is, and has been that both the professors and the students have made a fetish of examinations."

One should be free to choose any subject he likes for examination. All are not born with the same talents. For various reasons many are not able to keep attendance at schools or colleges. With

a preliminary test, all these should be allowed to appear for the matric and other university examinations with home study after producing a certificate of good moral character. Thus alone education can progress; whatever is good in the West must be copied here.

University education too has not made the progress that it should. There are 18 universities in all—teaching and affiliating. The number of graduates turned out by these is swelling the ranks of the unemployed. One reason for the growing unemployment is that here foreign degrees are given an unusual premium and the Indian degrees discounted—though some of the graduates of the Indian universities are infinitely superior to those of foreign ones. Employers should see that Indian graduates are taken in greater numbers if not to the exclusion of the foreign ones.

Technical education has made practically no headway. The one or two technical institutions found in India are as oases in a desert. In this age there is the greatest need for the Government and private agencies opening more of technical institutes where modern science and their applications in practical life can be taught to greater number of persons with a little school education.

Female education has made practically no progress during the last 100 years, except in Travancore. The obstacles to female education are chiefly: 1. Poverty of the parents. 2. Early marriage of girls. 3. Purdah system. 4. Apathy of the guardians. 5. Opposition of the conservatives. One university at least recognises home education of girls, and allows girls to appear for any examination in that university without any territorial jurisdiction, and without attendance at any college. I am of opinion that this concession should be given by all universities if female education is to progress. In this connection the example of Japan should prove encouraging. The Indian Women's University, though only recently recognised by the Government of Bombay, has been doing good work, and it is a pity that such universities are not increasing. Merchant princes and business magnates should come forward to endow such schemes with ample funds, when men will be forthcoming to work.

Teachers and Students in Adult Education.

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

"Adult Education," says the English Adult Education Committee, 1919, "is a permanent national necessity and an inseparable aspect of citizenship and therefore should both be universal and lifelong." "It will be oligarchy, not democracy, if only 10 per cent of the population go literate," observed Dr. Laubach, the well-known Phillipine Educationist, in the course of his recent South Indian Tour. Thanks to the frank recognition of the importance of Adult Education, there has been a countrywide battle against adult illiteracy ever since the advent of the popular Ministries in the provinces. In this literacy drive teachers and students can play no mean part.

Colleges and Universities are looked upon as means of irrigating the mass mind with the streams of knowledge. In urban areas teachers and students should spend some of their time in removing illiteracy among the adults by holding adult education classes. Night schools can be organised and the alphabet and the three R's can be taught. Mere literacy should not be the main object. Adults should be educated. In the evenings lectures can be arranged. Subjects that can be taken up are the geography of India, the main parts of Indian History, current events, Physiology and Hygiene and first aid. Lectures are to be in the mother tongue and wherever possible should be illustrated. The film and the radio can be pressed into service in this connection. This will ensure interest and attention.

As regards stamping out of illiteracy in the rural areas, it would be interesting here to recall the Chinese experiment. There is an old Chinese proverb which states that food and health flows from the country to towns and knowledge and education from the town to the country. An experiment was made in China to establish intimate contact between the rural and urban areas for the interchange of what each had to give to the other. Government granted scholarships to the students who were expected to go into the country during the vacations in order to give free service to the villagers in educating them. The experiment was pronounced a distinct success. In India also the same experiment can be tried. Teachers and students can go to the villages and educate the illiterates. Historical and other subjects can be dramatised. Subjects can be divided into cultural and welfare subjects.

Amongst the cultural subjects may be mentioned Indian History, Geography, recent history of contemporary nations, the industry and commerce of the country, lines of great and current events. Under welfare subjects can come rural economics, hygiene in its application to construction of cottages and so forth, methods of improving agriculture, contamination of foods and how they could be properly preserved, precautions to be taken in the case of epidemic diseases, etc. In addition, village games may be organised.

In fine, teachers and students can promote adult education in several ways. They must take Literacy Pledges. What is wanted is missionary spirit among them. They should look upon themselves as servants of the masses.

Leaves from my Diary.

III—Class-Control.

By S. SAHAYA.

A young advocate said to me one day, when jocularly I asked him to exchange his profession for mine, "Not until I am found unfit for every other job." Whatever his reason, I agreed with him that the present state of the teaching profession deserved the contempt implied in his reply. Indeed we teachers are a set of fossils, who would not grow. We live and move in a narrow groove. I do not know what happens elsewhere, but in my own school I find teachers, devoid of any intellectual interest, discussing monotonously the two ever-engaging problems, viz., their "time-scale" and the best way to force the class into an obeisance. And it is a subject akin to the latter that I intend to discuss here.

Those who are familiar with Educational theories of Sir John Adams, the author who, inspite of his circuitous way of putting things, has somehow caught my imagination, are acquainted with the two phrases he is so fond of using, with perhaps some other theorists who have imitated him. These are "good old grinders" and "primrose pathers". With these disciplinarians I have been never at accord. And yet, as a teacher I have to evolve some method of holding the class in grips, of controlling them, as we say. And how would I do it?

My way of tackling the class is suggested in the idea that sauntered into my mind as I sat lazily sipping my tea one morning.

"Fear of law controls the society and fear of the husband the home." I do not know how and why this thought came to me, but it came; and I added to it, "and fear of the teacher controls the class." Fear, then, is the secret I have in view. It is, I am convinced, the greatest force that the teacher has at his command in bringing his class to act to his will.

But it is neither the fear of the rod nor that of an outburst of temper. It is, I think, the fear of the teacher's denial of his genial joviality, of his sympathy and kindness that makes the most rebellious boy shudder. And I perfectly agree with my Headmaster who suggested to me that when I found the cooperation of boys weakening I should set up, in a portion of the class, a colony of outcasts whom I would not touch. I did this and found the effects miraculous. Even though I turned my eyes away from them, and, in the strictest sense, non-cooperated with them, up came their hands as I put my questions, and when the bell rang and I came out, some of them came to me and promised to behave well in the future. Here then is the method I have in view.

But this method is bound to fail if the boys have no emotional ties with the teacher, if they do not have any reason to love and respect him. The teacher who told me one day that he would pulverize such and such a boy if there were no Education Code will try it in vain. For the teacher of the Village School Master's sort was the most hated thing in an institution. Nor do our boys think very highly of a teacher who plays the chum with them and jokes away his hours. It is really the teacher who is to our boys '*far, yet near,*' who, in other words, cultivates the friendship of the group when they assemble in the classroom, and yet, when they disperse, maintains a dignified isolation from its units. And yet we cannot do without stressing on another requisite of class-control. The teacher must be objective in his behaviour. A subjective attitude on the part of the teacher is fraught with dire consequences. A teacher who gets annoyed or shows signs of feeling an injury to his self-respect, when any disturbance is caused by a miscreant in the class, is bound to give occasions for further, and perhaps more serious, situations. What we should do, then, is to express a disapproval of the undesirable conduct and, without being emotionally unhinged, non-cooperate with those who would not listen to us. The Gandhian way is the best.

Physical Activities for Elementary Schools.

By G. F. ANDREWS, B.A., L.T., (Madras), B. P. E., M. Ed.,
(Springfield), M.A., Ph. D., (Columbia)

These are days of reconstruction. Evidences of this are everywhere. The multifarious activities of the National Planning Committee, the scheme of National Education adumbrated by the All India Federation of Educational Associations, the work of the Secondary Education Reorganisation Conference in Madras are but a few of the attempts at reconstruction of national life in its varying phases.

The present system of education in the country is considered unsuited to the nature, needs and interests of the people and the emphasis in education is changing from the purely intellectual to a practical one. The field of activity in education is being extended from the mind and its processes to the child as a living organism, whose mind, body and spirit act and react on each other. Not mere intellectual brilliancy, but an integrated personality, living a rich and full life, living best and serving most, is the declared goal of education.

Physical Education, however, is not given the consideration due to it. Though "today we define physical education in terms of an integrated personality, in terms of educational goals, and in terms of the richness and fullness of the richest kind of living", the popular conception of physical education centres round drill and exercise, perspiration and respiration, muscle development and bodily growth. The existing drill and exercise ridden programmes of formal physical activities in schools bear out the truth of this statement.

Reconstruction of physical education must begin in the elementary schools. Children in the primary stage of the Elementary schools—ages 6-10,—are in the formative period of their lives. Skills, habits, attitudes and interests have to be discovered and developed at this stage. Inborn tendencies have to be trained. And a programme of physical activities for these children must be based on their characteristics, traits or tendencies some of which are the play instinct, the egoistic tendency, the active nature, the imitative and imaginative faculty, sense of rhythm and music, and love of "Showing off".

It is unnecessary to discuss the above traits or characteristics, because they are well known, and every teacher and educator is aware of and realises their importance for educational materials and methods.

What is of interest to the teacher of physical activities is to find out what types of physical activities satisfy these traits or tendencies and are useful for a sound programme of physical activities for elementary schools.

The play instinct, the egoistic tendency and the active nature of children indicate the need for games of the active, vigorous, non-competitive type. To play is the birthright of the child because through play the innate physical skills of walking, running, chasing, climbing, jumping, throwing etc. are satisfied and developed. To play games is to be active and activity is growth. Children's games are more or less the same the world over, and occupy the first place in any programme of physical activities for children.

The initiative faculty of children is brought out through imitative activities, or mimetics. Activities of human beings, of animals, of birds, and even of moving inanimate things like trains, motor cars, aeroplanes etc. are easily imitated by children with zest and vigour, and are valuable for providing them with plenty of fun and exercise.

The activities that bring out the children's imagination are called dramatization activities or story plays. A story is told and the children dramatize the story through the activities suggested in the story. The story of the "Fox and the Sour Grapes" may serve as an example. When the story is told the children imagine themselves to be foxes and wander in the forest—an imaginary one in the playground or class room—looking for prey—also imaginary. They run, jump and chase like the fox in the story, come to the imaginary vineyard, jump for the grapes till tired and go away. The story is enacted not through the dialogue and music of the stage, but through the vigorous activities of the playground. Stories are not wanting. They await dramatisation by children.

The sense of rhythm and music is satisfied through folk dances, song plays and musical drills. Kummi and Kolattam are typical of the folk dances of which there are many kinds. In the song play a game is played to the accompaniment of song, while the musical drill is done to the accompaniment of either instrumental music or vocal song. The folk dances are dying out and need resuscitation. Song plays and musical drills to the accompaniment of Indian music are yet to be produced.

Every child wants to show off. 'Stunt' activities are eminently suited for this purpose. The combative contests, pyramid building, tumbling etc. are examples of stunt activities.

A programme of physical activities for the primary stage of elementary schools ought thus to consist of natural activities of the kinds above mentioned which satisfy the nature, needs and interests of children. All the exercise the growing child needs is available in these activities. Being natural activities, children take to them like ducks taking to water.

Drill and Exercise, *per se*, is not included in the programme because it is out of place in an elementary school. Drill and exercise is formal and artificial and is neither physiologically nor psychologically a sound physical activity for children.

[Note: A full discussion of the place of drill and formal gymnastics in a physical education program is to be found in pages 103-110 of Physical Education for Boys in the Secondary schools in India by G. F. Andrews—published by the Little Flower Co., Madras].

In the words of Mary H. Johnstone

"The spirit of drill is not a joyous one. It lacks the outburst of spontaneous effort. The setness, the formality, the absolute restraint which must pervade the gymnastic lesson, explain why, when the charm of novelty of apparatus has faded, the business after three or four years of it becomes so boring that some girls are ready to evade it".

Indeed as Marshall and Rees say "drill becomes a source of intolerable boredom to all who take part in it."

Physical activities for elementary schools must be natural and not artificial; and they must also be taught naturally. The Laws of Learning—the Law of Use, the Law of Disuse, the Law of Frequency, the Law of Recency, the Law of Readiness and the Law of Effect—are as important in the teaching of physical activities as in the teaching of any other subject. The elementary school teacher has an advantage in that children are also her worshippers. He is the hero to the children and should therefore take an active part in all their physical activities leading and directing them. He should also live up to the ideal of "living for and with the children" and participate in the activities as one of the children. Unsupervised and undirected physical activities are likely to produce more evil than good. Right habits of conduct and character can only be developed by careful nurturing. Health and happiness of children in the elementary schools, and the development of right habits, conduct and character is to a large extent dependent on the programme of physical activities, and on the teacher who carries out the programme. The need for both, of the right type, is pressing.

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The aim of National Education has been said to be "the realisation of the maximum growth of every individual with a view to evolving an efficient cooperative social order", the objectives at every stage of education being (i) physical well-being, (ii) national solidarity, (iii) economic efficiency, (iv) cultural development, and (v) ethical and moral consciousness. Health and vitality and physical well-being are the necessary foundations on which national solidarity, economic efficiency cultural development and ethical and moral consciousness can be built up with the resultant efficient cooperative social order. These foundations should be full and truly laid out in the early years of the child in the primary stage of the elementary school. Only then can the child develop all round—mentally, morally, physically and spiritually—into an efficient citizen living best and serving most in an efficient cooperative social order.

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A discussion of the Problem and the Project Method.

By SRI SAROJARANJAN CHAUDHURI.

(Late Lecturer, Ananda Mohan College, Mymensingh.)

In the Problem Method our work consists in (1) presenting graded problems for solution (2) showing how to apply general principles to solve them (3) to test our pupils' skill and to put them on their mettle. To stimulate and assist pupils in reflective problem-solving, the teacher should (I) get them to define the problem clearly (II) aid them to keep the problem in mind (III) get them to make many suggestions by means of encouragement and (i) to analyse the situation into parts (ii) to recall previously known similar cases and general rules that apply (iii) to guess courageously and formulate guesses clearly

(iv) get them to evaluate each suggestion carefully by encouraging them. The teacher, moreover, is (a) to maintain a state of doubt or suspended conclusion (b) to criticise the suggestion by anticipating objections and consequences (c) to verify conclusions by appeal to known facts, miniature experiments and books, and should also get them to organise the materials by proceeding (a) to build an outline on the board (b) to use diagrams and graphs (c) to take stock from time to time and (d) to formulate concise statements of the net outcome of the discussions.

THE PROJECT METHOD.

A project is a problematic act carried to completion in its natural setting. The method marks a transition from the academic to the practical, from the pedantries of the school room to the realities of practical life. The Project is the expression of this wide-spread revolt against the bookish, encyclopaedic passive method whereby the children in obedient masses are fully drilled and spoon-fed with facts and information. The Project Method replaces the traditional question by a new quest. In ordinary questions, the pupil applies certain knowledge already acquired in order to answer them. In the quest the end or answer is given but the necessary means is to be found out.

In the Problem all the necessary data are supplied; in the Project they are to be discovered. A Project indicates a definite purpose, a desirable end which is also useful but where properly carried out it calls for initiation, and self-reliance, demanding care, skill and patience, for its present obstacles are akin to those of larger life. Usually, it entails no school-master's traps and clutches but it is for the pupil a real venture, in the unknown, mingling the disappointment of failure with the joy of achievement. Projects may be either individual or co-operative, large or small. Practically, in every school in America, shopping is a regular project. Virtues of citizenship are taught in every American school. Project is a purpose with reality behind it.

There is a relation between thought and action. Emphasis is put on the right type of motivation of the status. From a story, the customs, manners, history, dresses and many other things are known involving the Project Method. There the subjects are studied in the course of a purposeful activity which, incidentally, creates motivation. Every child contributes his individual part to the sum-total. Motivation is one of the objects of Project Method. In the Project Method children learn to co-operate and can remove individual difficulties, defects and deficiencies. This method emphasises on the unity of knowledge and systematise the same is its another object. Class-room work being

complete, it is utilised outside in the practical life of school children by proper systematization.

THE PURPOSEFUL ACTIVITY.

The expression 'purposeful activity' was made current by Prof. John Dewey to designate learning by actual living as opposed to learning as preparation for living. It implies that learning is a process of discovery and investigation instead of a system of ready-made knowledge descended from mediaeval scholasticism. It is also popularly known as the Problem Method and the Project Method in teaching. Purposeful activity has various types, the commonest and the most easily understood is the activity that requires the use of materials and has a visible outcome. Knowledge crystallizes in the Project Method, not round a subject as in the traditional method, but round a fact. The intellectual or Problem type is nearly as purposeful as the other type of activity. In this, the physical activities and the visible outcomes of the enterprise are little in evidence but thinking is on a high plane and often abstract.

MERITS AND DEMERITS OF THE PROJECT METHOD.

Much is claimed for this method and many merits are obvious. A project is natural, purposeful, definite and real. It is akin to life itself where obstacles, known and unknown, have to be overcome before success is attained. It trains the pupils in the exercise of invention, initiative, self-reliance and responsibility. It gives very necessary practice in the methods of research through the collection, selection and marshalling of facts, and the method is remembered even when the details are forgotten. It correlates in a very practical way the artificially divided subjects of the curriculum. It trains the pupils in social service and co-operative efforts.

Objectors urge that the method is scrappy and confusing, that the whole of a subject cannot be covered by a Project alone; that Projects take up too much time and need too much in the way of materials, apparatus and reference books which bring chaos and not correlation in the time-table, and as such the method is superficial.

Gleanings.

The Sanctity of Human Life.

The redemption of humanity depends on the recognition of the sanctity of human life. In ever-increasing measure we must recognise also that while our standards of appreciation shift and vary, excellence remains. Succeeding generations must once again be taught that they should be drawn away from lesser aims, that it is possible to prefer what is noble to what is mean, that restless, artificial, luxurious living is not so satisfying as a human fellowship and competence without wealth, and that God's kingdom is not of this world. Archaism, it has been said, is only a respectable form of suicide; and Nietzsche said that it is dangerous to be an heir. But to ignore the lessons of the past and not to profit by the accumulated experience of our ancestors is folly bordering on crime. The sorry scheme of things entire is not so very sorry after all; it is not necessary to shatter it to bits. One of the truths that must be accepted is that all human activity must be calculated to perform the two-fold function of giving to the doer the highest degree of satisfaction and of being beneficial to mankind. It should be our constant aim to bring about such a fine adjustment of our inner selves and outer life that duty and interest should coincide, that desire and goodness should never be in conflict, and that individual health, happiness and prosperity should inevitably and naturally lead to the commonweal."—Prof. Amaranatha Jha as Chairman, Reception Committee of 23rd Economic Conference, Allahabad, 1940.

Knowledge for the Service of Man.

"Most of you, no doubt, are acquainted with the work done by the committee on science and its social relations instituted by the International Council of Scientific Unions. With its worldwide organisation, this committee has undertaken the task of finding out the social significance of the various branches of science in all countries. Knowledge for the sake of knowledge is indeed a great ideal, but it needs to be supplemented by the newer ideal that all knowledge is for the service of man. So far as the utilitarian aspect of science is concerned, there is vast scope in our country for your help and guidance. You can do a great deal to promote the industrial regeneration of India and the utilisation of the enormous wealth of the country's raw materials. You can show how science could be applied towards the alleviation of suffering and the raising of the standard of living of our people. By close and fruitful co-operation between workers in pure science and those engaged in applying the discoveries of science, industrial efficiency could be greatly increased and the material welfare of the people promoted. There are indeed many problems of national importance which await solution at your hands."—Dewan Bahadur S. E. Ranganathan, Chairman, Reception Committee, 27th Indian Science Congress at Madras, 1940.

Education in Time of War.

"The statesman who said that you do not rebuild your house in a hurricane was supposed by his contemporaries to have said the last word on the subject. To-day, all wise and farseeing politicians realise that there are domestic questions that become not less but more urgent in time of war. The chief example is education. War is the great consumer of youth. There was an old Greek saying that the great difference between war and peace was that in peace sons bury their fathers and in war fathers bury their sons. To-day, twenty-five centuries later, this is still for most people the most terrible aspect of war. It is only after war is over that a nation grasps the full significance of its loss. Sooner or later a perceptible decline in the quality of its public life shows how much of the flower of a generation has been destroyed. War, indeed, makes education more important in two ways. By its means a nation may do something to repair the loss of talent, energy, and courage that it has suffered by war. Moreover, war leaves behind it new problems, and the successful management of a nation's politics and public life demands in consequence a higher standard of education both in its politicians and in its administrators and also in the general public, whose temper and intelligence they have to consult. The neglect of education is, therefore, an even greater crime against society in time of war than in time of peace . . . We start this war then with a higher standard in our sense of responsibility to the young than we started the last war. Let us resolve from the first to see that we lose nothing in this war, and that we do whatever can be done by raising our standard to repair the calamitous losses to which we are condemned"—*The School Child and Juvenile Worker*.

Students as Apprentices.

I should like you to consider the suggestion whether it should not be laid down that one year of rural service should be an essential condition of the issue of an S. S. L. C. or Matriculation certificate and another year for the degree in the arts course. To study the conditions of our villages and take a practical hand in serving them should, in my opinion, be an essential part of general education. They should be posted as elementary school teachers nearest to their own villages and be paid a small stipend, say of Rs. 10 for an S. S. L. C. and Rs. 15 for a graduate. Besides teaching in the school, they should be made to collect the village statistics and learn to maintain the accounts of the village co-operative society and the minutes of the Panchayat Boards. This will be an invaluable adult education of those who will be engaged in administration, industry, trade, and commerce. Such apprenticeship will not throw any additional burden as it will mean merely a rearrangement of the method of our educational reorganisation in which only the head masters of elementary schools will be permanent and his assistants will be the apprentices.—*Sri K. Santanam, M. L. A., President, Adult Education Conference, Madura, 1940*

The Re-organisation of Education.

The air of Indian Education is buzzing with schemes for Elementary Education, schemes for Secondary Education, schemes for Technical Education, schemes for University Education. The printer's ink is hardly dry on one set of text-books when there are sprung upon us new syllabuses, fresh curricula, and urgent fiat enforcing them on all and sundry. Now we do recognize that change is the law of life and are, therefore, no 'No-changers', but it is possible to have such a thing as too much change and in the end to land ourselves in confusion and diffusion, in instability and insecurity. It seems well, therefore, to bear certain principles in mind before promulgating precipitate programmes. For example, it must not be lightly assumed that the traditions established by our predecessors are necessarily unsound in every respect and, therefore, requiring to be scrapped *in toto*. Further, Education should be regarded as a sanctuary and not as an arena of party or power politics; any innovations made should be made in the light of experience and not in the light of pre-conceived notions or pet theories with a strong political flavour. The inspiration of statesmen and politicians alone is not sufficient: it must be supplemented by the perspiration of those who are actually engaged in teaching. It should also be seriously asked whether any of the proposed alterations have been tried and found successful in other parts of the world under similar conditions.

Besides, Education should be treated as an indivisible whole and not dealt with compartmentally or piece-meal; the mutual repercussions involved should be carefully borne in mind as also the far-reaching effects on the different aspects of national life. The new Education should indeed be on an all-India basis, but it would be idle to pretend that, at present, the different linguistic and cultural areas do coincide with political boundaries; such an easy assumption is likely to result in the infliction of grave hardships on considerable sections of minorities.

Finally, local experiments, so long as they are sincere and well informed, should be actively encouraged; it should not be expected that every school should conform to a rigid and monotonous pattern. Regimentation may be all right in a Totalitarian State, but out of place in a Democracy.—*Rev. D. Chellappa, Principal, St. Paul's High School, Vepery, Madras, in his recent Annual Report.*

What are the Drawback of Teaching?

Teaching, like every occupation, has its disadvantages. In dealing constantly with immature minds one may miss the challenge of association with equals or superiors; he may lose the power to adjust himself to others who have different opinions. Teachers who repeat the same courses year after year may cease to grow unless they maintain broader interests thru reading and conversation. People who work constantly with others and who carry the heavy responsibility of the teacher, are subject to mental and nervous fatigue. Salaries are relatively low, especially in small town and rural schools, in proportion to the preparation and standard of living required. The competition for better positions may make it difficult to advance unless one has exceptional ability.—*The Indian Journal of Education.*

Notes.

Education in C. P. and Berar.

We have before us the Report on the state and progress of Education in the Central Provinces and Berar for the year 1937—1938, with the Government's resolution thereon, which reveals some interesting facts. The Report provides an array of useful information and statistics on the varied aspects of educational progress and refers to the all-round improvement in the education of boys and girls, in the province. Mention has been made of the increasing enrolment of girls in schools and colleges, of the unabated demand for English, and of the encouraging improvement at the Primary stage as a consequence of the Government's special emphasis to Primary Education. Reference has also been made to the progress made in the Vidya Mandir Scheme to accelerate village uplift and to the training of necessary teachers. The Department's remarks on the employment of Matriculates as teachers of rural middle schools may be an eye-opener to enthusiasts who cry 'back to villages' to find employment for the army of young men leaving schools every year. 'The general complaint about the matriculates is,' the report says, 'that they are less industrious, perhaps because of their being forced to take to teaching on account of unemployment in other spheres of life. They also find it difficult to reconcile themselves to village life in the interior.' The Nagpur Inspector of Schools gives another picture, of the encouraging response from teachers and pupils to the new changes in the syllabus of normal schools and of their willingness to shoulder rural uplift work, but is pained at the difficulty in securing employment for them and at the conditions of service which are far from congenial to enthusiastic and intelligent workers.

The Government note on the state of Primary Education in the province expresses regret at the alarming amount of wastage. It observes that only 25% of the boys and girls who enter the primary schools succeed in obtaining the Primary Certificate. The Government finds that while frequent transfers and the employment of untrained teachers have something to do

with the wastage, there are other potent reasons. One is, school authorities make a faulty selection of persons for appointment as teachers, and the conditions of service are far from encouraging. Another is, the method of appraisal of the teachers' worth by the percentage of passes in the Primary Certificate Examination induces them to discourage the attendance of those pupils whose record in classes I and II is not such as will ensure a pass for them at the Examination. It also adds that, unless the school hours are suitably changed, pupils of the III and IV class stage may continue to be detained at home by their parents for helping them in their work.

A School Record.

It was a pleasure to us to go through the report for 1938-1939 of the St. Paul's High School, Madras, so kindly sent to us by its Principal. It is a faithful record of the achievements of a band of zealous workers wedded to their noble task with a commendable team spirit and refreshing optimism. Exigencies of space forbid us being detailed, and the few of the noteworthy features of the report we refer to here would, we hope, serve as examples for emulation by other schools. Mention has been made of the Middle School classes being manned by trained graduate Masters, which is as it should be, though, for financial reasons, very few schools are privileged thus. The Principal has introduced a new system of Record Sheets of pupils, which has tended to simplify the work of promotion taking the parents into confidence. He has recognised that the value of medical examination of pupils depends on the after-care bestowed by parents on the recommended cases. The school has been alive to the need for enlisting the co-operation of parents by organising a Parents' Day and educating them by demonstrations of curricular and extra-curricular activities. Another worthy feature is the Principal's policy of weeding out over-aged and twice-plucked misfits, in the interests of discipline, though they might otherwise be useful in winning for the school a few spectacular victories at the Inter-school sports, a step which only self-effacing Heads would be capable of. The Principal's remarks at the end on the Re-organisation of Education deserve attention. He rightly warns against too precipitate changes in, and presumptuous intrusion of

party politics into, educational realms, and strongly pleads for an orientation which would deal with education as a whole, not compartmentally, with a due recognition of the mutual repercussions involved and of the after-effects on the different aspects of national life.

Reviews.

1. **Stories to tell in the Infant School:** By Roselin F. Cole. Published by Macmillan & Co., Ltd., London. Price: 2sh. 6d.

This is a nosegay of 21 short stories which would delight children. Original and imaginative, simple and full of genial humour, the tales would bring added joy into the lives of children. Each story, which is aptly illustrated at the outset, would take them into a romantic world of fairies and elves, entertaining and edifying them. Teachers of infant schools would find the book of great value.

2. **Macmillan's School Plays for Juniors:** Books I to XV. Published by Macmillan & Co., Ltd., London.

Books 1, 2, 3, 7, 13 & 14—3d. each. Books 4, 5, 6, 9, 12 & 15—4d. each. Books 8, 10 & 11—5d. each.

This is a series of short plays for acting by boys and girls, indoors and outdoors. Written by various story-tellers, in simple and charming English, the subject matter is widely varied and suited to different tastes. Some concern modern adventures, others dramatised versions of famous legends, others are make-believe tales of fairyland. The plays lend themselves to easy production with few stage requisites. Helpful notes have been added on costume and scenery, where necessary. Six of the plays are in verse and the others, in easy good dialogue. Care has been taken to make the action in each play swift and natural. The series would be useful for acting to pupils of middle schools in India.

3. **லாங்மன்ஸ் பெளதிக சாஸ்திரம், (இரண்டாம் புத்தகம்):—** By T. S. Krishnaswami Aiyer, M.A., L.T. Published by Longmans, Green & Co., Ltd., Madras. Price: Re. 1—4.

This is Book II of C. Group Physics in Tamil dealing with Heat and Light, adapted for the S. S. L. C. course and translated on the same lines as Book I reviewed in our columns already. The translating author has carefully overcome handicaps incidental to a pioneer work of this kind, and has made the matter clear, in simple Tamil, using Tamil equivalents where possible and transliterating English terms in other

cases. In the transition stage, where a uniform code of Tamil equivalents acceptable to all has not come into use, English terms have got to be retained, which has been done. The plan of presentation has followed the original in English, and diagrams and exercises appear in profusion. Being the only book on the subject in Tamil in the field, and well written too, the publication would be welcomed by schools teaching the subject in Tamil.

4. **The Standard High School Reader:** Published by The Standard Publishers Ltd., Madras. Book I—As. 14; Book II Re. 1/-. For Forms IV and V respectively.

The Selections of Prose and Poetry above present reading matter rich with literary flavour, compiled by an experienced teacher of English. Each book contains lessons in prose and verse on a variety of matter, from standard authors, arranged in progressive difficulty, many being far from the beaten track. Pains have been taken to equip each lesson with short and simple biographical notes at the beginning, followed at the end with helpful notes and exercises in Grammar and Composition, grammar being correlated with the learning of the language in the text. Each book provides a variety of matter, in quantity and quality, lending itself to a judicious choice by masters to suit local needs. The series deserves support from High Schools which desire to give a decent grounding in English to their pupils.

5. **நமது தாய்மொழி வாசகம்:** By N. Paramasiva Aiyer, B.A., L.T. Published by B. G. Paul & Co., Madras. Book I—As. 2½, Book II—As. 3½, Book III—As. 4½, Book IV—As. 5, Book V—As. 6.

This is a series of new Tamil Readers designed to meet the latest syllabus of Elementary schools. Conforming to the latest methods, the books have been carefully graded, so as to train pupils in speaking, reading and writing good Tamil. While the earlier books aim at developing the vocabulary of infants with suitable devices, the later attempt to widen it further and enable readers to acquire powers of understanding and expression of matter on a variety of subjects. The lessons abound in information of educative value on social, civic, moral, industrial, scientific, historical, religious and biographical subjects which make delightful reading. The new words occurring in each lesson are given at the beginning and thoughtful exercises in composition and grammar follow each lesson which would greatly help in the acquisition of good Tamil. Tastefully got up and with contents in pleasing setting, the series is bound to prove popular among schools.

6. **Indian History** (in Tamil): By K. R. Chandrasekhara Iyer, M.A., L.T. Published by T. V. Chellappa Sastry & Sons, Madras.

Book I, for Form I-As. 8; Book II, for Form II-As. 8; Book III, for Form III-As. 10.

This series of Tamil History books is intended for use in the lower forms of schools. The subject matter conforms to the syllabus, and receives lucid treatment in fluent and simple Tamil easily intelligible to boys and girls. Pictures and maps have been given where necessary, with suggestive questions for recapitulation at the end of each lesson. The author, with becoming taste and care, has conformed to modern trends, and introduced readers to our present national awakening. One special feature of the series is its analytical treatment with thoughtful headings, which would make grasp and retention of historic facts a simple affair for the pupils. We commend the use of the books in all schools.

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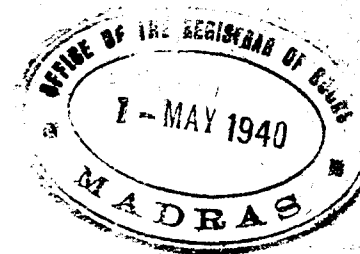
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Professionalism in Education.

Efficiency and Pay of Primary Teachers.

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

The significance of professionalism in our modern social life may be measured by the fact that a thousand and one "codes of ethics" and "standards of business" have emanated from professional and business organisations. These are symptomatic results of a complicated and deeply rooted social movement. Fairness and uniformity of administration are the real achievements of modern civilisation which is mainly based on economic and industrial foundations. The professional man by virtue of his superior ability and training in a particular field of activity feels entitled to charge for his services. And this prerogative is not only granted and secured to him by law but by the public as well in its recognition of the desirability of seeking his services. And yet the present Director of Public Instruction is not prepared to accept the obvious fact that "not much can be expected from a class of persons who draw low salaries and work under difficult conditions." He says "that keenness in one's work and the endeavour to do the utmost which lies within one is not the prerogative of the wealthy and high paid only. Lack of this world's goods and difficult conditions have throughout history never prevented real inspiration, self-sacrifice and ardent zeal for a particular type of work."

This is sublime idealism indeed! But should the teacher alone be obligated to sentimental and absolute idealism in his conduct? Are the doctors, engineers and lawyers precluded from considering the financial successes while engaging in their particular type of life work? Does not a professional career in the sense of the performance of services entitle a man to relatively decent income? Is the doctor ashamed to demand,

and does the patient grudge to pay the usually heavy fees charged for services rendered? Why then should the Schoolmaster alone be asked to deliver the goods in a spirit of sacrifice in a world where all affairs are carried on strictly on "business principles"? The elementary teacher is the very backbone of education, and on him depends whether we are to become an educated nation or not. The great purpose of elementary education is to give the "elements" of education to the children, that is to say, to lay the foundation for all other education. The most difficult of all educational work is to teach young children. It requires special skill, inborn ability, and high technique quite different from that required for the teaching of high school boys or college men. In fact, the professor's work in the College or even the L. T.'s routine in the high school is nothing when compared to the task of the elementary teacher. And yet his salary is a paltry pittance of 15 or 20 rupees. He is paid less than all other members of the profession, but has larger classes and longer terms. Imagine the elementary school teacher with this absurdly low salary which is invariably subject to unjust and inexcusable "cuts", himself always the target of mean and despicable attacks from the Board members and Inspecting officers (certainly not for academic, but personal reasons) and in perpetual dread of losing the job. Are these conditions likely to enthuse the primary teachers to discharge their duties with zeal and earnestness?

PLATO AND SOPHISM.

That teaching is a mission and not a profession, and that the teacher should not besmirch his fair name by any consideration of pay for his services is not in any sense a new idea. Plato was vehement in his attack on the Sophists for their practice of taking fees for their teaching. [The Sophists were the professional teachers in the ancient Greek City-states.] His reason was that it created a false relationship, and robbed the teacher of the independence he ought to maintain. His conviction is that education is an affair of the spirit, and that spiritual goods cannot be bought with money. But today education is state-supported and state-regulated; and all institutions are under the control of some public body. The Government not only prepares the syllabus, but also with its army of inspectors and the whole gamut of rules and regulations controls the entire process of education so much so that the initiative and the responsibility of the teacher are practically killed. He is more anxious about the "returns" and the conformity to rules than about the learning and the adoption of the latest and the most effective methods of teaching. How many of the whole host of the inspecting staff are conversant with up-to-date researches in applied psychology, and

consider it their duty to initiate the teachers whose work they condemn in the more effective methods of teaching. Will there be any room for the wholesale condemnation of the primary teachers, if the educational officers and their deputies thought less of the red-tape and more of the human side of educational work? It is open to question, moreover, whether our authorities, the Boards and Committees, are throughout inspired by that true knowledge of life and its meaning which is the only genuine qualification for their task. At any rate it is they who lay down the lines on which teachers are compelled to work. In these circumstances it is adding insult to injury to preach the starving teachers the inane platitude that money is "filthy lucre".

There is an entirely wrong opinion that teachers in ancient India did not receive remuneration for their professional services. Manu says (II. 246.) "*Kshetram, hiranyamgam aswam chatropanaham asanam Dhanyam sakam cha vasamsi gurave pritim avahet.*" The pupil should bring about the satisfaction of the teacher by offering a piece of land, gold, a cow, a horse, an umbrella, a pair of sandals, a seat, paddy, vegetables and clothes to him. "Again he says (II. 141) that he is called an "Upadhyaya who teaches for the purpose of making his living" (*Yodhyapayati vrithyartham upadhyayah sa uchyate*).

EDUCATIONAL IDEALISM.

Of course we cannot altogether ignore Plato's objection that anything approaching a commercial spirit is a desecration of education, and that those who follow this high vocation must be free from the taint of mercenary motives. But the only way to safeguard the disinterestedness of the teaching profession is the complete equalisation of salaries for every kind of educational work with a *uniform scale* of increment for length of service only. The salary should be sufficiently liberal to secure freedom from petty anxieties, adequate facilities for recreation and travelling, and proper provision for old age. There is no reason in the nature of things why heads of colleges, professors and inspectors should be paid higher salaries than the primary teachers. The only reason for preferment should be the fitness for the particular work. The only fitting reward for those engaged in education is greater and fuller opportunity for service. Work is its own reward, — work, congenial work, work suited to one's talents, in which one feels at home and comfortable and in which one can express oneself, of which one can be proud and which is getting one somewhere. It is in this spirit that all the colleges in Poona have been started and are functioning so excellently. All the members of the staff—from the Principal to the Pandit—draw the same salary of Rs. 120/- a month. We are all to-day

so noisy in our protests against caste differences and the arrogance of the high-caste men. But what about the innumerable castes of Principals, Headmasters, University Professors, College Lecturers, Inspectors, High School and Elementary teachers?

It is frequently urged by and on behalf of University teachers, engineers etc., that if the profession does not offer what are strangely called "better prospects", it will fail to attract the best men and women. Why, I wonder, is this principle not applied to the primary teachers? For a number of reasons, independence, the life-blood of growing manhood, is not commonly the lot of the teacher. He is everywhere a man who has put the grosser prizes of acquisition behind him; but if he is to be effective in the work of his modest choice, he must be paid enough to maintain his family in decent comfort without extra earnings, to be able to purchase the tools of his trade in the shape of a select library, to have a change of scene once a year, and to be able to dispense an unassuming hospitality to his students. Effectiveness of instruction can scarcely be expected from a teacher who is kept so low in social esteem both on account of his despicable pay and more despicable treatment accorded to him by his authorities.

Wastage in the Secondary Education in India.

By SRI SANTOSHKUMAR De, M. A., (Cal), H. Dip. Ed (Dublin),
Cer. Psy (Edn).

That education should have some aim, both from the educands as well as from the educators' point of view admits of very little doubt; but the way in which the 18 universities of India are imparting education, at present, makes one suspicious whether they have any object in view. Just after passing the Matriculation, boys rush for admission into the I. A. or I. Sc. class, and after that in like manner they crowd the B. A. or B. Sc. class. After graduation they pause for a moment, perhaps, and think over, whether they should get admission into the Post-Graduate class or Law College. Hastily they settle one thing or the other, and then they get admission into the Post-Graduate class or Law College. Then comes the time of fruition—Success or failure. If they pass, their lot is no way brighter than that of their unfortunate brethren—the plucked candidates, for they have to earn their bread, which is the greatest problem of a graduate's life. If they fail—no matter; they

will try and try again, and will atlast, perhaps, get through. After graduation in law, they would regularly for some time sit under the shade of the banian tree in vain expectation of some prospective client. Then being tired and disgusted, they would write application after application for any soft job, and even here, when they fail to secure any, they would curse their lot and say, "Woe worth the day, when we crossed the portals of the University." Similar fate awaits also those who get M. A. or M. Sc. degrees. Where would go the graduates who are being produced on a competitive basis? Posts, whether of clerks or teachers, are very limited—they have not the property of elasticity. Even within this limited scope there are many knotty problems to solve—the percentage of the Muhammadans, the Christians, the depressed classes, and the caste Hindus. When this is the true picture of the present state of employment, it seems really very difficult to understand why parents waste their hard-earned money for the higher education of their children and why their sons or wards so foolishly waste their time and energy. Why again, are the universities regular by offering cheap degrees? The object with which the general cultural education was first introduced into this country, viz: to create a band of dignified clerks, designated as officials for running the machinery of the Government has been fulfilled in an unprecedented way.* Then why should there not be a change of policy? A stage has been reached when some orientation is absolutely necessary. Students, before running after degrees, must pause and think over what they should gain at the cost of so much money and labour. The universities should also think over, whether by the indiscriminate manufacture of graduates, every year, they are doing real good to the country, and whether they can make any provision for so many educated young men. The days are gone when one could say, education has no connection with earning, or the universities are in no way responsible for the solution of the bread-problem of the innumerable graduates. We know, there is a class of people in our country who will say, knowledge should be acquired for knowledge alone, it is not a saleable or buyable article—its aim should be the formation of character, the harmonious development of the mental and physical faculties etc. etc. These are noble ideas, worth pursuing no doubt, and young men may be inspired and encouraged with those noble utterances on a Prize or Convocation Day; but can these noble philosophical truths be held before the youths who are weary and exhausted in the battle of life? Those who are born with silver spoon in their mouth or have won an easy victory in the battle of life may indulge in these pious platitudes, but not

* "The production of clerks was the chief purpose for which the system was originally elaborated".— F. F. Monk, Educational Policy in India.

the educationists; for, great is their responsibility! The moot point is, whether the universities are really doing any good to the country by turning out so many graduates, every year? What do they gain who get the passport after so much labour and perseverance? Are they all fit for being graduates? Were they all engaged in this hard labour for the acquirement of knowledge only or had they any ulterior motive? It is better not to ask. Everyone knows, what for 99 % of students are prosecuting studies. But is there any possibility for the fulfilment of their hopes? There is not—every one will have to admit it, though with much reluctance. The great disillusionment that awaits the boys and their guardians, after so much waste of labour and money, makes the heart sick—the consequence of which should not be overlooked either by Government or by educationists.

The country-wide unemployment of the so-called educated community will bring their moral degradation which will never be confined to particular men, but will very soon spread to the whole society and its outward manifestation will take the form of political dacoity and terrorism. The cause of terrorism, never seems, to me at least, to be an outcome of patriotism, or the desire for the emancipation of the country from the political thralldom; for in that case, it would have spread to India as a whole and not confined to one particular province. Its cause lies in the palpable physical hunger—the anxiety for making two ends meet. We do not think that the terrorists are such fools as to believe that they can snatch away liberty of the country from the unwilling hands of the mighty British Government (in these days of scientific warfare) by bursting a bomb here and firing a revolver there. It is our firm conviction that they are engaged in this dreadful game by the mighty urge of hunger. When there is unemployment among the uneducated or half-educated people, they do not feel shame in earning their bread by any occupation whatsoever; but when there is unemployment among the highly educated Bhadrak people they are, first, ashamed of accepting any job which is beneath their dignity (for, in our country men do not understand the dignity of labour); secondly, being physically unfit and ease-loving, it is never possible for them to adopt any profession, good, bad or indifferent. So they begin to think, because they are dependent, so the foreign government has no sympathy for them and therefore they are making no arrangement for their employment. That is why they become greatly displeased with the Government and the British nation as a whole, and that displeasure takes the form of terrorism. The means of self-expansion of a dependent nation is very narrow, no doubt. If the country had been independent, the problem of unemployment would not have assumed such a stupendous form, and if so the

Government would have tried long ago to tackle the problem successfully. But they never think for a moment that if the 18 universities of India turn out graduates so liberally year after year, no independent country ever dare provide them all with soft jobs, and that even among the independent nations, bereft of colonies or having no colony, unemployment has made a great headway. Moreover, when many educated young men on studying Communism, Socialism, Bolshevism and various other "isms", at the end of their educational career, fail to earn their bread, their whole wrath is turned and focussed on the rich community, and they argue, the rich are blood-sucking vampires, so there is no harm if money is snatched from their clutches; consequently they stoop to political dacoity. On the whole, when there is unemployment among educated people, their discontent is directed to various channels, the consequence of which is good neither to the society nor to the Government. From this point of view also education should be immediately reformed.

The present condition of the country may be summed up as the following:—However costly may be higher education and by that education, however acute the bread problem may be, students will never desist from getting that education: for they think, being middle-class Bhadrak people, if they are not graduated from any university they will be regarded as social outcasts, and the guardians think, if they can make their sons or wards graduates by any means, if nothing else they can do, they will at least realise the whole amount of the cost from the bride's father.

What should be done under such circumstances? Because unemployment is ever on the increase among the educated youths, education cannot be stopped altogether—cutting the Gordian knot might have been an easier solution in the days gone by, but now the problem cannot be solved so easily. The only solution lies in the radical re-construction and the stoppage of the appalling wastage in education. These should have been done long before. The reform is overdue. Those who are not fit for getting degrees are now getting the same because examinations in our universities are easier. By this they are gainers by no means. They are simply making the struggle for existence more cruel and keen for nothing. Because they have degrees they are proud—they feel shame to earn their bread by shop-keeping or by any small trade or business. By getting degrees in spite of their not being qualified for them they are holding their own universities and their system of education to contempt in the eyes of other universities (outside India); for it is often seen that not withstanding their degrees (Indian) they often fail to secure the same from

any well-known British or American University even after a continuous study of two or three years. Not only that, all examinations from the primary to the highest being easier and not up to the standard, the wastage of education is increasing, the truth of which can be easily conceived, if we take the results into consideration.

Out of 553000 students of the first four classes of H. E. Schools 314000 students do not get permission from school to sit for examinations until they are aged eighteen years or over.

The number of students in I. A. and I. Sc. classes in 1933 was 80,000, of which only 17,905 passed I. A. or I. Sc. Again out of these 17,905 successful candidates 46.4% of students even after prosecution of studies for four years or more in colleges, could not pass the degree examination, (although the degree examinations of our universities are of much lower standard than the degree exams. of British Universities). Even, if we do not take into account the waste of time and energy of these educational misfits, we become disheartened when we think over the expenditure incurred by the Government (which is paid from the public exchequer). The average cost (Govt.) per pupil in high schools is Rs. 55—3—1; so in this vain attempt of educating these 314,000 unfit pupils, the state expenditure according to the simple arithmetical rule is $314,000 \times \text{Rs. } 55-3-1$ i.e. Rs. 17,330,510—6—8. The average cost (Govt.) per pupil in college is Rs. 200/-; so here also there is a huge waste of money. In a poor country like India this colossal wastage cannot be supported by any means.

No less discouraging is the figure of wastage in the primary stage. The figure of wastage in primary education of the last few years is given below, for perusal.

Year.	No. of students.	Class.
1928	885,432	I
1929	34,350	II
1930	246,421	III
1931	112,789	IV
1932	94,030	V

The figures of the succeeding years are also by no means encouraging. The no. of girls attending class I of the primary school is 260,000; of these less than 1/5th reach the second year. Only 13.0% out of every 100 girls attending class I reach fourth year i.e., about 87% of girls are wasting their time and energy. Similar is the case with the boys. The wastage in their case is 74%.

Let us quote here a few lines from "Education in India 1993-34". "An analysis of the figures of failures at the Matriculation, Intermediate and Degree Examinations of most of the universities will show how much of the unfit material in the universities is confined to students who come from a class of community, who can ill afford time and money on high academic education..... But more tragic than financial loss is the actual waste of material in so far as the student who eventually achieves his degree finds it quite impossible to obtain clerical or professional employment and is utterly unwilling and also utterly unfit to go back to the hereditary family occupation.

"In this way the universities in India are year by year producing more unemployable persons. While nobody would want to deny the benefits of higher education to any person competent to make a profitable use of it, the hard facts are that it is no kindness either to the individual or to the community to turn young men, who are potentially wage earners, as artisans and hereditary workers into a band of ill-equipped graduates."

This huge waste of time and energy by undeserving students is doing no good to them but rather is doing positive harm to the university. When the number of unfit students is more than the number of fit students, the intelligent and fit boys do not get proper care and attention of the teachers whose whole energy is frittered away in their attempt to get the unfits passed (for their reputation lies in the number of passes), so the fit and intelligent pupils are left to their fate; for, teachers know that they can well take care of themselves. If proper attention could have been paid to these intelligent pupils, they could have shown better results and that would have been good to themselves and perhaps, to some extent, to the country as well. Not only that, the number of unfit students being greater, the standard of examinations, is becoming lower and lower. The examiner, however strict he may be when the number of failures is unusually large, will have to offer grace marks to many to get them through. I had better mention here that the number of un-successful candidates in British Universities is much less than ours, and those who fail are mostly foreigners. What is the cause? Is it that the examinations there are easier than here or the examiners there do injustice to foreign students? Certainly not; the causes of failure and wastage have not been properly investigated by our universities, or if investigated, they have not been worked upon according to the suggestions.

This wastage must be stopped. Mere criticism won't do. In my next article, I shall try to show how this wastage can be eliminated and education improved to the greater profit of students and guardians.

Sex and Repression

By PROF. ANJILVEL V. MATTHEW.

During the last two years three eminent psychologists have passed away: William McDougall, Alfred Adler, and Sigmund Freud. They lived long lives and wrote many books on psychology. The greatest of the three was Freud, who passed away about three months ago in his home of exile in England. To do justice to his great work in the field of psychology is a difficult task, and it cannot be done adequately in the space available in this journal. I shall therefore try merely to draw readers' attention to some of his most prominent contributions to our knowledge of the human mind.

Freud started life as a medical practitioner and early in his career he became interested in hysteric behaviour. He collaborated with another famous medical man called Dr. Breuer in the study of hysteria. They came to the startling discovery that certain cases of hysteria could be cured when the patient was made to see the original cause of the hysteric behaviour and to relieve the original emotional disturbance. This was done with the help of hypnotism—the patient was hypnotised and in this condition the origin of the trouble was revealed to him and the emotional experience was revived. The cure was found to be fairly permanent in some of the cases. Soon after, young Freud gave up his collaboration with Breuer, and gave up the use of hypnotism also. Instead, he got his patients to relax themselves as much as they could and to speak out their various thoughts in connection with any word or symbol which might have a revelatory value. This value of words was to be judged by the physician, the patients being encouraged to speak out whatever came uppermost in their minds, whether relevant or not. This continuous "fancying aloud" as I might call the process—not thinking aloud, as thinking is associated with more purposeful activity—is technically known as the process of *free association*. Free association is the corner stone of psycho-analysis—as Freud's technique, as well as the science which has grown out of it is called.

Another corner stone in his technique is dream interpretation. It was considered in all ages that dreams had some esoteric significance. It was Freud who demonstrated that dreams are definitely and inevitably of a piece with a man's whole life. To go into Freud's dream analyses is not possible here. Freud has written his most famous work on this subject—a book that underwent eight German editions before the author's death and a number of reprints, and has been translated

into a number of European languages, a book that covers about six hundred pages in English. Though dreams are significant and though there is no accidental factor in a dream, it should be recognized that the apparent significance of a dream is not necessarily, very often is definitely not, the real significance of it; or, as Freud would put it, the manifest content of a dream is not its latent content. To understand the latent content of a dream, the dreamer's inner thought life should be understood. Certain symbols give the practised analyser a clue; all the same it is necessary to study the conflicts and inner urges of the dreamer before attempting the interpretation of his dream.

Conflict is one of the most important concepts stressed in all Freud's writings. A man has conflicts within himself because his body does not always serve him as his wishes and urges demand. There is conflict between a man's dynamic urges and the requirements of society whose conventions and taboos he cannot lightly set aside. Worse still is the conflict which a person's sense of moral values occasions, or, as Freud would put it, the conflict between one's ego and super-ego. The *super-ego* is what in popular language called conscience. Freud speaks of the primitive instinctive urges of a person as making up his *id*. The *id* and the *super-ego* are always regarded as at war with the *ego*, which is supposed to be man's sense of reality, his conscious self whereby he integrates and intelligently interprets the outside world and its demands. The ego is as it were oppressed on the one hand by the *id* which knows no law except its own indulgence and satisfaction—the mere animal in the man, that part of him which is amoral, not necessarily immoral, but is indifferent to moral values; and, on the other, it is pictured as tyrannized by the super-ego, a person's relentless sense of what is right and appropriate, something which sits in judgment as it were on all that a man not only does but even thinks and desires and fancies.

Freud's contention regarding the development of the super-ego is of importance to all who care to be acquainted with his psychology. Every child begins his life with a desire to be the loved object of his mother. Separation from her is extremely hard and causes poignant grief. He envies the position of his father who is intimate with the mother—he would have killed and made an end of him if he could. But he respects his father and is afraid of him, and therefore cannot oppose him. This duality of attitude, or ambivalence, of hate and jealousy on the one hand and of love, fear and respect on the other, is, according to Freud, the basis of man's characteristic life of conflict. The commands and taboos imposed on the child by the father and others in position of

authority like the father are in course of time interiorized by the child, and form the basis of his super-ego.

What for convenience has been described as the source of the super-ego of a person does not start with each person's oedipus conflict. The oedipus complex operated throughout human history and the cumulative experience of successive generations of mankind has its effect on every child born later in as much as it strengthens the force of his super-ego—just as the id of untold generations in the past is also still operative in him. Freud even believes that this kind of an ambivalent attitude towards the father and the subsequent development of a super-ego in all the members of a community has led to the formation of psychological groups of people, and that but for it social life with its conventions, standards of moral conduct and taboos would never have come into existence. To complete his theory in this respect Freud has also invented a tribal father—a *horde father*.

Like McDougall Freud believes in instinctive urges, but unlike him Freud does not enumerate a large list of instincts. To Freud there are only two chief instincts—the instincts of sex and of aggression. Of these he gives much too big a place to the sex instincts* so much so that Freud's name is always associated with the importance of sex in human life. Sex according to Freud plays a much more important role in the life of all people than they are ready to recognize. The role of sex may not always be consciously recognized, hence in the psychology of Freud much importance is given to the manifestation of the Unconscious, often referred to as the *Unc*. In this study however we cannot go into a consideration of the numerous mechanisms employed by the unconscious and of the symbols in which they express themselves. We shall content ourselves with the observation that one of the criticisms made against Freud is that he sees sex everywhere; and that in all activities of life, in all slips and accidents, and in all dreams of all persons he finds a reference to some sex urge. Freud repudiates this charge. This is for instance what he says regarding the criticism that he finds sex in all dreams of all people. "*The assertion that all dreams call for a sexual interpretation, against which there is such an untiring polemic in the literature of the subject, is quite foreign to my Interpretation of Dreams. It will not be found in any of the eight editions of this book, and is in palpable contradiction to the rest of its contents.*"** The same remark he would naturally have made with reference to all human speech or

*Why he uses the expression *sex instincts* and not the singular *Instinct* cannot be discussed in this short paper.

** Freud: *Interpretation of Dreams*. Brill's Transl. of the Eighth German Edition, George Allen and Unwin, 1937.

activity, i. e. that he did not contend that every conflict or resistance met with in a person is sexual. Though this we do admit, we have yet to say that Freud and his followers see more of sex in all persons' daily life and activities and speech and thought than any other non-Freudian psychologist does, and that though they may not see a sexual reference in everything their emphasis of sex in life is so unduly marked that their psychology very often narrows itself into a kind of sex psychology.

One thing however even the opponents of Freudian psychology have now begun to recognize much more clearly than before Freud's position was established, i. e., many an evil effect has followed the undue repression of natural urges. One of the urges most repressed has been that of sex. Even in childhood sex is not entirely absent, as Freud has clearly proved by many examples, and to ignore the sex interests of even a child is to be blind to one of the fundamental factors in life. Repression is often an evil. The remedy of this unsatisfactory situation, however, is not unbridled indulgence. Freud himself recognizes it in unambiguous language. The following passage regarding the education of children, occurs in one of his latest books and we can be sure that a thinker who expresses himself so clearly regarding the education of children cannot be considered as having advocated unthinking and indiscriminate indulgence of any one's wild passions. It is true that in his early writings Freud did not stress the importance of a certain amount of repression in human life; but the following words show that he was not entirely indifferent to the matter in his later years: "Let us get a clear idea of what the primary business of education is. The child has to learn to control its instincts. To grant it complete freedom, so that it obeys all its impulses without any restriction, is impossible. It would be a very instructive experiment for child psychologists, but it would make life impossible for parents and would do serious damage to the children themselves, as would be seen partly at the time, and partly during subsequent years. The function of education, therefore, is to inhibit, forbid and suppress, and it has at all times carried out this function to admiration. But we have learnt from analysis that it is this very suppression of instincts that involves the danger of neurotic illness. Education has therefore to steer its way between the Scylla of giving the instincts free play and the Charybdis of frustrating them. Unless the problem is altogether insoluble, an optimum of education must be discoverable, which will do the most good and the least harm. It is a matter of finding out how much one may forbid, at which times, and by what methods."

* New Introductory Lectures, P. 193.

Women's Education—its immediate demands.

By MRS. HANNAH SEN, B.A., B.L., T. Dip. (London).

A few years ago, at a similar session of the Educational Conference, I read a paper on the need for reorganising university education for women. In the years that followed, the Conference devoted further thought to the subject of women's education; and again this year the question with its attendant problems has come up for discussion. This recurrent interest betrays, it seems to me, a recognition that women's special needs have received but scant attention in the present system of education; and, as an offset against past neglect, greater emphasis is being put on their point of view in an earnest attempt to give woman her proper and due share in the scheme of things.

Among the first organisations to take up the cause of women in recent times were the National Council of Women and the All India Women's Conference, both of which endeavoured to focus thought on women's problems and grievances and to thus awaken public consciousness. There is no doubt that the immense propaganda initiated by them have very appreciably hastened the emancipation of India's womanhood and released a new attitude towards women's education and its value in any plan of national reconstruction.

The efforts of these two premier women's organisations have had results in other fields as well. About six months ago, one of the well known newspapers of this country, realising that Indian women had developed beyond the scope of the usual women's page with its fashion notes, added a "Women's Forum" page to their most important issue of the week, so that women might through its medium present their case and play their part in national life.

Another significant triumph of women's efforts is embodied in the Women's Sub-committee appointed by the National Planning Committee. The efficiency of the totalitarian states has brought systematic and large scale planning very much into vogue, and in the discussions which have ensued it has been agreed that women must be given an adequate place in any comprehensive scheme of reorganisation. The National Planning Committee of India, therefore, included women in the personnel of its many sub-committees and formed also a special sub-committee to chalk out women's role in the India of the future.

While on the one hand there has been a recognition of the indivisibility of human problems and of the essential unity of human wants,

there has been on the other hand a general admission that women have not always had a fair deal and that any new educational planning must take cognisance of this.

It is true that it is not from the women's angle alone that the present system of education has been found defective. Opinion indeed is widespread that the existing educational structure is an inelastic foreign graft that has functioned away from the real currents of life and has remained unresponsive to the far reaching changes wrought by social and political forces. It has been said that the malady of the world is due to imperfect adaptation with everyday situations. The blame for this is placed largely with the schools which have failed, it is averred, in what ought to have been their main objective, of relating human knowledge and wisdom to the particular circumstances of life. An ever living and changing society needs must throw a heavy burden on education, compelling it from time to time to re-examine and restate its aims and contents and to revitalise its programme in harmony with major economic, political and cultural trends.

In the modern world the women's sphere is widening considerably. The old shackles of purdah and early motherhood are rapidly falling apart and women are beginning to stand shoulder to shoulder with men in many of the avenues of life. A new orientation is taking place which demands for the so called gentler sex freedom for self expression and equality of opportunity. Education cannot ignore these changes and this new attitude. It must reshape itself in consonance with these demands. To begin with, no field of education should be closed to women nor should they have to knock in vain at the portals of specialised institutions or be content with the crumbs of a rich man's table. The time is opportune for all facilities to be offered in equal measure and with equal generosity to both men and women alike. Women are not prepared to accept less.

If we acknowledge this primary fact, then steps must be taken to wipe out the disparity in number between educated men and educated women. More than a decade ago the Hartog Committee, alive to women's national value and growing status, urged that "priority should be given to girls' education in any scheme of expansion".

"The importance of the education of girls and women in India," stated the Committee, "cannot be overrated. It affects vitally the range and efficiency of all education. The education of the girl is the education of the mother and through her of her children. The middle and higher classes of India have long suffered from the dualism of an educated

manhood and an ignorant womanhood—a dualism that lowers the whole level of the home and domestic life and has its reaction on personal and national character.

The Education of women, especially in the higher stages, will make available to the country a wealth of capacity that is now largely wasted through lack of opportunity. It is only through education that Indian women will be able to contribute in increasing measure to the culture, ideals and activities of the country."

The recommendation of the Hartog Committee has been quoted in many an educational treatise but in actual practice it remains almost a dead letter, for little has been done to adjust the disproportion in expenditure between girls' and boys' education.

Our first task then is to convince educational authorities and educational conferences of the urgency and value of women's education. There is no gainsaying the fact that little serious attention has been paid to this aspect of educational development. It is still largely regarded as one of secondary importance, as being incidental rather than vital to national progress.

Concurrently with this we would urge, as suggested earlier, that the greatest freedom should be accorded to women in the choice of a career, with all restrictions and barriers removed. No profession and no particular course of studies should remain men's prerogative, thus denying to women, who are gifted with special aptitudes and talents, the fullest opportunity for development and expression. As further step towards sex equality in the educational sphere we must press for equal opportunity of employment. Increase in educational facilities would be meaningless unless recruitment to the public and other services were thrown open to women.

In thus stressing women's claim to complete equality both in regard to educational facilities and opportunities for service, we are not unaware that in society as it is constituted today the majority of women will continue to function largely as home builders and mothers of the future generation. This brings us to the very vital question of the curriculum. We have repeatedly asserted that one of the reasons for the failure of the present system of education is that its objective, as expressed in its curriculum, is out of focus with everyday needs. It results in a form of scholasticism that is divorced from nature and reality. We are of the opinion that a sound educational system should mould itself in accordance with human needs, faithfully and fully reflecting those needs and problems. Therefore, as long as household affairs and motherhood remain, women's major interest, they must dominate to some extent the contents of the curricula of women's education.

It is averred that educationists have now awakened to this obligation of the school to the individual and the community, and, in regard to women, subjects of domestic utility are receiving increasing attention. But we must confess that this awakening has been somewhat half-hearted, and that though Domestic Science has been widely introduced, the approach to it has been theoretical and lifeless. What we require are properly trained teachers, adequate equipment and a well planned programme of studies for the efficient conduct of the home. Its detailed contents would vary with the varied requirements of the provinces, being attuned in rural areas to local needs.

The work of reconstructing the home and of resolving the manifold problems that confront the housewife cannot be left, however, to the school alone. The universities too have a part to play in providing both teaching and research of the highest order in this subject, in preserving those characteristics that have an abiding value and are fundamental and in eliminating all that is ugly and transient.

Unfortunately this emphasis on the efficacy of a well ordered home in progressive society and the studies that are relevant to it has been misconstrued sometimes as an attempt to circumscribe women's activities and interests. Such indeed is not the intention. While it might be said with some justification that housecraft should form an integral part of the curricula of girls' schools, for specific training is essential if homes are to survive and keep pace with the changing environment ; in as far as the universities are concerned no more is urged than that the subject should rank among the major optionals. The plea is not for a restriction of the women's sphere but for a broadening of the highway of education to include new pathways. The choice instead of being limited will be widened to make room for new careers in the shape of teachers of housecraft, social workers, dietitians, restaurateurs, housekeepers and matrons.

So much is being said and written about Basic Education that this article would be incomplete without some reference to it, more so as it figures in the "General Scheme of National Education" which, I understand, is to be discussed in this session. It is believed that with the extensive application of the Basic Scheme to urban and rural areas, education will become in a truer measure a preparation for life and its problems. By using a productive occupation as a means of integrating intellectual, physical and technical development the Scheme, it is claimed, will break down the barriers of prejudice between the brain and the manual workers and will inculcate a sense of the dignity of labour and human solidarity. The psychological, economic and other justifications for making a craft

the basis of education are too well known to need reiteration. As women we are in full agreement with the ideology underlying that Scheme, but we must necessarily regret that the basic schools that have sprung up in the different parts of the country are viewing education again from the old angle—the needs of men. There has been a reluctance to recognise in Housecraft its rich educational resources and its inherently practical bias. As I have said elsewhere, “a more correct appreciation of the cultural possibilities of Housecraft in a scheme of rural uplift would revolutionise the rural home and help in the revival of those beautiful arts and crafts that once formed an essential part of women’s occupation and are now in danger of passing away.”

I need not say more in defence of Home Science studies. In a land of universal marriages, as India is acknowledged to be, the interest of the bulk of the girls must of necessity centre round the home; and, if the school is to be the replica of the society that is yet to be, the “idealised epitome” of all the finer elements of the social environment and human life, it must incorporate the enduring features of the domestic hearth and serve as a nucleus of the Home of the Future.

To sum up briefly, women’s immediate and distinctive demands are threefold; in the first place, a more equitable share of the public funds expended on education, secondly, adequate provision for their particular interests in school and college curricula, and thirdly, parity with men in the choice of studies and careers.

A paper read at the All-India Educational Conference, Lucknow.

Education as Training.

By PROF. DIWAN CHAND SHARMA, M.A.

This is not going to be an article in the real sense of the word, but merely a record of some impressions of my tour in the Far East. Since it was an educational trip, I studied the educational system of Japan with a particular care, and if there was one thing that struck me more than anything else, it was the emphasis placed upon practical training at the schools and universities in Japan. Some years ago I read an article by Mahatma Gandhi on Education as Training, and I think I never caught the full significance of it till I visited some schools and universities in Japan.

The very first thing that one notices in Japan is the lack of amateurishness. There everyone is a trained, skilled and efficient worker. This means that if one wants to qualify oneself for any profession or vocation, one has to receive training of a very arduous kind. Without it one cannot do justice to the work in hand. In Japan therefore we find all kinds of vocational schools, where theory and practice go hand in hand. The barber of our ship told me that after passing the middle school examination, he went to a barber’s school, and studied there for two years. It was only after that he was allowed to practise as a barber. Even the stewards of our ship had been to school. They had received training for about six months before they were engaged as cabin or table stewards. Most of the taxi drivers and bus drivers, who took us round, had received training at a school and had received certificates to the effect. From these instances one could not but gather that for any kind of vocational training, practical training is essential in Japan. It should not, however, be understood that this kind of training is reserved only for the lower grades of vocational or professional life, it should be remembered, on the other hand, that this passion for training manifests itself all along the line. The Japanese believe not merely in theoretical education, but in practical education. Efficiency is their watchword, and they believe that this can be attained only if the country has skilled workers of all grades, who have clear heads, deft hands, a desire for professional excellence and a knowledge of the rules of the game.

Another thing that impressed me very much in Japan was the emphasis on commercial education. Every university in that country has a Commerce Department of its own, and besides these there are so many commercial schools to be found all over the country. I believe

there is hardly any big town in Japan, which has not a commercial school of its own, where general and cultural education is combined with useful commercial training. I met several teachers of the commercial schools and they all seemed to look upon commercial education as an integral part of the educational system of their country. They told me that commercial education is very much in favour in their country, and that the products of their schools are welcome in offices, shops, stores, banks, business concerns and industrial undertakings. This was borne out by what we saw at some of the Y. M. C. A's. Attached to all of them were commercial schools, where English, typewriting and accountancy were taught. These schools had a very good attendance, and it was interesting to find that the students belonged to both the sexes. All this shows how keen the Japanese are on training their youth in those subjects which are conducive to individual success as well as national prosperity.

Another thing that I noticed there was the close alliance between industry and education. Every big industrial undertaking has a school of its own for training skilled workers. We visited one such school at a place near Yokohama, which was run by a big motor car manufacturing concern. It had about three hundred students, who received training for about five years to become skilled motor mechanics. These students spent about half of their time in theoretical learning and the remaining part of it in the factory itself. They were admitted there after they had passed their primary school examination on a basis of selection, when the health of the student, his literary aptitude and his common sense were taken into account. We saw some of these students and found that they did not look like rough mechanics but like students who were receiving some kind of liberal education. This only goes to show that in Japan they liberalise even vocational education. They turn out not merely skilled workers but men who understand the value of a taste for reading and know how to make use of their leisure. This kind of co-operation between industry and education is to be found all over Japan. It is this which has made for the greatness of the country in the industrial field.

We visited an agricultural school also, and found how practical agriculture was taught there. The school had a big farm, where the students received lessons in practical farming, a dairy and a poultry farm. It should be remembered that all these were run so efficiently as to be a source of revenue to the school. We were told that many

students after receiving their training in the school took to agriculture, poultry farming or dairy farming and made them paying.

All these go to show that education in Japan is eminently practical. I believe in the Punjab and the other parts of India there should be a greater scope for vocational and professional training. This should be thought to be necessary for all kinds and grades of work. There should be schools of different kinds for supplying skilled workers of all sorts. Since the old system of training through apprenticeship has broken down, we should try to train skilled workers through schools. Only in this way can we have efficient work in this country.

Broadcasting and the Teacher.

By SRI K. NARAYANAN, M.A.

Broadcasting has to subserve a dual purpose, and as defined with comprehensive brevity in the B. B. C.'s first charter, the service has to be a means of education and entertainment. It is easy enough to devise the latter but effective instruction is more difficult to provide and perhaps 'talks' are the sole apparatus at the disposal of the broadcasters to inform and educate. Talks are seldom found to be wanting in the charm of novelty and enduring interest and hence adapted to the ends of the much-needed academic recreation. As the Report of the Adult Education Board of the Columbia Broadcasting System rightly stresses, 'the greatest educational usefulness of radio is its power to stimulate.'

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 the sphere of School Broadcasts. 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, music, dramatics, public speaking, physical training and even in shorthand. It is refreshing to note that in India, Delhi, Bombay, Madras, Trichy and other A. I. R. stations are taking the necessary steps to make school broadcasts attractive and useful.

Now, what is the relation between broadcasting and the Teacher? Some people have feared in the past that education by

medium of radio would diminish the teachers' 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 inter-play of personality." This is true of Broadcasting also. If a broadcaster gives a model lesson and class and teacher 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 ordinary school's experience, and in the class-room the teacher must take the material and weave it into the web of his own scheme of work, using it in his individual way.

Again, there are certain school subjects which cannot be successfully taught through the medium of the radio. Australia names Arithmetic, for instance, as one such; and Switzerland, the Natural and Physical sciences.

Thus it can be seen that education by radio cannot replace or in any way usurp the functions of a classroom teacher. Rather the reverse, for it offers a perfect supplement to the more personal class-room instruction, and gives a wide outlook on political ideas and social ideals, knowledge which could not possibly be obtained by the class in any other manner.

A Successful Teacher.

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

Being connected with the training of teachers for some time past, I often ask myself the question 'What constitutes a successful teacher?' Apart from the question whether a teacher is born or made, all admit that there are certain qualifications which are quite essential in a very successful teacher. If that be so, what are the qualities that go to make a successful teacher? In my opinion, the following should be among the most necessary ones.

(1) The teacher should be able to exert his influence for the good of the students entrusted to his care 'irrespective of material reward or public renown'. Just as virtue is its own reward so also good and honest work is its own reward. The teacher is required to turn out his work honestly and conscientiously not with a view to obtain a reward but for the very pleasure which honest and faithful work

gives to a teacher. No doubt a little appreciation from the Head of the Institution or the superiors gives incentive to the work but one should not in the least hanker after it.

(2) Secondly, a teacher should have a good personality, a thorough knowledge of what he has to teach and a proper method of imparting it. 'A sympathetic understanding of the learner's difficulties' and skill in handling the teaching aids and material, is what is required for the success of the lesson. His methods and manners in the class-room also may go a long way in making him a successful teacher.

(3) The teacher should have a broad scholarship. A broad outlook on life and a rich cultural background are also necessary. 'An acquaintance with life' in the concrete which might have been gained outside by contact with things outside will equip a good teacher with the essentials of good teaching. 'In addition to scholarship the teacher has a special need for extensive thorough-going and meticulously accurate knowledge in the subject, which entitles his chief stock in trade as a teacher.' (Bagley and Macdonald).

(4) A teacher should always think of gaining more and more knowledge to be of more use to the educand. Some of our teachers are apt to think that they have sufficiently mastered the subject they profess to teach and hence they have nothing more to learn either from books or from contact with the outside world. The teacher should not only have the habit of reading but should also read about the latest methods of teaching etc., in the educational journals so that he might know what latest developments and researches either in experimental Psychology or in the theory and application of teaching methods have been made in the world outside. This habit will keep the teacher abreast of the times and in a position to hold his own in the educational field. Will it be too much to suggest that every teacher should have at his disposal good educational magazines in the Teachers' Libraries attached to his Institution? Our desire should be to let knowledge grow from more to more every day.

(5) Without going into the question whether teaching is an art or a science we might say that there are very few rules in teaching to which a teacher is required to adhere very strictly. 'Be flexible' is a good motto for a teacher. The teacher has to adjust himself to the new school situation. 'One should be ready to meet new problems as they come' in the classroom. In some schools the Head Masters insist that a teacher should have a plan of the work he is going to do in his class either during the week or the month and should be ready with the necessary teaching aids, materials, notes of lessons and preparation to

teach what he intends to do. But the programmes are only provisional and should be altered when and if necessary 'without any notice'.

(6) Let the teacher satisfy himself first of all with what he has done in the class. For, in case he is true to his own self, he need not be afraid of any one. In short, let him be a very severe critic of his own work and feel satisfied that he has done his duty. While teaching in the class, a teacher is often required to make bold experiments. For example, he has to make use of several methods in the course of his teaching and he has to observe whether the one or the other method is useful in teaching and in driving home the subject to the students: and while he is trying to do so, let him keep an open mind and try to deduce and draw his own conclusions from what he is able to observe. 'An intelligent daring to do things in a new way is a prime condition of progress but even blind conformity is several shades better than stupid or lazy nonconformity.'— Bagley and Macdonald. So also a teacher should have an open mind, but as they say open at both ends, that is capable not only of selection but of rejection also.

(7) It is often noticed that when a teacher teaches in a class and when a student asks questions which the teacher cannot answer on the spot he tries to skip over them. But it should be noted that this is not the correct attitude. The teacher should have the intellectual honesty to say that he does not know it but he should not fail to suggest the source where the answer may be obtained; or he should himself find it out and supply the proper answer, next time that he goes to the class.

(8) The teacher should not be a slave to only one way of teaching. He should in his own way try several teaching procedures and see which of them is more useful and try to reason in his own mind why it has become successful. The teacher should also encourage thoroughness in his pupils. Dr. H. C. Morison in his 'Practice of Teaching in Secondary Schools' lays great stress on real mastery of subjects. He believes that once these new meanings are really grasped they are learned for life and 'evidence from experimentation tends to confirm this belief'. He calls this kind of learning 'Insightful learning.'

(9) With regard to actual teaching in the classroom it may be said 'that the success of any procedure or method depends upon its results in actual practice and not upon its theoretical values. The successful teacher is skillful in selecting the procedure that is most likely to secure the desired outcomes — and then makes sure that these outcomes are actually achieved.'

Text-books should be used very intelligently. That means that books should be supplemented with additional facts, illustrations and applications, and to present other points of view which may have been omitted by the author. Discipline there should be in the classroom, but the pupils should not at all feel the rigour of discipline. A wholesome school morale should once be established and it shall ever be of great use and will also work as a great tradition as it has done in the case of great Public Schools like those of Eton and Harrow in England. When you are teaching in a class be always watching the reactions of the learners and quickly detect any misunderstanding or inattention in the class and deal with it promptly. While doing your work, remember that you are doing good social work of a far reaching significance and with attitude of mind, work in the class heart within and God overhead, and sure success will be yours. A nation's status today is measured by the number of Adult population that can read, write, and decipher. India is lagging far behind in this and when we do our work honestly and faithfully and more so successfully, we shall have done a great deal to help the movement of Adult Education.

When a teacher makes assignments, let those assignments help the students to learn properly by referring to useful books and thus gaining knowledge. Hence it has been well said that whenever 'lessons are well assigned' the teacher does some of his most effective teaching. So far I have dealt with several aspects of a teacher's qualities but one thing I have so far not touched upon is the skill of the teacher in asking questions. It need not be said that by good questions 'the teacher directs 'the learner's thinking, stimulates an interest in problems and projects.' The teacher should not, however, teach over the heads of the students. In short, the teacher should be able to direct the pupils to use books effectively, as the progress of the students in after life as well as after he leaves school depends to a great measure upon the study habits he acquires in his school days. It is confidently hoped that teachers will try their best to acquire these qualities and try to be successful teachers in life. It is the ideal to be aimed at in the Educational World.

Sketchy Strokes

By "CHITRASILPI KARMAGHATA"

Humbuggeton Pillai is an adept in the art of getting on in the world. Adjustability is his motto: Licking the boot of his boss is his principle; flattering, his trade; carrying tales, his occupation; deceiving others, his hobby. That cynical smile of his face is but a mask for the deep villainy of his heart; his random remarks of stale wit and low grade humour are baits to drag you into conversation and make you unguardedly blurt out adverse statements about the Headmaster. He knows to make capital out of these statements of yours, by exaggerating them, twisting and distorting them, by judiciously colouring them and presenting them to the party concerned at the most opportune moment. Sensitiveness he knows not; even if you try to get rid of his company by expressing your wish in the bluntest manner possible, he will not leave you. Very very obligingly, he volunteers to do many petty services to you, but remember that he has always a motive behind them. What if no university has dubbed him with its degree? Has he not graduated out of that grand university called the world? Who can beat him in that specialised art of evaluating "human commodity"? Who else has that rare power of extricating his master, out of situations, dangerous and difficult, by timely suggestions and resourceful remedies? What wonder that the Headmaster openly compliments him as his prop, his lieutenant, his guide, his conscience keeper, his guardian angel, in short, his saviour? He has cent percent confidence in his sanity and wisdom that he unhesitatingly affixes his signature to any paper placed before him by Mr. Pillai.

Mr. Pillai is callous towards his work; shirks his legitimate duty of preparing Notes of Lessons; seldom goes to his class in time; does not finish the topics of the syllabus; does not find time to go through the answer papers; his colleagues do not like him; the servants have no regard for his words; the students look down upon him as a sycophant and cad; the public know him to be the mischief maker of the place; yet, his Machiavellian brain enables him to get on well in the place, just because he has the full backing up of his boss, the man on the spot. He makes the class understand that he is the all important member of the staff, as no committee can come into existence without him; that as the *de facto* Headmaster of the institution, his powers are so vast and comprehensive that he can easily mar a boy's career for ever. What is it that you want for your ward? A half-free-ship, a few days' attendance, one or two marks in a subject or two, the cancellation of a fine,

a recommendation for a scholarship, see this demigod first and success is certain.

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Vedantam Arrogantis Iyengar is an excellent teacher. Successive Headmasters and Inspecting officers have complimented him for the able and interesting way in which he teaches the subject. He is thorough in his preparation, lucid in his exposition and up-to-date in his methods. His experiments in the class room, be they in Physics, Chemistry or Biology, seldom go wrong. His illustrations are always homely and familiar; sketches and diagrams, neat and self-explanatory. He is as fluent in English as in his mother tongue, slow, deliberate and impressive. The pupils have a high regard for him because of this teaching ability. They say that listening to him attentively in the class room is enough to secure a good pass in the examination.

But alas! this very success as a teacher has made Mr. Iyengar haughty and arrogant. He is inordinately vain and conceited; thinks himself to be a Sir C. V. or a Sir P. C. His head is always erect; looks down upon his colleagues; puts on a defying attitude even towards the Headmaster. Even in the socials arranged by the Secretary of the Teachers' Association, he keeps his place aloof; he is very reserved in his remarks; that glow of superiority complex never deserts him. What a valuable asset Mr. Iyengar would be to an institution, if only he condescends to come down a bit from his skylarkian heights!

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Tuitionsamy Duddaiya Naidu is another well-known member of my fraternity. Decidedly he is after private tuitions, for the only interest he has in life is to see that his Bank deposits mount higher month by month. He shirks all extracurricular activities; does not evince much interest even in his class room work; the Headmaster knows it and often keeps a surreptitious watch over him; peeps through the keyhole during certain periods; elicits information through the student spies. But Mr. Naidu cares a fig for the "old fossil". He knows how to make a display of his talents on the day of Inspection and the H. M.'s remarks are brushed aside as prejudiced and partial. Note, he is not carelessly negligent; the minimum correction of exercises he certainly goes through; some sort of notes he does prepare day by day. Hence he cannot be "caught" readily and easily. But when an unfortunate student gets up from his seat and requests him to explain the problem once more, he boldly snubs him down with that heartless remark. "I am not paid twice, Sir." At the stroke of the bell, he quits the class, even if he happens to be in the middle of a syllable.

It is indeed a pity that he is not so conscientious about his entry into a class room. He, very eloquently, then puts in his plea for the joining and preparation time and the latter includes time for snuffing, wiping the nostrils, shaking the handkerchief, adjusting the turban before the mirror, etc., etc. He talks in a low tone, for he wants to conserve his energy for a paying work. No mandate, from the boys or the Headmaster, will make him hold a special class on the eve of the Public examination. Whenever a student approaches him with the Question paper of a different school, it is a sight to see the word "sorry" exploding out of his lips. People call him calculating. Do you think that he is perturbed at the remark? Not at all; on the other hand, he takes it as a compliment and retorts that a teacher of these days, the most ill-paid man in the world, must cultivate a materialistic outlook: otherwise, says he, he is doomed. He cites the lawyer and the doctor as the example and asks his colleagues whether they take a lower fee from their poor clients. This prophet of the "raspasian philosophy" (philosophy of Rs-as-ps.) argues thus: "If you want to be somebody in the locality, you must be a member of the club. To be a member of the club, you must dress well; reside in a good bungalow; make your servant carry the overcoat or the racket. That means, your standard of living must be high. You must earn well; and the only honest way open to you is to demand heavily whenever your services are requisitioned by the fat merchant, the prosperous lawyer or the aristocratic engineer. Your knowledge of this world, here and now, is something definite; that of the other world, vague and indefinite; more, a speculation; so, why worry about the spiritual values, the gurukula ideal, plain living and other meaningless shibboleths?" You may or may not agree with his philosophy of life: but he clings to it like a leech.

Sarvasugabooshanam Chetty is a teacher, just in name. As there are many lawyers by profession and journalists or insurance agents by practice, Mr. Chetty is a teacher by profession and a gentleman at large by practice. His father is an excise contractor and his father-in-law, a diamond merchant. They are on the directorate of half a dozen well-known banks and twenty big industrial concerns. Three Hundred Rupees a month, he collects as his share by way of house rent. Needless to say that his establishment charges are entirely met by his rich father-in-law. Often you can see Mr. Chetty in the car of the D. S. P. or D. F. O. It is he who pays their bills in the town undertaken in their company and he always has a pleasant time. He is an artist by temperament and no good picture or music party is missed by him.

He is very free with his students and he is not at all a believer in that wretched word, "discipline". He teaches practically nothing, for the reason he himself knows very little of the subject. His taking the degree is in itself a big story. Students know that his class would not be useful to them in any way and they usually spend those periods, more profitably, in the Reading Rooms: nor is Mr. Chetty sorry for it. The thinner the class, the lighter his work and less the noise to attract the Headmaster's attention. In fact, the H.M. and the Inspecting officer can do nothing. His influence is so great that he is unshakable and that is why he continues to be there for his fifteenth year without any transfer. Though lacking in personality, he has very fine manners because he always moves in high circles. It must be said to his credit that he sees that no student fails in his subject in the class examination; as for the public examination, the boys are at liberty to borrow the notes dictated by more capable hands in the parallel sections and to mug them up.

Rash Malayali Goose needs no introduction at my hands. A native of Kerala, he is called so very aptly, because of his rashness, in thought, speech and action. Often, he behaves as foolishly as the proverbial goose. His unchecked flow of eloquence has got for him the title "The Punjab Mail". Whether the class follows him or not, whether his subordinate clauses are properly linked or not, whether his subjects are followed by predicates or not, he goes on with his cascade of words, like the monsoon rain at Cherapunji. He himself does not put questions to the class nor does he waste his time by giving opportunities for the boys to put questions to him. They are to listen passively to his eloquent lecture. He does not mind the few back benchers that doze away their time during his periods. Very independent in tone, his speeches in the council meetings are never characterised by that spirit of moderation or compromise. In fact, Promotion and Selection Meetings pass off smoothly, when this volcanic personality is conspicuous by his absence. People who do not know him well often mistake him. He is sure to create the impression of being rude and rough, harsh and unsympathetic, callous and heartless. But really he is not so. The fault in him is he is scrupulous and conscientious; has developed a high sense of duty; is blunt and straightforward; is wanting in polished phrases and attractive smiles; seems to be lacking in tact or diplomacy. He nevertheless champions the cause of the oppressed and the suppressed; is a hater of prerogatives and privileges; fights for justice, integrity and fairplay; hates cant and hypocrisy; does not stoop to hit below the belt; looks down upon those who gain their objects

through back door influence or sinister means. He is a man of courage, courage of conviction, and is prepared to suffer any amount of hardship for the sake of his principles. He is not for cheap popularity of photographing kind. His best friends have implored him, times out of number, to tone down a little of his aggressive individuality, to cultivate a little more team spirit and to grow a bit sociable; but in vain. He is kicked like a football from school to school every year. He is like a Leftist rebel to the School High Command. He is out to expose the mysteries and to question the vagaries of the Headmaster and his council.

He is a good scholar; has made a profound study of History, Economics, Literature and Philosophy; has a high regard for Indian culture and Indian tradition; has a good knowledge of Sanskrit; possesses an enviable library of nearly 2000 volumes; is an ardent patriot; a regular contributor to several periodicals on topics of current interest. But none of these qualities has helped him to win the respect of the people, either in his school or in his town. True, he does not care for it either. He is like that tall and majestic Palm tree that stands alone in the desert. Such aloofness, alas, is a vice and not a virtue in this world of conciliations and compromises.

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Bluffanabha Menon is nicknamed C. C. (crow catcher) because it is in that subtle art of crow catching or buttering that he has specialised. His insincere smile, pleasing manners, obliging hospitality in offering cigarettes and coffee to others, his readiness to oblige one and all in little things have all helped him to be very popular. He does not boast of a brilliant brain; but he has the other ingredient of a genius, namely, infinite capacity to take pains. He is never idle; is ready to toil and moil for the school and his boss from morn to night. He does not mind the privations of his wife and children at home. He is a hardworking, willing and efficient worker. So very useful to the lazy Headmasters. There is no work connected with the school for which Mr. Menon does not volunteer his services. When, on transfer, a Headmaster hands over the charge of his office to his successor, Mr. Menon too is handed over as a potentially very valuable Assistant. The easy going Headmaster often delegates most of his powers to him; at times, he arrogates to himself some of these powers. Mr. X tries to be in his good books because he does not want work during the first periods; Mr. Y is very fond of his Tennis; he wants his last periods to be free. Who can help him in that except Mr. Menon? Mr. Z tries to gain his favour, because he knows on his saying 'Yes' depends the Headmaster's

recommendation of his application for private tuition. Be it in the drafting of Time Table or the Scheme of Annual Examinations, be it in the distribution of extracurricular activities or award of Half-free-ships, the Headmaster finds his work very easy because Mr. Menon has made it so. The Annual returns of the school, the checking and classification of the School Library and Laboratory, Scrutiny of the Hostel Accounts, even the filling up of the forms of the confidential reports of the Assistant masters are the proud privilege of this slavish dog.

Please do not ask me anything about his teaching ability or his ability to maintain discipline in the class room. Do not be inquisitive about his rank in the gradation list, his university degree or even his salary. What does it matter if his complexion is not fair and if he does not put on a trim suit. May be, he is, like Cassius, lean and hungry. His interests are never at stake. His security, power and influence are boundless. He occupies a covetable post as the confidential clerk of the Headmaster.

What is wrong with our teaching of English?

By SRI C. D. GOVINDA RAO, B.A., B.T.

"What is wrong with our teaching of English?": This is a question which confronts every honest student, as well as the teacher, of English. We see day after day people coming out of our schools, middle and high, not to speak of our colleges, heaving a sigh of relief at the prospect of studying no more English. Instances are not wanting of students who score brilliantly in their optional subjects, whether it be in school or college, failing miserably in English and cursing themselves and their luck. To them English has become a bugbear and it is often taken for granted that those who are good in optionals, specially if they be Science and Mathematics, are bad in English. Why this sorry state of things? Can we say that a brilliant student of Science and Mathematics is not intelligent enough to appreciate English? Is it not a paradox? What, then, is at the bottom of this paradox? To answer this fully, a diagnosis of the present "teaching of English" is perhaps essential.

Change is the order of the day; and we find it in the teaching of English as well. We have begun to teach English more as a "subject" in the curriculum than as the language used by millions and millions of

and to spare? Have we not even minimised his trouble by telling how much to administer and when to do it? Why does he grumble again?"

That is exactly our protest. You have given us: You, who are outside the classroom conditions many times, to us who are there every hour; and with your fine sense of justice you have simply levelled them all down to the same amount. You want us to teach two periods of prose, two periods of poetry, two of composition, and one each of grammar and general English. That is exactly where the trouble comes in. It looks as though we want a child to breathe twice a day, to take his food twice a day, to take exercise twice a day, and in addition take a doze of medicine and a doze of tonic! All these put together should make the child a darling of one and all.

And again what of 'light' and 'rest' for this child of ours? The students are simply groping in the dark because there is no 'light' to guide them: no atmosphere which creates opportunities for them to express themselves, no dramas, no dialogues, no debates! Or again, they do not get 'rest' either: they are being told so much about gerunds, infinitives, and participles that they have

"No time to turn at Beauty's glance
And watch her feet how they can dance".

We refuse to put into their hands good books in English literature to show how master craftsmen have handled the language. They are not given enough time, nor proper guidance, to study stories, novels, and biographies themselves, and to imitate them.

In brief, *our teaching of English is not organic in its composition*. We attach too much importance to the mechanical details. That is why experience has shown that a student who scores well in the grammar and general English questions fails miserably in the questions on Epitome, paraphrase or composition and *vice versa*. After all, what can you expect of a child that is brought up on medicines and tonics in preference to "light" and "rest"? That is exactly the picture you get of our "English Teaching".

"But," we hear the critic crying out in fury, "why don't you somehow manage to the best of your ability? Do it as best as you can. You have eight periods at your command; you have the library period in addition. Manage to put in some 'light' and 'rest' as you call it and get along. There is nothing like perfection, you know. These are days of limited freedom.....".

Yes, we understand all that. But the pity of it is, it is becoming worse than limited freedom. Not merely are our hands and legs tied up,

but many times they are cut off! We don't have the complete responsibility of a class either, and even if we should have it in the senior classes, we are not given the library work at all! "Oh! Library, that can be done by somebody, why an English teacher for it?" It looks as though we are bent upon not teaching our children how to rest, and to allow them simply to grope in the dark.

That is not all. Even in big schools the English work in the lower classes is simply cut to pieces—of course of the very good reason of giving justice to all with respect to the number of hours of work. One man teaches prose; a second, poetry; a third, grammar; a fourth, general English and a fifth, composition. We cannot help being reminded, in this connection, of a sickman on the deathbed, attended by several people; one administering food, a second, water; a third, medicine and so on. And even here who should administer food, and who, medicine? Naturally, it is perhaps the doctor or the nurse that administers medicine and some wardboy the food. So also in our teaching of English. Somebody who has specialised in anything but English does the texts, and the specialist is put down for grammar and general English! What wonder, then, that English is becoming day by day more and more sickly—and never a healthy child, the dear darling of our boys and girls?

The All India University, Delhi.

By C. S. K.

The proposal to establish an all India University at the capital city and the Honourable Sir Maurice Gwyer's appeal for help, have not come a day too soon. The proposal is to be welcomed by every lover of Indian culture and it is a measure that deserves the fullest support and encouragement, not only of the leading philanthropists of our country, but also of all the Provincial governments and rulers of Native States.

The University of Delhi, established in 1922, has not been able to develop into a unitary teaching residential university, as originally intended, and its growth has been stunted. "Though it is the function of a University to organise the teaching work, it has not been in a position to do so... It plays but a small part in the capital, and no part at all in the life of India as a whole. It does not attract students or Postgraduate workers from other parts of India; it has very little academic society of its own; and instead of being, as it ought to be, the principal cultural link between India and the outside world, it is scarcely known outside the province of Delhi, and even in that restricted area inspires pity rather than confidence in the Public at large."

As a Provincial University reflects and focusses the cultural life of the province only, it is certainly very desirable, that at the earliest date possible, a university should be established at the centre, reflecting and focussing a wider and more general outline and discharging for the whole of India the function which the provincial universities discharge for their respective province. Therefore, the Government of India's decision to reorganise the university, to shift the colleges to the university site and, subject to the vote of the Legislative Assembly, to make a nonrecurring grant to the Delhi University of Rs. 8,00,000 spread over a period of five years, need not cause any objection from any quarters whatsoever.

Such a university, especially when it attracts young men of real ability from *every part* of India, through a system of liberal scholarships, is sure to prove one of the greatest unifying influences in the new India. "It would become a clearing house of ideas and of intellectual progress; and it might profoundly influence those who may in future become responsible for the Government of India." Such a central university cannot but affect the prestige of the Government of India itself; and as it is likely to draw its strength from all communities and serve all, it deserves worthy care and support of all.

The Vice-Chancellor in his memorandum has submitted his proposal for the establishment of new professorial chairs — chairs of both Islamic and Hindu philosophy and culture, Political practice and theory, International Relations, Education, Constitutional Law and History, besides certain Science chairs. Provided there is no overlapping in this scheme of chairs, provided the university draws its students and members of staff from *all parts* of India, provided it keeps up a very high standard of Post graduate study and research — as high as the foreign universities — and becomes in every sense a Central All India University befitting the capital, there is no reason why the Vice-Chancellor's appeal for financial help should not meet with a ready response.

The rich industrial magnates of our land — Tatas, Birlas, Annamalais, — are sure to help a deserving cause as this, for rightly does the Honourable Sir Maurice Gwyer say in his appeal, "India stands on the threshold of a new era which will make Delhi again one of the great cities of the world; and it would be a lamentable thing if the new India and the new Delhi were content with a university which did not reflect in the sphere of intellect and culture the illimitable destiny of the Indian peoples."

Let not this laudable scheme of a great man of our times be shelved *sine die* for want of financial support.

Examination Papers.

PROBLEM OF SETTING.

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

The charge-sheet against the present system of education is that it is examination-ridden. But, as the English Committee of Examinations in its report to the International Conference on Examinations held in June 1936, at Folkstone, rightly pointed out, "Examinations as a test of efficiency are necessary." It is true that there are many defects in the present system of examinations. We have to study them and try to remove them. In fine, as Sir Michael Sadler says: "We cannot abolish examinations; we can amend." Let us now briefly note the defects regarding the setting of papers and suggest some remedies.

Examination papers are drawn by those who have no experience in the teaching of those whom they want to examine. It is not the least infirmity of examining minds that they need must set grandiloquent papers regardless of the examinees' capacity—papers that merely serve to display the examiner's accomplishments. It is a wise examiner who meets the candidate on his mode of presentation, the marshalling of facts and the grasp of the theme, than on the stiffness of his test paper. Some slight commotion was caused by an overdifficult paper in Algebra at the Matric Examination of the Bombay University, held in April, 1939. The evil that one disappointing paper does usually lives after it; disheartened students are well-known to cease trying in the rest of the examination altogether after one disheartening performance. Further, external examiners sometimes ask "memory questions" and unimportant questions. The former leads to cramming and the latter leads the teacher to neglect essential things and lay stress on unessential things.

To avoid these evils those who have had active experience of teaching their subjects must be entrusted with the duty of setting papers to the students whom they have handled. "For real educational purposes," observes Sir Oliver Lodge, "examinations should be conducted chiefly by the Teacher." Questions should be carefully drawn so as to encourage the study of the right kind of thing in the right kind of way and to discourage cramming habits. "The value of a subject in an examination," points out Thring, "depends on the mental qualities it tests and by no means on its desirableness as a piece of knowledge."

To sum up, external examiners are little aware of the stuff they handle. They are not able to descend to the level of the pupils they want to examine. Hence teachers should be examiners.

Gleanings.

THE STUDY OF SANSKRIT.

It is not necessary for me to dwell at any great length upon the unique place that Sanskrit holds in the affections of the Hindu community and the great role it still plays in their intellectual and religious life.

Sanskrit is said to be a dead language. It is no doubt, a dead language but dead only in a sense. In another and a more vital sense, it is a language which is very much alive even to-day. For is it not still sustaining and enriching many a living Indian language from its vast storehouse of literature? Is it not still inspiring—and will it not continue to inspire as long as Hinduism lives—millions of people with some of the noblest thoughts and the loftiest ideals to be found in the literature of any language in the world? The riches of Sanskrit literature are, indeed, unfathomable and one hopes that more and more people will enrich their lives by a study of that literature.

The study of Sanskrit is at the present time pursued in our country under two somewhat dissimilar, and certainly segregated, sets of conditions. On the one side we have patashalas where Sanskrit is studied on the traditional lines by persons whose opportunities for subsequent employment are restricted. Then again, we have the study of Sanskrit in our schools and colleges, where Sanskrit may be taken as an alternative to other languages in the second languages group, or as an alternative in the group of the optional subjects. Those who take Sanskrit in the university stage may no doubt in some cases specialise in the study of Sanskrit and become teachers in high schools or Lecturers and Professors in the universities, but obviously the number of such cannot but be limited. The others, and they are the larger number, study Sanskrit as a subject of cultural interest like any other optional subject and as being certainly of examination value particularly in respect to the various competitive examinations. I believe the number of those that study Sanskrit as a second language is fairly large, but the number of those that offer Sanskrit as one of the optional subjects either for a pass degree or for honours is extremely small. I cannot help wondering whether even this number would turn to Sanskrit if the Public Services Commission decided to remove the classical languages from the list of optional subjects that may be offered for the several competitions.

Therefore, we have to face this marked contrast between the supreme importance of Sanskrit in national life on the one side and the limited, and I fear decreasing, number of those that turn to Sanskrit as a discipline either in the universities or in the patashalas. A great responsibility thus lies on the leaders of the Hindu community and specially on those who are blessed with the means to give effect to their love for Sanskrit. The various Mutts have

special responsibility in the matter, and I believe they are spending considerable sums to encourage the study of Sanskrit, but their resources require to be supplemented by those of the patriotic and cultured members of the Hindu society.

One cannot contemplate with equanimity, though happily such an eventuality is most improbable, a condition of things when Sanskrit would be as divorced from the every day life of the masses in this country as Latin and Greek are in Europe. A light would have gone from the life of the people, and the distinctive features of Hindu culture which have won for it an honoured place in world-thought would soon be effaced from the life of the community to the great disadvantage and loss both of India and of the world. Therefore, we recall with special respect and gratitude the action of those who were sufficiently far-sighted in the past years to endow seats of Sanskrit learning.

By Sir Mirza Ismail, Dewan of Mysore, at the Myslapore Sanskrit College, Feb. 1940.

OUR SCHOOLS AND DEMOCRACY.

"Let us take note that education in our democracy teaches practice of reason in human affairs. I refer not only to education in fair play on the athletic field and on the debating platform; I include education for tolerance through participation in full, free discussion in the classroom. From kindergarten through college, our schools train us to use the machinery of reason; parliamentary practice; the technique of co-operation; how to accept with good grace the will of a majority; to defend by logic and facts our deep convictions.

"Our schools also bring us face to face with men and women with whom we shall share life's struggles. To the resolution of conflicts and struggles of life the easy answer is force. Democracy calls instead for the application of the rule of reason to solve conflicts. It calls for fair play in canvassing facts for discussion, and for calm and orderly handling of difficult problems.

"In our schools our coming generations must learn the most difficult art in the world—the successful management of democracy. Let us think of our schools not only as places of learning how to use hand and brain, but as training centres in the use and application of the rule of reason in the affairs of men. And let us hope that out of our schools may come a generation which can persuade a bleeding world to supplant force with reason."—FRANKLIN D. ROOSEVELT, October 1939.

NOTICE.

Owing to some inconveniences in the press, March and April issues had to be combined into a Double Number.

Managing Editor.

Notes.

EDUCATION IN MADRAS PRESIDENCY.

The Report on the state and progress of Education in the Madras Presidency during 1938—1939 refers to some of the innovations introduced by the late Ministry. In the field of Elementary Education, drastic changes were witnessed. The substitution of District Educational Councils by Taluq Advisory Committees and the laying down of rules to regulate the working of Teachers' Associations and Teachers' Unions, were two of the reforms, if they could be so called. None mourned the passing away of the District Educational Councils, and none seems to have whole-heartedly welcomed the coming in of the new Committees, born of a still-born zeal and of defective representation of the teacher-element as they have been. The segregation of the Elementary teachers is not a wise step, seeing that teachers are mostly 'frogs in the well' and what little chance these had of rubbing shoulders with others of higher attainments and differing experiences in professional unions, is denied to them. The Government would do well to reconsider the rules in the light of professional criticisms and discover other ways of maintaining discipline among teachers without entrenching on their treasured civil rights.

The Director has been keen on his campaign of elimination of stagnation and wastage in our elementary education, and the report refers to his results in this direction. By amendments to the rules regarding recognition, fee remissions, and the like, the Government effected a reduction in the number of incomplete elementary schools and a substantial addition to the number of pupils studying in Standard V. The report states that in the year under review the strength in Standard V rose from

164,490 to 238,364, and it hopes to maintain this progress in coming years and thus increase the percentage of permanent literacy in the province.

Mention has also been made of the innovation in Secondary schools, of teaching non-language subjects in the mother tongue of the pupils, schools in uni-lingual areas being required to adopt the local language as the medium of instruction. Long over-due and indispensable as this step has been, handicaps born of conservatism and parochialism have to be overcome, and more sensible and practical methods of coining equivalents need to be resorted to, to achieve the desired results.

Manual Training is another subject of reference. During the year under report, the Government experimented on a new scheme for providing manual training by utilising the services of local artisans in a few schools. The Director has evidently reserved his remarks about its results to a future report. Thinking people would really be amused at this novel experiment in education under a Congress Ministry, but teachers would not be surprised, at any rate those who had sat with the Premier Rajagopalachariar at the Tanjore Educational Conference. The pressing into service of artisans to teach manual training to co-ordinate the hand and the eye of children is quite on a line with his suggestion that 'even constables could step in in their odd hours to do the work of the village teacher in the class room'.

The Government endorsement on the Report is little more than a summary of the contents, and does not indicate what its recommendations or intentions are. Being a stop-gap arrangement, it seems to think that the best it could do would be to keep things going as they are. It is really unfortunate that the education of the province should suffer stagnation in the political deadlock when other countries have been forging ahead schemes of re-orientation to suit modern world conditions, with increased allotments of funds for education in spite of war.

Reviews.

1. **India, World and Empire:** By Herbert Pickles. Published by the Oxford University Press. Pp. 404. (1939). Re. 1—12.

This is the latest reprint of the special Madras Edition, revised, and conforming to the Madras S. S. L. C. syllabus. It provides a study of the world with a more detailed account of India and the Empire. Simple and concise, the contents are highly informative and answering to the requirements of the standard. Part IV relating to the studies in climate and world regions is valuable, and the profuse illustrations, diagrams and maps would be appreciated. The topics receive treatment in the order set forth in the syllabus, which would be helpful to the readers. The revised edition includes additional diagrams and numerous alterations. The print and get-up are good.

2. **The Wardha Scheme of Education (in Tamil):** By C. J. Varkey. M. A., M. L. A. Published by the Oxford University Press, Madras. Price: As. 14.

The English original of this book received a detailed appreciation in our columns last October. The Tamil rendering of the contents has been fairly well attempted in simple and fluent language. A book of this kind would surely be helpful in giving wider publicity to the scheme. At present large sections of people have either too imperfect notions of its significance or are too sceptic of its possibility of doing good. By the Tamil edition reaching the masses and the Elementary school masters, there might be scope for wider study and fruitful criticism. Those interested in a re-orientation of our education would appreciate the publication.

3. இந்திய தேச சரித்திரக் கதைகள். Published by B. G. Paul & Co., 4, Francis Joseph St., Madras. Book I-As. 3; Book II-As. 4½; Book III-As. 6.

This series of short stories from Indian History has been designed to meet the requirements of children of Classes III to V of Elementary schools according to the latest syllabus. The books treat of prominent heroes and heroines, historic events and personages, in simple Tamil. Every lesson is of captivating interest to the young, capable of inspiring in them a pride in their country's greatness and an urbanity of outlook in general. Avoiding minute, dry details, the authors have presented the broadest outlines of the subject in attractive setting, attending more to the social, economic and spiritual aspects. Illustrated in apt places, the contents would be read with avidity by youngsters. The short questions added at the end of each lesson would be helpful to students in recapitulating the subject.

4. **Macmillan's Coloured Story Books (Series A.):** Books I A.-16A. Price: 2½d each.

This is another series of coloured story books of engaging interest to children, about simple subjects of every day life. Each story is told with sparkling imagination, in charming homely English. The colour pictures appearing on every alternate page, illustrating the subject, would delight the young readers. Pupils of the lower forms of Indian High Schools would be profited by studying these books as extra readers. The whole series has been attractively got up.

5. கல்பா விஞ்ஞான நூல்: Book II: By Mills and Menon. Price: Re. 1/8. (1939).

This is a welcome addition to the list of Tamil General Science Books for forms V and VI, conforming to the present syllabus. Faithful to the English original, the translating author has taken pains to render the subject matter in simple language, in short sentences easily comprehensible to students. Some of the Tamil terms have been happily framed, which are natural and significant of the English equivalents. Where necessary, the authorised code of Tamil terms, and transliteration have been resorted to. All the topics of the syllabus receive an intelligent treatment, and are illustrated where necessary. Some of the experiments devised are cheap and practical, within easy reach of all schools. The syllabus in Tamil and a list of useful questions have been added. The contents make easy reading, and the book is neatly got up. All schools will find the volume a useful text-book.

6. **Children's Indian History (in Tamil):** for Fourth Class. By T. Srinivasa Raghavan, Assistant, Town High School, Kumbakonam. Price: As. 4½.

The booklet attempts to introduce young readers to the great personages and events that have built up Indian history. Conforming to the latest syllabus, the contents make simple, readable Tamil adapted to the standard. The author has taken care to resort only to such materials as would interest children and keep them above prejudice of all kinds. The lessons bring out how each contributed to the country's greatness. Lessons on Jesus and Mohammad, though seemingly out of place, have a bearing on the making of the nation and are needed to inspire a spirit of tolerance and urbanity in childhood and have hence been included. Some of the illustrations could have been improved, half tone blocks taking their place.

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