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THE INDIAN EDUCATOR

JULY, 1940.

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THE INDIAN EDUCATOR

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

Vol. XVI.

MADURA: JULY, 1940.

No. 7.

Teaching of English Composition

Why 'Oral' Should Precede 'Written'

By SRI K. NARAYANAN, M.A.

It is rather distressing to note that English composition is the worst taught subject in our schools. More often than not do we find teachers coming into the class and announcing the subject of the essay or letter-writing, or giving a passage to be summarised or paraphrased. Pupils reluctantly scribble something in a most confused manner. Consequently the teacher finds his correction work very tedious and dull. All this is due to the utter criminal neglect of oral composition before the written one. Composition is too often thought of as something written; it is forgotten that there is such a thing as oral composition.

Composition should begin orally, and in fact oral work should be a feature of all composition lessons, from the lowest to the highest class. In a well-arranged secondary school course in English it is almost impossible not to provide for a considerable amount of training in oral composition, for speech, not writing, is the vital and essential form of language.

Secondly, oral composition, as Sir John Adams points out, forms an excellent auxiliary to written work. Professor Clapp in his paper on "The Amelioration of Conditions of the Teaching of English Composition," before the National Education Association at Chicago in July 1912, pointed out that the excessive labour of theme reading, so generally complained of, could be considerably lightened by the use of exercises in speaking, and declared that the results would be better because the technique of writing would be more carefully handled. The Illinois Association conducted an experiment. As a result of the experiment, Prof. Clapp's statement was found to be true.

For example, as Rev. Ryburn complains, the poorness of the English essay is often due to real lack of ideas, and also to a lack of training in orderly and clear expression of ideas. In remedying both these deficiencies, oral composition can be of the greatest use. The method to be followed in oral composition is the method of discussion. The teacher must question the boys, get the thoughts of the whole class upon a topic, arrange the thoughts in a proper order on the blackboard with the help of the class. Thus the 'matter difficulty' is minimised to a great extent, and the 'method difficulty' is minimised to some extent at least.

As regards paraphrasing, Messrs. Champion and Wren, while admitting that it is done very badly by pupils, suggest that the remedy lies in thoroughly doing the passage orally before it is attempted.

Another reason why 'oral' should precede 'written' is this. In the correction of pupils' written exercises it is practically impossible for the teacher to devote individual attention to pupils. But on the other hand in oral composition the iron is struck while it is hot.

Thus, as Prof. Laurie rightly says, the habit of oral composition should be kept up during the whole school period. There is much to gain if the topics dealt with orally are reserved for written work later on. "Every oral lesson," observe Wyatt and Thompson, "is merely a written exercise minus the mechanics of writing, and affords facilities for concentrating attention on the essentials of composition and the acquisition of facility of expression."

An objection may be raised that, if oral composition should precede every written one, there will be no scope for the pupils' private endeavour and enterprise. Hence it is suggested that in the high school stage, the teacher should occasionally give two subjects for essay. One will be done orally and the other will be attempted by the pupils unaided. The latter will be fully and thoroughly thrashed out by the teacher and the class after it has been attempted. This method combines teaching which is necessary, with private endeavour and enterprise which are necessary and essential.

Biochemical and allied Research in India

Vol. X 1939.

A REVIEW: By MR. C. S. K.

No one can gainsay the fact that of late great progress is being made in scientific research in our country, both theoretical and applied, and that the progress has been remarkably rapid. The constitution of the Several Research Boards by the Government of India, though a war measure, is bound to accelerate its speed still further.

The volume on hand gives us a brief review of the work done in India, during the year 1938-39, in Biochemistry and allied sciences. In a well got up volume of 168 pages—index of authors and index of subjects inclusive—it certainly offers a mine of information to the workers in the field.

Each of its eleven sections—Pharmacology, Enzymes, Human Physiology, Foods and Nutrition, Adulteration of Foods, Soils, Fertilisers and Manures, Plant Physiology, Phytopathology-Mycology, Phytopathology-Entomology, Animal Nutrition and Dairy Science, Microbiology and Fermentations, Chemistry of Plant products, Proteins and Human Pathology—has been briefly but clearly reviewed by a specialist and even a cursory glance over the pages is sure to convince one that much useful and valuable work is being done by a band of young enthusiastic scientists all over India.

Published by the Society of Biological chemists, India (Bangalore), the volume has a *scientific language* throughout; and though undoubtedly it has an academic value of its own, both in this country and abroad, much of its contents has to be boiled down and diluted if it is to be given to our men in the street. Since it is the layman, the poor, ignorant, illclad ryot of the village, that pays for all kinds of research in the long run, and since it is he who has to derive the maximum benefit out of these researches, we are of opinion, that if some of the more important findings of this learned body of contributors are presented in a simpler and a more easily understandable form, the chance of such knowledge percolating is greater. In fact, it should be made available to our countrymen through the several provincial languages and the Daily press must be made to take more interest in disseminating such valuable information.

Some of these findings, picked out from the volume at random, and reproduced here that even the non scientific man may be able to gather some information about many of these interesting topics.

1. A large percentage of our quinine preparations of the hospitals and dispensaries do not conform to the standards claimed for them (P. 4).
2. Larvicidal Assamese plants like *Duranta*, *Zanthoxylum*, *Gordonia* and *Tephrosia* can be used with good results in ponds and swamps (P. 4).
3. Oral administration of 10 gr. of sundried Indian gooseberry pulp for ten days lowers the serum phosphatase content in more than 71% of pulmonary tuberculosis cases compared with a decrease in 14% only in controls receiving no additional vitamin C in the form of Indian gooseberry powder (P. 10).
4. An investigation into the nature of ascorbic acid oxidase from drumstick and cucumber press juice shows a definite and steady increase in the copper content of the preparations with increasing activity per gram of the enzyme material (P. 14).
5. Par boiled rice is more easily digested than raw rice (P. 19).
6. Refining of gingelly oil improves its digestibility.
7. Greater government control of codliver oil preparations sold in the market is necessary as almost all the samples analysed were below B. P. Standard (P. 32).
8. Dried gooseberries and fresh gooseberry juice have been tried with remarkable success in the prevention of scurvy (P. 33).
9. South Indian day school children, given a supplement of 1 g. of calcium lactate for a period of about 11 weeks, showed significantly greater height and weight increments than children not receiving calcium (P. 35).
10. Use of mustard oil adulterated with the seeds of *Argemone mexicana* is responsible for epidemic dropsy (P. 39).
11. Vitamin C is a valuable adjuvant to other forms of treatment in pulmonary tuberculosis (P. 40).
12. Codliver oil dressing is more effective and less expensive than other forms of treatment for ulcers and severe skin lesions (P. 40).
13. Public opinion in our country is steadily growing in favour of the enactment and rigid enforcement of suitable laws to prevent the adulteration of foods (P. 45).

14. The next stage in the further improvement of crop yields in India and in decreasing the cost of production lies not so much in evolving fresh varieties as in improving soil fertility through efficient soil management and the judicious use of manures (P. 50).
15. To prevent the loss of nitrogen fixed in the soil by molasses or its solid lime derivative, addition of cellulosic materials such as straw is desirable (P. 57).
16. Efforts are being made to evolve a simple and cheap method which would lower the cost of converting all farm and town wastes into manure by the process of composting (P. 60).
17. Instead of applying molasses directly to land as manure, a much better result could be obtained by a preliminary conversion of molasses either into calcium salts of organic acids by a process of anaerobic fermentation or into a dry lime compound by direct treatment into lime (P. 62).
18. A moderate use of manganese sulphate or permanganate considerably enhances the yields of tomato, ragi and French beans (P. 65).
19. Cotton seeds soaked for 12, 24, 36 hours gave better germination than those stored in gunnybags. (P. 74).
20. Rice seeds stored in galvanised ironbins keep their viability better than those stored in gunny bags (P. 74).
21. The wrapping of the mango fruits being put in cold storage is decidedly undesirable, far from being of any advantage (P. 80).
22. Organic manure (green manure) has the greatest effect in increasing the thickness of aleurone layer (of rice) followed by mineral manures of the type of sodium nitrate. The increase of thickness of the aleurone improves the nutritive quality of the grains (P. 85).
23. Multiplication of the blackbug pest of sugarcane is helped by the process of ratooning of the canes (P. 105).
24. Westcoast grasses are very much inferior in essential minerals to those grown in Madras (P. 118).
25. Though in shortlived flavour, English Table butter scored higher than the Indian one, Indian butter scored higher in body, firmness and standingup quality (P. 119).

26. A small amount of an alcoholic solution of Kamala dye (0.02 %) in conjunction with 0.5 % Oleic acid prevents rancidity in ghee by considerably increasing the induction period (P. 121).

27. The commercial manufacture of orange oil from Nagpur oranges would be very profitable, provided industries for canning oranges and making them into preserves are also simultaneously developed (P. 127).

28. Curcuma caesia would form an excellent source of camphor of purely Indian origin if extracted on a large scale. The plant grows in many parts of India in tremendous profusion.

29. Although starch is very useful in textile industries, modified ones are more valuable than the raw ones. The modified starch penetrates more readily and uniformly than the untreated ones and increases the tensile strength of the yarns sized. As the penetrating power of the starches modified by hypochlorite solution is better than the power of that modified by acidified dichromate, it is better to adopt the former method in modifying starch for sizing purposes (P. 141).

30. Tamarind fruit is the richest source for the imported Tartaric acid (P. 143).

31. Greater yields of purer Sandalwood oil have been extracted through employment of industrial alcohol as compared with the steam distillation method (P. 145).

32. Infantile biliary cirrhosis is the result of recincolic acid contained in impure castor oil which is generally administered in India to children from their births (P. 151).

The price of the book, Rs. 3 or 6 sh., is certainly not high for the mass of valuable scientific information arranged so carefully; every research worker in the field is sure to be profited by the volume.

Educational thought in Contemporary Kannada Literature.

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

It was some twenty years ago that Mr. T. P. Kailasam published his characteristic drama "Tollugatti" satirising the present system of education as also the outlook of an average parent towards it. In it he depicted two brothers—Puttu and Madhu—one, an ideal bookworm and the other, anything but that. We see in the course of the drama how Puttu is successful in all his examinations and becomes the darling of the parents while Madhu who is perhaps most useful to his parents in many ways gets the scolding. And in the end we see how Puttu in spite of all his success in this book-centred education of ours proves a thorough failure in adjusting himself to the work-a-day world. The dramatist seems to pause at that stage and challenge the audience as to whom they are going to sympathise with: is it Puttu who is stamped a success by our educational machine but fails to get on in the world? or Madhu who is labelled a blockhead in our wonderful system of education but succeeds admirably in assisting his people? or, more than these two, is it the parents that allot ghee to their children in proportion to their success or failure in their examinations? The drama, to repeat, is an open challenge to our educational machinery which fails to recognise the potentialities of boys like Madhu and produces 'Puttus' who are, to say the least, social misfits. It also reflects the wonderful outlook of an average parent who simply cannot think of giving ghee to a son who has failed in the examination.

Well, whether we liked it or not, here was a play wherein we were made to laugh at ourselves by a classic writer of comedies whose business it is "to chasten morals with ridicule."

Thereafter not much thought seems to have been bestowed by our men of letters on educational problems, not that they were blind to the existing educational chaos, but they had far better things on the anvil. However, let us see what glimpses of it we can get in the Kannada literature of these two decades.

It is perhaps just to observe at the outset that next to dramatists it is the short story writers that have brought in the protests most touchingly now and then. In his short story, *Our Master*, Mr. Masti Venkatesha Iyengar gives a very humorous, at the same time very pathetic, picture of a village school master. No doubt we laugh at

the poor teacher who had to face not merely the girls with cats in their frocks, but also a wife who would not let him free from domestic worries even in the school hours. The climax is reached when the poor teacher is taken aback at the announcement of the inspector just when his own wife is attacking him in the school. But with a sympathetic student of human nature the laughter will not continue long. He will begin to sympathise with the poor teacher and curse the system which makes him what he is.

Closely allied to this is Mr. N. K. Narasimha Murthy's picture of the village school master in his story, *This or That*. There again we see the wretched state of the teacher, Srinivasa Rao, who had to deal with a set of students who simply would not come to school regularly, or in time. Here the author is not satisfied with depicting the picture as such but also brings in the problem of the so called surprise inspections which are supposed to improve the educational machinery of our day.

The same writer, Mr. N. K. Narasimha Murthy, has written some other stories also depicting the products of our present system of Education. In his story "*Paropadesha*" he shows how our university products like Sivaramu fail miserably when they begin to preach in villages all their bookish knowledge. The writer seems to uphold the cause of women Education very much. Time and again he shows how women must be educated if they have to live as human beings with some self respect. In his "*Anathe*" his heroine is a college girl—a virgin widow, by the way—who devotes her whole life to the uplift of women. In his "*Prabaleya Abale*" the heroine Savitri supports not merely herself but also her kith and kin.

Speaking of women education it is very interesting to note how many literary men have tackled this problem. Apart from Mr. N. K. N. we have Mr. Govinda Rao Tangse raising the same problem in his "*Hennina Thodaku*"; Mr. Devudu in his "*Is this true?*" and Mr. A. N. Krishna Rao in his preface to "*Jivana Yatre*".

While having no objection to educate women the last two writers have shown admirably how the present system of women education has failed to make our girls true to our national outlook. In his "*Is this true?*" Mr. Devudu gives us the diary of an educated lady of the day who gradually changes from a coquette to an ideal housewife and mother. Mr. Krishna Rao, on the other hand, is not so tactful. In a moment of rage, as it were, against society he goes on attacking it directly almost in the vein of Mr. Bernard Shaw. Though unluckily he does not succeed fully to bear out his charges against education in the course of

the novel, what he says in the preface is certainly undebatable. Just look at the way he does it:

"The colossal ignorance pervading our society is due entirely to the ignorant mothers; and this ignorance of mothers is due in turn to their lack of education. But lack of education does not mean their inability to skip thro' a book or two. Education must enable them to live, and live well. Certainly that which drives out the demon of ignorance is the only true education..... The education that is being imparted in our girls' schools to-day is anything but this. It is producing a set of women who form a class of their own and who will not—or, shall we say, cannot—mingle with others. It makes our girls physically bankrupt and intellectually worse. For, education today has become a mere mechanical device to stamp degrees on our girls, and all that they get out of it is a low taste to appreciate third class writers like Etheldel, Edgar Wallace, Garvis and Colet. Alas! These are to be the mothers of our future Kalidasas, Shivajis, Pulakeshis, Pampas and Rannas!!"

In passing we might just refer to a few other writers who all condemn the present system of education. In his story entitled '*Our Master is dead*' Mr. Sivaram Karant shows us how the children feel about the school. He makes the hero say that school to him is nothing but a prison! Mr. Bharati Suta in his "*My Sister-in-law*" makes his hero 'Senu' condemn our examinations which are so very full of chance elements. And Mr. K. Shankarabhatta in his *Leisure* gives us an excellent picture of Dinakara, M. A.—an ideal social misfit whom our universities are turning out year after year in hundreds.

It is all very well to condemn; but are there any suggestions for improvement? Certainly.

The first glimpse of it we get is in Mrs. Kalyanamma's "*Sukhalata*". We do not know whether this pioneer in the cause of women based her picture of the forest school she depicts on our ancient books, or whether she visualised it as the goal we have to drive at. Anyway there is the germ of the much debated Wardha Scheme! Expand her ideas of the school she depicts in that book and you will get almost an ideal school for India.

But more clearly and forcibly are the suggestions coming from another dramatist of the day. We so far used to think of Mr. Bendre only as a Poet, of course a very great poet. But now we see that he can be as bitter towards the society we are living in, as he is sweet in his unrivalled melodies. He throws off his poetic mantle for a moment and starts straight in the strain of Swift to attack the educational system

of our day. In his play "*Goal*" — which, by the way, is only a comedy like "*Tollugatti*" — his hero Ranganayaka despairs of having no goal in life after all his educational career. The one thought that comes uppermost to his mind is to start an ideal school "where learning shall be a light for their life and where living shall be in the light of their respective goals." This, certainly, should be the aim of any educational system worth the name. And to a student of education it suggests a series of questions worth examining. What is the aim of our education at Present? How are we trying to achieve it? And what has been the result so far?

The dramatist answers each one of these in his own way. He points out how the present system of education leads our youngsters nowhere. They are simply groping in the dark, crying for light. They have no goal, no aim, no ideal in life. "Low aim is crime. O, we are all criminals! God has made us men. We still wish to be beasts! It is crime against God! against humanity!" cries out the hero. He has nothing but contempt for the ideal, if ideal it can be! "Splendid ideal!" says he sarcastically. In a sad tone he adds "Our young do not seem to think life is organic. They take it piecemeal — therefore they tear it piecemeal." And then bursts out with rage: "High ambition is crushed out! Low aim is pressed upon us!" What we want to-day is more of Vivekanandas, Tagores, Gandhis and Tilaks. But our system of education seems to be bent on not giving us these. Why? Because, he says sorrowfully, our educational institutions today are but the gymnasium halls of our brains! They have nothing to do with life. Life and Learning to-day are poles apart.

"Lo, as the same moulds awaited and confined the metal, so the same moulds awaited and confined the living stuff" says Hutchinson. And the same idea is brought out by Mr. Bendre also.

In the course of the drama, the hero diagnoses our colleges. He wonders how they are in any way better than the sheepfolds. No doubt he does not deny the intelligence of the Professors; he cannot think of equating them to shepherds. But his wonder is why should the hero that passes out of their hands behave like sheep? Is it not the cause of all the evils in society? That is why he refuses to admit that we can 'purge the times of apathy' by resorting to journalism. He emphasises "the education of the youth" as the problem to be tackled in order to "change the face of society"; and lays down that "Life and learning should not be bifurcated. To learn must be to live."

What, then, is the result he expects of such education? To quote again: "Good heart culture with a saving mixture of intellect." And with this education which will give them true culture — a taste in art and literature — the dramatist expects youngsters to go out into the world and take to projects like Village Reconstruction bearing in mind the motto: "Every man in his place doing his bit with a sportsmanlike joy in success and defeat."

The Charka

By SRI D. KRISHNAYYA

'The hand is the mind's only perfect vassal.'

— Juckermay.

* * *

'At the burning forge of life, our fortunes may be wrought,' says Longfellow, in his immortal poem the *Village Blacksmith*.

In a like manner, for one who pours a little reflection over the Charka at work, a true solution of many of the life's problems can easily be attained. It is indeed the wheel of fortune, as many truly claim it to be. The economic value of the Charka is plain and it has come to be styled 'the cottagest of cottage industries', in the words of Rajaji.

The educational value of the Charka has occasionally been the subject of attention, since the publication of the Wardha Scheme of Education. That which has economic value must necessarily have educational value as well, for, what is education worth if it cannot be put to economic use.

'The senses are the gateways of knowledge', is an educational maxim the value and the full exercise of which every true teacher knows. The Montessori method claims educational toys for instructing children so to speak, in the playway method. Nursery schools have educational games, toys and play, to amuse and instruct the children. Much in the same manner, for the Indian child, the Charka is a powerful educational instrument of instruction. The majority of the senses are to be exercised while one is at work at the Charka. For instance, the senses of sight, touch, hearing are at full play then. The eye has to exercise a keen sight to take out fine thread out of the cotton. The sense of touch

has equally a very powerful part to play and the expression that we work with our hands is fully demonstrated here. Hearing has its equal share, and perhaps a harmonious combination of all these three senses produces the maximum result, and a skilful spinner is one who can admirably use all these three senses. If the Charka works smooth, the sound produced thereof is quite a pleasing one and is an indication that the spinner may go on. He is buoyed up by the smooth and easy turn of the wheel. When anything is amiss, the sound produced by the Charka is quite different from the usual and no thread can be taken out and hence the necessity for the ready adjustment of the machine is indicated. Life's problems have to be adjusted to play a successful *role* in life and the parts of the Charka in a like manner for the smooth turn of the wheel. By holding the cotton light and by dragging the cotton light by light and steady strokes, a fine count of thread can be got and in all this process, the eye has a series of exercises and this is perhaps a process by which sight can potentially be developed.

As we work at the Charka, little by little, the thread comes to cover all our nakedness and wherein the thread is contained in the cotton the Charka alone is the philosopher to explain. Just as the brain needs exercise for the thoughts contained therein to come out and have their powerful sway all the world over, the wheel has to be worked to bring out the thread. This is indeed an educational apparatus for the children — big and small, to solve aright the problems of life. The expression, 'practice makes us perfect', is perhaps explained and demonstrated fully here, for, a novice today by constant practice becomes an expert tomorrow and can use the wheel to a high degree of perfection just as the crawling child of today becomes a sturdy youth tomorrow by the regular exercise of the limbs. As bye products, we can have the dignity of work and the fruits of sweet toil. Whistling pleasantly with the whizzing noise of the Charka, we can have rapid strides towards progress and plenty and this is perhaps the reason why the Charka is placed in the hands of children in many of the progressive schools to-day.

Hail ! Charka, may you spread thy silent message, here, there and everywhere— over the entire land of Mother India.

The Play way of Work and the Work way of Play.

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

'All work and no play makes Jack a dull boy' — says the adage. It is equally true that 'all play and no work makes Jack a worthless boy'. To-day we see that play is getting the upper hand over work and that neither is done well. It is not proper to divide work and play by a sharp line of demarcation, just as it is not proper to cut up the unitary mind into intellect and emotion and will and imagination. The proper point of view is to regard those as two aspects of one activity and these as various aspects of the mind. Work should be characterised by creativeness and play by re-creativeness. To-day work is characterised by mere imitativeness and play is characterised by mere emulation. From one point of view there is truth in the advice "work while you work and play while you play", because we must not work light-heartedly or play with a heavy heart. But on that account we must not work like a slave or play like a mad man. The better view is to bring a note of creative happiness into both work and play.

The fact is that it is difficult to say where the body ends and the mind begins or where the mind ends and the body begins. They are like the lamp and the flame. The flame will not shine if there is no lamp. The lamp will be lost in darkness if there is no flame. The Greeks were right in insisting on a curriculum of music and mathematics and gymnasium to train simultaneously the imagination and the emotions and the will and the intellect and the body. The Indians were right in insisting on Suryanamaskara and Pranayama and meditation and bhajana along with study.

But to-day education has become a task and the games are regarded as an escape from the disgusting task. Education is to-day a preparation for unemployment. The games are to-day a preparation for record-breaking championship. All this means a mechanisation of work as well as of play. The human aspect of work and play demands joy in work and earnestness in play in addition to earnestness in work and joy in play.

It is undeniable that work involves more concentration and tension and attention than play, and hence it results in fatigue. The function of play is to repair the damage and recreate us. Of course

sleep does so but in a different way altogether. But to-day there is a grim tension in play owing to the passion of record-breaking. The recreation *profession* is to-day an earlier profession than the life work of a man. It looks as if the only recreation proper hereafter will be through the cinema and the radio.

But both of them are neither creative nor recreative but pure do-nothingism and sentimental dram-drinking. The great defect of to-day is that pleasure is preferred to joy. Men want a mere titillation of nerves and an escape from reality and nothing more. If they do not go in for a cinema or a radio, they sit and watch a match and play vicariously and get some excitement in an otherwise dull and drab and wearisome life.

This sitting in crowds and watching others play is sheer mechanisation of pleasure. We have already mechanised industry. We have mechanised our study. Now we are mechanising play as well and cheat ourselves into thinking that all is well by merely calling the process an act of organization!

We have to fight against the mechanisation of life that is going on in all directions. Work and Play must cease to be mechanical and must become creative once again and more than before. Both must perform the same function though in different ways—the liberation of the soul by perfect self-expression in a joyous spirit. People think that team work is a trait of games alone. But team work must be a part of our work and of our religion as well. All aspects of life must be brightened and vitalised and uplifted by human comradeship.

Take for instance the art of dance. It seems to me that dance is the best activity wherein the play-way and the work-way unite in perfection. To-day it is regarded as a profession or as a source of sex-attraction. But its real aim and purpose is self-expression through our entire being. It ought to be the very sublimation of the rhythmic union of work and play.

We are all prone to equate recreation with games. But why should we do so? I referred to music and dance as recreational powers. All the fine arts and crafts are such recreational potencies. I do not discount the value of games but I do not like the modern over-valuation of games to-day. They are only the elementary recreation. The higher and diviner creation and recreation will come through the fine arts.

The Teacher as a Student

By SRI R. RAMAKRISHNAN, M. A., L. T.

Teachers are certainly a privileged class, privileged not very much materially perhaps, but certainly spiritually.

It is indeed a joy to be engaged day after day in teaching the young innocents.

The soul delights in bringing the light of knowledge to a brother-soul.

No monetary recompense can ever be adequate in the case of the teacher; his reward he gets when the pupil's eyes sparkle with the brightness which follows the assimilation of a bit of new knowledge.

And the teacher's work is the one which has no necessary connection with anything that is base, vicious or dishonest.

In a hundred ways it is a noble profession. It has connections with God's own eternal mission.

Yet the teacher has his own pitfalls which he must carefully avoid.

The only way in which he can do it is by being a pupil always.

Studenthood is not, as it is believed to be, a stage of life. It is co-extensive with life. As learning is never wasted, one may learn even on one's death bed.

To be always in the midst of one's intellectual inferiors is a harmful experience. And this is exactly the experience that the teacher undergoes day after day. The experience results in intellectual stagnation, and in a false sense of completeness.

Before the pupils the teacher is almost omniscient! So the inducement to improve oneself which is born of a deeply felt and frequently brought home sense of something that is wanting is denied to the teacher.

He gives out of his small store of knowledge and as the days pass he gets into certain grooves and develops certain mannerisms, and just as a person who shuts himself up in a room has to breathe fouler and fouler air as the minutes pass by, the teacher who does not perpetually replenish himself grows narrower in intellectual bulk and becomes uninteresting.

An uninteresting teacher is a social nuisance.

The teacher must never be dull. He must keep off the touch of monotony from his sacred mission.

The Creator provides us with an example. The world has seen many mornings, and the sun has set and risen countless times. But yet there is a new beauty, a fresh freshness in every morning.

We must never feel 'exhausted'. The stock within us must grow. It is only a flowing river that can water the fields, not a small pool. Pupils must never be able to feel that 'this is all that can be expected of this teacher.' New modes of expression, fresh sallies of wit must come welling up from within. The teacher must be a book of inexhaustible wonders.

Knowledge is ever expanding. Methods of instruction are rapidly being improved. A teacher cannot afford to be a Rip Van Winkle.

Only he can lead who can obey. Only he can teach who can learn. The capacity to learn, the willingness to know—these are the teacher's first requisites.

Characteristics of play of the Talented Children.

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

Talented children differ much from average children in almost every subject and in every walk of life. They differ in play also from ordinary children. What this difference is, we will try to point out here. The importance of play was not known even to Europe before Schiller and Spencer ; consequently it failed to attract the attention of the people there. The people of our country failed to realise, even some twenty five years back, the importance of play in child life and its far-reaching influence on national character. In those days play was looked down upon and when school children were seen deeply absorbed in play their guardians would despair of their future. In those days parents and guardians not only refused to attach any importance to play but also expressed their positive disapprobation ; so if they saw their children deeply attached to play they would rent the sky with loud lamentation. Such, such were the days, when we were boys. Now, of course, guardians have altered their opinion and have recognised the usefulness of play. Government as well as universities are giving sufficient encouragement to play by all possible means and that is why now we see that in many progressive schools games have been made compulsory and are played during school

hours. How students and youths of the country take keen interest in games can be easily guessed, if one goes to witness any shield or cup competition. Still we can say without any fear of contradiction that the way and extent in which encouragement is given to play in Europe and America and the provision which the educational institutions of those countries have made for games are still unknown to India.

The importance of games from the view point of physical culture is well known to all and its importance from the psychological point of view is also well known to the educationists and psychologists. In this article I shall not discuss the well known play theories of Karl Groos, Bradley, Schiller, Spencer or Mc. Dougall. But I should like to discuss here how the children who are known as geniuses, who are the future hope of the country, spend their time and energy in play and what are the special characteristics of their play.

The Stanford University of America carried on researches in genetic studies for many years at an enormous cost of money. The findings of the research have a few years ago been published in three stout volumes. As a result of this experiment a new light has been thrown on the play of highly gifted children who might be called geniuses. Experiments were made with 90 different varieties of play activities. Types of games selected included such categories as the quiet and the active, the social and the solitary, the competitive and the non-competitive, the intellectual and the non-intellectual and they were classified under three heads (1) active-solitary (2) active-social and (3) social-quiet. In all about 1200 gifted children were given this test. In addition, a control group was tested consisting of 474 un-selected children of grades 3 to 9. It is to be noted here that the control group averaged older than the gifted group. Any doubt about the accuracy and reliability of the test was solved by Reliability Co-efficient.

Laymen may think that the intelligent pupils have no taste for play—they are fond of books only. This idea is absolutely incorrect. The correlation between gifted boys and either gifted or control girls is lower than that between control boys and either of the feminine groups. These correlations offer no support to the popular belief that the gifted boy is effeminate in his play. In many cases the gifted boys spend less time in games than ordinary boys, but that is not because they lack interest in games ; but it is because their attention is diverted to various other subjects (which are not less interesting) besides play. A gifted boy or girl of nine years of age has more comprehensive idea of games than an ordinary boy of 12 years. The following are the special features of play of the gifted children :—

- (1) They prefer manly games.

(2) They prefer to play alone or in solitary places somewhat more than do normal children similarly situated. The difference, however, is small.

(3) They prefer to play with mates who are elder than themselves.

(4) They like to play with the same sex *i. e.*, boys like to play with boys and girls with girls: but among children of ordinary merit a tendency to play with the opposite sex *i. e.*, boys with girls and girls with boys is seen. Gifted girls show far less sex preference than do boys—for girls the absence of any sex preference is more common at age 12-14 than at 8-10.

(5) They generally do not like to join any competitive game.

(6) Gifted children are slightly more often at normal in their play interest than control boys. The average gifted boy spends about two and three quarter hours in play.

(7) The gifted children show measurably greater interest than the control in play activities that require thinking and that are mildly social and quiet.

(8) The mean sex difference in preferences of gifted boys are slightly higher than those of control boys of all ages except 13. The means of gifted girls do not differ consistently than those of control girls.

(9) A good many gifted children have had often imaginary play or imaginary countries.

Games cannot be looked down upon any more and research work along this line should be pushed forward as they are being done in Europe and America. The educationists of our country may make a list of the indigenous games and may apply them to the gifted children as well as to the children of average merit to find out if there is any marked difference. Of course, this is easily said than done. There are many obstacles in the way. It is a task to find out the gifted children, for, for that first, various sorts of special intelligent tests should be prepared and standardised. It is still more difficult to test their likes and dislikes. It will take time and would cost an enormous sum of money and perhaps it is not within the possibility of any individual person; still we can say, where there is a will, there is a way, and we hope the time will come when our educationists will take up the question in right earnest and solve it successfully! Let us wait and hope for that still-to-come day!

The Wardha Scheme—Its Weaknesses

By PANDIT IQBAL NARAIN GURTU, M.A., LL.B.

(Extracts from the Presidential Address, C. P.
Berar Educational Conference.)

It is a truism that an idea which is in the nature of a revolt against any old established order of things is liable to go to extremes, and it is no wonder if the Wardha scheme suffers from that weakness. The two main principles of the scheme as originally propounded by Gandhiji are that (1) all education is to be unified and integrated by weaving it round some handicraft; (2) that the craft selected should be learnt systematically and scientifically with a view to efficiency and practical result, so that the produce of that craft could be made economically remunerative and defray the cost of the education of the pupil. In United Provinces the Congress ministry appointed a committee which has submitted its report. Its main recommendations may be summarised as follows:—

There should be a uniform system of compulsory primary education for all children from the age of 7 to 14 both in urban and rural areas. Throughout this period education should be carried on through concrete life situations and should be correlated with one or more forms of manual and productive work and with the social and physical environment of the child. The choice of the craft or crafts should be made with due regard to their educational value and to the environment of the child. Craft training is to be divided into two parts—one that shall be common to all children, the other to be chosen by the child from the list of approved crafts. Spinning on *takli* and elementary agriculture (or gardening) are to be the compulsory crafts to be learnt for at least five years. The time given to crafts with correlated studies should be about half of the total time, but it may be somewhat less in the first two years.

I shall presently state my differences with the committee's recommendations, but before I do so, let us thankfully acknowledge that they have introduced certain desirable modifications in the scheme originally propounded by Gandhiji. They have not gone to the extreme length of unifying and integrating all education by basing it entirely on a craft but have simply stressed co-ordination of training in the use of brain, hand and eye, and have suggested a curriculum of studies in which active and creative work has been made the pivot. They frankly admit that there are difficulties in achieving the principle of correlation in

practice. The second point of departure from the original scheme is in the selection of the crafts with a view to their educational value as distinguished from their economic value. They have no doubt also used the phrase 'productive work' but it could only mean creative work in the production of which the pupil is expected to use all his faculties. This is quite different from work which is to have a market value.

It is to be regretted that the committee contemplate starting compulsory primary education from the age of seven. No very convincing and cogent reasons have been given as to why it should not start earlier, as we find has been done in other countries. In fact, certain advanced countries in the West admit children as early as at the age of five in their elementary schools. It is true that marked psychological changes take place upto the age of 21 after a cycle of every seven years, but it is also an indisputable fact that early childhood is the most impressionable and formative period of life. Very little attention was paid to Infant Psychology in the past but the modern tendency is just the other way. The Montessori method of teaching infants from the age of three onwards is the greatest triumph of educational effort in modern times. It is a pity that the committee have dealt with this important question in very off-hand manner. They merely suggest that arrangements for children before the age of seven should ordinarily be made by private agencies as the State is not in a position to provide for them on a large scale. It may, at the most, provide model kindergartens in suitable centres and arrange pre-school education in other ways-- a phrase which is sweetly vague. It is almost certain that the resources of the State will not, for a long time to come, be able to meet the cost of the basic scheme of free and compulsory education, and yet the committee did not hesitate to extend primary education to seven years. Perhaps the real reason why they felt they could not start their scheme from a lower age than seven was that the education of a child at the age of five had to be of a different character than what was envisaged in the Wardha scheme. The education of smaller children has to be more through movement, colour and simple observations and play which could hardly fit in with the scheme of education based on craft upto the age of 14. How many millions of children will have to lose their opportunities for the sake of making a scheme logical and self-contained!

The selection of compulsory crafts is open to several objections. It runs counter to the principle of spontaneity in the creative interests of a growing child. It limits purposeful activity into a narrow groove and deprives adolescence of a chance of satisfaction derived from differentiated interests. It makes it still more difficult to correlate with

specified and compulsory crafts the teaching of other 'subjects' which lead to more general education. The selection of two compulsory crafts, spinning on *takli* and agriculture (or gardening), presupposes that they are sufficiently all-inclusive in their character to enable the teacher to foster the mental growth of his pupils and to satisfy its requirements. Spinning, at any rate, does not seem to be so comprehensive in its scope that it could be used as an effective leverage for larger purposes of education in its wider sense. Again, the process of 'weaving round a basic craft' for nearly half the total time of school work, day in and day out for seven long and weary years, is likely to kill all interest in teachers and in the pupils. When the content of education and the method of training continue to be the same throughout, regardless of the varied gifts of the pupils, it is bound to make the whole work monotonous for the teacher and mechanical for the pupils. The joy and thrill of creative activity will soon be lost and an unconscious inhibition against naturalness will set in. It will be no more creative but forced labour and drudgery degenerating into a passive type of education, not very different from the present-day cramming. And yet the object of the new scheme is to guard against those evils! Is it not really overdoing the principle of 'activity' if half the time of the pupil is devoted to it? 'Activity' in the educational sense is so very different from being 'active' all the time.

The committee have trodden on dubious ground when they recommend that the actual time allotted to the craft should be sufficient to give enough skill to the pupil to take up the craft as an occupation after completing seven years' course. The time allotted to craft, they suggest, may be increased if it is found by experience to be insufficient to attain the requisite degree of proficiency. It is here that the undercurrent of a narrow utilitarianism comes out openly on the surface, and the Committee have lost sight of the vital difference between training for a vocation and education with a practical bias affording larger scope to natural instincts to learn by doing. The restrictions and technique introduced in the syllabus in spinning are apt to make basic education as mechanical and soul-killing as the disciplinary technique of Grammar or Mathematics in the old system.

Psychology through Spinning

By SRI S. R. TATTI, B. A., S. T. C. D.

While a class of pupil teachers is just beginning to pick up the interesting art of spinning on the takli, many points in connection with their new experience are such as can be exploited to teach them the broad truths of psychology. An attempt will be made to point out some of these in this article. If ideals of patient, neat and careful work are formed by them during their work, these ideals are carried over to other walks of life. This is how the study of one art may influence the study of others. At the same time the skill acquired in a particular art is only capable of transferring itself to a limited number of other allied activities. Psychology points out also that the intelligence which serves a man very well when he has merely to do with mental work seems to fail if turned to another kind of activity, say physical work. This seems to confirm the view that there is no such thing as general intelligence which will enable a man to learn anything to which he turns his attention equally well.

The adult beginner is always inclined to exaggerate the difficulty of the spinning or any other manual process; this is at least the attitude of those who have never taken kindly to any skill of a practical nature. From this fact we may infer the reverse case that the illiterate but practical man of the village is equally sceptical about the result of his effort at picking up the art of reading. The next observation relates to spinning in company. There are students who would rather not practise the first steps of any art in the presence of others. If a spinner is near by to guide you when you are learning, it is of course a great advantage, but it may be a good thing that the beginner should be left to himself to pick up the process as he likes and as quickly or as slowly as he pleases. The untrained spinner nearly always tends to over teach you with his array of 'do-this' and don't-do-that's. He constantly takes the takli from you and himself begins to demonstrate. What we want from him is to explain why we fail and—what we should do to get a particular result. The practical artist always relies on demonstrating rather than theorizing. He is not trained to be able to give accurate and thorough verbal instructions as to how every little bit of the process is to be learnt. This is natural. For, after all, all art is mainly learnt by imitation. But this is how Mahatmaji perhaps would not want pupils to learn it—namely as a mechanical art the justification of which is in the successful pursuit of the art. He wants the child to ask at every step why this happens and why that fails and so on.

Another psychological phenomenon is, the beginner does not want to take every little difficulty to the teacher—an instance of the same nervousness, which is responsible for keeping children in the class room from asking too many questions. In regard to the method of learning the process of spinning or for the matter of that of any other craft process there are two contradictory views. One would say, allow the child to experiment for himself—leave him entirely to himself. Do not teach him anything beyond occasionally showing him how to do it. The other school of opinion—or rather the other point of view would put it—you should not only show him what to do and how to do it but should constantly guide and direct him, explain to him, give him rules and so on; because the formation of correct habits in the beginning is of the utmost importance and if wrong habits are formed in the initial stages they are very hard to get rid of later on. Hence a policy of 'laissez faire' is here wrong. As in all cases, so here, the golden mean seems to lie between the two view points. Teach him, explain to him but do not overdo it. Let the child make mistakes. You should not be intolerant of mistakes nor should you make much of little technicalities in the beginning. Learn first the broad way of the process, the little finishes and graces of the art will come in due course. If you insist on them even from the beginning the tyro will feel disheartened and you take away his self-confidence which is after all the essential condition of all successful learning. I am afraid the simple and practical process of spinning is already being overlaid with innumerable technical niceties and rules. This is the method of the Englishman. The expert dislikes speaking in ordinary terms but seems to take an especial pride in using his special phraseology. He seems to feel a pride in bandying these expressions about as if they were the secret formulas of some mysterious art. I have always been telling my students that every art and science in the course of time tends to accumulate round it a halo of incomprehensibilities and symbolisms. This is why most people who want to learn any new art or science believe it as an axiomatic truth that it is impossible to learn it without a teacher to initiate you into its mysteries. In a general way no exception need be taken to this, but self-learning is the best kind of learning with even such little guidance as casually comes in his way. The joy of discovery will be his. Note this psychological observation. This is the first emotion which every teacher must have a taste of on his own part. The teacher should always make it a point to be learning something new by his own unaided effort. Unless the teacher has known the joy of learning for himself he cannot give this joy to his pupils. A feeling which you have not experienced yourself you cannot possibly transmit to others. Feeling is contagious. Now this contagion

is a subtle thing. Hear the psychologists. Minute changes in the facial features accompanied by changes in the rate of breathing and by changes in the speaking tone and other little things too minute to describe, indicate the feeling to the person who is learning. By what is described as a process of sympathetic suggestion the feeling is instantly transmitted. When one baby cries, the nearest baby also begins to cry. So in the case with laughter and other feelings. A thought, a feeling or an act may in this way be silently suggested. A great deal has been written in books on psychology or suggestion. We may note in passing that a class of pupils is more easily moved than an individual.

Whether the spinner can attend to other things while spinning is a question. It is quite obvious that when the student has mastered or nearly mastered the process of spinning his attention is released to other things. He can easily talk, or sing and spin at the same time. The novice cannot however do any of these things. This takes us to the psychology of habit. The advantages of habit are that the energy needed to attend to new activity is gradually lessened as more and more control over the activity is gained until finally with the mastery of the act the attention is completely released for other purposes. The act is then said to become sub-conscious. Here we may notice a curious feature of the state of our mind. The focus of the field of our attention is free to attend to other things while what may be described as the margin of the field is occupied with the main activity. The field of attention is said to have a focus and a margin. While you are consciously attending to the work in hand you are dimly aware at the same time of many other little things in your surroundings, the ever present environments of time and place. These you are said to know sub-consciously.

Sjt. Aryanayakamji holds that spinning should not go on simultaneously with talk or anything else, because he contends that the student is always experimenting with the next item of skill even when he has mastered one item of it. Hence his attention is taken up by it. It would therefore be wrong for the pupil to talk or even to listen to a story while engaged in spinning in the class. If he does it, his work is bound to suffer to however slight an extent. This seems to be right on the whole. But the position seems to be a little exaggerated. When the student has secured good command over the process not much loss to that work will be caused by passively doing such things as singing or listening to a story or to directions regarding the do's and don't's of spinning itself.

The state of our mind at any time is completely described if three characteristics of it are noticed and stated. Let pupil teachers try

to describe the state of their mind when they are spinning. The content of the mind is one of the things to note. The focus of his mind is certainly filled with the image of the takli, the yarn and the control of his two hands. Secondly, if the spinning is progressing smoothly or if it is constantly interrupted by poor results you will at the time feel glad or sad as the case may be. This 'colouring' of the state of your mind, of course metaphorically, is a second characteristic. The third has reference to say, the next thing you intend to do when you have finished the work of the moment. The intention, the desire, the will is what is meant. If you have finished spinning you probably want to wind the yarn up or to want to collect the waste yarn round you. These activities come in your mind in idea form before they are actually executed. You do a thing because you will to do it. This characteristic indicates the freedom of your mind. You will only do a thing if you want to—not otherwise—not even under any amount of compulsion. But here matters become complicated. You will say we often yield to compulsion—where then is the freedom of our mind? The answer is this. Freedom has reference to the goal of our actions, which may be immediate personal pleasure or distant durable satisfaction. If it is the latter you will feel free to take the path leading to pleasure if this should be secured at the moment by surrendering your will. You will surrender because thereby you will be gaining your object, and in so far you have exercised your freedom. If on the other hand the yielding does not take you on the path you have set before yourself namely distant but more lasting satisfaction, then you will not surrender your will. I am afraid we are getting rather abstruse. Well, these three characteristics of the state of our mind, which are true of the mind at any instant, are known as knowing, feeling and willing. Briefly we may say the mind has a continuity of memory (knowledge). It has an inherent joy in its own being and activity (feeling) and it has freedom (willing). We may call them the three states of the mind but we should remember they are not necessarily successive states; they may all pertain to the mind at the same time. Even when the mind is knowing something, it is feeling a certain attitude to it and it either intends to go on with it or change it. All the innumerable states of the mind such as doubt, belief, faith, enquiry, resolution, hope, disappointment, illusion, reflection and so on can be classified under one or the other of the three fundamental aspects of the mind. The teacher and the students have now had a random talk and on their way they have touched various truths of psychology namely, the three aspects of the mind, the nature of attention, the advantages of habit, the kinds of suggestion and so on. Have you ever watched, we may ask the students, in a random

talk how we leap from topic to topic— and how the last topic reached will seem to be absolutely unrelated to the first one. After the talk is over you may just try to recollect the zigzag path along which we went and how each point suggested the next. You will be very much surprised if you do it. Now the links between such topics can all be classified under certain heads called modes of association. The law of contiguity is one of the modes, the law of similarity which comprehends numerous other cases such as contrast, genius and species, whole and part and so on—is the other. The next time you rise from a bright talk for an hour in company with a friend, try to pick up the whole thread of the talk and how the many things talked about had at all anything to do with each other. These things were correlated with the situation and environment. Can we try this method of talking with children?

- Teaching through the craft, through the life of the craftsman is what we want now. The artificiality of reminding ourselves at the end of a period that we now have Geography, or History and so on is to be given up. Let whatever comes with the context of the situation come naturally without being labelled history, mathematics or some other thing. If in the course of the talk we may have had to jump from one thing to another, remember natural talk in life and company is always of that kind. I have said teaching through the life of a craftsman is still teaching through the craft or vice versa and all that will make the life of the craftsman worth living can certainly be taught in relation to it—which is the vast field of the entire experience of the person.

The Karnatak Journal of Education.

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Notes.

Educational Reform in Madras.

The Madras Government have adopted the Re-organisation Scheme of Secondary Education prepared by the Congress Ministry and have decided to bifurcate the secondary school course at the end of Form IV into a vocational and a pre-university side. The vocational course is to prepare pupils for different types of employment suited to their aptitudes and environments, and the other, to divert to the universities only those who could benefit by higher education. Pupils completing the Fourth Form will have to decide once for all whether they elect to join the vocational or the other side, and cannot make any change thereafter. Those of the vocational group will sit for a Government examination at the end of two or three years, this duration depending on the nature of the technical subjects specialised, and they will be awarded a secondary school-leaving certificate. The holders of this certificate alone will be eligible for the lower division clerkships in public service, a definite age limit being fixed for it. Those who join the pre-university course will sit for the Matriculation Examination, which the University has decided to revive as an entrance test, and they will not be qualified to enter the public service except a few to be recruited for the upper division clerkships after graduation.

The scheme has certain merits and demerits. Colleges could hope to get better material by restricted admission and acquire higher academic standards than now, though financially some might suffer. It would also tend to minimise the huge waste of human effort entailed by the diversion of talent in wrong channels. But the scheme has ignored the modern trend of imparting a universal vocational bias to make education practical for all the students. The bifurcation at the end of Form IV needs organised expert vocational guidance, and without such aid, the choice in many cases may require revision at a later stage and a consequential change from one course to another, which the scheme does not permit. There is also an underlying assumption that an inferior order of mental calibre would do for

a vocational course. Those pursuing vocational courses should, without being precluded from entering the university, be provided with facilities to go through corresponding courses of an advanced type in colleges so as to give them equal status with others.

The scheme can thrive with necessary modifications and with a serious effort on the part of the State to create opportunities for useful occupation. Besides making the rules elastic enough to allow change of courses in the light of subsequent experience and providing for higher university courses for all, the State should open up fresh and increasing avenues of employment for young men, co-ordinating their efforts with industrial and commercial agencies in the country. Further, the subjects on the vocational side need greater variety to be sufficiently attractive and be adapted to the needs of life. It is hoped that the scheme would be adopted with suitable changes in the light of criticisms above and from educational bodies in the province.

Reviews

A Hindoo Holiday.

By J. R. ACKERLEY.

Published by the Penguin Books, Middlesex, England.

This volume, a "classic" in the words of Sir John Squire, is one of the recent Penguin books, released in January 1940. It is an "Indian journal", which the author acknowledges to be inexhaustive and "to have developed day by day, out of almost complete ignorance." The book is a faithful record of the author's stay, of less than a year, in the "Hindoo" (in his own spelling) state of Chokrapur, ruled by a weak-minded, pleasure-loving, superstitious, Maharajah. We get a vivid picture of the prince himself and the two personalities that surround him — the portly, self-conscious Dewan, making a big fuss about the impartial discharge of his work, but melting to unexpected softness at the touch of Hattary, and Babaji Rao, the Secretary, very talkative and self-revelatory. Also, the guest house clerk Narayan (who establishes himself in the heart of Mr. Ackerley, with his simple, confiding nature), and the handsome barber's son Sharma (the valet, the Ganymede, to His Highness) live in our memory. The servants, too, that move about the guesthouse and the court, are well characterised — the deaf St. Peter with his keys of the store-room, the ever effusive waiter Habib pestering the White Sahib with his

attentions, and Babaji Rao's tongawallah grinning in all his ill-clad glory. Special mention may be made of the figure of Abdul the tutor, ever plaguing the author to recommend his name to some big gun, to improve his prospects, unwearied in his entreaties, and peremptory in his admonitions.

His Highness's character is a study in itself. Excessively fond of idle pleasures, he toys with the idea of building a Greek villa for himself. Besides a tendency to halfbaked philosophical speculation in his peevish and disappointed moments, he has a great weakness for beautiful boys. He adds them to his dramatic troupe to impersonate the gods, thus keeping them about him "to excite his cupidity." Not a little interesting is the king's relationship with the powers that be. He has been unfortunately overlooked in the race for titles on account of his having much to do with boys. After sleepless nights, he succeeds with Mr. Ackerley's help, in writing out a letter to the Governor-General — a mighty literary effort indeed. The favour of the higher authority is invoked by "feeling confident in his assurances for the future," requesting for a photograph of his, and feeling grateful to the Almighty for having made the friendship of the correspondent's wife — Lady S. As the king, so are his subjects. The Urdu tutor Abdul feels it indispensable to add to the petition to His Highness (written out for him by Mr. Ackerley,) the following words: "For this gracious act of great kindness, I will pray everyday for your Highness's son, the Raja Bahadur and for . . ."

The talk of the various personages and his own observation — and, in this respect, nothing, not even the most insignificant detail escapes our author — enables Mr. Ackerley to depict the whole life of the Hindu community complete with a thousand characteristic details? Everything is grist to the author's mill — from the fight for succession in Hindu royal houses, to the way the Brahmin wears his sacred thread while urinating. This minute and Argus-eyed realism cannot but be distasteful to Indian readers. Nobody likes to be examined under the microscope. But then, the book is ostensibly meant for readers in the West who perhaps rightly feel that the East is full of curiosities for their enlightened inspection.

It is very heartening, however, to note that the author keeps an open mind on all Indian questions, and adopts an attitude of non-committal throughout. We are accustomed to two types of books on India — the one meant to vilify the country, and the other to twaddle about her goodness and spirituality. Mr. Ackerley steers clear of these extremes; he is neither a missionary nor a self-made Sadhu. He puts before us all the facts he has gleaned during his stay in India, and leaves us to your own conclusions.

The book is written in a clear incisive style, at times rising to poetry. English equivalents for Sanskrit words are always well chosen, allowing for very minor lapses. "A Hindoo Holiday" has already run into many editions, and has been translated into other languages like French. Its inclusion in the Penguin series, sets the seal on its popularity.

J. PARTHASARATHI, M.A., L.T.

1. இலக்கணிதம் (காண்காம் புத்தகம்) for Form IV. By S. Balakrishna Aiyer. Published by the Oxford University Press, Madras. Price — Re. 1-4-0.

This is a faithful Tamil rendering of the well-known original English edition by the author. Each chapter follows a definite plan of treatment, fundamental principles being explained at first, followed by model solutions and copious exercises, varied and graded, besides miscellaneous exercises for revision and practice appearing at intervals—all in simple Tamil. The diagrams used are neat and suggestive, and the Tamil equivalents have been framed with care. A glossary of English and Tamil terms used has been added at the end of the book, which would be found valuable. Written by an experienced expert and conforming to the latest technique of presentation, the book would prove a highly useful text-book of Elementary Mathematics in schools.

2. Our Presidency and Country (ஓம் நம் மாநாண்மும் தேசமும்): By A. N. Schwartz, B.A., L.T., St. Paul's High School, Vepery, Madras. Published by the Christian Literature Society for India, Madras. Price—As. 8.

This is a carefully planned text-book on Geography conforming to the latest syllabus. The contents are highly informing and interesting, and the numerous well-drawn maps, profuse diagrams and instructive photographs, most of these the author's own products, enhance the value of the subject matter therein. The Tamil used is simple and clear throughout. Each chapter has a set of useful questions and exercises at the end, and the appendix on the closing page giving suggestions for geographical excursions would be appreciated. Printed in bold type and neatly got up, the book would be read with avidity by youngsters. We commend the use of the book in all schools.

Books by Macmillan & Co., Ltd.

3. The Stranger Prince: and Slaves of the Double Crown. Price—8d. each (Paper).

These are Old Testament Story Readers where the author has made the contents interesting to young readers by a judicious mingling of fact and fiction. Aptly illustrated in places and followed by carefully thought out exercises at the end of each, the books would serve as good supplementary readers. The first book treats of Joseph, and the second of the Exodus.

4. Scenes from Indian Mythology: and Scenes from Islamic History. By Syed Mehdi Imam, M. A. (Oxon). Price — Re. 1-4 each.

Scenic situations from the epics and historical documents relating to Hindu India and Islamic world have received a novel treatment here. Some of the salient topics therein have been dramatised, in charming

English, with a short argument preceding each. The treatment is realistic and entertaining. As books introducing readers to Hindu and Muslim cultures, they deserve to find a place in every school library.

5. Tales of Old Greece: By J. H. Mair, M. A. Price: Re. 1.

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6. Desk Work — Books IV and V. By J. P. Rose. Pp. 80 and 76. Price — As. 8 each.

These two books form a continuation of the series reviewed in our columns in Jan. 1939. Planned and developed on the same lines, these are valuable supplements to books on formal grammar. Book IV contains a large number of exercises on grammar to be answered in the book itself, besides a few poems for paraphrasing and story writing, and 5 prose pieces for summarising. Forms of correct usage with common errors have also been indicated, which would be helpful to readers. Book V contains exercises on sentence and paragraph structure, followed by advanced exercises on transformation of sentences, on paraphrasing, precis-writing and substance-writing. Great pains have been bestowed on the selection and arrangement of material for the contents, and students would profit by using the series.

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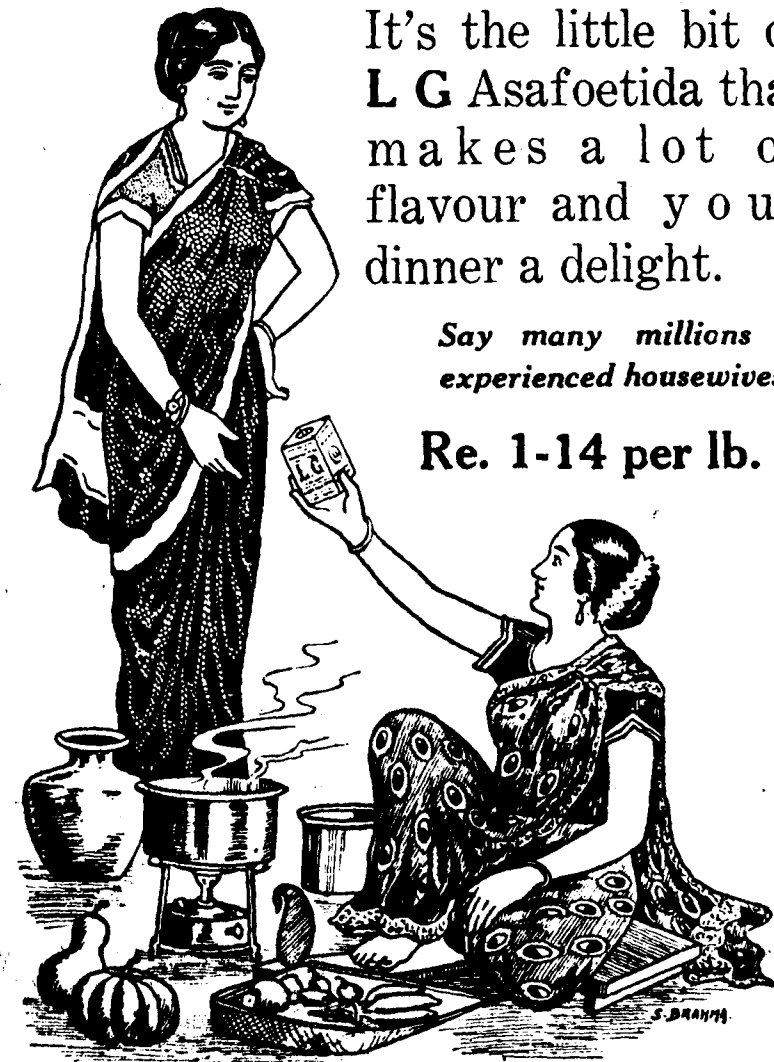
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Improving English Composition

Some Suggestions.

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

A. Need.

"The person who cannot make a correct, concise, lucid, and intelligible statement (in speech or in writing) is not an educated person," says Mr. George Sampson. It is distressing to note that no one, who is competent to judge, is entirely satisfied with the condition and results of the teaching of English to Indian boys and girls at the present time. It is highly to be regretted that English composition is the worst taught subject in the Indian school curriculum. Our pupils are, as Sir John Adams puts it, hunters after errors and not seekers after truth. They know more about incorrect English than about correct English.

B. Some Suggestions.

In writing essays or letters, pupils experience two kinds of difficulties — the matter difficulty and the method difficulty. They do not know how to marshal and arrange their ideas, and to express them in simple idiomatic English.

1. To minimise the matter difficulty teachers should see that they "proceed from simple to complex": that is to say, for example, first giving narrative essays, then descriptive essays and then reflective essays. Topics chosen or given must be of some interest to the pupils. Again they must be within their powers of comprehension, and expression. For example, the S. S. L. C. pupils were asked to write on "The League of Nations." This topic is certainly not within their powers of comprehension. In 1938 S. S. L. C. pupils were asked to write on "Some beasts and birds in your village." This topic is within their powers of comprehension but not within their powers of expression. As

a general rule, in the words of Mr. Wyatt, "*difficulty of matter should not be added to difficulty of language.*"

2. *Oral composition should precede written.* They are not to be set up against each other as rivals, but rather accepted as supports and complements of each other. Professor Clapp says that the excessive labour of theme reading, so generally complained of, can be considerably lightened by the use of exercises in speaking and further observes that the results would be better because the technique of writing would be more carefully handled.

For example, as Rev. Ryburn complains, the pooriness of the English essay is often due to a real lack of ideas, and also to a lack of training in orderly and clear expression of the ideas. In remedying both these deficiencies, oral composition can be of the greatest use. The teacher must question the boys, get the thoughts of the whole class upon a given topic, arrange the thoughts in a proper order with the help of the class, and develop a suitable outline on the black-board.

In the course of the oral lesson errors in the use of English must be checked as soon as uttered, and thus habits of inaccuracy are stifled at birth, and the pupils will not be committing the same errors in their written exercises. Mr. Champion's advice, "Train the pupil to speak correctly, attend to his spelling, and you need have no fear he will not write correct English," must be borne in mind by teachers of English Composition. Teachers should take care of oral composition and the written composition will take care of itself.

Thus by a judicious use of oral composition the matter difficulty can be minimised to a very great extent, and the method difficulty to some extent. As Messrs. Wyatt and Thompson observe, "Every oral lesson is merely a written exercise minus the mechanics of writing."

3. Learning a new language is a matter of forming new habits. If sufficient attention is paid to the teaching of the Vernacular, and if it is well taught, habits may be formed in the Vernacular class-room, which will be of the greatest value in connection with the learning of English. One of these habits is that of clear and orderly expression of thought. In fact this task is pre-eminently that of the Vernacular class-room. In fine Vernacular teachers of composition should take care to instil into pupils certain "composition habits". Pupils should learn how to proceed about the business of writing an essay in connection with their vernacular teaching. As Mr. Wyatt remarks, "There are certain elementary principles of arrangement, of paragraphing or

sentence-order and construction, certain principles governing effective narration, description, explanation, exposition or argument, which, unless they have been previously inculcated in the teaching of the Vernacular, throw an additional burden on the teacher of English in the high school stage."

4. *Careful correction is necessary in connection with written work.* 'Writing in' corrections is frowned down. Let the pupils see to it. The teacher's business is not to save the pupil trouble, but to make him take trouble. The teacher should simply point out the nature of the mistakes by the use of symbols such as 'Sp' for spelling mistake, 'Gr' for grammar mistake, 'C' for capital letter and so on.

The teacher should keep a record of the mistakes committed by the pupils. For an effective programme of improvement it is necessary for the teacher to know not only what mistakes are committed by the class but which pupils commit what mistakes. The outstanding errors of each composition exercise should be entered in a tabular form with the names vertically on the left and the types of mistakes horizontally on the top. By a look at the vertical columns the teacher is able to notice the frequency of each kind of error in his class, and a glance at the horizontal columns reveals the types of mistakes which are favoured by particular pupils. Common errors must be dealt with in the class and pupils should be drilled in correct forms. Then the pupils should correct their mistakes and write the correct forms at least five times. Before taking up another exercise in composition, the teacher should go through the exercise note-books once again to see whether the corrections made by the pupils are in order. If all this is done there will be an appreciable improvement in the quality of pupils' written exercises.

5. Imitation plays an important part in essay-writing, and pupils will unconsciously base what they write on what they have read. *Extensive reading of well-written books is therefore clearly desirable.* In this connection, Dr. Ballard has drawn our attention to the fact that many pupils are acquiring a predilection for "penny dreadfuls" and "shilling shockers". Hence the teacher's responsibility is clear. He should see that pupils select good books and read them.

Selection of Text Books.

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

INCREASING ATTENTION TO THE SUBJECT.

The selection of text books in schools has of late been engaging the attention of the public and the government to an appreciable extent. A recent order of the Bombay Government that no book written by a D. E. O. can be in the list of approved text books may be cited as an instance. It is to be hoped that the result of this increasing interest will be something good and measures will in due time be taken to formulate sound principles on which the selection should be based, and to fix the agency by which it should be done.

THE COMMITTEE FOR APPROVING TEXT BOOKS.

Hitherto various practices have been followed. The earliest restriction on the powers of the teachers to choose the text books for their classes was perhaps that by which the government insisted that any text book that was chosen should be in the list of books approved by it, through a special committee appointed for the purpose. It is quite reasonable that the government did so because the books prescribed should be free from matter which may be regarded as seditious, subversive of the existing social and political order, or objectionable in some other manner. The teacher then enjoyed a great deal of liberty in the choice of the text book and could ransack the whole series of text books so approved to prescribe one which he deemed best.

OTHER RESTRICTIONS ON THE TEACHER.

Later on, a number of restrictions on the teacher's free choice sprang up. The companies in their anxiety for pushing up their publications began to woo all the authorities that can command the teachers in the affair. The managers, the headmasters, the District Educational Officers and other departmental officers, the chairmen or presidents, the members, the commissioners or the secretaries of the local bodies such as the Municipalities or the District Boards, were influenced to interfere on their behalf by clever agents of companies, and the result was that the teacher's theoretical right to choose the text book was lost and he had to submit to the dictation of his superiors often against his own conviction, that the book chosen was not the best text in the market. The poor teacher, struggling for his livelihood and uncertain of his tenure or future, if he were to oppose the selection made already before he was consulted, had to accept a text book thrust on him. This

is perhaps the existing state of things in spite of the so-called Boards of Studies or similar bodies set up by different managements for the selection of the text books.

FIXING A PERIOD FOR A CHANGE OF TEXT BOOKS.

The government again interfered to put down an abuse of power ; that is, frequent and unreasonable change of text books year by year. A G. O. was passed that the text books should remain the same for 5 years and later on, the period was reduced to 3 years. This G. O., whilst introducing some measure of fixity and certainty in the use of text books and proving economically more helpful to parents, suffers from the defect that it may enforce the use of a badly chosen book for too long a time.

A POLITICIAN'S PROPOSAL.

The question of selection has also provoked some major politicians of the Congress fold in our land to express their own opinions in the matter. Some have gone to the extent of saying that the government should take up the work of publishing the text books and the profits of the business should go to the government for financing their educational schemes and policies. It looks a very fine and interesting proposal with a prospect of great possibilities of profits and educational expansion based on them by the simple adoption of the expedient of a government monopoly in text books. Nothing, however, will be worse than that for smothering wholesome competition for the production of text books among intelligent writers and educationists. The text books so written will begin to smack more and more of politics and subtle forms of party political propaganda will be found to issue forth from these books in course of time. It is therefore better to avoid this real danger which lurks in the proposal and to bury it without any consideration whatsoever.

SOME GOOD PRINCIPLES FOR SELECTION.

What, then, should be the principles that should be borne in mind in the selection of text books for use in schools? The teachers in each school should meet at the end of each year and discuss in separate groups according to their subjects about the text books that should be used in the school in the coming year after a careful scrutiny of all the available books in the market, aiming to cover up the syllabuses prescribed by the department. Their selection list should be submitted to the headmaster for approval and prescription ; if he is not satisfied with the selection, he may ask for the reasons of the selection and may suggest how any other book known to him is better than the

one mentioned in the list; if, even then, the teachers concerned decide that the book selected by them is better than the other suggested, the headmaster should approve of the choice. After all, it is the teacher that is responsible for covering up the syllabuses and demands of the department in the particular subjects handled by him and it is reasonable to hold that he knows the business well. Anyhow, if the headmaster wants it, a decision may be obtained by referring the matter to the D. E. O., and his decision may be regarded final. Secondly, except in English and the second languages, it should not be regarded necessary on the part of a District Board or any other management owning a number of schools to insist on the same books. The teachers of every school should be free to choose the books and the Common Examinations need not be pleaded as a reason for prescribing common text books in all subjects. Just as in the S. S. L. C. examination, this arrangement may also be made for common examinations, and the teacher allowed freedom to choose any text book for his school though the District Boards may be unwilling to give up the quite unnecessary system of common examinations. Thirdly, no time limit need be fixed for a change of text books and the teachers may be deemed to be alive to the feeling that there should be no unnecessary changes in the text books year after year.

CONCLUSION.

The teacher is the only proper person to choose a text book, and anybody capable of writing one must be allowed to do so without any restriction, if he thinks that his book will be able to appeal to the teachers in their selection. The headmaster, the management, and the departmental officers should not interfere in the affair without any strong reasons. The hand of the teacher should not be bound by any time limit for a change in the text books, lest the best and most up-to-date books should be left out. It is better for all teachers to bestir themselves and boldly claim a right which on deep and just considerations no one will make bold to dispute or deny.

Ten Years ago and Now in my Educational Thinking.

By PROF. ANJILVEL V. MATTHEW.

I very much appreciate the honour of being asked to write regarding the changes that have come over my educational thinking in the course of these ten years. Thinking is closely acquainted with living experience; and these ten years have been to me years rich in experience. Ten years ago now, I was an assistant master in a small Christian high school — the southern-most high school on the Bombay coast. From there I was appointed Headmaster of an old Mission High School in the head-quarters of one of the largest districts in the Bombay Presidency. It was historically the oldest "English" school in the whole district of Dharwar; but, when I took charge, it was the smallest and perhaps the worst conducted of the five high schools in the town of Dharwar. I had the happiness to work heart and soul for it, and the school turned a new page in its history so that, though I had to leave the school before I completed four years there to join my present post as a member of the staff of a post-graduate Training College, it has so continued to prosper in the hands of my successor the present headmaster, my friend and then my first assistant, that now it is the biggest school in the town. During my stay at Dharwar and later here at Kolhapur, I took an active part in the All India Educational Conference, and Federation meetings; I was successively its Examination Enquiry Committee Secretary, Secondary Education Secretary, and Child-hood and Home Education Secretary. During these ten years I have visited for educational purposes different Indian centres: Karachi, Delhi, Benares, Bangalore, Nagpur, Poona, Bombay, Calcutta, Mussorie, etc. I have contributed educational articles to magazines in different parts of India. I have written three or four books on education. Not only in width but also in intensity of experience, this decade has been very rich to me. Need, worry and agony of the spirit, and deliverance from them by the grace of the God through Jesus Christ — these, along with the sense of joy that comes out of feeling that one's life is useful in its humble way, have also been my share, in an especial measure, during these ten years. These are some of my "experiences"; now I shall turn to my "thinking", as desired by the Editor.

These are days of a grim and melancholy war, that is inevitably related to two broad systems of education; and these are themselves results and expressions of two conflicting political schools of thought. For a number of years now I have thought of the relation between

political and educational thinking, but latterly it has been impressed upon me how futile it is to build up a forward looking educational system which does not take into account the prevailing political thought, and the kind of statecraft which that thinking calls forth.

When I began my serious study of education, *development of individuality* was regarded as the last word of wisdom in formulating the purpose of education. In my second edition of my *Psychology and Principles of Education* I have clearly indicated that this is an inadequate ideal; that the individuality of the individual must undoubtedly be developed, but that it should be so developed that the individual recognizes his duties and responsibilities as a member of his society, that he becomes a good and well-educated member of the community. In other words he should not only be a strong individual, but that his *personality should be so enriched* that he becomes a good neighbour, a good colleague, a good comrade and a good citizen.

In the development of personality the early years of the child are of great importance. Foundations of physical health and religious experience must be laid in this period. This I had realized long before. The need of mental hygiene, the various ways diseases of the mind may afflict its health, and the precautions that may be taken — these things have been impressed on me during this decade more than ever before. In this connection the study of personality traits, behaviour problems, and of personality measurements has thrown much new light in my way as a student of education.

My idea of discipline also has changed in the matter of its emphasis. I now realize better than I did formerly that discipline, to have any substantial value, must be for the good of those who are subject to it, but that those who enforce it at home or in the school — not to speak of the state — do it more for their own convenience than for the good of those who are so "disciplined", though this too is not without its usefulness in the life and development of the young. I also feel that it is far more important to give confidence and a sense of competence to the problem-child — whether his ill-adjustment takes an aggressive form or whether it expresses itself as shyness, awkwardness or oversensitiveness — than to punish him or to find fault with him. The vital and dynamic value of the forgiveness of God, the need of facing the facts of life and of recognizing that "though much is taken, much remains", and the importance of the assurance that in the midst of doubts and perplexities there is available to us the presence of one who is willing to give us His guidance, sympathy, inspiration, and love — these also have been more than a matter of hear-say to me in the course of these years.

Reform of Secondary Education.

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

It is a matter for congratulation that the Madras Government have passed orders regarding the reorganisation of Secondary education in the province. The matter had engaged the attention of a number of educationists and had been the subject of discussion at numerous conferences and meetings and a settlement was long over-due. The report states 'that decisions were arrived at after a careful consideration and discussion of various aspects of the question and after giving due weight to every objection, criticism or suggestion received by the Government.'

We are indeed happy that a Scheme has been put forward by the Government for being adopted by the schools of the province. Although the Scheme has been given a definite shape and has been ordered to be given effect to shortly, still we presume that only the outlines of the Scheme have been given and that its details are to be filled in by those responsible for the working of the Scheme. Hence a few remarks regarding the Scheme, especially in the light of what goes on elsewhere, will not be out of place.

The most important and noteworthy feature of the Scheme is the proposed bifurcation of the pupils at the end of the Fourth Form course. In the words of the report, 'Secondary School course will be bifurcated at the end of the Fourth Form into a pre-university side and a vocational side.' This would help to sift the pupils with a literary turn of mind from those having a practical turn and the education imparted will be suited to the needs and aptitudes of the pupils concerned. The wisdom of this decision cannot be over estimated, for it removes the long-standing complaint against our system of education, that it is too uniform, one-sided, and not calculated to meet the requirements of different types of pupils. It may be pointed out incidentally that this was one of the main objections in reforming the Secondary Education in Mysore where the Optional Subjects to be chosen by the students at the end of the Fourth Form course have been divided into the following classes or groups:—

- (1) Humanistic, subjects *e. g.*, History of England, Geography, Indian History, Sanskrit, Persian, etc.
- (2) Mathematical and Scientific subjects. *e. g.*, Mathematics, Physics, Chemistry and Biology.

(3) Practical and Industrial Arts *e. g.*, Printing and Book-binding, Mechanical Shop and Fitter's work, Electric Wiring and Fitting, Pattern-making and Foundry work etc.

(4) Commercial Arts *e. g.*, Accountancy, Banking, Type-writing, etc.

(5) Fine Arts *e. g.*, Drawing, Painting and Music.

Obviously such a course provides for the needs of the different types of students whose aptitudes naturally differ.

Another noteworthy feature of the Scheme and one which is calculated to ensure its success, is the non-insistence upon the holding of an examination to decide who is to go to the pre-university course and who is to go to vocational courses. In other words, the choice of courses is left to the pupils. Further it is stated that 'if voluntary diversion of pupils to vocational side fails, the question of introducing a test examination for those who wish to take the pre-university course can be considered later.' The report further adds that 'voluntary diversion to vocational side will be encouraged by making it an avenue for Government employment.' The motives underlying the above provisions are very praiseworthy and would be highly advantageous to the pupils when put into practice. The choice of the particular group of studies is the business of the pupil who should do it in consultation with his parent. No sort of pressure should be brought to bear upon the pupils in the selection of the subjects of study. The ruling considerations ought to be the fitness of the pupil for the proposed study and his future prospects. Though this is theoretically all right, still there are some difficulties in its application. Even now students in our country are mostly guided in the choice of their subjects not so much by their own aptitudes or mental fitness but by the prospects which the chosen study is likely to offer. For example, if the subjects selected for study end with a mere diploma and do not lead to a degree course, and if there is no prospect of a pupil getting into the higher ranks of Government service by choosing a particular group of subjects, he very often chooses those subjects which lead him on to a degree and better prospects of employment. But this fear has to a great extent been mitigated by the provision which states that the passing of the Matriculation Examination will *not* be a qualification for Government services. Thus every encouragement is given for boys to choose the vocational side rather than the pre-University side which in the nature of things should be restricted to the gifted or well-to-do few only.

A word regarding the scope allowed for choosing optional subjects. Para 4 of the report published in the *Hindu* gives a list of subjects which may be studied in addition to the compulsory subjects.

But these are mostly commercial subjects and as such they cater to the needs of only one type of pupil. No indication is given regarding the technical subjects which might be introduced in High Schools. In the opinion of the writer there is need for increasing the scope and variety of the subjects offered for choice. However valuable the study of commercial subjects like Short-hand and Book-keeping may be, still there is and ought to be provision for the inclusion of subjects like Printing, Book-binding, Electric wiring and Fitting, Mechanical Shop and Fitter's work, Photography, Painting and so on, for these have possibilities which have not yet been fully tapped. Moreover, they appeal to the differing interests and aptitudes of the pupils.

The suggestion that 'as regards more technical subjects the possibility will be examined of a system of half-time apprentices who either work for a particular period of year in factories or work-shops and the remainder of the year in school or attend school for a part of the day and work as apprentices for the other part of the day throughout the year', is highly welcome. This makes technical education what it ought to be and brings it into line with what goes on in countries like England and America. It is no use giving the pupils a theoretical knowledge of a technical subject like Soap-making. They must be made actually to witness the process in factories and participate in the work to some extent at least. So also in subjects like Weaving, Metallurgy, Electric wiring etc., there is great need for pupils getting actual practice in addition to mere theoretical knowledge.

On the whole the revised scheme is very well drawn up and it is calculated to meet the requirements of both pupils and parents. Now it is for the educational department and the various authorities managing the several institutions to take up the Scheme and work it to success.

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Arithmetic Tests for Primary Schools.

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

Arithmetic is a subject often badly taught in Primary Schools. It presents many difficulties both to the teacher and the taught. One painfully notices the large number of failures in this subject and the consequent detention of pupils in the same class. These produce bad effects upon the minds of children who become often incapable of further progress. To ensure steady progress the knowledge of pupils has to be frequently tested and measured, their weaknesses discovered and suitable remedies adopted. Teachers have keenly felt the need of a reliable standardised test in Arithmetic for primary schools and the writer has tried to meet this need, partly at least, by Arithmetic Tests standardised by him in the Karnatak Schools.

The number of Arithmetic tests at present available for use in Indian Schools is small. Even for the same test norms calculated by giving it in one region are likely to vary from those calculated from another region. It is also desirable that there should be alternative tests for teachers to use on different occasions and verify the results of one with that of the other. I am much indebted to Rev. Menzel for sending me his Arithmetic tests standardised in C. P. schools together with valuable literature on the subject. These are divided into two parts, the first part, testing computation skill and mechanical ability and the second part, Arithmetical reasoning and ability to solve problems. The first part consists of four sub-tests suited to cover the course of studies prescribed in C. P. schools for the first four grades. The second part is also similarly divided into two parts. All pupils take the test at the same time and solve as much as they can. A normal pupil in the fourth grade is expected to go through the first three sub-tests and attempt a part of the fourth. Forty minutes are allowed for the computation test and twenty-five for the reasoning.

A well-known English Arithmetic test known as the Northumberland Arithmetic Test of Dr. Burt, is devised on a slightly different plan. It has seven sub-tests, each dealing with a topic, and not the syllabus of any class. Thus the first sub-test deals with Addition, the second Subtraction, and so on. Unlike the C. P. Tests where time is allowed for the whole test, each sub-test here is timed seven minutes. Pupils, taking the addition sub-test, stop after seven minutes though all the sums are not worked out and proceed to the subtraction test for which also only seven minutes are allowed.

The writer has kept both these tests as models and has tried to frame a test, combining the arrangement followed in both these. His

Arithmetic Tests for primary schools consist of five sub-tests, the first in Addition, the second in Subtraction, the third in Multiplication, the fourth in Division and the last for Arithmetical reasoning. The first two consist of 32 sums, the third 28, the fourth 24 and the last 18. The sums in each are graded from the simplest to hard ones including the use of tables and fractions. They are ordinarily meant to cover a four years' course, from Standards I—IV in Kannad Schools. The first 8 sums in the Addition Test cover the syllabus of Standard I, the next 8 of Standard II, the next 8 of Standard III and the last 8 of Standard IV. The same arrangement is followed in other sub-tests. Each sub-test is timed separately, seven minutes being allowed for it as in the Northumberland Tests.

For determining the suitability of the items used in the tests and fixing the time to be allowed, these were first given to about 300 children in the Belgaum Kannad School. The sums included in the tests represent, as far as possible, all types of sums, processes, combinations and bonds. The value of a standardised test depends upon its norms. The accuracy of the norms depends upon the specimen selected for testing. Testing for norms was done in the biggest towns of Karnatak, such as Belgaum, Dharwar, Hubli, etc. This formed practically a survey of the arithmetical abilities of the pupils in these cities. The norms, so calculated, are suitable only for urban areas. The number of pupils tested exceeds 4000, (vide table given below). The testing was done in the months of March, April and June, 1940. The schools finish their studies for the year in February and present their pupils for the annual Examination in March or April. Fresh studies are begun in June after the summer vacation. Hence the norms calculated from the data collected at this period, would represent the performance of pupils at the end of the year.

The following are the details of pupils tested for calculating the norms.

Town	No. of Schools Tested.	No. of pupils tested.			
		Std. II	Std. III	Std. IV	Std. V
Belgaum	14	377	309	289	126
Dharwar	10	273	289	245	155
Hubli	14	523	413	432	239
Other places	6	81	127	95	60
Total	44	1254	1138	1064	580

These figures of pupils tested are given so that our readers may have an idea of the comprehensive nature of testing done to ensure accurate norms for urban areas. The norms calculated for ages and grades together with their implications will be described in a subsequent issue of this journal. (To be continued.)

Intelligence Testing.

Its Basic Assumptions and Unanswered questions.

By JOHN G. ROCKWELL.

We do not measure intelligence directly; we measure it through testing the individual on short samples of learned behaviour. Not only must they be learned, they must be thoroughly learned by a considerable portion of the age level in question. The method employed in test standardization demands that. In standardizing tests we discard all tests that do not show age discrimination and that cannot be passed by at least 50 per cent of the age group in question. May not this elimination of all content except that which is familiar to at least 50 per cent of the children result in an emphasis on overlearned responses?

In the *learning-in* process, variability is an outstanding attribute. But *learning accomplished* is quite different; it presents the most stable kind of characteristics. An habituated act does not change until some problem confronts the individual. When the old habit is no longer adequate to take care of the situation, a new incentive appears and variations in the act take place. A new phase of learning is initiated and continues until a new pattern satisfies the demands of the situation, when it again enters its stable, lethargic stage.

If we are employing overlearned material, then the fact that the IQ remains relatively constant should cause no surprise. In fact, it would be surprising to find it deviating much, except in those physical states representing a real deterioration in memory. It is interesting to note that mental testers have had so profound a faith in their instrument that they have never attempted to study stability of performance in relation to this factor of overlearning.

Since mental tests, as constructed, show a high index of reliability, it has been widely assumed that the trait being measured is similar in its rigid characteristics to such traits as height. Since a high index of reliability does obtain, this implication is certainly present. But it would hold only if the testing instrument were so constructed that it would yield the maximum possibility to reveal range and deviation, and if particular effort were made in the testing situations to bring this out—holding testing conditions constant.

Let me illustrate this from another field. Suppose we get an index of the load the heart can carry. (There would, of course, be individual differences.) Subsequent retesting might show that the subjects occupied substantially the same rank positions. The index of

reliability of the testing instrument would be high. But how would the subjects behave in a crisis? A case of pneumonia would reveal this. It might, thereby, reveal an unexpected and enormous range of potential performance which the test-retest situations failed to bring out at all.

The mental test has sometimes been likened to a thermometer. But there is a difference in the way the two are used. The thermometer is employed by the doctor in critical situations—whenever the clinical symptoms indicate deviation from the normal. In intelligence testing just the reverse holds. The residual reliability is not assumed to rest within the instrument, but within the subject. As a consequence, testing situations are so controlled that deviations of the subjects become difficult to obtain. Is it possible that this control of the testing procedure, together with learned material, is responsible for the apparent stability of the IQ? Or is this constancy of the IQ indicative of something in the nervous system which can be described quantitatively and which is nonvariable?

Nature, generally, seems to have employed the principle of variation lavishly. That any mechanism such as intelligence is so stable that it cannot reflect pronounced change is open to question.

Have we any reason for assuming that certain portions of the nervous system are protected from deleterious effects operating on other portions? There is a mass of evidence that the nervous system does respond to organic states in general, and that it responds somewhat as a unit. A few instances may be mentioned. If blood calcium drops below its normal level an increased irritability manifests itself and, at a certain critical point, the individual goes from a stable, integrated kind of performance into the terrific spasms of tetany. Just the opposite results from excess calcium in the blood, which results in depression of neural tissue. The blood sugar mechanism shows similar characteristics.

The glands of internal secretion produce precise and definite influences on human behaviour, and are so primary in importance that it can be maintained that they constitute major controlling agents.

Many different agents can affect neural functioning. Thus we have the various drugs, absinthe, mescal, caffeine, etc. Such agents have a very specific effect on behaviour. Some have a depressive effect on neural tissue. Others have an irritating or exhilarating effect.

Finally, there is ample evidence to indicate a close relationship of some of the vitamins to neural functioning. In beri-beri, or vitamin B deficiency, a real psychosis is manifest, which can easily be prevented by adequate diet.

Evidence such as the above seems to demonstrate responsiveness of neural tissue to changes in its environment, particularly its chemical environment. In the field of biology it is frequently implied that the total living organism is an integrated agent with each mechanism nicely bound to every other and all of them working as a totality, presumably to accomplish the best possible adjustment of the individual to the exigencies of the environment. If such should be the case then this dichotomy between intellect emotion, this insistence that intelligence is something apart, something not responsible to the mechanisms that are influencing the rest of the organism, is open to grave question. It would thus seem that the neural tissue, including that part responsible for intelligence, cannot be regarded as autonomous and independent. Rather the suggestion is present that the whole organism is highly responsible to environmental changes and that it responds through changed behaviour.

Why should this multitude of agents which influence all other tissues seem to have no effect on those neural tissues responsible for intelligence? Clearly, this problem is a knotty one. We have no evidence to indicate that any tissue does escape these influences. This being the case, why do we get such a high degree of reliability in test-retest situations? Should we perhaps turn our attention to the one big question, namely, why these tests are reliable and why, when variation is the rule in the rest of the organism, intelligence appears to be an exception?

Variation is so constant and its implications so broad in the field of biology that biologists rather generally have come to expect it. Thus the kidney can secrete many times its normal amount with no resulting pathology; a great share of the pancreas can be extirpated without the appearance of diabetes; much of the thyroid can be removed without a resulting thyroid deficiency; the heart meets emergencies by carrying a load vastly greater than normal. Such examples demonstrate the great flexibility and potentiality for deviation in organic mechanisms. Why should the tissue responsible for intelligence be different?

Mental testers apparently do not see the humor of the fact that they alone of all workers in biological science are so precise in their techniques that they can measure and find not variation but constancy within the individual. And this despite the fact that they measure intelligence not directly, through learning! Are the psychologists better technicians than other scientists, or does the difficulty lie in a faulty instrument?

—*The Education Digest.*

Experiences in a Training College.

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

It need not be pointed out that training of teachers forms a very important part of the School organisation: and it has been pointed out by the Committee of Experts appointed by the Government of Bombay that it is its definite and confirmed opinion that training of teachers should be immediately undertaken. The Government of Bombay have taken action on the report and have opened several training schools for Primary school teachers in the Province with the express desire of turning out trained teachers within the space of 2 years. I had the privilege of serving in one such institution and I am detailing my experiences here for general information.

The education of women forms an important plank of the educational programme. It is admitted on all hands that if the younger generation of India has to be properly educated and if the percentage of literacy has to increase, there is no doubt that the home and the school should cooperate and that the education of the child should be left in the hands of women. It is considered that the women teachers are better able to handle children and to impart instruction than the male teachers as they know how to deal with children. Hence the example set out by the nations of the West is now being tried in the Province of Bombay by appointing Women teachers in boys' schools, especially in the lower standards. Home is a great centre of influence, in the education of the child. Hence an educated mother can do half the work of the teacher and that too whole-heartedly and satisfactorily. It, therefore, naturally follows that if we try to educate the woman we shall have educated the nation as a whole. So much is the importance of training women teachers.

The training in the Women's Training College in this Province ranges over a period of 3 years consisting of 1 year in the Junior class, 1 year in the Senior class and 1 year in the Second year class. But this will be reduced to 2 years within a period of 2 years more as the Primary school certificate course will extend over 7 years in the case of girls also, as is the case today with boys. Then there will be only 2 classes, 1st year class and the II year class. This change had to be introduced as the syllabus for the primary schools has been considerably revised and with the exception of a few subjects the same subjects and the same standard will be maintained in all schools whether Girls' or Boys'. Government thus desire to hold only one P. S. L. C. Examination both for boys and girls and the standard of education will be the

same for all. Thus in these days of equality of rights for both the sexes, education for both will be of the same type.

In a Training College much stress is being laid on hand-work and apparatus making as these are very important subjects and also very useful to the pupil-teachers, under training, in giving lessons to their classes. Thus the importance of manual training to a budding teacher can in no way be minimised. In a Secondary Training College only the Theory and Practice of Education are taught but in the case of such primary school teachers' Training Colleges subjects such as Mathematics, Language, History and Geography are taught with a view to equip the teachers under training with the necessary grounding in a subject to enable them to be good teachers after they leave the Colleges.

After the pupil-teachers are admitted to the Training College, in the beginning of the term demonstration lessons are given by the College staff and the methods employed by him in the teaching of the lesson are explicitly explained by the teacher himself. This gives the students proper grounding and in course of time the pupils pick up the methods. In addition to this, every day the teachers go and watch the lessons being given in the class by experienced teachers. Thus they get an idea of what is expected of them and also as to how they should work in giving lessons, what kind of apparatus they should collect and make use of while giving lessons, in the class. Every pupil teacher is expected to give a minimum of practice lessons under the supervision of the College staff and about 6 criticism lessons in the course of the academic year. The same system is followed in the other 2 years also. There are only 2 examinations, one at the end of the II year in the college and one at the end of III year of the college course, and even though the number of years will be reduced in course of time the 2 examinations will remain. In the beginning the pupil teachers are not allowed to handle higher classes as they are not conversant with the methods of teaching them, and secondly they are not in a position to handle them properly.

Regarding subjects taught in a Training Institution, I should like to observe that teachers under training learn as well as teach, as the standard of information and learning which they possess is not high. They are taught higher subjects and at the same time they are trained to give lessons also. This gives them the double advantage of acquiring higher knowledge and also of giving lessons under the supervision of experienced teachers. A great stress is being laid in the training institutions on hand-work, apparatus making, object drawing and also

extra-curricular activities, including physical activities. It need not be said that all these are important aids to teaching and that the acquisition of all these arts will make a good teacher, as the teacher in order to be successful has to make use of several devices and aids. Hence I should like to make a special mention of the Training College for Women, Dharwar, where the Lady Superintendent lays great stress on paper-work such as garland making, flower making, basket weaving and other kinds of handwork, and the work turned out therein is considered to be of a high order and has received encomiums from several visitors of both sexes. The syllabus too lays down that the pupil teachers should learn B. B. drawing and paper work. Regular lessons are being given to Infant classes and the lower standards by the pupil teachers in handwork.

College excursions or Educational tours are often arranged under the supervision of the College staff to places of educational interest to the pupils and form a special feature of the college work. This helps the teachers a great deal as they derive information about things they have not yet seen but only heard of and further gives them an idea of new things and they are also able to make the students understand the things as they get first hand knowledge of those things.

The examination in the College consists of 2 parts as in all Training Institutions, (1) Theoretical and (2) Practical, and both these examinations are conducted by officers of the Educational Department. More importance is attached to the Practical examination than to the theoretical one, as the teacher has not only to learn but also to teach and that too very effectively. Otherwise, in case he or she is not able to teach well though he or she may know much, it would be useless. He is a good teacher who is able to teach others what he knows.

Majority of these teachers are deputed by School Boards and Local Authorities, who pay them, and after their training is over the teachers return to the different Boards, which have deputed them. Thus it will be seen that the training received in the Training College will be of great use to the teachers after they have gone out of the portals of the Training College.

Gleanings.

Prof. T. Y. Shan's Message to Indian Students.

Prof. Tan Yun Shan of China-Bhaban, Santiniketan, has sent the following message to the students of India :—

Students are beams of the society and pillars of the nation.

The students of India have a great part to play not only in rebuilding a new country of their own but also in re-shaping a new order of things in the whole world. It is rather difficult for me to give you an advice as to what you should and what you should not do. Fortunately you have almost in every field of life your great and wise men—Mahatma Gandhi, Gurudeva Tagore and Pandit Jawharlal Nehru—who represent religion, culture and sane politics and who are the best leaders for the youth of India to follow.

But I tell you simply the painful experience of my own country which has along with India elaborated the world's oldest civilization. We in China were once dogged by the glamour of the Mushroom civilization of the so-called modern world. For the last few decades, especially during the last one, China had been groping around for firm foothold and had been learning all kinds of new methods. It had discussed many principles and applied all new terms, had shouted various slogans and used different weapons. All these, however, had resulted in nothing hopeful. But now a deep and nation-wide heart-searching is gradually rekindling our faith in our own things.

Foreign Ideals.

I therefore hope that you students of India to-day will think before you adopt any ideal imported from a foreign land for your country's uplift. And I must also seriously warn you against slavishly following ideals that are not your own. You may like socialism or communism but the type of socialism or communism you adopt must be suited to Indian conditions. You may like to have a Stalin or a Hitler or a Mussolini for rejuvenating your country, but the dictator you should follow must be some one peculiarly Indian. After all, you must stand on your own legs, have roots in your soil and adjust yourselves according to your native circumstances. You must understand your own history and the sublime culture which can hardly find a parallel in the so-called modern countries of the world.

More, if I may say, you must always think of your country as a whole and not in terms of communities and provinces; you must get rid of the communal controversies, religious conflicts, caste disputes and all other selfish contentions, either political or economic or social. Such discords will not only harm the great common cause of your country but will also injure your own selves. Organise, train and discipline yourselves, well, both physically and mentally; unite the whole country and harmonise the whole nation, for

without unity and harmonization you will hardly be able to achieve anything towards freedom; and join all classes and communities, working hand in hand, marching side by side. I am sure there is a great future for India of to-morrow.

In conclusion, I may quote a verse from your own Sanskrit literature:—

“For the sake of a family a member (of the family) should be sacrificed; for a village the family; for a country the village; and the whole world should be sacrificed for the sake of the Supreme One.”

Education of the Adolescents

BY A. F. KHAN CHOUDHURY

The first thing to be noted in connection with our treatment of the youth is his physical characteristic at this stage of life. The boy has now grown up to youth and there is consequently a visible change in the outward department and behaviour. He experiences a kind of rebirth,—an emergence into the new self. There is a visible sign of rapid growth in height and weight with increasing acceleration in the strength and bulkiness of the muscle. There is a perceptible change in his voice and appearance, of which the boy himself is imperfectly conscious.

This is the turning point in the mental life of the student. He realizes a good deal of change in the outlook. This is the period of recapitulation of his childhood experience and the youth passes through the same experiences of storm and stress, differing only in degree, though not necessarily in kind as that of the infant. In the first place, the boy feels an awakening of his self-consciousness about his personal external appearance, and he is no longer oblivious of the necessity for consideration of habit, dress and general demeanour in respect to his social relationship. In the second place, it is for the first time that the youth feels a kind of self-consciousness of sex, though it was always there in the unconscious. This sex-consciousness passes through different stages, viz., autistic i. e. the youth falls in love with his own self and considers it to be the best and loveliest of all. This phase seems to be only ephemeral and merges into the love for a member of the same sex, known as home-sex. This is undoubtedly a dangerous state to which Boarding-School youths (unmixed) are particular victims, the treatment of which is described elsewhere. The last phase is the transference of love from same sex to a member of the opposite sex. This is quite normal and should be properly directed though not condemned. In the third place, Youth is the period of hero-worship. The youth reads pure and mixed literature and pictures within his mind's eye a hero whom he devoutly wants to adore as a demigod. This attitude is subsequently transformed into idolization of a living hero in the person of the father, teacher or any other near relative, though he quickly

discovers his error, being gifted with a critical insight. In the fourth place, this is the age of religious conversion. As we have already pointed out, the youth gradually becomes conscious of the foibles and shortcomings in his living or dead heroes, particularly of the former who fail to come up to his expectation, he feels an inclination to transfer his allegiance to God,—the sole embodiment of all the attributes of goodness, and the religion which can satisfy all the inner cravings and hankerings of the heart. In the fifth place, this is the period of scepticism. The youth soon becomes tired of the routines and rituals of the faith, begins to look upon the ritualistic aspect of the faith with the questioning tone, feels a kind of disgust with the dull humdrum and stereotyped aspect of his creed, and becomes somewhat of an agnostic, though he maintains an attitude of hypocrisy for fear of public censure and opinion, although in his heart of hearts he abjures faith altogether. In the sixth place this is the period of sociality. The self-centred tendency culminating in ultra-individualism, gradually gives way to social tendency and the boy gradually becomes attached to the clubs, societies and different corporate bodies where his higher self finds itself completely unfolded.

Bengal Teachers' Journal

Bifurcation of Studies

*(Extracts from Prof. P. K. Guha's Presidential Address
at the Faridpur Teachers' Conference)*

It is imperative that the school system is given a more practical bias. With a view to this I would humbly suggest that the four top classes of our schools should be split up into two sections, one devoting itself to equipping students for a literary course and the other providing a course of training predominantly technical in character. Those students who betray a lack of capacity and taste for the literary study should be isolated at an early stage, say, at the end of class VI, and they should be admitted to a course of training for which they are fitted. In the classes below VI the course should be of a mixed character, being a sort of test course in which the natural bent of students would be discovered by watching their reaction to the practical and the literary elements in the curriculum. A provision for a mixed training composed of the two types at the initial stage would be a wholesale education for boys of both kinds of capacity and taste, those with a literary bent receiving a valuable subsidiary training in observation and manipulative skill and those with a bias for practical pursuits obtaining a useful elementary training in theoretical subjects. There should be a bifurcation of the school population in the middle stage. One section should be diverted to agricultural, industrial or commercial training for which provision should be made in every High School through an alternative technical course from that stage. The other section should pursue a literary course with a view to taking the Matriculation

Examination, as we understand it now. The glamour of the Matriculation will take long to be dispelled and for some time to come it will continue to command such an academic and social prestige as will lure to it the vast majority of our students. It would, therefore, be a wise plan to give the non-literary students, pursuing a technical course from class VIII to class X, the hall-mark of the Matriculation just like the literary students. The two Matriculation courses should enjoy the same academic status in the eye of the educational authorities and of society as the Arts and Science courses of the Intermediate Examination do. I would not recommend the diversion of students with a practical bent to special technical schools at such an early stage as class VI. I would attach the greatest value to their retention in the general schools so as to provide them with a basic literary training and an intimate association with their compeers of a literary bent, pursuing side by side with them a purely literary course. Such an association will lead to results of the highest cultural value to them just as the literary students will derive great benefit by way of acquiring by infection from them a practical bent of mind and a knack for skill of hand,—a valuable asset in life, whatever be our sphere of work.

As a consequential change this scheme would entail a provision for an adequate post-Matriculation training in technical lines by the creation of a large number of technological colleges. One of the reasons why there is now such a craze for the Matriculation with its purely literary curriculum is that all those who pass the examination with such a course proceed, by a natural transition, and have an easy access to higher education by joining the colleges that provide general education. Their name is Legion and they are now springing up like mushrooms even in villages. The bewildered guardians feel that they have done their duty by their wards by blindly pushing them through the hospitable doors of one of these institutions and leaving the rest to fate. As for technical institutions their number is few, admission to them is difficult and most of the Matriculates have received no equipment for them through the purely theoretical study they have pursued so far. It would be a piece of wholesome reform to convert some of the Intermediate Colleges to technical institutions and to give a practical character and complexion to the courses of theoretical science, if I may call it, that are being taught now in our I. Sc., B. Sc., and M. Sc. classes.

Summary of the Report of the Sri. Ramakrishna Mission Vidyalaya, Coimbatore, for the year 1939-40.

Ten years have passed since the Vidyalaya was started, and these ten years have been years of continuous progress and development in all directions. It has been the ideal of the Vidyalaya to impart a national education to our children and to help the boys to grow into bold and independent young men, pure in heart and strong in body, with high ideals always ready to serve the country and the community. All the aspects of the Vidyalaya life have been made with this end in view.

One of the main characteristics of the Vidyalaya is the large share of work done by the boys themselves in the general work of the Vidyalaya. There is an Executive committee to look after the general work of the Vidyalaya and a mess committee to look after the boarding, both elected by the boys themselves. The boys do their general duties in batches under elected captains. They also manage their own store on co-operative lines.

Last year eight boys appeared for the S. S. L. C. of whom seven were successful. The Vidyalaya also provides as far as possible for the further education of those who pass out of its gates. A scheme has been framed for giving stipends to the old boys for professional education by which the stipend will be returnable within ten years of their beginning to learn. Of the boys who have gone out last year, some have gone for Tamil Pandits training, some for Automobile Engineering and some others for mechanical and electrical engineering.

The Wardha method of education was introduced in the first form last year. Every day about two and a half hours were given for the teaching of the craft and about three hours for teaching. That experiment, the report says, has been found encouraging, and that the children are now found to be brighter, more active and enthusiastic.

Takli Yagnam was continued this year also. On all school days there was spinning on takli for twenty five minutes. By the yarn got out of this spinning, have been woven 150 yards of cloth of 50 inches width and 30 yards of 36 inches width. There is still yarn which will give 50 inches width.

Health of children is carefully looked after. Attention is given to develop special talents such as taste for music, painting etc. Excursions are also being arranged to the various places in Tamil Nadu. Hindi is taught in the first three forms.

To explain the educational ideals of Swami Vivekananda and Mahatma Gandhi and to educate the parents about the educational ideals of the Vidyalaya and to get their fuller co-operation as well as to be in touch with the old boys a Quarterly Tamil Magazine has been started in the institute in the name of 'Vidyalaya'.

To create interest in the creation of original Tamil Literature, competitions were held in the Vidyalaya in short story writing, essays, paintings, cartoons, music and elocution. Many prominent gentlemen acted as judges. The competition was open to all the High School boys in the Coimbatore District and 162 boys took part in the competition.

The usual Sri Ramakrishna Centenary Memorial Rural Sports was held this year also. A summer school about the Wardha method of education was run and Sri Ariyanayakam and Srimathi Asha Devi were in charge of instruction. The course though short was useful in propagating the basic ideals of the New Education.

The needs of the Vidyalaya are a Temple with a library which may cost about Rs. 26,000/- a good workshop which may cost about Rs. 10,000/-, a Gymnasium which may cost about Rs. 5,000/-, a guest house which may cost about Rs. 3,000/-.

Audited accounts have been appended. Annual expenditure has come to Rs. 22,888-0-10. The institution is dependent upon public subscriptions. And its Secretary, T. S. Avinashilingam M. L. A. and N. M. R. Subbaraman M. L. A. appeal to the public for their generous help.

Notes.

Fruits of Vernacularisation of Studies.

The compulsory adoption of the mother tongue as the medium of instruction in non-language subjects in Madras province has created some problems of vital interest to the teacher. All schools at present have two aims, one of imparting knowledge through the mother tongue, and the other of giving pupils a decent working knowledge of English. Experience has shown that the impetus to the use of the mother tongue has produced fairly good results, the pupils now having begun to learn and express themselves without much strain in knowledge subjects. But classroom experience, as gathered from different schools, gives a different tale as regards their attainment in English. We do not propose to enter here into a discussion as to what place English should occupy in the curricula, but we are sure all right-thinking people would admit the need for giving the world-wide language its due place, unless they decide to live in isolation.

There have been several causes that have contributed to the present state of deterioration that has overtaken English in schools. Time there was when even in the lower forms non-language subjects were taught in English, probably with poor results and with greater strain in knowledge subjects, but certainly with larger scope for an English atmosphere in the classroom. The subsequent adoption of the vernacular medium in the lower forms tended to minimise, to some extent, opportunities for the acquisition of English, which had a marked effect on the results in English at the Public Examinations. The present divorce of

English medium except for nine periods on an average during the English classes of all the Forms, has gone a step further, which bodes no good, and from the nature of the materials actually in the S. S. L. C. classes this year, one could confidently aver that things are far from rosy. The fact is, pupils in general are quite innocent of even familiar English words in daily use; they have a very limited vocabulary at their command, and they are ill-equipped to cope with the standard of oral and written work in English expected of them in Form VI. As the present allocation of time to the various subjects stands, there is no near prospect of a larger number of periods of attention being given to English to have its standard raised to a decent degree.

Vernacularisation of studies is having its repercussions in the colleges of the province. Principals and professors have been complaining of the limited English vocabulary and expressional powers of students, and their consequential tardiness in understanding and response, with English medium for the lectures, a novel atmosphere for them. The University authorities, probably, intend to continue the English medium in the colleges as heretofore, insisting on the adoption of English in the teaching of all subjects in the pre-university classes of the high schools under the re-organisation scheme recently published by the Government.

It is for masters to tackle the problem in all seriousness, and devise ways to improve the standard of English. More periods of English, a more intensive study of the language from the lower forms, a greater encouragement to library work and supplementary reading, and a more intensive participation by students in the lyceum activities of schools, might perhaps tend to avert a disaster. Will the schools do this?

Reviews.

1. A Text-Book of C. Group Chemistry for Forms V and VI (in Tamil) by Sankara Iyer, B. A., L. T., and V. Srinivasa Iyer, B. A., L. T. The Teachers' Publishing House, Madras.

This is a Tamil edition of the well known popular English edition by the same authors. The language is very simple and easy. The Tamil scientific terms are taken from the list prepared by the Government. The English equivalents are also given within brackets near the Tamil words to which they refer. The glossary given at the end of the book includes the equivalents prepared by the Tamil Sangam of Madras Province.

The book is copiously illustrated and the illustrations are decidedly better than those included in the English edition. Revision questions are given at the end of each chapter.

The get up of the book is neat and the price is only Rs. 2/-.

As this book possesses all the merits of the original English edition, we are sure that it will be welcomed by all High Schools in the Tamil districts.

M. Somasundaram, B. A., L. T.

2. The Oxford Geographical Note-Books: By Jasper Hendley Stenbridge. No. X—India and Burma. Published by the Oxford University Press. Price—As. 8.

This is a specially prepared book for individual use in the schools of India, Burma and Ceylon. It contains sketchmaps and exercises on them suitable for practical work. Used in conjunction with a good text-book and atlas, it would give a decent grounding to the pupils in the subject. In 17 lessons, the book covers the relevant aspects on the subject, giving necessary statistics. A test paper is added at the end, which can be detached and worked by students under examination conditions. Now that schools in Madras province adopt the Mother tongue, translated editions would prove helpful to teachers and pupils.

Books by Macmillan & Co., Ltd.

3. Pesko the Beaver, Shag the Caribou, Raja the Elephant, Timur the Tiger, and Loki the Wolf. By C. Bernard Rutley. Price—4½d. Paper cover.

These form the continuation of the series of Wild Life Story Readers, two of which have been noticed in the journal. Each book, written in simple and idiomatic English, introduces readers, young and old, to the charms of wild life among the animals under study and to their peculiar ways and habits. Besides being informative, the contents make interesting reading and would be helpful in improving the vocabulary and powers of expression of students. Each book abounds in

suggestive and neatly executed pictures, making the subject clear and impressive. A few exercises for composition work have also been added on each chapter at the end of the book. Schools would profit by prescribing these booklets for extra study.

4. **Macmillan's Easy Study Series: Essentials to the Study of English.** By Kate Menneer. Pp. 124. Price—10d.

This booklet provides a revision course in Grammar and Composition, intended primarily for the Junior Schools in England, nevertheless suitable for use in Forms I to IV of Indian schools. The teaching matter and the instructions are in simple English. The contents deal with Parts of Speech, Word Study, Punctuation, Sentence structure, Analysis, Correspondence, Language study, the Paragraph and different types of composition work. There is a freshness and originality in the treatment of these topics which would enable Indian teachers handling the book to make their Grammar and Composition classes interesting to pupils.

5. **The Peg Family: Peg's First and Second book of Rhymes.** Price: 2d each.

These two booklets present delightful nursery rhymes, suitably graded and varied, in clear, bold type and well illustrated. Children would enjoy rhymes like 'A Swarm of bees,' 'A Riddle' and similar others, appearing with apt pictures against the lines.

6. **The Peg Family: Number Books I to IV.** Price—2d each.

These little books, each of 16 pages, present the four simple rules of Arithmetic to children in a novel fashion. Each sum is introduced through a small rhyme with apt illustration. By this method children would take to learning Arithmetic with interest and pleasure. Books of this kind translated in Indian languages would be of profit to children in elementary schools.

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The Tug-of-War in Education.

Value of Plato's Theory of "Exposure"

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

The task of education seems to be riddled with an inherent contradiction. Any system of education must start with a definite plan, a set purpose, a specific curriculum and an agreed method. That is to say, educational enterprise, in order to be beneficial, should be organised in relation to a comprehensive ideal, and follow scrupulously the rules and regulations without which there could be no order, system and purpose. To realise the best results, there must be organisation; but the trouble is that organisation is detrimental to inward development and spontaneous growth. This inevitable conflict is best illustrated in the sphere of education.

The external control, the set syllabus, the routine method and the prescribed texts which are the necessary symbols of organised education often prove to be disastrous in their consequences in as much as they kill the initiative, choke the spontaneity and hinder the free growth of the native talents of the tender minds. The rage for uniformity, the rigid and monotonous syllabuses, and the anxiety for administrative efficiency are offensively negligent of the personal needs and inner aspirations of individual pupils. The educational libertenians are therefore most eloquent and vehement in their legitimate protests against this regimentation, and put up a strong fight in favour of absolute freedom which will not brook any sort of compulsion in the form of text books, prescribed courses and routine lessons.

As against this school of thought, we have the conservatives in education who uphold the formalist theory that the process of education is not

a native development but a disciplined, orderly and regulated growth. Man by nature is wayward, irregular and anarchic; he is slovenly and and self-contradictory and a veritable wilderness at birth. The first great rule of life is unity; the unity of purpose and character which makes personality is the result of education. It is Education that lifts us to serenity and freedom. Education is the reason why we behave like human beings. It is that which is the powerful agency for civilising, socialising and rationalising human beings. Freedom, individuality and personality are of course splendid things; but they must be earned; they require hard and painful preparation, and insist on difficult and superior qualifications. The one great equipment which is indispensable for the growth of freedom and personality is education. They are a consequence and not a condition of education. If we want to safeguard the interests of the community and protect the individual himself, he must be properly educated and disciplined into a regular, law-abiding life. The stake is high; the task is tremendous; and therefore it becomes the duty of the state to organise and control the policy, programme, and the process of education. This is the view of the traditional school of thought which finds expression in the statement attributed to the ex-Kaiser that "it is our duty to educate men to become young Germans".

Now, it is here that those who are actively engaged in the task of education find themselves on the horns of a dilemma. If we "teach" the pupils correct forms of conduct and good behaviour and organise in them regular habits and disciplined tastes, we are said to drive out all spontaneity, initiative and individuality from them. But if we leave them to themselves, they grow wild, become perverse and develop into human monstrosities. Absolute freedom and complete absence of control and guidance mean disorderly and jungly growth, extreme licentiousness and utter confusion worse confounded. But, on the other hand, implicit obedience to external authority, rigid conformity to set standards and blind acceptance of everything that is dumped on them are the very negation of originality and free growth of mental powers. It is true that the raw recruits in the army are drilled in platoons and trained automatically and unquestioningly to become "cannon fodder". But *men* cannot be educated in that way. The sole function of military drill is to annihilate individuality and obliterate personality; but the purpose of education is to develop personality and promote the originality and the inherent powers of the individual. It is therefore dangerous to apply the military method to the humanising process of education.

What then is the way out of this difficulty? Is there a *via media* between the *regimentation* which produces "types", ignores the individuality, and neglects the creative urge latent in each, and the *Freedom* which abhors system, avoids routine and dispenses with control? Have we really an escape from the mutually exclusive horns of this inevitable dilemma in education? There is no doubt that education can work wonders; but what is the method which will ensure such splendid results? This problem is not an idle, academic one; it is a furiously *live* Question that is exercising the minds of all engaged in the mission of education. The worth of a school should be not the number of "passes" produced year after year *but* the sort of "men" that go out of its portals. The glamour for institutions like Santiniketan and for courses in the English and American Universities is indicative of the dissatisfaction with the "officialised" education that obtains in the country which cares only for uniformity, examination results and strict conformity to departmental red-tape.

Milton has rightly emphasised in connection with liberty that "those who love that must first be wise and good." It would be a clear case of *hysteron-proteron* if we think that children would as a matter of course develop freedom in them as they grow in years. Freedom of judgment and liberty of action do not come out of nothing. The children should have the materials and the relevant facts in their control before they could use them freely. Prof. Hocking who has made a correct diagnosis of this situation, points out "that the manifest absurdity of asking a child to choose his own moral code and the rest is due not alone to the fact that he lacks the materials to choose from, but still more to the fact that he does not know what he wants. The first task of education is to bring his free-will into existence; and this can only be done by a process so intimate that in doing it the type is transmitted." The problem is stated here most lucidly. Without teaching, the child does not develop freedom; but if we teach, we transmit the group standards and traditional ideals and mechanise him into a pattern which is the very contradiction of freedom; thus the tug-of-war remains undecided.

Nobody ever had a clearer insight into the aim of education and set greater store by it as a civilising and moralising force than Plato. For him the problems of good and stable government were subordinated to the supreme problem of education. All questions regarding legislation, taxation, finance, law, order and commerce could be satisfactorily solved only when men are properly educated. He is convinced that "if by good education the guardians be made reasonable men, they will

readily see thro' all these questions." But the right method by which the proper form of education could be transmitted without affecting detrimentally either the originality and personality of the pupil or the loyalty and veneration for all that is noble and sublime in the social and traditional ideals is what he calls the method of "*Exposure*". This process is uniquely dynamic, wonderfully creative and spontaneously capable of inspiring intelligent interest, infinite joy and expansive self-reliance. By this method the pupils are slowly, steadily and progressively brought into personal contact with all that is good, beautiful and desirable, and given ample opportunities to regulate and discipline themselves. Real and enduring interest is stimulated by actual situations and objects to which the children are "exposed" and the teacher becomes not a mere furnisher of information but an inspiring collaborator, not a stern task-master but a helping friend, not the forbidding stand-offish pedagogue but the generous guide and sympathetic helper. This method gives abundant and self-sufficing motives to well-ordered social life, engenders intelligent and abiding loyalty to worthy ideals, and ultimately inspires the creative genius to express itself in noble deeds and unique achievements. The "*Exposure method*" recognises the necessity as well as the desirability of the group standards; but at the same time it assists the orderly development of the in-born talents without the coercive control of external authority.

From the standpoint of Plato's theory of "*Exposure*", education becomes not the painful accumulation of facts and dates, but an ennobling intimacy with great men and lofty ideals. For Plato, education does not mean instilling into the mind a knowledge which it does not possess. That would be like giving sight to the blind, which is impossible. Plato is convinced that the soul is not trained by the additions of a new knowledge, but by laying hold of presented realities, assimilating them by its own activity, and making them part of itself. Therefore, the task of the educator is to find objects which embody those ideas that call forth the true character of the soul. The purpose of all education is to bring the soul to the knowledge of the good, the true and the beautiful. Exposure thus transforms education from an arduous task to a life-long happiness, and brings us into intimate contact with great minds and sublime ideas. We cannot live long in this lofty and elevating atmosphere without becoming a little finer than we were.

The key to the successful adoption of the Exposure method consists in surrounding children with appropriate stimuli—physical, social, moral and religious—which serve to build up reactions joyfully,

and which finally develop into well-defined and stable character. Delightful pictures, good music, sublime poetry, attractive books, narration of moral and religious stories, biographies of eminent heroes and popular saints, well-kept gardens, contented and self-reliant teachers to whom teaching is a joy and a mission and an atmosphere of dignity, happiness and sympathy where no harsh word is spoken, where perfect mutual trust and affection prevail—these constitute the basic needs for the concrete realisation of the Platonic Philosophy of Exposure. If this is the secret of genuine education, then the responsibility of the parents as well as the teachers becomes tremendous. The central citadel of the educational fortress is the character and personality of the teacher which have a much more subtle and enduring influence than his actual advice and teaching. It must be borne in mind that the children have an insatiable curiosity and an infinite capacity for imitation, and consequently absorb the thoughts, feelings and actions of those who are in daily and intimate contact with them. Example is so powerful that if it is correct and good, nothing else is necessary.

Moral principles, religious attitude and right tastes can be taught only by patient and persistent example. This involves the re-education of the parents and the teachers and the formation of good character, right behaviour, and steady habits in them. All attempts at moral and religious instruction are foredoomed to failure if the key to the situation is not realised. It is a well-known platitude that you cannot make men moral by an Act of Parliament. But what the state cannot accomplish with its huge machinery of Law, Police and Jails, the silent and subtle personal influence of the teacher accomplishes easily and unconsciously, and that with powerful and permanent results. A sublime thought, a fine moral embodied in an interesting story, a profound experience expressed in beautiful words, soaks readily into the heart, resides permanently in memory, is preserved as a joy for ever, and becomes an inspiration throughout the whole of life. Genuine education is thus exposure to the best in religion, morals and culture. As the child is naturally imitative and open to suggestion, and as the parents and teachers are in the opinion of the child the embodiments of all virtue, wisdom, culture and authority, they must be careful to set examples of correct behaviour, right conduct and desirable tastes. The foundational need for what Wells has happily termed "social nucleation" is the right kind of teachers who by their own living examples help the children to mould their emotions and sentiments along right lines by absorption of worthy ideals from the atmosphere about them. Plato clearly points out that "the object of education is not to

generate in the person the power of seeing, but, rather assuming that he has this power, to turn his sight in the right direction". The fact of the matter is that education, like happiness, does not come as a gift from others. It is a personal achievement, and must come to us from life and from within. There is no other way; and certainly there is no vicariousness in education. The utmost that the school and the teacher could do in this majestic mission is to bear in mind the inspiring truth contained in the Platonic philosophy of exposure and approximate to that ideal to the best of their capacities in their everyday conduct.

Whither Woman?

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

In his little book called "Pen Pictures and Sketches" Mr. G. Venkatachalam tries to portray the different types of girls in the universe. Each is a fine study in itself, but when one goes through all, he begins to wonder at the diversity that manifests itself in that two syllabled word "Wo-man"; and agrees with the author that "the awful mystery of woman, like Life itself, baffles all attempt at understanding". And to a calm mind that cares to think presents itself a baffling question "Whither woman?"

Change is order of the day, and we find it in the sphere of our sisters as well. As is rightly observed, "the modern Indian girl has, like her western sisters, a craze for new fangled ideas, and like them, she wants cinemas, motor cars, cheap luxuries, love, romance, travel and believes in "having a good time". Yet, deep within her, she is but little changed. Timidity is still a strong feature in her, loyalty is a big factor in her life; her devotion is still pathetic, and her self denying qualities are still her strong points. And it is for us to examine now whether she shall be carried away by the current, or hold fast to her traditional bedrock.

Well. The answer is not far to seek. Many a great mind has tackled the problem and laid down that woman should not come down to the level of man. Says Tagore:—

"If woman begins to believe that, though biologically her function is different from that of man, psychologically she is identical with him; if the human world in its mentality becomes exclusively male, then before long it will be reduced to utter inanity..... In the building up of social life they (women) are artists and not artisans. Their

activity is not for money making, or organising power, or intellectually probing the mystery of existence, but for establishing and maintaining human relationships requiring the highest moral qualities."

Again:—

"Woman's function is the function of the passive soil which not only helps the tree to grow but keeps its growth within limits. Woman is endowed with the passive qualities of chastity, modesty, devotion and power of self sacrifice in a greater measure than man is. Women who want something special and violent in their surroundings to keep their interest active will only prove that they have lost touch with their own world. Human world is the Woman's world—full of human activities, not merely abstract efforts to organise. Domestic world has been the gift of God to women." "(But alas! we can hear the great man sighing) 'Now women are feeling ashamed of their own womanliness.' In its inordinate lust for power and wealth it has robbed woman of the most part of the world, and the home is every day being overcrowded by the office."

Or, in brief, We are having a NEW WOMAN!

But why not? We know that the world is changing as never before, and where is the wrong in woman keeping pace with it? We can no longer look upon her as Tennyson did and drive her back to the kitchen!

True, no one denies it. The great Indian poet himself has said that, "the time has come when woman's responsibility has become greater than ever before, when her field of work has far transcended the domestic sphere of life."

"What then? away with the shackles!" We hear the new woman of India shouting. But lest she should tread the same old path of her western sisters we have to hold her back a little and show her the right direction to march in.

"True modernism is freedom of mind, not slavery of taste. It is independence of thought and action, not tutelage under European school masters." So, let her remember, with Tolstoy, that:

"The woman who artificially makes her-self barren and bewitches man by her shoulders and curls, is not a woman mastering man, but a woman who has descended to his level. From this mistake has arisen that wonderful nonsense called "Women's rights". A woman having her special, unquestionable, and unavoidable labour will never demand the right to share also in a man's work. Children are the greatest and most sacred thing it is given to man actually to see and to serve this holy thing with her whole being is her life..... In her hands the

highest power lies, the power to save men from the existing and threatening evils of our time."

All these opinions might look old and out of date. But certainly Truth is never out of date. And what Tolstoy wrote some decades back, or what Tagore has been writing for the last so many decades still continues to be true and quite up to date as might be evidenced by that admirable book of Virginia Woolf: "THE THREE GUINEAS".

In it she gives us but three letters—replies to three treasurers who had demanded a guinea each for their respective associations. The first letter to her was from the treasurer of a society to prevent war and preserve civil and intellectual liberty; the second, from the treasurer of a women's college; and the third, from the treasurer of a society for obtaining employment for professional women. Each is a noble cause by itself, but the writer shows how they are inter-woven, or better still, how they are but the three faces of the same problem confronting the world to-day.

In the course of the book she tells us how these problems crop up as a result of the wrong system of educating women. She condemns the present system, which is but a replica of a man's, and wants to suggest to the treasurer of the women's college to re-build her college on a new style befitting "woman". As a result of it she expects a different type of educated woman altogether; a woman, who will be truly "feminine"; who will not try to compete with man in all his activities but will co-operate with him in making this world a better habitation to live in; a woman, who will not practise "The adultery of the brain" and will thus resist war passively; a woman, who will have acquired freedom of thought based essentially on economic independence—an independence that will in no way hinder the progress of man but will give him plenty of "Time to turn at Beauty's glance and watch her feet how they can dance," thus enabling the preservation of civil and intellectual liberty and the preservation of culture; a woman, in brief, who shall not join or follow man's footsteps but supplement his work as a separate individual. And it is this woman that the world—needless to add India in particular—wants to-day. "Yes, women, mothers, in your hands, more than in those of any one else, lies the salvation of the world".

University—Residential *vs.* Affiliating.

By SRI M. K. SEN GUPTA, M. A., B. T.

India is, at present, a melting pot. Everything seems to be in need of re-orientation. With the coming into force of the new Constitution in 1937 a new life is pulsating in the country. Indians want to remodel and re-shape everything of the past. The wave of reformation has shaken the political and the educational institutions of the country most of all. Indian leaders have realised the evident fallacy in the careless statement that education can wait but Swaraj cannot. The educationists and leaders of public opinion have set their hands at the reformation of education, root and branch. There has been a cry to overhaul the primary, secondary and the university education at the same time. It will be my endeavour here to deal with an aspect of the university education.

Of late there has been raging a controversy in the country as to whether the universities should be residential or affiliating. In order to ascertain the views of the educationists on this point a questionnaire has been issued to a lot of people interested in education. Before coming to a decision one way or the other, we must make sure what the controversy implies and what are the merits and demerits of the question. By a residential university we mean that a university should have a definite jurisdiction of its own. The university should control the secondary education in its various branches within this area. The University of Dacca, for example, will be allotted a particular area and within this area it should control all types of institutions imparting secondary education. By an affiliating university we mean that a University will be quite competent to control institutions in any part of the country provided the authorities of the institutions concerned agree to come under its control. The University of Aligarh, for example, may control institutions as far as in Assam.

What are the advantages of the residential university? There are at present, 17 universities in India. If all the universities are reduced to the residential type and each is allotted a particular area, it insures a better control of the institutions. All the institutions within a particular area will be imparting the same type of education, teaching the same courses of study. The jurisdiction of the universities being equally distributed, the Government aid may be equally shared and the inspecting staff under the universities will have

to cope with the equal number of institutions. The unhealthy competition between different Universities will be reduced to an absolute minimum. The jurisdiction as well as the resources being equally distributed, the work of the different universities can be fairly compared and merits and demerits may be well apportioned. Instances are not rare where students of a university failing to fare quite well change the university and take the examination in the neighbouring university. It is not also an uncommon feature for a university to lower its standard of examination to draw larger number of candidates.

The supporters of the affiliating type of universities have made out a case strong enough to stand on its legs. There are some recognised centres of studies in India. A cultural tradition has grown up in those places. Benares and Nawadwip have been the centres of Sanskrit culture from a distant past. Aligarh and Lucknow are similarly reputed centres of Islamic studies. These places with their long established tradition are far better competent to guide the Sanskrit and Islamic studies than other places. In order to prove that the conception of affiliating universities is not an idle dream, they refer to the London and Cambridge Universities. The London and Cambridge Universities run institutions and conduct examinations in different parts of the United Kingdom. Affiliating types of universities are not quite unknown in India. The Sanskrit Association of Bengal conducts title examinations in Sanskrit in provinces other than Bengal and Assam. The Madrasa examinations are conducted by the Dacca Board all over Bengal. There are some institutions in Bengal—their number is very few—which are under the Hindu University of Benares.

The strongest argument in the quiver of the supporters of the affiliating type of institution is an appeal to the modern tendency to democracy. In these days of *Laissez faire* and democracy, institutions like the individuals should have the freedom to decide their own course of action. Whether a particular institution should be under this or that university must not be decided by the geographical position of the institution. The authorities concerned must be given the freedom to owe their allegiance to any university they like. A particular institution should not come under the jurisdiction of the Calcutta or the Dacca University simply because it happens to be in Bengal. The authorities of the institution should be given the option to decide which University should control the institution.

The establishment of purely affiliating universities is, however, fraught with a lot of difficulties. The first and foremost difficulty is the proper control of the institutions under a particular affiliating

university. If, for example, the institutions under the jurisdiction of the Calcutta University are spread all over India, it can be safely assumed that there will be, strictly speaking, no control and supervision of the institutions lying far off. Moreover, if this system is introduced, there is likely to be diversity of institutions and courses of studies within the same area. It may so happen that in the same district, nay even in the same town, different schools may owe allegiance to different universities, teach different courses of study and may be controlled by different sets of inspecting staff. If for some reason, a guardian has to change his residence, he will experience some difficulty to find a suitable institution for his wards. The affiliating type of universities is likely to do a great harm to the country at the present time. The poison of communalism has already gone deep down the throats of the people of the country. In these troubled times we should think twice before we take any step which has even the remotest prospect of letting loose the forces of communalism. If institutions are given the freedom to choose the universities to which they should affiliate themselves it is quite clear the managing committee of any institution with the majority of Hindu members would like to bring their institution under a university which has predominantly Hindu influence, and similarly the managing committee of a school which has a majority of Muslim members would like to get their school affiliated to a university which has a predominantly Muslim influence. Hence a time may come when institutions will be run in the country on lines of communalism rather than in a spirit of healthy competition.

To me it appears that without lending our support exclusively to this or that side we should strike out a golden mean. Let the universities be residential and let their jurisdiction be allotted according to geographical reasons. Each university should control all the branches of study within the area under its jurisdiction. The advantages of the residential should also be combined in this type of universities. We have already said that there are some recognised centres of learning in India. It will be the function of these centres to act as advisory bodies to all the universities regarding the particular branch of studies for which they have built up their reputation. Benares, for example, will guide all the universities as regards the study of Sanskrit, and Aligarh and Lucknow will have similar influence on the study of Arabic, Persian and Urdu. The Tata Company should be approached for guidance in technical studies and the Commercial Institutions of Bombay will have a hand in shaping the commercial courses of each university. All the universities should be autonomous so far as the internal administration is concerned.

But so far as the broader policies are concerned, a central Inter-University Board should be set up in Delhi. This Board will be an advisory body. It should give expert advice on the control and management of the different Universities. It should also exert a co-ordinating influence about the specialised activities of different universities. The Central Government should give financial assistance to the different universities according to the advice of the Inter-University Board. It will also be the duty of the Board to examine the courses of studies of the different universities and in cases of gross discrepancy the attention of the authorities of the university concerned should be drawn to it. All controversial matters should be referred to this Board for expert opinion. In matters concerning more than a university the advice of the Board should be final.

Greatness in Life

BY SRI R. RAMAKRISHNAN M.A., L.T.

Men are divided into two groups—the great few, and the ordinary many. It is the desire of all of us to belong to the former, but the great few are only a tiny minority in the vast ocean of humanity.

What is greatness? The answer that history furnishes us is bewildering. An Alexander whose one desire was to subjugate the world is great. An Akbar who found delight in ensuring good government is also great. Napoleon who aimed at world mastery and ended his days in prison is great too. Alfred who devoted his life for the good of England is styled great also. Then there are great poets, great philosophers, great popes, great queens, great figures in every walk of life.

What then is greatness? Is it the fitness to get included in books of history? Is it contemporary well-known-ness or post-mortem distinction? In short, if one wants to be great, what should one do?

True greatness does not necessarily connote popularity. Real greatness often dies unknown, unrecognised, but never, never is it wasted. Greatness finds its unfailing recognition in the moral world where a wise Providence unerringly weighs and records the minutest of actions. Greatness is therefore compatible with ordinary birth, commonplace surroundings, apparent insignificance or unimpressiveness.

The true greatness is the greatness of the soul. And the soul's enrichment is not dependent on earthly abundance or material prosperity.

Greatness therefore consists solely in great-mindedness. The great moments in life are not those which witness the world's applause, but those which gain the unseen approval of the Almighty, not they

which bring unto us the praise of the populace, but they which secure a smile of approbation from the ever-watchful Providence.

What should we do to become great? Are we to break records in some field or other? Or are we to do something that is of 'news value' and will bring our names in print in bold headlines?

Fame does not come to those who seek it; and it is not a vital part of greatness. We well know what happened to a Jesus; his contemporaries were unable to fathom his worth.

Not bulk, but quality, not physical exuberance, but spiritual worth is the essence of real greatness.

The right living of the minute to minute existence, the upright plodding through earthly life keeping oneself on the straight, narrow, razor-edged path of righteousness, the avoidance of unclean thinking, the ceaseless fight to master the lower passions, the perennial attempt to feel nobly, resolve rightly and to act blamelessly, in short the endeavour to make of life an offering to the Almighty by ensuring that every impulse, every desire, every action is worthy of acceptance at the altar of the All-Pervasive Goodness—these are the symbols of greatness.

As a great man has pointed out, it is easy to be grand, heroic, on occasions when the multitude adores us, when the world applauds us; but true greatness lies in the silent doing of one's duty day after day, in sunshine and storm, amidst ridicule and scorn, against universal opposition even. A greatness of the Sir Philip Sydney type is alone the true greatness.

Lives of great men all remind us we can make our lives sublime. But what lesson do these great lives convey? The lesson that they who are now at the top of the mountain did not jump or fly there, but toiled up slowly, not minding the falls and the bruises on the way.

Poet Rabindranath in poem 36 of the 'Gitanjali' summarises in the form of a prayer the elements of greatness. And whenever we quote Tagore it is good to quote him in full, for to attempt to condense or shorten his poems is almost a sacrilege:

"This is my prayer to thee, my lord—strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

Examination Papers.

Problem of Valuation.

By SRI K. NARAYANAN, M.A.

Examinations as a test of efficiency are necessary. But this should not blind us to the glaring defects in the present system of examinations. These defects should be carefully studied and removed as far as possible. Sir Michael Sadler puts it: "We cannot abolish examinations; we can amend." Let us now briefly note the vagaries of the examiners and suggest some remedies.

Vagaries of Examiners

Standards seem to vary much with each examiner. There is no uniform marking, as some examiners are strict and some are lenient. Psychologists and educationists have freely admitted that the evaluation of answers is far too much a matter of subjective estimate which may differ from person to person. Professor F. Y. Edgeworth, many years ago, found that the marks allotted independently by twenty-eight different examiners to a piece of Latin prose varied from 45 % to 100 %. Messrs. Starch and Elliott, in the United States, and M. Langier and Mlle. Weinberg in France, have found similar results.

Some remedies suggested.

Greater use must be made of the new testing devices—the Attainment Tests. Among the common types of these are 'yes' or 'no' tests, completion tests, association tests, reasoning tests, and selection tests.

These tests do not encourage cramming. They are much more objective than the traditional tests. Hence these tests are used in progressive countries like America. Be it noted however that these tests are not without their defects. They do not test the pupils' ability to organise and express their thoughts in a clear ready form of composition. They involve a great nervous strain on the pupils by requiring them to finish the tests in a given time. It can thus be seen that these new testing devices should not be allowed to supplant the traditional tests. But they can, however, usefully supplement the traditional tests.

Secondly, as Prof. McDougall suggests, an examination manual should be prepared for the guidance of examiners. The manual should set forth the points by which answers may be evaluated.

Thirdly, every answer paper, as in France and Italy, must be examined by at least two examiners, and cases of marked divergence should be decided by the head examiner.

Fourthly, greater importance must be placed in class records and oral examinations.

The Rural Scene in Finland.

The monograph on Finland prepared for the European Conference on Rural Life was published in Geneva towards the end of last year. Present tragic events in that country lend a special poignancy to this account of the effort of a sturdy people to create conditions of well-being and social peace within their own country.

The Finnish population is predominantly agriculturist, and it is the industry and the vision of its peasant people that have created their distinctive civilisation. Nature has forced the Finnish peasant to face natural handicaps with a clear realism; but while economic values have thus claimed an important place in the mind of this people, their literature, music and folk art bear witness to their consciousness of a rich spiritual heritage.

One of the mottos of the Finnish peasant is "The Spirit gives Life". The relatively high level of Finnish culture is due to the moral quality of the people and to their having early acquired civilisation. In this cultural development, the Church has played a prominent part and the high degree of literacy is due in a large measure to the faithful work of the Lutheran clergy who laboured for centuries to educate the population. There is at the present time no illiteracy in the country. The first books were published in Finnish at the beginning of the sixteenth century and the first Finnish university dates from 1640.

The Finnish peasant has never known serfdom; and the first act of the State upon gaining independence was to carry out far-reaching agrarian reforms in order to free tenant farmers and set them on their own land. From the beginning of this century and especially after the Declaration of Independence in December 1917, the State set on foot a scheme for acquiring land upon which to settle the landless population. During the period 1899-1920, more than 9,000 farm properties were thus constituted. The monograph describes in some detail the measures taken to achieve this far-reaching reform: the financing of the scheme, building loans for small peasants and agricultural workers, the creation of new housing plots, land settlement by means of assistance from public credit corporations.

The analysis which the monograph gives of the present social and economic structure of country districts in Finland shows that the majority of the rural population now consists of landowners and that of this population 67.5% lives on land which it owns or rents.

This great movement of population and the beginning of prosperity has been achieved, not merely as a result of Government decision

and through State aid but by the effort of the people themselves. Co-operative organisations have played an important part in raising the standard of living of rural populations in Finland. These helped farmers to find markets for their produce and assisted them in getting credit to carry out repairs, to improve building and extend cultivation. Between 1918 and 1928, 260 co-operative dairies were opened. By the end of 1937, 4,672 co-operative stores were in being, supplying agricultural implements, machinery, fertilisers, grain, artificial fodder, building materials, etc. Not only have the co-operatives facilitated buying and selling; they have taught the country people how to manage their affairs and have given them experience in social organisation and public management. They have, moreover, been an important factor in the education of Finland's agricultural population.

The formal system of education is described in the Finnish monograph. In addition to the elementary schools, in which attendance is compulsory between the ages of 7 and 13, the authorities provide agricultural and domestic science schools and other vocational training schools. Schools for agriculture, stock-breeding, dairying, gardening, domestic science, home industries, forestry and fisheries are training up the younger generation to take full advantage of the country's resources and at the same time to improve all branches of agriculture and domestic economy.

The monograph gives a detailed account of the essential factors of the standard of living in Finland. Measures adopted to improve nutrition, to awaken interest in housing, and the organisation provided for the supervision of public health are described in useful detail. Education beyond the meaning of the elementary schools has had enthusiastic support in the people's institutes, founded on lines similar to those in Denmark and other Nordic countries. Here the intention is to provide specialised training, to raise the standard of culture and inculcate a sense of the responsibility of citizenship in the minds of young people and adults. The Ministry of Education supports libraries and lecture committees which assist the aim of these institutes, and the cinema and wireless bring the world to the door of this little Nordic country.

Rural Finland has in more recent years been able to take advantage of the new industrialisation and mechanisation of the country. Electrical power and the improvement of communications by road and by waterway have brought town and country into closer relation with each other and have helped to establish a just social balance.

The chapter on "Social Insurance" in the monograph shows how the development of insurances against old age and invalidity,

disablement and assistance to maternity provides a measure of social security in the country.

The picture sketched in the monograph is that of a traditional peasant civilisation which, inspired by a profound sense of personal liberty, has developed by taking advantage of modern means of improving knowledge and advancing intellectual and cultural standards.

The basis of life in Finland is simple — a family group living on its farm in the rather thinly populated countryside. But if there is little poetry in his daily round of life, this the Finnish peasant finds in the beauty of nature in which he dwells. "The soul of the Finnish countryside is portrayed by a lake standing out against a background of forest under the blue sky of the North; while the white nights, when the sun vanishes below the horizon for only a few moments, enhance the charm of Finland's summer."

League of Nations Bulletin.

The Dispersal of Thought.

By SRI D. KRISHNAYYA.

"* * * Thoughts rule the world." — Emerson.

How in Nature, there is the dispersal of the seed, in an effective way, it is evident. The ways of Nature are wonderful and the results thereof marvellous. The cast away mango-stone becomes a mighty tree in the course of Time nurtured by mother Nature. Again, useful trees are grown by humanity as a humanitarian measure. The tree-planting ceremony in our country is as old as Hinduism and this has its natural link with religion. Quite potential are the ways of Nature in the dispersal of the seed.

What then about the dispersal of thought? To point out that the deeds we do and the thoughts we express will make their marks, unseen by us, let me quote a few lines from 'The Arrow and the Song,' by W. U. Longfellow.

'I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong
That it can follow the flight of song?

* * *
And the song, from beginning to end,
I found again in the heart of a friend.'

A seed gives us a tree which in turn multiplieth seeds and this is the work of Nature. Water in its circuit becomes vapour—clouds—rain—

streams—rivers and finally water reaches the sea to begin the ring again. Man uses water in its various stages to his own advantage by his brain power and brain is the fertile seat for the seed of thought or the song of life. How thoughts enter the brain and how the brain develops and multiplies the thoughts is a long and mysterious story perhaps as old as Time itself. Below, is a sample entry on 'Thought', from the Dictionary of Thoughts which is a mighty volume and a sound book of reference. From this rich flower garden of thoughts, let me present the readers with a bouquet.

'Our thoughts are ours, their ends none of our own.'

—Shakespeare.

'They are never alone who are accompanied by noble thoughts.'

—Sir. P. Sidney.

'Thought is the property of those only who can entertain it.'

—Emerson.

'Guard well thy thoughts. Our thoughts are heard in Heaven.'

—Young.

'Nature your mind with great thoughts. * *'

—Disraeli.

'Thought is the seed of action.'

—Emerson.

'Secret study, silent thought, is, after all, the mightiest agent in human affairs.'

—Channing.

* * * * *

That which is not used is wasted and in the like way thought which is not used vanishes with Time. Can anything travel faster than thought has been a perpetual question. We ought to record and transmit it while we can and whilst it is with us, for thought flies far quicker than space or time. Think and there you are, is the essence of the Hindu Philosophy of thought and a tip to success.

Seeds fall in several places and the result is equally scattered. All seeds cannot give us satisfaction. Thoughts come and go and only a few become potential in the fertile brain of the master minds. 'Stray thoughts' there are and these have grown into eighty one tiny volumes so far in the hands of an author. Thoughts reflective, there are, too, as we all know. 'Helpful thoughts', we have printed in fifteen tiny volumes. The most popular of Pascal's books is the volume called *Thoughts*, as pointed out on page 4456 of the *Book of Knowledge*. In one word, thought stream is eternal.

Potential as thoughts are, they have power to break through space and time and penetrate deeper and deeper in the soil of life and grow into the sublime tree of thought, a fine fruit of which is perhaps a book. Where does the thought come from, is the question of questions and as such it defies all canons of classification. * * *

All fruits are not liked by all and so are books. A fine fruit shop has a rich collection of fruit variety to attract the public. Likewise, a good library has a choice collection of books to suit the readers' taste. A peep into the contents of the Everyman's Library will certify this. A fine fruit—a rare variety, is liked by everyone and so is a fine book. Fruits are not for preservation but for use and so are books. A fine fruit has a rich taste and likewise an immortal book is rich in literary taste and vitality. If you keep a fruit to yourself the tree of selfishness grows in you. Give the taste of the delicious fruit to another, delight encircles you. Equally true is the experience in the case of books. Keep a book to yourself, white ants, moths and other insects will make it their seat of activity. But, keep it in USE, and a rich delightful thoughts it multiplies everywhere, as a good book is a quiver of thoughts. Good thoughts must be well fed and much sought after as blessed guests and as they seldom come, a scholar will ever be careful to record them. 'Those that come unsought for are commonly the most valuable, and should be secured, because they seldom return,' says Bacon.

Is there anything, therefore, more wonderful than a thought or a book which is rich in vital thought?

Teachers who are Born—not made

By DRUSILLA SCOTT

"Those who can, do; those who can't, teach." I think this remark was made by George Bernard Shaw; if not, it might have been. There is a Shavian touch in the admixture of just enough truth with the falsehood to make it sting.

The injustice of the remark is, of course, that it makes teaching sound as though it were an inferior, namby-pamby occupation, not really "doing" anything at all—something that no one of any character or capability would undertake. The element of truth in the saying comes from the unfortunate fact that teaching often is regarded as a profession to take up, if one can't think what else to do. Thus, there certainly are many people in the profession who might justify the epigram.

Partly, indeed, because teaching is a career, which more than most other demands special gifts, the proportion of people in it who lack those gifts is more obvious.

Also I think that teaching incurs much criticism because education is a subject about which it is very easy to have fine theories, and

the reality is disappointing because it falls short of those theories. If you read the history of education you find people gradually discovering the importance of the child's own personality and activity. Nowadays all that is common knowledge and anyone can talk about letting the child develop freely and so on. This leads to criticism of teachers as being "stick-in-the-mud", unimaginative or old-fashioned, because they do not always seem to realize all this about freedom.

The trouble is that the theorist cannot realize, if he has never tried it, how different thirty or forty real children in a class-room are, from the wonderful little creatures of his imagination. If he descends to the class-room, he will probably quite soon find himself thinking no longer of the unfolding of their precious little personalities, but of keeping their restless little bodies reasonably still and drilling a certain small amount of information into their fat little heads.

Dr. Johnson hits the nail on the head with his usual ponderous exactitude, about teaching. "Everyone that has ever undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention to stimulate sluggish indifference and to rectify absurd misapprehension."

These are facts which no theory of education can neglect. I was amused lately in reading a book on new education methods, to find that after many chapters of theory, full of such words as "spontaneity" and free "activity", the writer began to describe some actual teaching experiments he had done, and admitted, with annoyance, that the children showed—"bare-faced impudence and the absence of all effort."

There is a more imaginative description than Dr. Johnson's of the teacher's difficulties in Humbert Wolfe's book "The Uncelestial City." Two young men are discussing at college what careers they shall take up. One thinks of teaching, but decides that

"Teaching is impossible, unless like Heine's Northern fir, under the false calm

Of snow, a self-appointed loneliness

Creates the desert and the waving palm.

There must be vicarious joy, and the sacrifice

Of one's own summer for an unshared spring

And to start the vagrant swallows before the ice

Back to their South, and never to stir a wing.

At best a kind of Sainthood, and at worst

A drudgery, whose squalid hopes and fears
Change what had seemed a martyrdom at first
Into a gradual argument for Squeers."

This last verse well expresses the tragedy of those who have to earn their living by teaching, but have no real gift or liking for it. Not only teachers, of course, have to spend their lives on work which, they feel, is drudgery. But the tragedy in their case is a double one, for teaching that is drudgery to the teacher is of no benefit to the children.

Teaching has been cynically described as "casting false pearls before real swine." Every teacher probably has moods in which he or she would endorse that saying. But woe to the children who have a teacher who really feels like that all the time! There must be some inspiration in a teacher, and there cannot be if the teacher does not manage, in spite of all the rubs and trials of the life, to believe in the pearls and to retain a certain fondness for the swine,

For it is not that new theories about education are not needed. Most certainly they are needed, and most certainly the recent theories have produced a great improvement in the way children are taught. The teacher needs to have the highest ideals and the inspiration of the best modern thought about education. But what is sometimes forgotten is that each teacher is a human being, who has to translate these ideals into action for himself, and that is an extremely difficult task.

Nowadays most teachers in England have done a special course of training in methods of teaching. This is all to the good as it makes each teacher aware at any rate of the possibility of different methods; although the sort of training sometimes given might tempt one to add to the epigram quoted at the beginning—"and those who can't teach, train teachers." But however good the training, can really good teachers be produced by training? I am inclined to think that in the great improvements of schools which have been going on in England, too little attention has been given to the most important factor of all—the teacher. Buildings, equipment, curricula and examinations are all useful but of minor importance. The thing that counts is the personality of the teacher.

If you hear a class being taught by a teacher who has no interest in the subject it will strike you how unreal it all becomes, and you can see that it will leave no lasting impression on the children. On the other hand, you can see a class respond to a teacher who has that infectious enthusiasm for the subject, which perhaps really is the "gift" of teaching. This teacher need not be cleverer or more learned than the

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other, but the children will learn incomparably more from him or her. This sort of teacher can be helped, but cannot be made, by courses and curricula. This sort of teacher, too, will know the reward for all the difficulties of a teacher's work, for the reward is the great pleasure of succeeding in communicating enthusiasm and making the children want to find out for themselves.

Since the personality and interest of the teacher are so important, it is unfortunate that teachers often live in conditions which make it difficult for them to keep up their interest in things outside their everyday task. This does not apply so much to men as to women teachers. Such a large proportion of women teachers are unmarried, and they so often live herded together, either in the school or in hostels or lodgings, that they tend to form a very narrow, isolated group; they may know no one in the town where they are teaching, outside the school. They meet only each other and talk only about school matters, and it becomes impossible to keep up wider interests. That is why I think it would be a good thing if there were more married women teachers. They do at least through their homes keep in touch with another kind of world, and have a chance to meet people doing different work.

Anyone taking up teaching should do so with a good idea of the difficulties involved, but knowing that it can be, if the teacher keeps mentally alive and succeeds in making the pupil so, one of the most interesting as well as one of the most valuable careers. I think the most valuable possible advance in education would be in the direction of attracting people really gifted for this work, and making conditions of their life such that they can put their best into it.

—The Statesman.

Gleanings

Dacca University Convocation Address.

Extracts from Dr. Rahaman's Address

For some time there has been an unrest in the student world, a restlessness that has manifested itself in organised defiance of authority and in the use of weapons which are usually applied in the political or economic sphere. I still have the opportunity of meeting large numbers of young men, who by common consent, are distinguished products of Universities. To my questions their reply invariably has been that they deplore the growing tendency, that while in retrospect they regret the part some of them played, at the moment they had neither the energy nor the courage to stand out against mass movements.

Herein lies the incalculable danger of these manifestations. It may be that there are grievances which demand redress, that authorities are so perverse as not to be amenable to any reason or persuasion. I am not saying that there should be no criticism, but criticism should never be confused with opinions. The critic has to know the technical methods of creation and that ought to keep him humble. He must share the burden of hard work. But it cannot be denied that discipline once undermined injures the institution as well as the students, and in the formative stages of a young man's life the damage is permanent. Education is justified when it makes you into men, mature men fit for responsibilities; education is the discipline which gives form to the fully expressive life. Education is not easy and discipline is not easy. Nothing worth having is easy until it is mastered and the educated man should accept a higher discipline as he masters each lower one.

During the period that you are in educational institutions, reduce your mind to order with all that it implies. And that means turning out of the mind most of images that encumber it and keeping only what should be kept there. Absence of mental discipline produces the confusion of images that flood the mind. The habit once lost persists through life and it is difficult to regain it. Discipline is not so much a matter of rules and regulations as of good fellowship and understanding and the tragedy of this tendency is the irretrievable loss of this fellowship and understanding. An imperceptible wall rises between teachers and the taught and all those traditions from which you wish to profit are damaged beyond repair. Freedom is not a natural growth, it has to be cultivated, and how can we cultivate it? First by humility and secondly by a sense of destiny and by humility I do not mean obsequiousness but an inner attitude. You will ask can humility be balanced with a sense of destiny? That equilibrium has to be established; that is the art of life.

Freedom begins with willing surrender; it is developed as the mind turns constantly, with all its force, to the acceptance of moral values.

During the period of your education nothing should be done that disturbs the progress of your mind.

Bengal Teachers' Journal.

Self-Discipline and Unity.

NEED OF SELF-DISCIPLINE

I feel that if we use the opportunities which this war is bringing us, for self-discipline, such sacrifices as we may have to make in return will not be in vain. Self-discipline involves a great many things. It does not mean merely the denial of certain amenities; it also means a positive effort so to equip oneself as to be of more use to the community and, therefore to oneself. We shall require such self-discipline in the greatest possible measure if we are to tide over successfully the difficult times which will supervene at the end of the war. We shall feel the depression which will inevitably come far more if we have got used to luxuries of life which are not essential. If, in these days of comparatively greater amenities, we can learn to lead simple lives, we shall be all the better able to stand the economic blizzard when it begins to sweep over this land.

As I have said, never before have we Indians had such numerous and varied opportunities of service as have now been opened up for us by the patient and unremitting labours of our great men and by the chance of fortune. History is full of lessons of the necessity of preparing, not only of fighting, for freedom.

CONCILIATE DIVERGENT ELEMENTS

History has also a lesson to teach us in regard to the treatment of divergent elements. One solution is to smash them into acceptance of a common uniformity. But that solution, while effective for a short period, if brutally pursued, never lasts. The better plan is to conciliate. Now, in India, we have the minorities and we have the Princes. The question of the minorities I must leave to others. All that I will say is that the wise way in the treatment of minorities has always been the generous way. Wherever minorities have been treated generously, the minority question has not arisen. Wherever, as in some of the countries of Central Europe, the minority question has been handled unsympathetically, it has in the end ruined those countries.

The problem of Indian unity is twofold; it is not confined to unity between the different peoples who inhabit this land but extends to unity between different political entities as well. The problem is not one of fusion which means dissolution of the parts in the whole; it is rather a question of linking the different parts together. If we have not attained unity so far despite the association of centuries, the community of soil and the inspiration of the great religious teachings of the East, it is because there has been found lacking that binding force which we require of security against the warring elements in one another. Each part, whether a State or Province, whether a race or a caste, must feel and in fact be secure, bound by this great chain

which must be of their own forging. Believe me, such a chain, like the social contract of Rousseau, while it may curb license on the part of units, will hold the country together as a whole in freedom. If the dictates of self-respect or considerations of the spectacle we are to-day providing to others are in themselves insufficient to induce an enduring settlement which may spell security to each, however small its number, the recent examples of a great people perishing through division and unpreparedness may well cause us to reflect.

UNITY IN DIVERSITY

In bringing about such unity in the country, in instilling faith in the ultimate success of the cause of such liberation, University men have a part. University education fails of its main purpose if it does not lead us to perceive the unity underlying diversity. This is the truth which religion proclaims. It is also the truth which science has come to accept. The nineteenth century belief in the permanent diversity of elements, has been discarded. Matter and spirit are no longer held to be different and opposed to each other. The belief in the supreme unity behind the phenomenal world is a very ancient axiom of Indian thought. From it sprang the principle of respect for all religions as so many different avenues to salvation. Our country has been the meeting place of all the great religions and the great cultures of the world. If, as I profoundly believe, the world order of universal peace and harmony can come only out of an enlightened religious outlook, our country, by the assembling in it from immemorial times of all the great religions, is the one place where such an outlook is most likely to be developed. And it must develop first in the minds and souls of men who have received the highest education.

(From the Convocation Address of the Rt. Hon'ble Sir Akbar Hyderi.)

Notes.

Education in the Central Provinces & Berar.

The Report on the state and progress of Education in the Central Provinces and Berar for 1938—1939 has a few points of interest to our readers.

Primary education there seems to have the same sorrowing tale of wastage and stagnation to narrate, as elsewhere. Statistics show that only 26 per cent of the pupils in Class I manage to complete the primary certificate examination. Among the causes that have contributed to this wastage are mentioned the maladministration of the local bodies and the general irresponsibility characterising their dealings in matters educational. Teachers are too frequently transferred, their pay is poor, and that, too, is irregularly paid, and untrained teachers are employed in preference to trained ones. Conditions in our own province

have been improving in some of these respects but, as Dr. Lakshmanaswami Mudaliar observed in his Presidential Address at Ambasamudram in last May, members of local bodies have not developed a sense of detachment and non-interference in educational matters needed for efficiency and public good.

The public have been eager to know how far the Vidya Mandir Scheme and the Basic Normal School at Wardha have progressed. But the report informs us that both the schemes are still in an experimental stage and it is too early to say how they will develop and what part they will take in the general scheme of education.

While the discipline among the pupils has been reported to be good, that of lady teachers in some circles seems to be a contrast and need appreciable improvement. The Inspectress of Schools pleads for a better example of these teachers, which is not too much to expect.

Secondary Education Bill in Bengal.

The Bengal Government has sponsored an official bill for reorganising Secondary Education in the province. The Bill aims at freeing secondary education from University control and establishing a Board of Education to administer and control it. The Board is to consist of members, some elected and some nominated, representing different communities and interests. The Bill seeks to deprive the Calcutta University of some of its vital powers and income, without providing for adequate compensation.

Some of its provisions have been found to be obnoxious and have evoked vehement opposition. While apparently the Bill is to reform secondary education, there seems to be an implied move to restrict the rapid expansion of this education, and there appears no specific provision in the shape of increased grant for improving the pay and prospects of teachers. It also affects the University interests adversely by taking away from it the privilege of publishing text-books and drawing up the syllabuses of studies for its Matriculation Examination, which is a strange anomaly. Another is its anti-national character with a communal virus in the make-up of the Board. The importing of the communal principle in education is most unhappy and is bound to accentuate the existing rancour and cleavage which have been

baffling attempts at national solidarity. A fourth is the inadequate representation of teachers on the Board, with no place in it for the All-Bengal Teachers' Association which represents about 1000 schools in the province. A glaring injustice seems to have been done to teachers by denying them any representation on the Executive Council of the Board. These and others have naturally evoked a mighty protest from the progressive nationals, who seem to be bent on establishing a Hindu University with special affiliated schools catering to their needs. We hope the Bengal Government, strong as it may be in carrying the Bill into law, would respect the opposition and allow wiser counsels to prevail, in the interests of the country.

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Reviews.

1. **Living Geometry (For Classes IX—X)** by S. A. Hussain B. A. (Hons), L.T., (Sp M) Senior Mathematics Teacher, A. Islamia High School, Lucknow. The Indian Press Ltd., Allahabad. Price Rs. 1-8-0.

Living Geometry by S. A. Hussain, B. A. (Hons), L. T., (Sp M.) is a unique publication in the Educational world and the treatment is quite novel and interesting. Adhering strictly to the spirit of the famous quotation on Geometry by David Eugene Smith, the author has made the teacher and the taught respectively play the part of a guide and a group of pilgrims who go on an excursion to the Geometry mountain full of beauties, grandeur and special places of interest. The pupil is placed in the position of a real investigator and the teacher acts as an adviser who helps him only occasionally. The pupil has to draw his own inferences, use his own judgment and express his views with self-confidence. He is made to see a closer connection between the study of Geometry and the realities of life around him.

Though the book is meant for classes IX and X in Allahabad, it covers the entire course prescribed for the Madras S. S. L. C. Optional Geometry. The subject matter is arranged in chapters by topics: locus, the study of triangles and quadrilaterals, circles, algebraic geometry and proportion and similarity.

The present treatise is a distinct improvement on the current Geometrical text-books in the market. A glance over the pages reveals many interesting features. The pupils are gradually guided to apply the knowledge of Geometry in the situations of life around them. After each topic of the subject, there are numerous exercises to make use of the geometric truths in practical life, recreations for holidays and side trips in Geometry. Correlation with other departments of knowledge i.e., Geography, Physics, Astronomy and Engineering has been very successfully attempted with the help of suggestive and real problems of life. The plan adopted in the book gives the pupil a clearer comprehension of the unity of the subject than he will otherwise obtain, and it is also eminently suggestive of the unlimited possibilities of the extension of Geometric truths to other fields of human knowledge.

Teachers of Mathematics for Higher forms would do well to have a copy of this in their private library at home for their guidance in teaching the subject.

V. Rajam Aiyar, B.A., L.T.

Books by Macmillan & Co., Ltd.

2. **Upper School Algebra**: by L. Crossland. 292 pp. Price: 6 sh. (1940).

This is a compilation of some of the important chapters of 'Hall & Knight's Higher Algebra' designed to meet the requirements of non-specialists in mathematics of the Higher School Certificate Examination

The contents will be useful to collegiate courses of the Indian universities specialising in the subject. The order of the chapters has been slightly changed, and a new one has been added. A few papers of the Higher School Examination have been included.

3. **Essentials to the Study of Nature and Simple Biology**: by Kate Harvey. 152 pp. Price: 1/9.

This is an introductory book to biological studies suited to the needs of young pupils who are keen on acquiring knowledge about the vegetable and animal kingdoms. It sets out in 26 lessons the main principles which govern the life and distribution of plants and animals. The matter and treatment are attractive, and sure to interest children. The picture summary and the set of exercises at the end of each chapter would be found very useful. The suggested experiments and instructions for practical work included under 'Things to do' at the end of the book would be appreciated by teachers and pupils. The print and get-up are excellent.

4. **Macmillan's New Story Readers**: i. To Cow Farm and Mary. ii. Kit goes to the North Pole. iii. Kit goes to Japan. iv. Kit goes to Coral Island. v. Kit goes to Australia. vi. Kit goes home. Price: Paper - 4d. each.

These nice booklets complete the series of the New Story Readers for young ones reviewed in our columns already. The contents, written in simple and idiomatic English, would form interesting reading to pupils of the lower Forms in Indian Schools. Kit's adventures in the various countries are really veiled geography lessons in natural setting, forming 'The Noah's Ark Geography'. The closing chapter of 'Kit goes home' would show how children delight to learn geography when it is real and actively associated with life and not bookish. The series deserves to be introduced to pupils as supplementary readers.

16th ALL INDIA EDUCATIONAL CONFERENCE.

We are informed that the above Conference will be held at Udaipur from 27th to 30th December, '40, with Sir T. Vijayaraghavacharya as Chairman of the Reception Committee. Intending delegates are requested to communicate with Sri D. P. Khattri, P. B. 52, Cawnpore.

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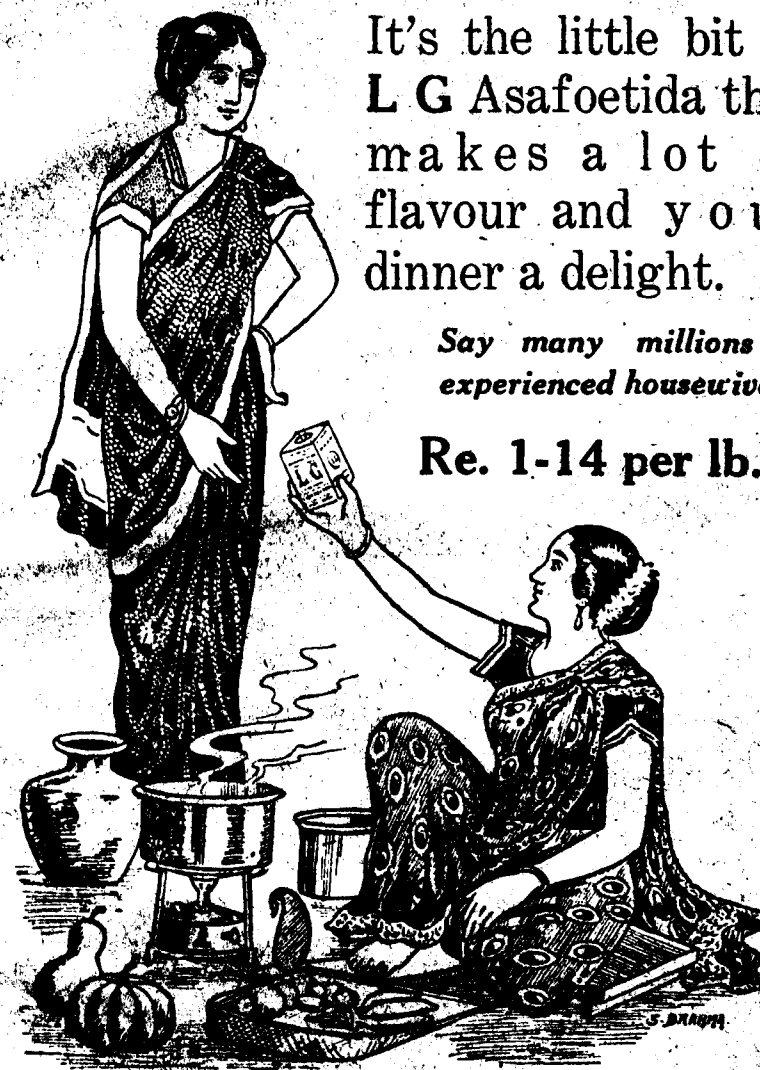
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