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

Vol. XVII.

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No. 7.

Education and the Present Day Needs*

By PROF. DIWAN CHAND SHARMA, M. A.

The late Lord Asquith once said that he was a man of a peaceful disposition who had been engaged all his life in the two most contentious professions in this world, law and politics. I share with Lord Asquith (to compare small things with great) his disposition though not his predicament. Luckily my vocation in life is the most peaceful imaginable, but you will ask: what has a man of peace to offer to the world today?

Truly speaking, the situation in the world today is very depressing; it is fraught with the greatest danger to mankind. Philosophers, politicians, economists, scientists, men of letters and psychologists, all declare with one voice that mankind is on the verge of committing suicide; that man is going to return to the slime out of which he has emerged and that the civilization which men have so assiduously built up is going to collapse. Philosophers complain that sufficient attention is not paid to the values of life, and that we have no standards by which to act, with the result that we are getting nearer and nearer to the edge of the precipice. A parable of Oscar Wilde has been quoted by a philosopher to show the mood in which man finds himself today. It is said that some time after his ascension Jesus came down to the earth in the shape of a dove to see how mankind had acquitted itself after his departure. As he came to this world of men and things he happened to meet those very three persons whom he had saved. One of them was blind and he had restored to him his sight. The other was suffering from a mortal illness and he had cured him. The third was dead and he had made him live again. But Jesus was astonished and

*The Inaugural Address delivered at the Annual Social Gathering of the City College, Nagpur (1940).

even horrified to find that these three persons were not making the best of their lives. All of them were leading a life of sin and of denial [of God]. Questioned by him they said that they did not know what else to do. This, says the student of philosophy, symbolises the present situation. Men do not know what they are to do with themselves. The best thing, therefore, according to this student of philosophy, is that man should pursue the values of life, that is, truth, beauty and goodness.

We should pursue truth because the desire for it is inborn and universal. That is the reason why scholars, mathematicians and philosophers whose one aim in life is to find out the truth are revered so much. Nor should we despair of the ultimate power of truth. The history of the world is full of instances of the final triumph of truth over lies, falsehoods and propaganda. The desire for beauty, that is to say, to create it and to appreciate it, is equally great. This can be proved from the life histories of so many painters, musicians and creative writers of the world. Their dominant impulse was to reveal the beauty that is in this world, and no one will deny that the response to beauty is fundamental in human nature as is clear from the life story of the humblest of men. Songs, beautiful pictures, beautiful writings will strike a sympathetic chord in the heart of every human being. The desire for goodness is equally great and abiding. This view has been propounded by many philosophers. Socrates believed that man would pursue good only if he knew it, and other moralists have told us that man loves to pursue the good, but his will is weak. Whatever the reasons for this failure to inculcate the good, it is evident that the good is something supremely desirable. Nor are these values desirable only in individual life. They should be the goal of our collective life as well. The State which is generally the focus of the loyalties of many persons should emphasise and assist in the practice of these values. It should abjure false Gods and false ends such as imperial power, military greatness and wealth, for imperial power may be based on force and the exploitation of the governed; military greatness may mean only efficiency in mass slaughter and may be short lived; and the accumulation of wealth may not be consistent with a sense of economic justice. So according to the student of philosophy the highest virtues are goodness, beauty and truth, and, as a corollary to these, happiness. Since in the world of today we ignore these values, it is in a terrible state of disintegration. This is how a philosopher assesses the contemporary situation and suggests a way out of our present difficulties. But any one who studies it carefully will find that this may be only the proverbial philosopher's dream, impracticable and difficult of realisation.

POLITICS.

If a student of philosophy finds this world so out of joint, the student of politics finds the spectacle equally distressing, marked as it is by a *painful conflict of ideologies*. Without going into details one can say that a battle royal is waging in some countries between the organised forces of reaction and the combined forces of progress. Totalitarianism, a monstrous product of the discontent and chaos left behind by the last Great War, is at grips with democracy. Its organised might, its high military efficiency, its tyrannic hold on the allegiance of the people in general and the loyalty of the young in particular, its worship of the State and its blind obedience to the leader, all these are grim factors with which the democracies of the world have to cope. Its aggressiveness and imperialist ambitions have destroyed peace, and its insistence on an imaginary racial superiority and racial purity has brought ruin to the lives of so many persons. The totalitarianism with an unrivalled technique of mass propaganda and a highly complex system of espionage has made methods of democracy seem to be out of date. The result is that the conflict between these two systems of government has now come to a head. It is no longer a subject for peaceful college debating societies or for parliamentary debates, but an issue that is being fought out on the battle-fields of Europe and also in the East. We who are believers in a democratic form of government, see in it nothing but a menace to individual freedom, collective security, international peace and indeed civilization itself. The present conflict in the eyes of some acute observers is going to mark the end of many of the most cherished things in the present-day world. Out of it, they believe, will emerge a new order. What shape it will take is yet difficult to say, though many different schemes are being put forward. Perhaps the day of small and independent nations is over, and the world in future will be made up of federations of countries, big and small. But all this will be done at the expense of so many lives, and will involve prodigious waste of money.

SCIENCE.

If what has been happening in the national assemblies of the world has been a source of anxiety and danger, what has been happening in the fields of science has been no less troublesome. A writer put it very aptly when he said that *science has given us powers fit for the Gods, but we have tried to make use of them like school-boys*. The most visible effect of the scientific advance has been mechanisation which has invaded every department of human activity. Says Professor C. E. M. Joad, "We no longer walk; we go out in the car. We no

longer climb; we go in the lift. We no longer converse; we turn on the radio. We no longer sing or make music; we put on a record." It is no wonder that man has lost his soul. He is losing his sense of life—that life whose source is within him and which makes him creative. Machine has not merely crippled man's strength but also atrophied his emotions and intellect. This can be seen from the way in which man amuses himself these days. Our recreation is mechanised by the radio, the films and the gramophone, so that we are becoming emotionally starved. We do not think creatively but live on the opinions of others. Individual thinking is at a discount, for the radio and the press have made us so susceptible to their suggestions. But the danger to individual life is nothing when compared with the *menace to our national life*. We have with the help of science perfected instruments of destruction with the result that we are in danger of being liquidated. To say this is not to ignore the beneficial effects of science, but somehow it seems today as if its disadvantages outweigh its advantages. Instead of becoming a slave of man, it has enslaved him. Instead of being a useful ally, it has become a cruel and dangerous demon. God forbid if we should have science developed to that extent to which reference has been made by some writers of today. Karel Clapek in his play *R. U. R.* foreshadows a society of machine men, half human, half mechanical. Aldous Huxley in *A Brave New World* shows to us how human nature will be superseded by machine nature. In spite of all this, scientists envisage a state of society when man will be divested of the necessity of toiling too much and too long, and will have ample leisure to devote himself to those things which make life richer, fuller, sweeter and more beautiful.

RELIGION

If the outlook for science is so gloomy, the outlook for religion is no more cheerful. That *religion has lost its hold upon the people* no one will deny. It is no wonder that religious men are proclaiming a revolt against irreligion. They do so because they believe that irreligion is dangerous to personal morale in the sense that people cease to find any meaning in life and because the substitutes for religion do not work. For instance, *instead of God men have begun to worship the absolute nationalistic State*. But this, as every one knows, will not do. Moreover, in place of God, we are having pagan deities like Mars and Bacchus. At the same time irreligion according to these people saps our spiritual resources. Man cuts himself away from the sources of energy and inspiration.

ECONOMICS

In the economic field also the situation is extremely depressing. In the first place, we have the *over-emphasis on the economic interpretation of life* and in the second place, we have the spectacle of *want in the midst of plenty*. There are some who believe that economic considerations determine everything in this world, and thus rule out all spiritual values, everything that makes our faith in the unknown and the unseen possible. But in spite of the accumulation of wealth through industries and trade and other things, people starve. Yet poverty, as Shaw puts it, is a great sin. He says: "Now what does Let Him Be Poor mean? It means let him be a standing exhibition and example of ugliness and dirt. Let him have rickety children. Let him be cheap, and drag his fellows down to his own price by selling himself to do their work. Let his habitations turn our cities into poisonous congeries of slums. Let his daughters infect our young men with the diseases of the streets, and his sons revenge him by turning the nation's manhood into scrofula, cowardice, cruelty, hypocrisy, political imbecility, and all the other fruits of oppression and malnutrition. Let the undeserving become still less deserving; and let the deserving lay up for himself, not treasures in heaven, but horrors in hell upon earth." Money according to the same writer is the source of every virtue. "Money is the most important thing in the world. It represents health, strength, honour, generosity and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness, and ugliness. Not the least of its virtues is that it destroys base people as certainly as it fortifies and dignifies noble people." Now all this means that poverty should be eliminated. To do so, it is believed that there should be more equitable distribution of wealth and the good things of life in this world.

Such is the situation in the world today in the eyes of these philosophers, politicians, scientists and men of religion. They place before us the disease and its cures. To understand the malady we suffer from, and to equip ourselves with the ability to fight is to educate ourselves. Is that the aim of our educational system? I do not believe that education should be looked at from a purely utilitarian standpoint, any more than I can flatter myself that we educationists are conscious of our practical obligations. I am afraid the educator is not aware of his responsibility to the same extent to which he should be. It is because education in the departments of human affairs is looked upon as a Cinderella, despised, neglected and ill-treated, the tool of every ambitious theorist and the instrument of every power-seeking individual. Yet if one were to consider things dispassionately, one will come to the conclusion that the role of the educator in shaping the

future of the world is less important than that of the politician or the economist. I am not making an extravagant claim for education; if anything, I am underestimating the power of the teacher.

If the dangers to which I have already referred have been properly understood, it will follow that man is in distress and whatever man has built up in the form of political organizations and social institutions is threatened with extinction. To put it very briefly *both man and the civilization that he has built up are imperilled at this time*. For what is civilization but a possession of the amenities of life, a complex social organization in which the parts are held together without much mutual friction; a constitution, just laws, a national state and above all a quality of life. This quality of life implies reverence for law, so that there is no danger to the person and property and civil liberties of any one. It means humaneness, that is to have feelings of kindness, helpfulness and co-operation, in a word, avoidance of any kind of cruelty. It aims at love of culture, not that surface veneer, but the cultivation of the inner resources of a man's being and love of principles and ideals which touch the heart and the imagination.

Now *education*, if I understand it aright, *is man making*. It is true many different functions have been ascribed to education. There are some who believe in a *liberal education*, an education whose primary aim is development of the mind and love of the finer things of life. This fact has been emphasised by many writers, especially by Newman, with the result that many persons have come to look upon that person as an educated one who is well read and is full of quotations from the learned books of the world. But such a person may be unable to cope with the difficulties of life, and indeed is more apt to enjoy his intellectual luxury than to serve the ends of society. There are others who have emphasised the *vocational aspect of the education*. They believe that education should enable a man to earn his living. Cecil Rhodes said that the aim of education should be to provide careers for young men, so that at the end of their course they may go back to their homes not with diplomas in their pockets but with letters of appointment. This type of educationist, as will be clear, looks upon man merely as a wage earning slave. His affections, feelings and imagination are not the concern of the teacher. Then there are some persons who believe that *education should fit a man to play his part in a particular political and social environment*. That is *education for citizenship*. The dangers to which this theory can lead are clearly revealed if we study the Fascist or Nazi educational system. There young men are taught blind obedience to the State and to the leader with the result

that they cease to feel some of the noblest impulses of humanity. They are patriots in their own way, but patriots who are aggressive, militaristic and dangerous to the peace of mankind. While admitting that education should enable a person to develop his individuality to the utmost, I do not deny that it should not fit a person for a career or for the onerous duties of citizenship. *But when all is said and done, education is a process of man making; the educator is an artist in this line and educational establishments are the places where an attempt is made to shape men*. It will be thought that this is not a very lofty aim to be held up either before teachers or students but that is a mistaken view. Let us see, for instance, what some of the great writers, who have shown much insight into human nature, have thought of man. Fielding in *Tom Jones* puts the following words into the mouth of the Man of the Hill. "Man alone, the king of this globe, the last greatest work of the supreme being below the sun,—man alone hath basely dishonoured his own nature, and, by dishonesty, cruelty, ingratitude and treachery hath called his Maker's goodness in question, by puzzling us to account how a benevolent being should form us so foolish and vile an animal". It is strange that Fielding who was generally so sympathetic to human weakness should have penned these lines. Swift does not think better of the human race. He makes the king of Brobdingnag say to Gulliver, "I cannot but conclude the Bulk of your Natives, to be the most pernicious Race of little odious vermin that Nature ever suffered to crawl upon the Surface of the Earth". This, as will be seen, is not very complimentary to the human race. Nor does Shaw feel very kindly towards the human race in *Back to Methuselah*. He says the following through the Ancient, "Take these two abominations away to Pygmalion's laboratory, and destroy them with the rest of the laboratory refuse. Take care; do not touch their flesh; it is noxious; lift them by their ropes." Therefore, when I say that education is man making, I do not understand man in the sense in which Fielding, Swift and Shaw understand him. Nor in the sense in which scientists understand him. Their ideal is aptly described by a wag as follows:—

"Enough water to fill a ten-gallon barrel,
 enough fat for seven bars of soap;
 carbon for 9,000 lead pencils;
 phosphorus for 2,000 match heads;
 iron for one medium sized nail;
 lime enough to whitewash a chicken coop; and
 small quantities of magnesium and sulphur."

Nor do I think of man in mere terms of economics or in terms of psycho-analysis, the economic man lives by bread alone, and according to psycho-analysis man is a bundle of repressions and suppressions. Such a being is beyond my ken at this time. I refer to man in the highest and the noblest sense of the word, that is one who is practical and knows how to supply his material wants, who is artistic and loves art in all its forms, who is social and is not a misfit in corporate life, but knows how to train himself in those matters which make for a well ordered social existence, who is enquiring and loves the things of the mind such as philosophy and scientific research, and man who is religious and knows how to seek the Highest and love the Highest. I therefore believe that colleges and universities must be devoted to this noble adventure of man making. When I say this I do not mean that they should not be homes of pure culture and learning, or they should not train people for the professions, or they should not bridge the gulf between the man of knowledge and the practical man or they should not be the homes of research, or they should not train character, or they should not train leaders, or be bulwarks of mental freedom. They should be all these but above all they should turn out man in the real sense of the term. Only by doing so can they fulfil their highest destiny. Education should therefore be a civilising and man making process.

It is only this kind of education that can serve the best ends of civilization. Referring to the civilising influence of Christianity on Germans, Heine in a passage of incomparable beauty and eloquence wrote to the French:—"Christianity—and this is its fairest merit—subdued to a certain extent the brutal warrior ardour of the Germans, but it could not entirely quench it; and when the cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berserker sage whereof Northern poets have said and sung—the talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old stone gods will then arise from the forgotten ruins and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again, and he will shatter the Gothic cathedrals." If in this passage we substitute education for Christianity, and men in general for Germans, the point I have been trying to make is elucidated. All of us have something of the tiger and the camel in us, and it is the function of education to enable us to transcend these limitations.

Therefore when a young man goes out of his college, he should be able to say about his education what Bernard Shaw said about

socialism, "It made a man of me." We should try to be men and then everything else will follow. We will then be assets not only to our parents and our colleges but also to our country—nay to humanity. We shall then create a social and economic environment which will avoid the dangers, which I analysed in the beginning of this lecture, and which are such a grievous peril to us today. I am not oblivious of the fact that single-handed the educationist cannot achieve the lofty ideal I have placed before you. For, unless he is aided by the economist and the politician, he will seek to create lilies to live in a world of thorns. But I do believe that while the politician and the economist must remove the thorns, they have themselves to acquire the gentleness of the lilies. India and for the matter of that the world needs nothing so badly as men, full, complete, integrated men, men who can build up a new world. It is said about an Indian sage that after some one had explained to him the mechanical marvels of the west he said, "Yes you can fly in the air like birds and you can swim in the sea like fish but you do not know how to walk upon the earth." Let us learn to walk upon the earth, self-reliant, free, full of initiative and capable of good to all.

Physiology and its Relation to Education.

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

Since our childhood we have been accustomed to hear a proverb "Sound body sound mind"; i. e., if the body is strong and healthy, the mind would, as a matter of course, be happy and buoyant. Perhaps the motive of this proverb is to teach that the body should not be neglected for the improvement of the head; but now experts would opine just the opposite—if the mind be sound, the body would be sound, as a matter of fact, i. e., they mean to say that all the ills that flesh is heir to are due to unhealthiness of the mind. Psychologists take it for granted that mind has abiding influence on body and the modern psychologists go so far that they would not be ready to acknowledge the slightest difference between body and mind. Psychologically or physiologically or from whatever point of view we may approach the question, we will see that the body and mind meet at a point i. e., there is no artificial boundary line between body and mind. What is body is mind, and what is mind is body. Body has no different existence apart from mind and the same may be said of mind too. By body, they say, is not meant merely the body consisting of hands and feet and other limbs, but the function of the organs of the body.

Ere long we had no idea of how far nature and character of man depended on the endocrine glands. In fact, endocrinology is a new science that has thrown considerable light on the working of human nature. It has just attracted the attention of the educationists of Europe and America and within this short time the new theories that have been established have discarded the old school of psychology and necessitated the writing of psychology anew and as a result of this we see now psychology placed on the glorious seat of experimental science. The problem of children, and idiots, thieves, murderers, cut-throats etc. who are the scum of the society are all due to physical (glandular) defects. Medical science can help us, to some extent, to do away with these defects, and as such brings a new ray of hope to the distressed humanity.

Whether a man is good or bad, grave or gay, morose or merry, irritant, avaricious, stupid or intelligent, all depend on the internal secretion of the glands. The colour of the skin or hair, tallness or dwarfness, roughness or softness of the skin and the formation of the limbs etc. differ according to the over secretion or under secretion of the glands—in short, character may become modified according to the difference of the internal secretion. What we want to say will be effectively illustrated, if we quote a few lines from Watson—the founder of a new school of psychology, called "Behaviourists."

"Will you take my word for it that our so called higher forms of behaviour are terribly at the mercy of just these secretions we have been talking about, especially when something goes wrong with one or more of them? Let the mouth glands begin to over-secrete or under-secrete as happens at times; or the small mucous glands begin to over-secrete, as they do in the nose when we have a cold; let something go wrong with the digestive secretions, or let the throat become irritable and sensitive through lack of secretions.....then our whole conduct may become modified. Even our social behaviour may become involved. We may insult or hurt the feelings of a friend, spoil a piece of fine work, even lose our jobs, and what is worse, if the faulty glands are deep down the visceral cavity we may be able to give no verbal account of what has gone wrong. (1)

Before we proceed further, we should have some idea of the glands. These glands are of two types—the duct glands and ductless glands. These are nothing but a collection of innumerable small sacks, ending in a common canal. These canals are sometimes more than

(1) See Behaviorism by John B. Watson. Page 62 (The People's Institute Publishing Co., 1925.)

one and the secretion of these glands flows through a conduit. This secretion that mixes with the blood and infuses a new energy in the whole system is called "Autocoid" or "hormone" (derived from a Greek root, meaning to excite). Now if we go through the working of a few main glands we will come to know how delicate is the line of demarcation between body and mind.

(1) THYROID GLAND.

This gland is in front of the neck and just above the larynx. According to physiologists and psychologists this gland is of supreme importance. Both over-secretion and under-secretion of this gland cause mischief to children. Qualities of head and heart depend on the proper secretion of this gland. Tactual sensation, power of thinking, emotion etc., are regulated by this gland. If there be under-secretion mental power will deteriorate and the will to work will be deadened.

On analysis of the secretion of this gland it is found that the proportion of iodine in this secretion is equal to the proportion of iodine in sea water. On analogy of this the evolutionists say that man was once a floating and swimming animal like the fish that swept the ocean stream and then gradually evolved into the present stage. (2) When the proportion of iodine in the blood becomes less, man suffers from goitre etc., and for the treatment of such disease, globules prepared from the Thyroid glands of the animals that graze on the sea side, iodine salts, iodine chocolates etc., are prescribed.

If this gland under-secretes, babies would become rickety, bone formation would suffer, skin would become dry, hair sparse, abdomen dis-proportionately large and the child would become an idiot or imbecile, as the cells of the cerebral cortex cannot develop. In the case of adults under-secretion of this gland would affect the heat of the body and make them sleepy and indolent. On the whole, if the secretion is not proper, man would suffer from all sorts of physical and mental ailments. To make it more clear, we would cite here a typical case of a child with highly defective Thyroid gland secretion.

The child apparently looks like a human baby. Its colour is pale like wax, skin is rough and dry, ears are big and erect, nose is flat and broad, eyebrow almost nil, hair is thin and hemplike, nails are small and brittle, spine curved, abdomen protruded, fingers of hand and feet are stiff and wide-spread. The mental faculties of the child are equally despairing. The child lacks in that much intelligence which is

(2) According to Huxley, man had originally two fins like the fish but later on as they had little or no use of the fins they were gradually changed into Thyroid and Para-thyroid glands.

found even in the higher animals. It cannot recognize parents or nearest relations and cannot distinguish an animate from an inanimate object; can express its hunger or thirst only by some inarticulate sounds and is seldom seen to cry or laugh. (1)

This is, of course an extreme case. Those alone who have no Thyroid gland or have no secretion at all from Thyroid may be so. In general, such cases are rarely seen; but there is no dearth of children whose Thyroid glands are defective or who do not suffer from under or over secretion of this gland. The nature and character of a child will proportionately differ from the extreme case cited here according to the proportion of the defect of this gland. Very few children of this type can recognize their parents or relations, lesser can speak a few words, but it would never be possible to teach them alphabets. Children of less defective Thyroid glands (in comparison with the typical case cited here) are often seen. They may be taught to some extent, but as their mental age is very low they cannot be expected to do better. They may be said to be in the stage just above the level of higher animals. In medical science they are called "Myxedema". Educationists call them idiots. They can never be made literate; but with thyroxin treatment, if their glandular defect is made up, they may be brought back again to the almost normal stage; and then, if carefully tutored, may be taught reading and writing to some extent. Teachers without any idea of endocrinology, would naturally turn out such children as uneducable. So we can see the utility of knowledge of physiology for a modern teacher.

2. PARA THYROID GLANDS.

These glands, though indispensably necessary for leading a normal life, need not attract the special attention of educationists and psychologists. These glands are to be found near the Thyroid gland and they are very small in size. Due to under-secretion of these glands bones become soft, enamel of teeth is lost and baldness grows on the head. Their main function is to make the muscles and sinews strong and not to allow people to be fatigued.

3. ADRENAL GLAND.

This gland is green in colour and is placed just above the kidney. Feeling, emotion and sensation are greatly connected with secretion of this gland. Sorrow, fear, melancholia etc., may be artificially produced in a man by injecting the secretion of this gland in human system and when sorrow or anger is thus artificially produced, the natural secretion of this gland is highly stimulated. The Russian psychologist

(1) See Glands Regulating Personality by Berman.

Pawlow made many such experiments on dogs, rabbits, etc. Prof. Cannon following the footsteps of Pawlow carried on researches in this direction and recorded various experiments in his famous book. (2) Effeminate man and masculine woman, which are aberrations no doubt, are due to the defective secretion of this gland. The different characteristics of men and women are due to the secretion from the exterior of this gland and when the working of the exterior of this gland is disturbed the result is sexual inversion, homo-sexuality etc. This gland has some connection with intelligence of men. According to Berman the cause of human brain to be of superior type to animal brain is the presence of this gland.

4. THYMUS GLAND.

This gland may be called baby's gland. It is not generally seen in the first year of the child's; i. e. in the second year it is seen in a very diminutive form. Its function is not well known to us as yet, still it seems to have some connection with Gonads. As this gland has only to do with the early life of children, if the secretion continues long, childish fickleness will be marked even in adult stage and if the secretion is less, the child will become grave and grim like a full-fledged adult. In school these two types of children are often seen—some seem to be prematured (they should not be considered as highly intelligent by any means) and some seem to be fickle, even when quite grown up. If teachers try to make them grave, they would never be successful, unless the glandular defect be removed.

5. HYPOPHYSIS.

This gland is below the cerebrum—a bit above the middle of the two eyes. It has two parts,—Anterior Pituitary and Posterior Pituitary. The Anterior Pituitary is of more importance than the Posterior Pituitary, for, the action of the latter depends on the former. Some boys are often seen dozing in the class, when perhaps, the teacher is explaining some important passages to which he wishes to draw the attention of his pupils; naturally he becomes indignant and sometimes gives sound thrashing to those who are found enjoying a secret siesta. They are not to be blamed, for they sleep because the Anterior Pituitary of the Hypophysis does not work satisfactorily. If the teacher had known it, instead of beating or scolding the boy, he would have sent him immediately to the nearest clinic. However scold you may such boys, you would never be able to stop their dozing unless they are placed under the treatment of a medical man and the defect is removed. No less useful is the secretion of the Posterior Pituitary, for it helps to

(2) See Bodily Changes in Pain, Hunger, Fear and Rage by Cannon.

nourish and develop the grey matter. The size and appearance of human beings also depend on the secretion of the Posterior Pituitary. When there is over-secretion, the child becomes a mannikin—a dwarf. After youth *i. e.*, when all limbs have been fully developed, if Posterior Pituitary over-secretes there is no longer any chance of one being of gigantic stature, still the exterior limbs such as hands, feet, ears etc., become disproportionately long. This condition in medical science is called "Aeromegally". According to Dr. Berman, due to insufficiency or defective secretion man not only becomes a deformed dwarf and of ugly appearance but also becomes a liar, licentious and devoid of common sense. (1)

School children often complain of headache and sometimes it becomes so acute that it is not possible for them to study or to undertake any brainwork. This is also due to the defect of this gland. Teachers generally do not pay any attention to such petty complaints nor do they think them worth investigating, for they think this is all stuff and nonsense and nothing but the wickedness of the boys. Needless to say this is nothing but their want of knowledge of physiology and psychology.

6. EPIPHYSIS.

This gland is of pinkish colour and is just behind the cerebrum. Evolutionists are of opinion that once man had a third eye (Cyclopean eye); in course of time this Cyclopean eye has been changed into this gland. The cells of this are of the same class as those of the iris. This Cyclopean eye is no longer seen among men but is still seen in a species of American snake, the Slowworm, and in a class of reptile, the "Sphenodon" found in New-Zealand. The function of this gland is to control the Gonads but with the advent of youth this gland becomes ineffective. Over-secretion of this gland causes unusual delay in the coming of youth and when there is insufficient secretion, youth appears earlier. Precocious boys that are seen in schools are nothing but the effect of under-secretion. Teachers often think this is due to bad association that they keep. Needless to point out that this is far from the truth.

7. GONADS.

It would suffice to say that these glands, if slightly excited, would bring about a great physical and mental change, consciously or unconsciously. When the changed condition exceeds the limit, it comes to our notice but we are unaware of the constant action and reaction that is going on in the unconscious mind. All the complications of modern age are due to the suppression of desires. How this can be eliminated and

(1) See the Glands Regulating Personality by Dr. Berman.

human energy directed to a different channel of work and creation without causing any harm to the system, we need not discuss here, for that is not the subject matter of this article.

As a result of this discussion of the secretion of the different glands we come to know that they work equally on body and mind. Nature, character and appearance of a man also depend on them, so we cannot find much difference between body and mind. The defective glands for which the development of the body and mind of the children is retarded, if noticed and properly treated in time by experienced physicians, may be improved to some extent, if not cured altogether. Due to the ignorance of teachers and guardians in general, the education of the idiots and imbeciles has not been possible in our country. (1) So modern teachers should not only have a thorough knowledge of psychology but have at least also some idea of physiology; specially as modern psychology is based on physiology. Long before this, Herbert Spencer said, 'A knowledge of the law of life is needed on the part of parents for the proper rearing of children. A knowledge of physiology and the elementary truths of psychology is indispensable for the right upbringing of children.' (2) What he said to parents for the right upbringing of children may be said with the same amount of fitness to teachers also. There is no provision for teaching higher psychology to teachers in our Training Colleges. The provision for teaching psychology to teachers in the Calcutta Teachers' Training College is not adequate. But we cannot blame the Calcutta Teachers' Training College only, perhaps this is the condition of all the Teachers' Training Colleges in India. In England, too, the provision for teaching higher psychology in the Teachers' Training Colleges (except Moray House Training College, Edinburgh) cannot be said to be adequate. To make the mode of teaching effective and of higher type, Training Colleges in our country must make proper arrangements for teaching higher psychology and along with it physiology should be made compulsory. Our remarks are no reflection on any body or institution—they are mere suggestions, and we hope the days are not far off when our suggestions will be taken into consideration by authorities.

(1) "Bodhana Nikaton" has, of course, done a signal service to the country in this respect.

(2) Herbert Spencer's Education Page 50.

Place of Translation in Teaching English.

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

A time was when the Translation method was used for teaching English to beginners. Pupils had to learn by heart lists of words and practise translating sentences which were disconnected. Each group of sentences given for translation was meant to illustrate some grammatical rule taught in the course of the lesson. But this method has now come to be dis-credited and has been substituted by the Direct Method. Work in the beginners' class is begun with easy conversational lessons on familiar topics. Pupils' vocabulary is built up by presentation of concrete objects, pictures and actions. The pupils feel interest in the study of English and take a delight in conversation.

But some staunch adherents of the direct method have carried it to the extreme by prohibiting the use of the mother-tongue or translation in English classes. They insist on pictures and concrete objects even for objects which are familiar and sometimes labour to give round about explanations for phrases which can be explained by one word in the mother-tongue. They evidently treat a pupil, ten or eleven years old, as a baby just trying to pick up speech. One would not be surprised if a Training College student were to introduce the names of common fruits by purchasing a dozen fruits in the market and taking them in the class.

Translation is a valuable aid in teaching English even when the Direct Method is followed. The child who has come to the Secondary school for learning English, has a stock of experiences, a good grounding in the mother-tongue, its vocabulary and grammar and the teacher of English should profit himself by these. He should avoid far-fetched explanations and fantastic gestures by giving explanations in the mother-tongue freely. There is a general complaint that pupils who are taught by the Direct Method are weak in grammar and spelling. This may be due to the fact that these two aspects of the study of English are not as well emphasised as they were in the Translation method.

Translation of easy sentences in the mother-tongue from English and *vice versa* is a good exercise in English classes, even when the pupils have not progressed much by the conversational method. Pupils will have, in their conversational lessons, acquired a pretty large stock of words and the best way of mastering these words is by using them

in constructions. The translation exercises presented should not be boring and not contain any words which the pupils have not yet come across. They shall also be useful as a variety in the Direct Method work.

Translation exercises will also be useful for fixing rules of grammar. The Direct Method advocates the inductive method of teaching grammar. The pupil is made to discover the rules from the illustrations presented to him. But when the rule is learnt the work of fixing it is neglected. Pupils should be given opportunities to use these rules as much as possible and Translation exercises are a valuable aid for this.

Translation, though useful in its own way, is likely to be abused if not carefully attended to. Literal translation of passages from the mother-tongue into English and *vice versa* is often misleading, and leads to incorrect or un-idiomatic expressions. In the earlier stages, a free rendering should be insisted upon. Moreover, translation exercises should be done under the supervision of the teacher. The teacher should, as far as possible, avoid giving translation as home-work as errors, once committed, may escape correction and be perpetuated. Exercises in Translation, published in book form, however, may not be of much use to a teacher. Before setting a translation piece, the teacher must possess an intimate knowledge of the pupils' vocabulary and should specially design it in such a way that pupils should know most of the words used in the passage.

Rendering of difficult passages from the prescribed texts into the mother-tongue is a test of pupils' ability to grasp the meaning of the passage. Mere questioning may leave the meaning of certain expressions or phrases vague to the pupil and when the passages are hard oral translation of the pieces should be got done in the class. It is hoped that the value of a Translation as an exercise in class-work will be realized by teachers of the Direct Method by its occasional use.

Why the Teaching of History is Ineffective?

(A Study In Criticism)

By MR. A. F. KHAN CHOUDHURY, B.T., H. Dip. Ed. (Dublin),

M. R. S. T. (London).

Why the teaching of History is ineffective* is the question which was once asked in the final Diploma Examination of a British University. The question was so wide in its aim and scope that it was sharply criticised by the examinees and teachers in general and perhaps by the external examiner.

But the question, though so comprehensive, is not difficult of solution. In the course of his class supervision of the work of his colleagues, in the capacity of Headmaster, the present writer had ample opportunity of diagnosing the reason, which found additional confirmation when he was afterwards transferred to the Inspectorate. The object of the present article, which is based not so much upon study but on close observation, is to summarize the results of his diagnosis and to prescribe a remedy for its improvement, for the benefit of the future generation. As the space at our disposal is rather limited, we can only make our statement in bare outline, leaving the blanks and rest of the picture to be filled up by more competent persons than the writer.

Implication of the Term.

The first question that may be asked in this connection is, what is the meaning of the term "ineffective". What exactly do we mean by this all too comprehensive term? Does it imply a large percentage of failure of boys in the examination? Or does it mean, lack of lively interest in the subject on the part of educands? Or taking a third alternative, does it imply disinclination on the part of the boys for parrot-like cramming work? To our mind "ineffectiveness" implies lack of genuine and lively interest and enthusiasm in the learner for the subject so as develop in them a *historic sense* and historic outlook and imagination, which might ultimately enable them to see things in their proper perspective. The result is that as soon as the boys leave their *Alma Mater*, they heave a sigh of relief at having got rid of such an undesirable subject and never care to pursue it to any definite purpose.

The Existing Drawbacks.

What are the main drawbacks in the teaching of the subject which make it at once a subject so dull and uninteresting? Happily for

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us, the drawbacks, with the exception of one, are remediable, if the authorities of the school are really keen on rectification. Let us analyse them,—atleast the important ones among them,—and see how they can be remedied.

(i) *Qualification of the teacher*:— It is admitted on all hands that upon the proper selection of the teacher depends, to a considerable extent, the success or failure of a lesson. But the teacher selected by the Headmaster for teaching the subject is perhaps a "black sheep" in the staff *i. e.*, one of the unsuccessful ones. The academic qualification of the History teacher is far from satisfactory. Sometimes the gentleman did not even have History in his University course. In many cases perhaps he did not specialize in the teaching of the subject*. This is not all. Sometimes even an undergraduate trained teacher of the School is found competent to take the subject. About the intrinsic quality of the teacher we propose to discuss subsequently.

(ii) *Syllabus*:— It is not the teacher alone who makes for the ineffectiveness of teaching. Certainly the History syllabus, particularly of the Primary section,— is such that it, more often than not, makes for ineffectiveness of teaching. The syllabus, as is the case in Bengal, is generally prepared by the Government Education Department and teachers are not taken into confidence in the preparation of the same. The main drawbacks of the syllabus are as follow:—

(a) *Too Lengthy*:— The syllabus prescribed for different classes of secondary schools is often too lengthy to be done full justice to within the allotted time at the disposal of the teacher. In the pre-adolescent and adolescent stages, not only Indian History (all the three periods— Hindu, Muhammadan and British) but British History and Civics too have been appended, thus making confusion worse confounded. The result is, that the poor teacher has often to resort to the system of coaching, examining or sometimes lecturing method of teaching,— instead of scientific teaching method, to complete the course within the allotted time.

(b) *Selection of topics*:— The topics selected for treatment are unsatisfactory and often uncongenial. This is particularly so at the Primary stage. We see no justifiable reason why political and national heroes alone should figure in the text book ignoring the fact that teaching should essentially be a story-telling method.

* The present writer, in course of his inspection visit to a Government-aided school, chanced to see a B. So. taking History in one of the Matriculation classes. The writer has reason to suspect that the teacher did not pursue the subject beyond the 8th standard of the High School.

(iii) *Text Book*:—Another reason for the ineffectiveness of History teaching is that the text books, though approved by the Selection Committee, are hardly up to the mark, with due deference to that august body. It is an open secret that there are various factors, both academic and non-academic,—both subjective and objective, which enter into the approval or disapproval of a text book. The following defects are often noticeable.

(a) *Get up and printing*:—The printing and get-up of the book is neither attractive nor beautiful. The result is that the boys come to imbibe an inexpressible and unconscious dislike for the book from the very beginning of the session.

(b) *Language*:—The language of the text book is not sometimes suitable; it is too difficult or too easy or bordering on colloquialism.

(c) *Exercises*:—Further it is often forgotten by the authors of these text books that most of the teachers of history are untrained and it is therefore necessary that a few questions of the "new type" should be given at the end of each lesson which might serve to indicate the lines on which the lesson is to be taught.

(iv) *Devices (Primary)*:—The method adopted in the teaching of History can hardly be called satisfactory. Sometimes boys are asked to go through the books and reproduce their summary. No question is asked, no black-board summary is given and in brief, no attempt is made to make the lesson interesting and useful. In some schools, the writer was surprised to see an examining method of teaching being followed. The teacher asked the boys to underline certain important sentences in each paragraph which they were asked to get by heart and reproduce verbatim in the class-room. This does not exhaust the catalogue. Even where the teacher is well-intentioned, his voice, intonation and manners etc., sometimes make the lesson unimpressive.

Secondary Devices:—The history teacher often forgets to make use of the following appliances which, though of secondary importance, are nevertheless very useful and conducive to success. They are:—

(a) *Maps*:—The teacher forgets that History and Geography are twin sisters; one cannot be taught or understood without the help of the other. But he seldom makes use of the map, much less the historic map,—without which the lesson cannot be impressive and enduring.

(b) *Charts and line of time*:—The teacher does not sometimes make use of charts and line of time showing the place, order or sequence

of events, dates, genealogy, etc., of different episodes of history without which a clear comprehension of history is almost an impossibility. The writer once set a history paper in one of the public school examinations requiring a knowledge of the above, of course as an alternative question, being an experiment on a novel line,—and he was surprised to find that the majority of the candidates could not attempt those questions.

(c) *Picture, Epidiastope, Radio etc.*:—Another reason for the ineffective teaching of history is the absence of these illustrative materials, so helpful in the teaching of history but of which the teacher shows such complete and convenient innocence. The teacher often forgets that well-known educational maxim, "Appeal through as many senses as you can". Indeed, when the writer discussed the matter in a staff meeting, some of his colleagues seemed to have been surprised as to how these could be brought into class-room use!

Coming now to the secondary devices we find the following are often lost sight of:—

(a) Debate. (b) Dramatizing. (c) Sketching. (d) Dialogue-writing. (e) Letter-writing. (f) Paper-reading based upon the "Research work" of boys. (g) Composition of Poetry etc.

(v) *Periods*:—Another reason for ineffective teaching of history is the number of periods allotted for the purpose according to the University or departmental regulation as embodied in the official syllabus. Only 2 or at most 3 periods are given to the subject for completing a text-book or books of nearly 250 pages or more. As the number of working days is barely 6 months a year it passes comprehension how full justice can be done to this vast and unwieldy course within such a short period of time.

(vi) *History Room*:—Another reason for ineffectiveness in the teaching of history is the absence of a History Room. Few teachers can recognize the value of such History-rooms and the present writer was assailed with many questions when the matter was discussed in a staff meeting.

(vii) *Examination Papers*:—The seventh is the nature of Examination Papers, which are, more often than not, mostly hackneyed and stereotyped. The paper setter requires only an essay-type of got-up answer and does not expect independent and orderly thinking power, judgment and imagination. Being confident of a large percentage of success of the examinees by this stereotyped sort of question the teacher does not put his whole heart in the work, nor do the boys take to the lesson attentively and carefully.

(To be continued.)

Labour Training Camps.

By PRINCIPAL K. S. VAKIL, M. Ed., F. R. G. S., M. R. S. T.,
I. E. S. (Rtd.).

It is interesting to note that exigencies of the present war is leading to the establishment of labour training camps in England. With the approval of the Minister of Agriculture, an experiment in this direction has been initiated in Oxfordshire with the following objects:—

1. To train young men for national service by life under discipline, and work on the land developing qualities of initiative, resource and responsibility. The experiment will aim at producing physical fitness and accustoming young men to heavy labour by reasonable stages prior to their being called up for military service. It will provide employment for: (a) Young men below military age not engaged in essential wage-earning work. (b) Holiday employment for men in reserved occupations. (c) Men of low medical categories who for this reason will not be called up for military service, and who may otherwise find difficulty in getting useful employment.

2. To assist with the shortage of labour, particularly in agriculture, by providing a permanent pool of physically fit and at least partially trained labour in each district. These men will be available for any work in the district and will be mobile within a radius to be determined by the transport available.

3. To undertake work of a productive and useful nature which would not otherwise be undertaken; e.g., the clearing of land for cultivation, and the reclamation of derelict land by drainage or otherwise.

Permanent camps will be established in unused farm buildings and empty cottages which can be reconditioned and made habitable by the men themselves. The camps will aim at being self supporting financially, after some initial outlay, on the basis of wages earned paying for all running expenses. Wages will all be pooled with a weekly allowance of 7s. per man for pocket money. As it may be expected that in busy times a surplus will be earned it is proposed that this should be devoted in part to forming a reserve fund, the balance to be available for a bonus to the members of the camp.

Instruction will be given in agricultural matters, and it is hoped to arrange courses of lectures. The camps will be in charge of two men who have considerable experience both of agriculture and educa-

tional work. Each camp will grow as much of its own food as possible and garden ground will be worked for this purpose. Chickens, pigs, and bees will also be kept. It is the immediate aim of the organisation to train leaders for the further expansion of the scheme, and at least in the beginning recruiting will be selective and the members starting in any one centre, though numerically small at first, are to be increased as training proceeds. One camp will be started at a time, and only when this is running well will a second be started.

Young men will undertake a minimum of six months' service, but it is hoped that many will stay for a year or more.

It being one of the objects to train the young men to be able to look after themselves and others, members will be required to learn all camp jobs and especial emphasis is laid on first aid, cooking, camp hygiene, and other essentials. It is proposed that the camp should run a section of the Home Guard and while this service will not be obligatory it is hoped that all the long term volunteers will be prepared to serve.

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Advocates of practical education in this country will be interested to learn how, in order to meet the exigencies of the present war, Education Authorities in England are introducing far-reaching reforms in their educational practices. East Essex which, even before the beginning of the present war, had given lead to education in England by the establishment of an institution of secondary education of a new type, has proceeded further in the field of practical education by attaching farms to 25 of its schools and making farm work part of its regular curriculum. Each farm is to be run entirely by the children, with the teachers acting in an advisory capacity. It is hoped that every school farm will become a paying proposition. In addition to looking after the live stock themselves, the children will be required to do their own carpentry for making their farm buildings, to keep records and accounts, and to attend to such matters as the preserving, packing and grading of the produce. A sound theoretical, as well as practical training, is to be given. As part of their class-room training, the children will be taught such subjects as biology, hygiene, carpentry, mathematics, ledger-keeping, and so on, showing how these subjects apply to their particular farms. In this way, it is hoped to give the pupils a sound understanding of the theoretical side of farming. The Essex Education Committee is also providing for the fair distribution of the produce of the school farms on an area basis. The principal object of the scheme is to make the fullest use of environment as a means of practical education for country children.

The Basic Education System as the only effective introduction to Vocational Education in India.

By SRI SUKHDEO NARAYAN, M.A., B.L., Dip. Ed.,
Organizer of Basic Schools, Brindaban.

That the present predominantly literary and, if I may say so, bookish system of education should give place to one in which the students should have an all-round development is accepted by all and does not require an elaboration in a gathering of experienced workers in the field of education. That this all-round development of the pupil's individuality and character includes his preparation for life will also be readily conceded. Preparation for life requires proficiency in some sort of productive occupation with intelligent appreciation of the needs of the community and the contribution that it makes to subserve those needs. It has, therefore, been thought necessary that some sort of vocational education should form part of a well-established system of national education as supplementing and conducing to the fullest development of the intellectual and cultural development of the future citizens of the country.

With the above ends in view as also with a view to raising the economic standard of the nation and to make it possible for the country to supply all its requirements, attempts at vocational training in schools have been made in different parts of the country and in different types of institutions now for the last 40 years. I will not say that these have been of no avail. They have provided a practical bias to the system of education at some of the places. At other places the dignity of labour has been recognised. In some cases the use of the hand with the brain has led to the cultivation of habits of observation, experimentation, analysis and synthesis which have subsequently produced the habit of scientific study and research. It will be agreed, however, that the results have not been commensurate with the expectations raised or with the energy expended. The vocational training received has not in the majority of cases led to the adoption of the vocation as a means of livelihood. People claiming to be trained in vocations are as anxious to be absorbed in clerical and sedentary avocations as those who have not had the benefit of such a training. Those who actually take up the vocations, do not in the majority of cases prove themselves to be more proficient and intelligent workers than those who have taken them up

without any training in vocational schools but who have learnt them under a system of apprenticeship from their parents, near relatives and friends. Why should this be so?

It is because the vocations have been super-imposed upon the existing rather heavy literary curriculum. Such a super-imposition neither conduces to the acquisition of adequate skill in the vocations chosen nor to the proper intellectual or cultural equipment. A second cause of the failure to cultivate the right attitude in respect of the vocations lies in the obsession of success in examinations from which the pupils, the teachers, the parents, guardians and the public in general all suffer. The teachers-in-charge have not, in a very large number of cases, had the required practical skill in the vocations to be able to inspire and to guide to the extent necessary for the creation of the proper attitude towards the vocation. The kinds of vocations introduced do not have the necessary counterpart in the economic and industrial organisation of the country and therefore, the products of the vocational schools or the vocational classes of schools-in-general failed to be absorbed in the most inadequately developed industries of the country and only add to the ranks of the un-employed. The vocations generally introduced have not kept in view the rural economy of the country and so the supply from the vocational schools do not meet the felt needs of the declining or ruined village industries and for the rather few avenues of industrial employment in the country, the supply tends to exceed the demand and has a damping effect upon the ardour and zeal of the industrially minded youths of the country. The system of public examinations in the country is also a great deterrent factor in the way of the popularisation of vocational education.

Hence the addition of a few vocational subjects to the existing examination-ridden system of education with its rather heavy academic curriculum is no solution of the problem. What is wanted is to effect a radical change in our very conception of education and that the basic system of education attempts to do. It puts some sort of productive handicraft at the very core of the education of our children. It is to be the centre round which all process of intellectual and cultural development is to move and it is to serve as a connecting link between the physical and social environments of the child. In short, if there was any real attempt at translating into action of Herbert Spencer's great definition of education as a preparation for complete living and that suited and in tune with the Indian rural economy, it is to be found in the scheme of Basic National Education as conceived by Mahatma Gandhi and as being experimented upon under varied auspices in the

different parts of the country. The habits of observation, experimentation, activity and cooperative efforts formed during the educative and plastic period of the child's life in the course of 7 years' period of basic education will be the true and real vocational education that the country needs.

The plan to impart primary education through the medium of village handicrafts is the spear head of a silent social revolution fraught with far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and 'have-nots' and everybody is assured a living wage and the right to freedom. And all this would be accomplished without the horrors of a bloody class-war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill.

It is not the place or the occasion for a detailed description of the scheme of Basic Education as it has now been before the country for over 3 years and the latest report of the Hindusthani Talimi Sangh has shown the general progress of the pupils in basic schools and the economic possibilities of the scheme as assessed by competent authorities after only a year of work of the children of 7 in a back corner of the Province. Here I may quote a few lines from the report of the Hindustani Talimi Sangh about the basic schools—"The pupils have learnt personal cleanliness, they are no longer shy, they have developed self-expression. The consciousness of being able to produce something which has a value in the market seems to have given them a new feeling of confidence in their own powers. The level of their general information is also comparatively higher as compared with that of the children of the ordinary schools who have received the same period of schooling. The community has also been the gainer, though to a limited extent. We feel that the economic possibilities of the scheme are encouraging and given normal conditions, we see no reason why the expectations of the framers of the syllabus would not be realised within a narrow margin of approximation, if not actually exceeded."

The economic possibilities of the scheme as envisaged above and the great change that it brings to bear upon the conduct, habit and life of the children are positive proofs of the scheme laying the real

foundation of a system of vocational education suiting the needs of the country and its rural economy. How it will do so has also been engaging the attention of some of the greatest educationists of the country. One such instance is the monumental report on Educational Reorganisation just issued by the K. T. Shah Committee appointed by the Government of Bihar, on which our learned President played a very important part. The Committee have recommended that education should be divided into three stages—Primary, Secondary and University. Every child must receive the Primary Education i. e., the Basic Education for 7 years from the age of 7 to 14. But those who want to go in for the secondary course (for which secondary schools for different sorts of vocational training suiting the particular conditions of locality will be started) will leave the basic schools after Grade V and join the secondary schools that will consist of a 5 years' course, but the first two years of these will carry on the course of the two topmost classes of the basic schools giving only a bias towards the particular vocational course which they would like to take up at the secondary stage after getting a general background and a vocational bias in the basic schools. A student will complete the vocational training in the secondary school in 3 years. After the completion of these 3 years a man may enter the profession he intended to take up. University Education will be open only to those who have special aptitude for it and are specially suited for it.

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Swaraj in Education.

By DR. GEORGE S. ARUNDALE.

(From an address to teachers of the Ramakrishna Mission, Madras.)

Under the existing foreign system of education in this country neither students nor teachers can do nearly as much as you ought to do. I am working for Swaraj for the Motherland, largely because I know that until she has her freedom there cannot be a truly national system of education in this country. It is only when her soul is free that she can have free forms in which to express that soul. You cannot do as much as I am sure you all of you would like to do, as I am sure the authorities of the Mission would wish they could do. You are hindered and hampered at every turn by the exigencies of this foreign system. I know it, for I have been a teacher, a headmaster, a professor, a principal of a college, an inspector of schools, and I have been the head of an educational department, that of the Holkar State at Indore. So I claim that I know something about education in this country, and I know how I was hampered until I felt that if only I could strangle this foreign system of education, I should consider I was highly blessed in being able to perform that great and patriotic act.

Look at the times of work. I have just been writing a note to a journal called *Education*, which asked my opinion about the hours of work in India generally. I let myself go and said that I had contempt for these, that they were wrong and mischievous to India youth. It is convenient from the foreign standpoint that work should be between ten and four, so that the Government offices might be open during the times when they are open in the West, and therefore it may be convenient that the schools should be open at the same times. Otherwise how are the parents going to manage if they have to provide one set of meals for the children and another set for themselves.

We urgently need a national system of education to get rid of all these evils that eat at the root of the health and the true citizenship of every Indian student.

But here we are, I hope, at the parting of the ways. We have a World War, and one of the objects of that World War is to get rid of the foreign system of education which we have in India. Definitely I regard that as one of our war aims, and I hope that when peace comes and when the war is over, something will be done to substitute a National System of Education for a foreign system. This work

ought to begin right now. We ought not to wait until the war is over and then to start to think as to what kind of national education we should have. I should like to see all teachers and students in their spare time—I suppose they have not very much spare time with this foreign system of education round about them—I should like to see them planning a national system of education.

In 1914 Dr. Besant and some of us established a Society for the Promotion of National Education. Dr. Besant was the head of the Society, and associated with its activities was Dr. Rabindranath Tagore. Unfortunately owing to the political situation, while we began extremely well, sooner or later we had to disappear. Our time had not yet come, but a number of programmes of national education were produced by the Society and I think we made a step in the right direction. I myself at the time was the head of the National Training College which had its home at Adyar, and I conceitedly think it was far better than any other training college.

Notes.

The Mysore University.

The Mysore University recently celebrated its Silver Jubilee at a special Convocation presided over by His Highness the Maharajah Jayachamaraja Wadiyar, the Chancellor. The Maharajah, in the course of his address, reviewed the achievements of the University since its inception in 1916 and visualised the task ahead of it in the present changing world. As one of the few unitary teaching universities in India, the Mysore University had an active and fruitful career during the last quarter of a century, which had far-reaching effects on the intellectual and moral development of the State. The University needed to adapt itself to the changing world conditions of today, and the Maharajah has been quite alive to it. His observations in this connection define how modern universities should function to meet modern needs.

One of the chief objectives of University Education should accordingly be to preserve knowledge, to promote culture, to instigate research and to keep alive and dominant the spiritual values of life. A second should be to help the State not only in supplying it with necessary public servants for shouldering its administration efficiently and expanding its industrial prosperity,

but also in democratizing knowledge and closing the gap between the educated and the uneducated. A third should be to maintain a high standard of attainment in intellect and physique among the *alumni* by a judicious choice of materials entering the university portals.

His Highness was alive to the acute unemployment among the educated, which was a world-wide problem. Difficult of solution as it was, he was optimistic and hopeful, inspired by the past achievements. The State had vast resources to develop and had an ambitious agricultural and industrial policy and programme before it. It had also to its credit a great and growing stream of ardent youth zealous to take part in the development and fit themselves into places capable of yielding good results. What was required was vision and energy, knowledge and determination, and the Maharajah would not spare any efforts in this direction to achieve success.

Reviews.

1. **A Brief Sketch of Social and Industrial History** : By Edward Cressy. Published by Macmillan & Co., Ltd. Price : 3s. 6d.

This is a new edition of a popular book dealing with the social and industrial history of the English people from the earliest times. After reviewing briefly the Manorial system, the Gild system and the Mercantile system of the earlier ages, the author dwells on the growth and development of modern England. The technical aspects of the later industrial history have received clear treatment and the reactions between industrialism and politics also find a place. The final chapters dealing with the latest social and industrial developments are informative and useful. Each chapter is followed by a set of thoughtful questions for recapitulation. The concluding part, Education and Franchise, makes refreshing reading and calls on men and women to adjust themselves to the changing conditions of life brought on by rapid technical progress and to strive to make the world a better place than they found it. As an outline of an important aspect of English history, the book would be read with profit by students and teachers.

2. **First Lessons in English** : By Eva Harris. Published by Macmillan & Co., Ltd. Book I, Paper 7d, Cloth lined, 8d ; Books II to IV, Paper 8d, Cloth lined 9d, each. With Illustrations in colour by Joyce Horn.

These form a series of graded reading books useful for English children. They have been got up attractively, the first two books being profusely illustrated in colour and printed in bold types. The

books are intended to 'supplement, extend and enrich' the teaching of English and to lay an 'interesting and sure foundation for future knowledge of the language'. They also aim at arousing and sustaining the wonder-sense in regard to the spoken and written word and at aiding the training of an intelligent appreciation of books children read. Books 3 and 4 contain exercises and test papers which are calculated to develop the powers of comprehension and composition of children. The plan of treatment is novel and interesting.

3. **T. P. H. New Model English Grammar and Composition** : By T. S. Vira Raghavachari, M. A., L. T. Published by The Teachers' Publishing House, Madras. Book I, As. 8 ; Book II, As. 12 ; Book III, Re 1. (1941).

These form a series of valuable books on English Grammar and Composition designed for use in the lower forms of schools. Prepared by an experienced teacher of English, in accordance with the latest Departmental Syllabus, the books reveal a clear and masterly grasp of the fundamentals of the subject such as young readers should study to acquire a decent grounding in English. The contents have been built up on a strictly concentric plan, and the principles have been brought home in simple English which is within the pupils' comprehension. The copious exercises under each topic provide ample opportunity for individual work in the application of the principles learnt.

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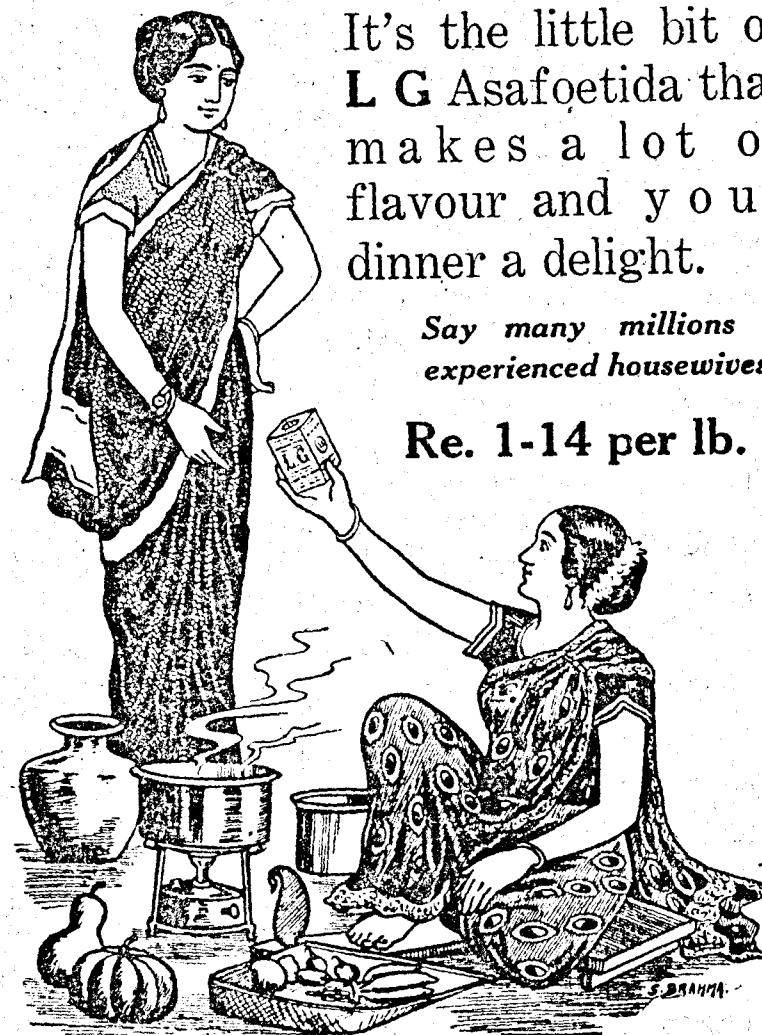
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No. 8.

University Reorganisation in U. P.

By "KRISHNAN",

There are many so thoroughly engrossed in the gigantic struggle that is going on at present that they do not find time to think on any other subject; there are those, for whom this struggle for justice, democracy civilization, righteousness etc., etc., is so important that they cannot, and will not think of anything else, even if they have time; there are some others, to whom making plans for a New order or a *Postwar era* is a hobby. That is why, from time to time, we do come across in our press, diverse plans for future of mankind. That many of these plans, prepared to-day, will have to undergo considerable modification soon after the war, is absolutely certain; for do we not find our notions of History, Geography, Economics, International law, and even Science, undergoing change day by day? No wonder therefore if a well thought out plan of 1941 has to be scrapped out in 42 or 43. Nevertheless, we need not, for that reason, try to discard or underrate the importance and value of such schemes and suggestions, particularly when they come from a body of thinkers or educational experts.

One such Scheme has been the Sampurnand Committee Report of U. P. In May 1938, this Committee was appointed by the U. P. Government, under the chairmanship of Mr. Sampurnand, the then Education Minister of the Province, to make a comprehensive report about the University education of that province. They were asked to examine the constitution and enquire into the working of the Universities of Agra, Lucknow and Allahabad and to make recommendations for improvement *in all matters*.

Now, U. P. is unlike any other province of India. In a sense, it is the richest province, rich in its natural resources; yet the findings of the committee may throw valuable light on University Reorganisation

in other provinces. That is why we make no apology for giving a list of their main recommendations.

(1) Government should undertake a systematic survey of the natural resources and economic potentialities of the province and determine in what directions further development is possible and desirable and then take steps to train the specialists and technicians to take charge of them. This, no doubt, is a very valuable suggestion and other provinces in India will do well to take such a step, before they think of reorganising their University studies.

(2) If necessary, arrangements for the training of such specialists is to be made in cooperation with other provinces or in other countries. No one can take objection to this suggestion, for it puts in a plea for cooperation, and in a vast continent like our country, that is really very desirable.

(3) The range of studies at present prescribed should be extended and the standard of work done in the Universities should be raised. Emphatically so. Of late, a feeling has been gaining ground in India and elsewhere that our University degrees are becoming cheaper and that there has been a deterioration in their standard. It is high time we take steps to prevent further deterioration and to raise the standard to that of, say, British Universities.

(4) For this purpose a staff of teachers of the highest qualifications should be recruited. Quite so. Care should be taken to see that except merit, no other consideration, influences the selection of the staff.

(5) Preference at present shown in the recruitment for public services to persons possessing foreign degrees should be restricted and should cease entirely as soon as suitably qualified persons are trained in the University within the country. This step is necessary, not only from the point of prestige, but from the point of view of experience needed for the youths of our land.

(6) As a very high grade of specialisation at the Postgraduate stage, in most subjects, will be required, to avoid duplication of work, no branch of a subject should be permitted to be offered at more than one centre in the province. In South India, where we have three State and three British Indian Universities, some such localisation in specialising is bound to be very economical as well as efficient.

(7) A New Faculty of Fine Arts to be established at Lucknow, because of the advantages this town already possesses in the Morris College of Hindustani Music and the Government School of Arts.

(8) A two years' course to graduates, who wish to become teachers in Secondary or High Schools, to be provided in the Faculties of Education, both at Allahabad and Lucknow. With the growing importance of Psychology and with the vast strides this Science has made in America, we too are of opinion that the L. T. or the B. T. should be of two years'—and not of one year's, as at present—duration.

(9) Faculties of Engineering and Technology with such branches as electrical, mechanical, military, naval and mine, are to be established at Allahabad and Lucknow. Naval engineering could be better taught at Bombay or Madras or Karachi, if it starts a University of its own.

(10) In due course, a University is to be established at Cawnpore to take over the commercial and technical institutions. In our opinion, if funds permit it, even as it is, Cawnpore may be made a University centre, particularly for some technological subjects.

(11) The Universities should consider the feasibility of a scheme under which postgraduate and Research students of one University may attend lectures and carry on work at another University. This too is a suggestion well worth consideration by the South Indian Universities.

(12) Immediate adoption of Hindustani as the medium of instruction, at least in Oriental classics and modern Indian languages.

(13) Each University and college to have a block grant for its maintenance; this is to be supplemented by additional grants to be doled out by Government on the recommendation of the University Grants Committee, to be specially constituted for that purpose.

(14) Government to take necessary measures, by legislation or otherwise, to secure financial assistance for scientific and industrial research from industries and trades likely to benefit by such research. Some of the more prosperous industrial concerns in this country may also be made to meet a part of the cost of research, especially when such research benefits them.

(15) Each local body to be required by law to grant at least two scholarships to poor students from its area. We doubt, whether our District Boards and Municipalities can afford to go in for this luxury. They have to look after many important matters and many of them do not do their work satisfactorily, mainly because their resources are slender.

To sum up, "the Committee have recommended that efforts should be made to establish within a reasonable period of time a system of higher education capable of supplying the needs of the province *in all departments of life* and enabling its people to develop its natural resources, industry, education and culture and to shoulder the responsibility for its administration and defence."

We humbly beg to suggest that the following valuable words of the veteran, Pandit Malaviyaji, should not be lost sight of in any scheme of Univery Reorganisation: "Unless the University carried out its high ideals in turning out not merely men as engineers, scientists, doctors and theologians but also as men of high character, probity and honour, whose conduct through life would show that they bore the hall mark of a great University, it would have failed in its duty. No educational scheme could be complete without religious and ethical education."

Yes, that is what we want in our country at present. Men, men of character and vision, men who are able to plan with an initiative and originality of their own, men of sturdy independence willing to serve the motherland cheerfully and whole-heartedly, without minding the hardships and sacrifice it may involve.

Why the Teaching of History is Ineffective.

(A Study in Criticism.)

By MR. A. F. KHAN CHOUDHURY, B. T.,
H. Dip. Ed. (Dub.), M.R.S.T. (Lond.)

(Continued from the last issue.)

CONSTRUCTIVE SUGGESTIONS.

We now proceed to offer a few suggestions which will conduce to the effectiveness of teaching of History. They are mainly as follow:—

(i) *Qualification of the History Teacher.*

(a) *Academic*:— We are of opinion that the History Teacher should be an Honours graduate of History. As the teaching work in the lower classes calls forth a high degree of technical knowledge and skill we therefore suggest that he should preferably be a trained graduate. As History is co-related to Geography and Literature we recommend that the teacher should have an intimate knowledge of those subjects as well.

(b) *Qualities of head and heart*:— Apart from academic qualities there are certain others relating to head and heart on the part of the teacher which make for effective teaching. These are a high degree of imagination, powers of story-telling, stage-free habit combined with capacity for B. B. sketching. The B. B. handwriting of the teacher should be beautiful and catching.

(ii) *Syllabus*:—

According to the existing arrangement the school syllabus of history is generally prepared at the office of the Department of Public Instruction. The field-workers, too, should be taken into confidence, and some qualified and reputed History teacher should be taken into the Syllabus Committee. We believe that these teachers would have no objection in collaborating and co-operating with other non-teacher members of the Committee.

We see no reason why British,—better English,—History should be brought into the school syllabus particularly at the pre-adolescent stage. In England only the British Period of Indian History is taught in some of the top classes, not unoften on optional basis. Following the British example, we venture to point out that only constitutional History of Great Britain during the last two centuries should be taught in the two top classes of high schools at the adolescent stage. In all other classes only Indian History on periodic or concentric (*i. e.*, topical) basis should be ushered in according to the intellectual attainment of the learners. The writer maintains that between the ages 9 and 10 concentric and between the ages 11 and 14 periodic method is useful.

In the Primary classes there should be no clear-cut demarcation between History and Literature. Interesting stories, particularly of the biographical nature, should be culled from legends, mythology, fables etc., of different nationalities so as to foster a spirit of internationalism in the mind of students. Topics should, as far as possible, be arranged according to the chronological order.

In the selection of topics the question of age, achievement, time available, etc., should be kept in view, as otherwise the treatment will be open to criticism of the kind already alluded to.

Text-Book.

A few words as to the quality of the text book of different classes will not be altogether out of place here. In the selection of text books the following essential points should be scrupulously adhered to.

(i) *Printing and get-up*:— The print and get-up of the book should be of a superior order so that it may have a spontaneous appeal to the learners. It should contain illustrations of different kind and variety, particularly those intended for boys at the pre-adolescent stage; *inter alia*, pictures of heroes (preferably real) of important historical places, coins, armours, scenes of battle, line of time etc., so as to appeal to the curiosity of the educands.

(ii) *Language*:— The text-books should be in the vernacular of the province. It should correspond to the age and capacity of the learner. The language should be elegant and chaste so that it may serve as standard literature as well.

(iii) *Subject-matter*:— The subject-matter should be dealt with without any bias in a perfectly non-party spirit. The American and German method of writing historical text-books in partisan spirit should be avoided as far as possible. The criticism both for and against should be marshalled so as to enable the boys to see things in their true and proper perspective. At the post-adolescent stage the reason for different versions of different episodes should be carefully explained or suggested. Every attempt should be made to develop the international through the national spirit and outlook. At the end of each lesson or chapter an outline or summary should be given so as to enable the boys to remember the text at a glance. This should further be supplemented by oral type of question so to arrest their attention and help them in the preparation of their lesson.

The Text-book Committee should fix the minimum and maximum price of text-books for different classes. The maximum price of a text-book,—particularly historical text book, for boys under 11, should be annas eight, for boys under twelve annas twelve, and, for boys under 16, Re. 1-8-0 only.

Devices:—

(i) *Primary*:— Among the primary devices, mention might be made at the outset of the vivid and picturesque narrative power which should be the main equipment of the History teacher. We venture to believe that without the minimum amount of this gift no body should undertake the teaching of the subject, however good a scholar he may be. This should be supplemented by other secondary devices indicated elsewhere. The lesson should be arranged in different sections and intermittent developing questions should be distributed among the boys at the end of each section. Black-board summary should not be forgotten. When the lesson is completed recapitulatory questions

should be put so as to test the success or failure of the lesson. The lesson, in brief, should proceed on the following lines.

Step I:— Collection of Home-work (if any) and revision of the lesson of the previous day by distribution of "New type" question slips.

Step II:— Supervised silent reading by boys of the text-book under the guidance of the teacher in the light of the questions written by the teacher on the B. B.*

Step III:— Presentation of topic, section by section with intermittent developing questions.

Step IV:— Revision of the whole lesson by recapitulatory summary or test question slips.

(b) *Secondary*:— Among the secondary devices particular mention might be made of Debate and discussion meetings,—to be held

Debate and Discussion Meeting. at least once a month class by class,—under the presidency or supervision of the Debate master.

The teacher at the preliminary stage should give the boys adequate hints and materials together with a list of selected number of reference books for their independent study and preparation. Both the leader of the House and the leader of the Opposition should be elected by boys in consultation with the History teacher. Votes should be taken in case of Debate but not in case of discussion. After the voting is over, the teacher might give his own impression on the controversial matter together with a criticism of arguments on both sides. Among the suitable subjects for debate and discussion mention might be made *inter alia* of the following as sample, but the teacher should use his discretion in all cases:—

(I) *Hindu Period*.

(i) Dravidian vs. Aryan civilization. (ii) The relation of Buddhism to Hinduism. (iii) The Real value of Caste-System. (iv) The Status of Women in the Vedic and Modern period. (v) Sanjukta Episode. (vi) The attitude of Buddhist kings towards their Hindu subjects. etc. etc.

(II) *Muslim Period*.

(i) Razia's capacity as Ruler. (ii) The motive behind Sultan Mahmood's Indian Invasions. (iii) Prithiraj vs. Jaychandra. (iv) Truth about Padmini Episode. (v) The Religion of Akbar. (vi) Shah Jahan's Deccan Policy. (vii) Aurangzeb's attitude towards the Hindus. (viii) The character and policy of Shivaji.

* This is particularly useful when the medium of instruction is English i. e., a foreign language.

(III) *British Period.*

(i) Truth about Black Hole Tragedy. (ii) Warren Hastings Policy towards the Indian Princes. (iii) Permanent Settlement. (iv) The Character and Policy of Tippu Sultan. (v) The nature and Policy of the British Rule in India. (vi) Freedom of the Press.

Letter-Writing.

The question of letter-writing as a secondary device in the effective teaching of History should figure next in our treatment. These letters are particularly appropriate and useful for boys at the pre-adolescent stage. These letters may be between father and son, Emperor and his generals, brother and brother, tourists and their country-men and so on. They should have all the formalities of private or public letters. Not only letters should be written but replies should given to the same. As stated before, the teacher should give the boys all the necessary and useful materials for such letters together with a list of suitable and appropriate Reference books for their independent study. Among the subjects for letter-writing the following occur readily to the mind of the writer :—

- (a) Letter from Asoka to his son Mohendra regarding the missionary work.
- (b) From Harshabardhan to his minister re: treatment of non-Hindu subjects.
- (c) From Jaypal to Sultan Mahmood re: the motive of his Indian invasion.
- (d) From Altamish to his daughter regarding statecraft.
- (e) From Hajjaj to Dahir regarding compensation.
- (f) From Jalaluddin Khilji to Alauddin Khilji re: his Deccan expedition.
- (g) From Muhammad Tughlaq to his Minister regarding his projects.

(To be concluded.)

A Vision.

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

I was walking on and on; a distant fragrance seemed to be dragging me along. I was not the master of myself; a force which I could not have resisted and did not desire to resist was pushing me onward. My path was growing increasingly bright and soft. The laughter of unseen children, the songs of invisible girls, the chants of hidden saints, the scent of far-away flowers, the murmurs of leaves, the sound of falling waters—all these charmed me. I did not know why or how I came to this strange land, but I was glad I was there. A deep joy filled my being. The sense of fulfilment came to me.

In front of me stood a lovely gate covered by green creepers and a welcome board greeted me. "welcome to all," it said, "welcome especially to the humans from below." I remembered I was a human from below, though at that moment much of the grossness of manhood had gone away from me, and I felt uplifted, light, more soulful than ever. I went in. After a time I saw a group of persons strolling here and there. They seemed to lack something; eagerness was in their eyes and every movement of their limbs suggested an ardent yearning for some as yet unattained object. They did not notice me, and I marched on. I met a second group on my way; the persons in that group were much quieter than those of the first one; they appeared to be deeply absorbed in their work; they were very serious, devoted, busy. I soon left them behind. Five other groups were also seen by me. Each group had some uniqueness about it.

At the end of my path was an *ashrama*. A sage was sitting on a deerskin. I went to him, because he looked at me in such a way as to suggest a warm welcome I prostrated before him. "Why are you here, my human brother?" he softly asked. "I do not know why I have come here, but I am glad I am here" said I.

"I shall tell you why you are here. You have come to see me," spoke the sage.

"Who are you then, and what strange land is this?" I asked.

"This of course is Heaven. You could have easily guessed that;" he answered, "I am Bihaspathi, the Devaguru. I am in charge of this institution. This is a Teachers' Training College."

"I am greatly interested," said I, "please give me an idea of your college."

"You have already walked through the College, and a brief explanation from me will suffice;" said Brihaspathi, "the course here runs to seven years."

"We finish our course in as many months" said I, in surprise.

"And that is why you are where you are," replied Brihaspathi, "I shall tell you what our students do in these seven years. In the first year we help them to cultivate a Thirst for knowledge. My view is that no one who does not possess this thirst can ever be a good teacher. In the second year our students are taught to acquire Earnestness, the quality of high seriousness. The third year is a course in Aspiration; students are taught to acquire the habit of aspiring nobly. In the next year the students practise Cheerfulness of outlook and try to get a temper that will never be ruffled. The fifth year is a course in Honesty—honesty of purpose, honesty in all dealings. In the sixth year we give them a course in Effort i. e., in making efforts of the right type in never ceasing to do and to act. I can tell you what we mean by 'effort', in the words of your great poet: it is tireless striving—stretching its arms towards perfection."

"Are you not quoting from Tagore?" I queried, "Is Tagore's name familiar here?"

"You must understand that whenever a true poet is born anywhere in God's big universe, we, divines, become his first adorers and pupils;" continued Brihaspathi. "In the seventh and last year we help our students to achieve all-round Ripeness. Then we send out our students in order to take up the sacred task of teaching children who are the images of the All-Perfect. It is my conviction that a teacher who has these seven qualities will shine like a rainbow of seven hues. And now it is time for visitors to withdraw. A bell will soon ring you away."

A bell rang. I awoke. It was the first bell for the afternoon session of my school. I was in my room, lying on a sofa. My hands held a book entitled "Changing Earth into Heaven" and the book was open at a chapter called "The Teachers' Contribution".

Things immediately became clear to me. I had been dreaming during a short *siesta*. But what a meaningful dream indeed!

Choice of Profession.

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

Of late, the system of education that prevails in India at the present time has been subjected to severe criticism by all sections of the public. It has been admitted by all that the Indian system of education needs re-orientation. There is no credit in saying that the "State of Denmark is rotten", but the merit lies in making a correct diagnosis of the disease and suggesting remedies if possible. Methinks the main defect of the present system of education is that it does not help us much to face the life situation. We spend the most fruitful and the formative period of our lives in schools and colleges. When we come out of the schools and colleges, we are hardly provided with any equipments that are calculated to help us in the battle of life. During our pretty long stay in the educational institutions we learn to write a little English and speak less correctly. As regards the knowledge of Vernacular very few of the graduates, not to speak of the school products, can boast of an original composition. Our knowledge of mathematics is far from practical. We can work out big sums of Arithmetic and Algebra and solve the difficult problems of Geometry, but we are quite at a loss when asked to check the monthly house-hold accounts. I hope to be excused if I refer here to an incident illustrating the point at issue. A relation of mine and myself once went to the market. We went to a vegetable shop and my relation asked the vendor what the price of the potato was. The vendor answered that potato sold at Rs. 5 per maund. The next moment my relation asked the vendor to tell him the price of one seer of potato. Just imagine our pitiable condition. What is the good of working out big sums at school when we cannot help ourselves in the market?

In a word our education is theoretical and unpractical. When we come out of the school we have no idea of our avocation in life. We knock at every gate and jump at every possibility. We try one source after another and continue our ceaseless quest till we get a footing somewhere. When we settle down to a profession it is rather late in life; the fire and imagination of the early youth are already spent up. In this world every one is born with a special aptitude; if he can get into the avocation for which he is pre-eminently fitted, he is sure to go up the ladder and make a name for himself. No man in this world was born to lead a mediocre humdrum life. It is the business of the school to find out, and offer facilities for the development of the especial

aptitude of a boy, so that coming out of the school he may not be in the dark as regards his profession in life.

Sir P. C. Ray has pointed out times without number that the real plague spot in the modern system of education is that it is too literary and unpractical. It creates job-hunters and not the captains of industry. But with due deference to this great leader and organiser we must confess that in his criticism against the modern system of education there is much emotional and sentimental out-burst but little constructive suggestion. Mahatma Gandhi, the saint politician of India, put his finger on the true black spot, and immensely practical as he is, suggested a practical remedy. His theory of basic education is a move in the right direction and is good so far as it goes. The system of basic education has long been a subject of discussion among eminent educationists of the country, so I shall pass over by making a few observations. Gandhiji's system proposes to make one profession—spinning—the basis of the education of child. If the modern system of education is too literary, Gandhiji's gives too much emphasis on the pragmatic aspect of things. If the modern system aims at bringing out clerks, Gandhiji's system will turn out mechanics. Moreover, why should all students of a school be made to learn one profession—however important that may be.

Of late there has been a demand from an important section of the public to introduce vocational bias in the system of secondary education in the country. The University of Calcutta by its recent regulation requires that every school besides teaching the subjects in the curriculum must make provision for the teaching of at least one from the approved list of vocational subjects. When sending up candidates for the matriculation examination the Headmasters have got to certify that the students have attended a course of training in one of the vocational subjects. In the last Western Bengal Education Week there was a lively discussion on this subject. Some Head Masters who have already introduced vocational subjects in their schools referred to the difficulties they had to face and how they tried to solve them. So far as I could gather from their speeches the main difficulty was how to finance the scheme of vocational education. If I remember it aright, Mr. D. Mukherjee, the Head Master of Nalhati H. E. School, said that he had introduced carpentry and weaving in his school and he met the expenses of running these two departments from the sale proceeds of the things made by the boys. The Head Master of Sultanpur H. E. School said that his idea was that the vocational classes would be thrown open to boys of the school as well as the outsiders and the cost of maintaining these classes would be met from the sale proceeds of

the things made in the school work shop as well as the fee income from the outsiders. But both these schemes are fraught with difficulties. The things made by boys who are just beginners cannot compete with the finished products of the skilled artisans as well as the mill products. On the other hand if you allow outsiders along with boys of the school in the vocational classes, things will certainly be of better type but it will not be proper to allow school boys to associate with outsiders who are likely to hail from low environments.

It is generally found that when we talk of vocational education in secondary schools, we miss the mark. The aim of vocational education is not to make the boys skilled mechanics; but to give them just an idea about some important vocational subjects, so that those boys who have a natural bent for this side may proceed to the technical schools for higher studies on the completion of the school education. We should rather call it a vocational bias in secondary stage of education than vocational education. In every school there should be provision for the teaching of at least three vocational and technical subjects such as tailoring, carpentry and weaving. The problem of financing the scheme is not very hard to tackle. The Government should be approached for an initial non-recurring grant for enabling the school to buy implements. A fee of Re. 1 should be charged for boys of top four classes to meet the expenses of the pay of the teachers of these subjects. As regards the materials, say, wood, cloth and thread boys should be asked to bring them from home. Every boy will have to attend these classes once a week and naturally the cost of material required in the technical class will not be too much. Boys should be given the option to change subjects after three months.

We have already indicated at the outset that the end at which the secondary schools should aim is to give the boys a foretaste of the important professions so that at the end of the school education they may not be quite at wide sea as regards the profession of life. So the mere introduction of vocational subjects in the school will simply touch the fringe of the problem. Agriculture, banking, industry, journalism, law, teaching, and army are some of the important professions. Let us now discuss the steps which schools should take to give facility in teaching these subjects.

India is pre-eminently an agricultural country. 90 % of her population are supported directly or indirectly by agriculture. It therefore behoves every school to make provision for teaching the improved methods of agriculture. Barring a few schools in busy towns like Calcutta, it will not be very difficult for the school

authorities to acquire sufficient lands for agricultural experiments. Every school should depute at least one teacher to the Dacca Training Farm for a short training in agriculture. Small plots should be allocated to different groups of boys and the teacher-in-charge should supervise the work of the boys. Occasionally boys should be taken to the field by the teacher and show the merits and defects of the system of agriculture in our country. By this method boys will get an idea of the real situation and the peasants too will get an inspiration from the presence of the teacher and the boys among them.

Banking and industry are the part and parcel of modern civilisation. The more a country makes a headway, more banks and industries will be started. A large portion of the school population will enter into banking business and industry at the end of their educational career. It is, therefore, not proper to allow the boys to leave the school without a preliminary idea about banking and industry. A Co-operative Credit Bank should be started in the school. The shares of this credit society should be thrown open to the teachers as well as boys. In many schools the Co-operative Credit Bank has been started but the membership is limited to the teachers alone. A council should be elected to look to the management of this credit bank and in this council besides teacher-members there should be some student members also. A credit bank may also be started on the House basis; the House Master should be the President and other office bearers should be elected among boys of the particular House.

In modern times individualism has given way to joint stock system in business. In every school boys buy their necessary things such as paper, pencil, eraser, books, nibs, ink, chocolates and lozenges from shops near about the schools. It is better to start a Co-operative Credit Store in every school and sell the necessary things at the lowest possible profit. The credit store should be financed by the credit bank. A teacher assisted by two boys and a permanent employee should be in charge of the credit store by rotation. At the end of each financial year the account should be checked by the council of the credit bank and the profit should be distributed among the share-holders of the Co-operative Credit Bank.

Journalism is an effective instrument of moulding public opinion and a paying and honourable profession in the advanced countries of the west. In the East, especially in India, journalism has not yet come to occupy the important position it deserves. But in the years to come journalism is sure to come to its own. What can be done in the school to give the boys an idea about journalism? In almost every school

there is a magazine. It generally comes out twice or thrice a year. In every school, the magazine should be published in the first week of every month. In most of the school magazines the teachers' contribution far exceeds the boys' contribution. It is desirable that the school magazine should contain the writings of boys alone. The editor of the school magazine should be selected among the boys of senior classes and the student editor should be asked to write the editorial comments. A teacher who has experience about journalism should guide the student-editor but no-where should he come in the fore front. In the top four classes there should be provision for newspaper reading at least once a week. On the table of the school common room should be placed illustrated juvenile magazines. In the school common room there should be a board on which the summary of the important news of the day should be pasted for the information of the boys. It is a matter for regret that in our country there is no important magazine for the adolescents. It is high time that the Government should see to the starting of a suitable magazine for the adolescents and distribute it free among the schools.

Legal profession has been overcrowded in Bengal. Quite a large number of graduates proceed straight to the Law College after graduation. It is not to be supposed that all of them are fit for the legal profession by virtue of their mental aptitude. Ask these graduates why they took to the legal profession and they will tell you without a moment's hesitation that they had no especial liking for this profession but they wanted to escape the demon of employment and it is why they are putting the lawyer's gown. If we are a bit mindful at school we can pick up boys who have legal acumen. Ready wit, power of speech, and the art of refuting an opponent are the qualities which go to make a good lawyer. We can detect and develop these qualities in the school debating class and the school justice council if there be any.

Many of the defects of the modern system of education in our country may be traced to the want of willing teachers. Now-a-days many good scholars are taking up the teaching profession. If paper qualifications would have been the only test of good teacher, the school staff of to-day is infinitely superior to that of the past, but it will be presumptuous to say that teaching in schools has much improved. The reason of this discrepancy is not far to seek. Among the schoolmasters of to-day there are a few willing teachers—teachers who have an innate love for the teaching profession. Many educated young men become teachers only when they fail to find any job in any other department. By the monitorial system and by means of socialised teaching we can pick up boys who have aptitude for teaching. In this connection we

must remind the public and the Government that it is their duty to make the teaching profession an attractive one by raising the pay and prospects of the teachers.

In every country the army absorb a large number of young men. But in our country the majority of soldiers are supplied from the province of the Punjab. We hanker after freedom. But a free country without an army is meaningless. Indianisation of the army has been declared to be the policy of the British Government. How many of our youths are taking advantage of this opportunity? Why should the military profession be the monopoly of one province? It is the duty of the school to make the young men military minded. There should be plenty of physical feats, demonstrations and healthy, active games in every school. Mr. Buchanan has rendered a valuable service to Bengal in this respect. The physical instructors and the District Organisers trained under Mr. Buchanan are doing a laudable service.

So far we have indicated the main important professions of life and tried to show how a school can give a rudimentary idea about these professions. But the duty of the school authorities and the department will not end in simply giving the boys some idea about the various professions of life. When a boy passes out of the school, the Headmaster should be in a position to give him a definite opinion about the profession which he should do well to adopt in life. Every school should have in its staff a psychologist and career-master. It should be the duty of the psychologist to keep an individual graph of the abilities of boys in various professional subjects. By means of this graph and his personal observation he should issue a certificate over the signature of the Head Master to every boy when he goes out of the school after the matriculation examination. In this certificate the psychologist should indicate in the order of efficiency at last three professions for which the boy is pre-eminently fitted. While handing over the certificate, the Head Master should impress upon the guardian the desirability of avoiding the policy of drift and sending his ward for one of the professions indicated in the certificate.

Educability

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

The true cause of the failure of our education.

Our present day education in government schools and colleges is pronounced to be a failure by many thinkers and ridiculed as grossly inefficient, even as regards the avowed achievement of knowledge and intelligence, by Public Service Commissions testing the products of our schools and colleges for the selection of candidates fit for government service. The older generations of our countrymen speak with pride of the better type of education they were given and look down with contempt on the modern S. S. L. C.'s and graduates. The implication seems to be that the teachers and the professors of the previous generations were a better set of people than those now employed in schools and colleges. The blame is not at all merited, at least in most cases; that is the contention sought to be maintained by the writer. The blame is with the pupils themselves and their mentalities and, what in a nutshell can be said, 'uneducability' in the pupils of our schools and colleges.

Educability and its absence among a large number of pupils.

What is this 'educability', the absence of which can be said to be the cause of the failure of our present education? It consists in the fitness and willingness of the pupils to taste and take with a gusto to the absorption of the knowledge and intelligence which our education aims at developing in them. The education attempted to be imparted is largely literary and intellectual. A very large percentage of our pupils are unfit for such an education by their inclinations, temperaments and upbringing. As such, they cannot command the will necessary to do well in such a kind of education. The question can be asked, why, while lacking both the fitness and the will for education, so many pupils attend our schools and colleges and keep on crowding them so persistently? The answer is simple; it is not for the sake of honestly acquiring the knowledge and intelligence they can impart, but only for the sake of getting somehow certificates and degrees which are to serve as passports into the much coveted government services. Somehow they must acquire them! The teachers and the professors are only to help them in doing so! Woe unto them if they cannot manage to pass a decent percentage of their pupils, whether deservedly or undeservedly! A pass is a pass, and no one seems inclined to doubt its validity for the purpose of employability in government services. The teacher has no

right to plead that the pupils taught by him care nothing at all for acquiring the knowledge and intelligence aimed at, and that in fact they are not in many cases educable at all in that way; he must secure somehow for them the passport of a pass; somehow! If not? Well, if he does not, he is to be damned as inefficient, negligent, or unfit to be a teacher. It is now an axiom to think that the teacher, if he is efficient, can make the most barren soil fertile and the most sterile persons productive! What wonder then that the teacher is blamed for the incompetence and failures of the students? The theory is that there are no pupils who are not rich soil for the practice of educational cultivation; that is, among the pupil population there can be no Sahara. When teachers are being blamed like this on the basis of results in the examinations, what else can happen but a deterioration in education?

Educability very necessary for the success of pupils in Education.

Educability of the pupils is the most essential factor for their successful education. Grand buildings, fine laboratories, splendid libraries, good teachers, and all other necessary factors are only secondary. It is well-known that education is only a drawing out of the latent powers of the educands and educational theorists are never tired of saying that it is wrong to think that education consists in thrusting down instruction on the pupils. It is, however, an unquestionable fact that our present system of education is nothing but forcing down into their unreceptive minds all kinds of information, facts and figures brought together and taught as the several subjects comprising the curricula. No attempt is made to find whether the pupils are willing and fit to receive such an education, and to weed out those who have no taste for it. Literacy and the intellectual training aimed at by our education are, of course, very desirable, and in the best interests of the state, a compulsory system of elementary education is justified. But if the pupils so compelled to learn have no appetite for this literary and intellectual education, it should be regarded unwise to keep them on in it for long and then blame the teachers as responsible for their inability to progress satisfactorily in it. Their tendencies and inclinations should be studied and they should be directed to courses of training in trades and industries or other avocations which they can take to, willingly.

Proofs of the absence of Educability among the pupils.

If anybody wants proofs for the lack of educability among the majority of our pupils, they are easily given. What is so common to find as that the pupils are quite inattentive in the classes? Why? It is because they are not at all interested in the subjects taught. All the wonderful powers of the best teachers cannot maintain the sustained

interest and attention of the modern pupils who simply want to secure marks in examinations somehow and pass off as 'passes' in them in order to obtain jobs under the government; this is the secret and psychology of the futility of our education. Education, not being desired for its own sake, but only for the sake of the prospect of paying posts in service, does not attract. The teachers try hard to interest the pupils and impart them knowledge; but, being asked to produce results in examinations, take to tricks of coaching and even dis-honest ways of manufacturing passes in their feverish anxiety to save their faces and escape from galling explanations. Year after year, examinations come, and marks, secured by the pupils, being not satisfactory in spite of the anxious coaching of the teachers, are being moderated and manipulated in such a way as to promote a decent percentage of pupils. Thus the unfit pupils are being lifted up from class to class and serve to handicap the teacher's work seriously. The lot of the teachers is too tragic for words; he sees before him a number of uninterested, inattentive, listless, passive listeners, anxious to secure passes without the will and fitness for working hard to secure them deservedly and honestly. This number goes on increasing year by year and the tragedy is deepening.

Conclusion.

What and where is the remedy? It lies only in rejecting those without educability and ejecting them from our schools and colleges. Unwilling horses cannot be forced to drink. Coaching cannot but vitiate education; the unhealthy spoon-feeding of the pupils, practised by the teachers who foresee the 'probable' questions in examinations, write down the answers and dictate them to the pupils who simply get them by heart even without understanding them for vomiting them down in their answers, relevantly or irrelevantly, and perhaps with some funny distortions, omissions and additions that should end. The pupils should exercise their own intelligence to understand thoroughly the subjects taught to them, to find out the scope of the questions put to them, and to answer them in their own words relevantly and concisely. All this is possible only when they possess EDUCABILITY.

How to use the IQ in Counselling

By P. E. VERNON

The value of intelligence tests is now almost universally admitted, but the interpretation of test results—particularly among adult testees—is still a doubtful and difficult matter. Many testers and counsellors place undue reliance on the IQ, and it is the aim of this article to show where and why caution is indicated.

The most frequent source of error in interpreting the IQ seems to be the name—*intelligence* quotient. People assume that the IQ is a measure of what they, themselves, mean by intelligence; hence, they expect it to indicate all manner of traits, such as social insight, artistic capacity, liberal political views, and the like, which actually may have no connection with the intelligence which the tests measure. Psychologists have argued interminably about the nature of intelligence without reaching any agreement. The definitions of laymen are likely to be still more diverse.

Many people expect the tests to reveal far more than they are capable of doing. Mental tests are not a kind of miraculous X-ray photograph of the mind. A mind is so hopelessly complex that we cannot hope to study all the mental operations of which it is capable. Instead, we merely take a sample of such operations by means of our tests, much as a mining engineer (to use Binet's analogy) takes sample borings of a piece of land. A person's test score tells us primarily how effectively his mind performed certain operation. The only reason the score tells us more than this is because we know, from experiment, that he will be likely to perform other similar operations in an equally effective or ineffective way. His IQ records the fact that he knows the meanings of so many words, is quick at seeing relations between words, is quick at analogies, at classifying or generalizing, at solving reasoning problems, and so on. Hence his IQ enables us to predict how well or badly he will be likely to function in school or in life situations where these processes are indicated. We base such predictions, not on theoretical speculations but on objective experiments.

The IQ is not a very suitable unit for expressing adult intelligence (including under the term adult all persons aged 16 or over). There are several reasons for this. First, it is extremely difficult to standardize tests accurately for adults—that is, to find the average score and range of scores among average adults. Hence one test may yield higher scores

than another by about 10 points all around. Second, some tests "spread" the testees more widely than others. According to the revised Stanford-Binet scale, only about 31/2 percent should obtain IQ's above 130 or under 70. But other tests may show 12 percent of very high and 12 percent of very low IQ's, with correspondingly fewer medium tests scores.

The IQ is an unsatisfactory type of measurement in that it gives a false impression of representing *absolute* standards. Everyone knows that 100 represents normal intelligence, 130 very superior, and 70 very dull. But this does not hold good in most high schools and colleges. In some of these institutions, the average may be 125 or more and only those students above 150 should be regarded as superior. The counsellor is thus forced to set up fresh standards embodying the average and the dispersion of IQ's in his student body. He needs to think of intelligence in terms of "averageness" among these students. All mental measurements should be considered in this *relative* fashion.

We conclude, then, that counsellors would be advised to abandon the IQ and deal instead in terms of test scores or other units whose distribution among their students is known. If they always employ one and the same intelligence test, they can soon establish the necessary standards. But if they obtain their measure of intelligence from various tests they are not entitled to regard the different IQ's as comparable with one another.

There is still another reason why different tests often give very different results. Any one test includes only a limited sample of the mental operations of which a testee is capable. Thus the results of a short battery of tests will always be unreliable; this defect will be less marked the longer and more comprehensive the battery. Another intelligence test, containing a different selection of test items, would naturally yield results which are not in perfect agreement with the results of the first test. Agreement between modern, well-constructed tests is generally fairly close; but it is best to think of a testee's IQ not as a single figure which has been determined once and for all, but as a region with somewhat uncertain boundaries. If the obtained figure is 120, we can be reasonably certain that the true IQ, which would be disclosed by a really complete survey of the testee's mental equipment, lies somewhere in the region 105 to 135. In half the cases, the error should be much less—scarcely 5 points; but occasionally, say once in 100 times, the error may be more than 15 points. Our 120, then, is only an approximate, and we cannot hope to determine the true result accurately, although we can approximate more closely to it by applying additional tests.

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We have less satisfactory evidence of the significance of adult IQ's than of children's. Presumably the adult mind is more complex and more specialized, having a wider range of interests and capacities. Hence the mental operations evoked by adult intelligence tests tend to be less vital and significant. Put in another way—the differences between high and low-scoring children are well marked and permeate all phases of their life activities. But the differences between high and low-scoring adults at college may help or hamper their adjustment to a much smaller extent.

In relating the IQ to scholastic achievement, agreement with achievement in particular subjects is lower than with the average of several subjects; hence the certainty of prediction is still smaller. Since most adult intelligence tests are made up of verbal operations, they usually correlate best with subjects—psychology, English, and the classics—in which such operations play a large part. Foreign languages, scientific, mathematical, and social studies seem less dependent on the ability which the tests measure. The few nonverbal tests based on the manipulation of diagrams and pictures correlate better with achievement in mathematics and science than with achievement in literary subjects.

Outside the scholastic field, there are few proved correspondences between the IQ and other traits. Students with high IQ's are likely to have bookish, scientific, or cultural interests and to be less interested in athletics or business. We know that desirable character traits and good emotional adjustment are appreciably related to the IQ among children, and may expect to find the same among adults, although to a less degree.

The IQ has some usefulness in vocational guidance, since some occupations obviously demand a higher level than others. But counsellors must never forget the over-lapping of IQ's in different occupations and the wide range of intelligence in any given occupation. Provided a person's IQ is not more than 30 points above or below the average in his chosen occupation, it seems to make very little difference to his success or failure.

Nothing certain can be deduced from the IQ alone because test intelligence only reveals a single aspect of the complex whole which we call personality. And while it is a significant aspect, it is scarcely as important, for most purposes, as character traits, attitudes, and interests.

—*The Education Digest.*

Gleanings

THE INDIVIDUAL AND THE STATE.

By DR. GEORGE S. ARUNDALE.

(From a Talk on Good Citizenship to College Students at Bikaner.)

I am exceedingly anxious that the individual should draw very close to the State and that the State should draw very close to the individual, that there should be real warmth between the two, as there is in many Indian States, as there is in this State of Bikaner, as I have been told, a warmth between the State and the citizen that is by no means always the case. I know it was so in the State of Indore where I served His Highness the Maharaja of Holkar as Minister of Education. There was a real warmth between His Highness and the peasant citizens. In every way the spirit of relationship, of affection between the individual and the State needs to be fortified, both for the sake of the individual and for the sake of the State.

Birth-Adoption.

I have dreamed for many years, and I am still dreaming, of a time when the moment a child is born, or at some convenient time afterwards, there will be a Ceremony of Adoption of the child by the State, where the State will recognize the child as one of its youngest citizens and cherish it accordingly, so that at the very outset a beautiful religious ceremony appropriate to the faith of the child would draw the child and the State close together.

The Younger Citizenship.

Then at about fourteen years of age junior citizenship should be conferred by the State upon the boy or girl, so that the boy or girl feels thrilled that now he has been recognized by the State, is a very real citizen with duties to perform and honour to receive from the State. That would be very wonderful, something for every boy and girl to look forward to. That would be the occasion for a beautiful ceremony.

Adult Citizenship.

Then comes adult citizenship, when, taking an oath similar to the old Athenian Obligation, the young man or woman would pledge himself or herself to live for the State and to leave the State the better for having lived in it. That would be a period of great solemnity, of great purpose, and, I should imagine, of great blessing to the individual citizen concerned.

Marriage.

After that there would be the recognition by the State of the Ceremony of Marriage. Marriage is one of the great ceremonies of the State, and it should receive the blessing of the State as much as it should receive the

blessing of religion. The State must intervene and give its blessing in recognition of marriage as one of its great assets.

The Honouring of Good Service.

Then a ceremony for the honouring of any good and worthy service rendered by an individual to the State. There could be an Order of Merit of various degrees for young and old alike, for service to human beings, for service to animals, for service to all creatures, in so far as that service might be outstanding. Nothing could be so great as a Ceremony of Honour recognizing that which has been rendered to the State by its young or old citizens is good and worthy service.

The Farewell of the State.

Finally the farewell by the State when a citizen passes away. Very touching, very impressive, very beautiful might be such a farewell, and in this ceremony it might be hoped that such word as the following could be used: "This citizen has left the State the better for his having lived in it and passes on to what may come next to him with the blessing of the State which he has left."

These are real and beautiful things which should enter into the spirit of everyday life, and should be part of the functions of the State itself.

INDIAN EDUCATION FOR INDIA.

By DR. GEORGE S. ARUNDALE.

The primary purpose of education is to draw out the whole of the nature of the individual child so that he may unfold harmoniously within himself and harmoniously in relation to his surroundings. Education must above all make increasingly beautiful his own individuality. And then it must help his individuality and his surroundings to interpenetrate with mutual benefit.

The special purpose of education so far as regards India is two-fold: (1) To enable the young Indian citizen—girl or boy—to live in self-contained simplicity: a cultured and fearless life full of the spirit of Ahimsa or harmlessness is the immemorial tradition, and at the least humane where harmlessness is not enjoined; (2) To enable the young Indian citizen to live in a spirit of respect and appreciation as regards the habits, customs and faiths of his fellow-citizens where these differ from his own.

I hold that no education has fulfilled its purpose save as it educates its pupils to live a self-contained and happy life as much from the very moment their educational period of life is over as in the home and at school and college. One of the disasters of modern education lies in the fact that at their finest period, or at least at one of their finest periods, the young citizens of India, and of most other countries for the matter of that, are discharged bankrupt into the world with no power either to earn their living through

some profession or to lead simple and useful lives with the maximum of simplicity either on the land itself—Motherland as it is—or in such other ways as may be most expedient, at least until an opportunity presents itself for a wider field of activity.

The first consideration is the fact that the Home is the unit, the setting, of the life of every one. Education to be true must first of all take into consideration the Home whence the student comes, for an essential ingredient of all life in school and in college is to make the Home a happier, a more peaceful and a more prosperous dwelling-place. Where the Homes are happy, there the nation is contented.

The Indian school and college must become a real home to its teachers and to its pupils, an extension of the family and of the consciousness of the individual pupil.

Ethics for Teachers.

The National Education Association of the United States has developed and published in leaflet form a Code of Ethics for the teaching profession:

The schoolroom is not the proper theatre for religious, political, or personal propaganda. The teacher should exercise his full rights as a citizen but he should avoid controversies which may tend to decrease his value as a teacher.

The professional relations of the teacher with his pupils demand the same scrupulous guarding of confidential and official information as is observed by members of other long-established professions.

The teacher should not tutor pupils of his classes for pay.

Members of the teaching profession should dignify their calling in every way. The teacher should encourage the ablest to enter it, and discourage from entering those who are merely using the teaching profession as a stepping-stone to some other vocation.

A teacher's own life should show that education does ennoble.

While not limiting his services by reason of small salary, the teacher should insist upon a salary scale suitable to his place in society.

The teacher should not exploit his school or himself by personally inspired press notices or advertisements, or by other unprofessional means, and should avoid innuendo and criticism particularly of successors or predecessors.

A teacher should avoid unfavourable criticism of other teachers except such as is formally presented to a school official in the interests of the school. It is also unprofessional to fail to report to duly constituted authority any matters which involve the best interests of the school.

A teacher should not interfere between another teacher and a pupil in matters such as discipline or marking.

Testimonials regarding a teacher should be frank, candid, and confidential.

The Schoolmaster & Woman Teachers' Chronicle, March 13, 1941.

Teaching Periods of Headmasters.

At a meeting of the Council of the Association of Assistant Masters in Secondary Schools, Mr. J. Davies moved, on behalf of the Wales South (East) Branch:—

That this Council considers that it is not in the best interests of the pupils that a Head Master should be prevented by pressure of administrative duties from devoting at least a quarter of the total number of school periods to class-teaching.

Headmasters in elementary schools had been told definitely, according to the 1922 Code, that in a school of less than 250 pupils heads should take a class. In 1926 that had been altered so that the head must take a definite and substantial share in actual instruction. According to the suggestions issued about that time it should be a first principle that every headmaster should himself do a regular amount of actual teaching. In a *Handbook of Suggestions to Teachers* it was suggested that the head who was anxious to make his influence felt to the best advantage would arrange a programme of work to be taken by himself; also that every pupil passing through the school should come at some time in his career into contact with the headmaster. Surely that was a means by which the head could get to know the pupils' point of view. One could also realise what influence a headmaster actually engaged in teaching could have on his staff. The authority under whom the speaker worked considered that a headmaster should teach for one-third of the total number of school periods, and that assistants should have, on an average, one free period daily but no more. He was not asking for one-third but for at least one-quarter of the total number of school periods to be devoted by the head to classroom teaching.

Mr. R. F. B. Cawkwell (Canton High School, Cardiff) seconded and the resolution was carried without discussion.

—The AMA, January, 1941.

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Notes.

The Late Dr. Tagore.

The world has sustained an irreparable loss in the demise of Dr. Tagore. A great patriot and man of letters, he served his country with remarkable ability and sincerity. To the educational world he was a rare asset. As a poet, dramatist, essayist, novelist and writer of short stories, he had earned an undying name in literary history. Ever sensitive to national honour and self-respect, he was keenly mindful of the miseries of his countrymen, and boldly championed their cause. Ardent nationalist as he was, he never missed to display an international outlook. He was a great exponent of the cosmopolitan character of Hindu culture and civilisation. A finished artist and man of high ideals, he expounded the essentials of Hindu culture with superb eloquence and grace. His world-known institutions, Viswabharati, Santiniketan and Sriniketan, are standing monuments of his high idealism and practical skill. May we hope that his hallowed memory with his sublime idealism and spirit of tolerance and freedom would inspire the teeming millions of the world to worthy thoughts and deeds!

Basic Education in Bihar.

In the midst of disparaging statements from highly placed men in Madras, it is refreshing to hear the tale of the progress of Basic Education in Bihar. Recently the Basic Education Board presided over by Mr. E. R. J. R. Cousins, Advisor to His Excellency and Chairman of the Board, decided to continue the experiment in Basic Education for full seven years. Reviewing the reports of Inspectors on the progress of the experiment, the Board has opined that encouraging results have been obtained and the pupils have attained the academic standard and craft efficiency expected by the basic syllabus. The Board has also authorised the adoption of the Inspectors' recommendations for further intensification of the work. We wish the sceptics in Madras had inherited a progressive outlook in educational reform and escaped the charge of fossilisation levelled at them.

University Ideals.

The recent Convocation Address of Rev. L. D. Murphy, Principal of the Loyola College, at the Madras University gives

a clear and concise statement of the aims of University Education. University Education is not to be regarded, as some think, as a negotiable merchandise, but as a means of releasing cultural forces which would disseminate knowledge. A University is not a technical school, though both are indispensable. While the technical school aims at progress and success and provides a specialised fitness and requires concentrated busy-ness, the University aims at culture and provides an all round fitness and serves as a reservoir of high potential. Speaking of examinations, Father Murphy admits that though they put a premium on cram, they are a necessary evil. Learning information is indispensable, but people should not lose sight of the disciplinary values to the mind and the intellectual habits resulting from the training of memory. University Education, naturally, is not for the many, and a diversion of talents at the proper stage is necessary to admit into its portals only the few that are fit for it. Father Murphy is right in suggesting that a number of technical schools should be started under Government management to round off the school course. He draws pointed attention, in this connection, to the need for more agricultural and veterinary colleges in our country. In the concluding part of his address, Father Murphy calls on the new graduates to remedy one defect of University Education: 'it trains the intellect but neglects the will'. He desires that the energies of the young should be harnessed to service, in altruistic endeavours for the banishment of illiteracy and improving the health and economic condition of the poor of the land.

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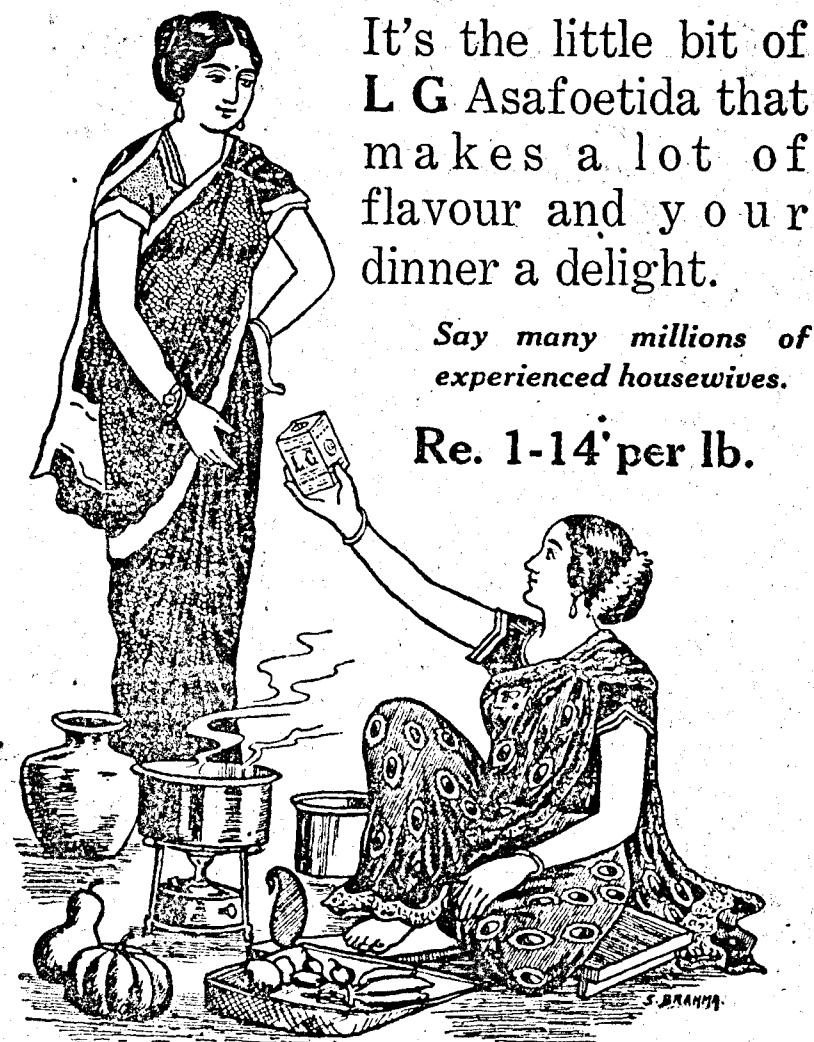
Reviews.

1. **THE OXFORD SCHOOL ATLAS** for India, Burma and Ceylon. By John Bartholomew. Published by the Oxford University Press. Tenth Edition. 1941. Price: Re. 1-4.

This is the latest edition of the School Atlas, which students would find very useful. The first 18 pages are devoted to valuable information on Geography and maps relating to railways, routes rainfall, population, cultivation, physical and economic features. Coloured maps of all parts of the world occupy the following 30 pages, and a few important historical maps have been added. The General Index with a system of pronunciation is sufficiently exhaustive, and would be found very useful.

2. **A First Book of English Grammar and Composition** For Form I, By K. Srinivasa Kini, B. A., L. T. Published by The School Book Company, Car Street, Mangalore. Price : As. 7.

This is an attempt to cover the first year's work in English Grammar and Composition for Form I, in conformity with the latest syllabus of the Education Department. Experienced as teacher and author as he has been, Mr. Srinivasa Kini has presented the subject in simple and clear English, employing interesting devices. Principles of grammar have been brought home through an examination by pupils of a number of models. Practical exercises in simple English and with ideas within their easy comprehension have been given under each topic of the syllabus, which would help them to apply the principles learnt. Part II is devoted to the different types of composition work, Picture Composition, Imaginary Conversation etc. A chapter on the use of Punctuation marks has also been added at the end.



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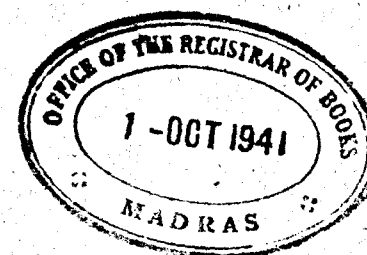
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SEPTEMBER, 1941.



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No. 9.

Education For A New Order

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

We use the words Education and New Order often enough but we hardly ever look at them at a single glance. We forget that the New Order will never arrive unless the parents visualise it clearly and seek to realise it and stabilise it with the aid of the teachers by making the new generation live it. We hardly ever visualise it clearly; much less do we earnestly strive for it; much less do we seek the co-operation of teachers to realise it and stabilise it; and least of all do we realise that if the new generation does not comprehend and live it it will go to the scrap-heap and our dreams will go into the limbo of nothingness.

Let us not be deflected from our vision and its realisation by the Hitlerian New Order or the Stalinian New Order or the Mussolinian New Order or the Japanese New Order or even by the Roosevelt—Churchillian New Order. Let us look at things with calmness and clarity and courage. We want a warless world. We want free peoples. There should be no slave peoples, even if slavery be gilt-edged. We want the four freedoms envisaged by President Roosevelt and Premier Churchill. Liberty by itself is not worth much without equality and fraternity. Political liberty without economic justice and economic sufficiency is but a will-o-the-wisp. Political equality without economic equality is a poor and pitiful thing.

The way now looks clearer. A new *armed* League of all free nations must be founded. The old League was dominated by a few capitalist powers and had no military sanctions and thought that the pen was mightier than the sword and that the tongue was mightier than the pen. The adage no doubt says that the pen is mightier than the sword. As a metaphor this is all right. As a fact it is all wrong.

When the robbery of China and the rape of Abyssinia went on, the League stood still. Its sermons fell on heedless ears. The New Order needs a new League. We cannot put up with armed nations and an unarmed League of nations any longer. We want unarmed nations and an armed League of Free Nations.

Inside each free nations—and all nations including India must—be free; we cannot have the present exploitations of the poor by the rich. Capitalist democracy is as doomed as totalitarian dictatorship. But the way out is not the way of Marx or Lenin or Stalin. Much better is the Gandhian way of evolutionary socialism, of balanced agriculture and industry, of the state ownership of key industries and public abilities, of the State control of all the other industries, of a judicious combination of factory industries and cottage industries, of a harmonisation of mechanised industries and handicrafts, etc. The present mad era of over-production and maldistribution and under-consumption must go. The idle rich must become less rich and cease to be idle. The workless unemployed poor must get work and be employed. In short the rich must be prepared to become poorer and the poor must be enabled to become richer. A minimum standard of food and clothing and shelter and amusement and culture and spiritual consolation must be available as the birthright of all. State Socialism of the evolutionary type must bring about this result.

If this be the Indian vision of the New Order, Indian Education should have it steadily before itself. Indian parents have every right to demand from Indian teachers that they should impart it to the Indian students. We want education to be modern and Indian—not modern to the point of ruining Indianness and not Indian to the point of ruining modernness. Especially is this to be borne in mind, during the adolescence of our youth for, as Mr. T. Raymont says: "Adolescence is the period of adventure, of sudden growth, of intense intellectual vivacity, of insatiable curiosity, of strange conversions, of illimitable horizons; it is the renaissance age of individual." When I insist on Indianness, I wish our boys and girls to be enthused about the basic Indian concept of Ahimsa with its implication of a free non-aggressive but invincibly defensive integrated indivisible invulnerable India. I wish them to be experts in ceaseless effort combined with ceaseless contentment. I wish them to be passionately spiritual-minded persons. I wish them to be aesthetic and refined. I wish them to be lovely and loving and loveable and loved. When I insist on modernness, I wish them to be lovers of science and democracy. I wish them to be critical and to test everything in the light of reason, without sacrificing faith

to reason. I wish them to be educated for livelihood and life and leisure. I wish them to have education for individuality and for citizenship.

Rousseau says in his *Emile*: "God makes all things good; man meddles with them and they become evil." Shall we make good things bad or good things better? I live in hope. As Mr. Bertrand says well at the end of his famous book on *Education*: "The way is clear. Do we love children enough to take it? Or shall we let them suffer as we have suffered? Shall we let them be twisted and stunted and terrified in youth, to be killed afterwards in futile wars which their intelligence was too cowed to prevent? A thousand ancient fears obstruct the road to happiness and freedom. But we can conquer fear, and if we love our children nothing can make us withhold the great gift which it is in our power to bestow."

The Art of Living.

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

The great indictment against our Schools and Colleges is that they do not give a distinct lead to their products in the art of living. Their minds may be filled with diverse lore but they fail to get full pleasure from their existence by leading a life of varied emotions and experience. Many of them remain novices in the art of living and the pity of the thing is that they remain life-long novices not knowing how to dress, what to eat, when to do or where to go. They cannot 'drink life to the lees' but simply float like corks on the sea of life sinking or buoying up by every casual wave.

THE HELPLESS SCHOLAR.

To the average product of our universities the passing of a day is a difficult problem. He has to pass through an ordeal to execute even the most ordinary items of domestic life. In the morning, he does not find his tooth-brush and if the brush has been seized he does not know where the paste lies. There is a good deal of searching for the shaving set and perhaps on going to shave he discovers that the blade is too blunt for the beard. In the bath room the finding out of a clean towel or a good soap may present unthinkable and insurmountable difficulties to him. When he goes on tour he finds that in his hold-all many things essential for his business and for his daily use have been left behind. All this is very irritating to the man concerned and means

much loss of time and much more mental worries which vitally affect his health and longevity. When the living of the daily life marked by more or less uniformity presents such unforeseen problems to him it is expecting too much that he will be able to do proper justice to his leisure. To my mind the crucial test of a man's culture, I may add character, depends to a large extent upon how he passes his leisure. In fact the art of living is considered by some the proper employment of leisure in such a way as gives satisfaction of soul to the agent and pleasure and enjoyment to the people around him.

HAS ART OF LIVING ANY INTEREST FOR ALL?

Some may impatiently cry out, 'For God's sake, don't speak of art of living! What standard of decent living can you expect from millions of people who are condemned to a life of unrelenting toil and live on the border line of starvation?' Of course such a question would not be relevant to my subject because I am speaking here of the responsibility of educational institutions in teaching their students the art of living. But I believe that poverty and hard toil are not incompatible with the art of living. Nay, the poor toiler requires it more than his more lucky brother who has enough to eat and spend.

IS THE ART TEACHABLE?

Now some may ask—"Is the art of living teachable like the school subjects?" To put it in a more definite form—"Can you help a boy to develop a hobby during his school career so that the spending of his leisure may be a source of happiness to him?" Though there are not syllabuses in every school to teach the different hobbies yet the schools cannot ignore the fundamental task of discovering in each boy the bent of his mind and the kind of recreation to which he is naturally inclined whenever he gets his leisure. If education is "life itself", how can you give your boys even a 'pass' not to speak of giving the stamp of a distinction or honours if they be not trained to live beautifully? The whole life should look beautiful like a poem—a true gentleman is incapable of doing or saying anything vulgar. Individual happiness and collective peace depend to a very large extent upon how the boys are trained to pass their leisure. 'The empty mind is the devil's workshop'—a boy who should find joy and happiness during his leisure is often detected doing all sorts of mischief when time is hanging heavy on his hands. Habits are thus formed and as the boy grows into a man, his mischiefs take only different channels of manifestation. To speak something behind one's back is just like stabbing him behind his back and people who do that may be called "educated goondas". There is a proverb which runs like this: "Gentlemen discuss things and

servants discuss persons". A man is not a servant simply because he has a master but he rightly earns that epithet only when he discusses his boss or master.

THE DAY SCHOLAR vs. THE BOARDER.

It goes without saying that the boarder has more opportunities of being trained in the art of living than the day scholar who spends 5 or 6 hours in the school along with 30 or 40 boys of his class. In the boarding schools, the study, the dormitory, the dining hall, the bath-room, the play ground, the garden, the swimming pool, the furniture and clothes-etc., of each and every boarder are under the direct supervision of the Superintendent and he can wield a well-planned influence upon the daily habits of his educands. The daily menu should not only be frugal but also complete from the hygienic point of view of food. A strict and vigilant eye should be kept on how each and every boy passes his leisure. Any boarder failing to do justice to his leisure should be guided to do it without fail and it should not be difficult for the Superintendent to do it since he is supposed to *know* fully each and every one entrusted to his care and tutelage. There is much difference of opinion whether students should go to the cinemas and the theatres meant for the adult. In our country very few plays are meant for the school children though they form a considerable portion of the cinema-goers. Though students may be allowed to pass an evening in the cinema hall in the enjoyment of a selected play, the utmost vigilance should be bestowed on the boy, in whom the desire to go to the cinema may develop into a craze, a kind of mental disease. The cinema may be one of the servants that go to minister to his diversion but it should on no account be allowed to lord it over him. I have heard many of my friends and acquaintances cursing their fate because they have to live in places wherefrom they cannot enjoy pictures on the screen. "Life is so dull and uninteresting without any cinema, theatre or club to resort to." What a diseased condition of things! Life is unthinkable without any pleasures for sale like ordinary commodities! An educated man must know how to adapt to circumstances; he must know how to subdue circumstances and create joy from his environment for his own benefit as well as for the well-being of others. A truly educated man is not helpless anywhere. He is a Robinson Crusoe full of resources. He should not lead a detached life but should be able to attract people around him by the beauty of his deeds and words. He should be a picture of happiness, a man who can produce unity and harmony by a skilful manipulation of all discordant notes.

THE IDEAL HOME.

A man who has passed out of a good school knows how to live decently with moderate means. There is a *method* in every sphere of his life and he sees that every member of his family scrupulously observes it. In a Japanese household, furniture is very few but everything is so arranged that life is easy and comfortable. The children are happy and they seldom cry. Indeed the true test of education lies in the art of living. Good living like bad living is contagious and once it has been introduced in a home, the children of the family are assured of happy lives and bright careers are awaiting them. If we take stock of our homes, how few of them can lay claim to ideal conditions where jarring notes are unknown and peace and harmony prevails!

ART OF LIVING AT DAY SCHOOLS.

Let us see how the day schools can teach the art of living. It is needless to say that such a teaching means formation of some habits of mind and body. Decoration of the class-rooms, preparation of school albums, cleanliness of the body as well as of the books, tidiness of the school room and furniture are things which can never be too much stressed in the scheme of school education. Shabby dress, negligence about personal appearance and all other slovenly habits should be checked in the beginning. The doing of the hair, the buttoning up of a shirt or coat, the brushing of the shoes should be as carefully supervised as the working out of a sum, the writing of an essay or the reading of a lesson.

THE HYGIENIC DISH.

In any excursion or outing the preparation of a menu or the cooking of a dish may be left to some boys working under the supervision of a competent member of the staff. In the selection of the items of food care should be taken that the right proportion of protein, carbohydrates, fat, salt etc., be rigidly observed.

Arrangements for training in music, painting, sketching, handiwork, gardening etc., should be made in the school. Of course, it may be difficult to make any provision for such activities in the regular time-table. But in view of the importance of such activities provision must be made in the time-table for such a period as 'Do as you please' and this is a very important period and the head of the institution should see that the whole school population be divided into groups according to their hobbies, e. g., (1) Painting (2) Music (3) Handiwork (4) Carpentry (5) Gardening (6) Photography (7) Care of animals (8) Collection of stamps and other things for the school museum etc.,

etc. A real taste for developing these hobbies may be created by spontaneous activities, at home during the vacation. Reading of papers, recitation, debating, delivering a lecture, organisation of social service groups and hiking and biking groups for sight-seeing and adventure are other channels of work which should engross the leisure of any educated man.

LEISURE A PROBLEM.

The employment of leisure has become a problem in recent times. The industrialization of arts and crafts has given the average worker much more leisure than before. Eight hours is the maximum period that a man has to work. The employment of leisure along right channels will brighten up his life and add to his domestic peace and happiness. But if he has not been trained to spend his leisure according to his taste in healthy channels of recreation, the chances are that he will run to the ale-house and get drunk or pass his time in some other undesirable recreations.

THE REAL ARTIST.

The art of living can never be taught by preaching. Like all other arts it can be mastered by wilful practice. Every good citizen should make it a point to lead his life usefully and beautifully. His culture and his education should not be confined to books only. They should be manifest in what he says and does. His house, his furniture, his drawing room, his dress should all spread a halo of beauty round his personality and character. Social service should be his motto of life and the employment of his leisure should give satisfaction to his soul and gladness of heart to his neighbours. He is the true artist whose day to day life unfolds the inner joy that is bubbling with life and is crying for expression in beautiful deeds and words.

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In Devout Homage to Poet Rabindranath.

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

Bengal's Boon to Bharath! Thou wert not born for death, immortal Bard! Thy mighty hand is of course laid to rest, thy musical voice is stilled, and thy venerable form has disappeared no doubt, but thou art a *Deva Kavi*, and there is no death for thee. There, where on sun-lit mornings children gather to read thy short stories, where the labourer in dedication to his sacred toil sings thy songs in robust rapture, where youths who dream golden dreams find in thy visions the fulfilment of their aspirations,—wherever the soul of man yearns in response to the eternal call of Infinite Perfection, there wilt thou be and be loved. For, thy glory has, like the fragrance of a blown-away blossom, gone into nature; thy music has, like the melody of a vanished *vina*, passed into the atmosphere; and thy vast spirit, liberated from the limitations of the physical, has become one with humanity's holy heritage of the great and the beautiful.

Singing Sage of Santiniketan! Thou hast shown us the way of *Sadhana*; thou hast taught us how to make our *Personality* a *Gitanjali* to the Infinite Good. Thyself, the son of a Maharishi, thou hast helped us to feel the touch of the Eternal in every fleeting moment of life, and to realize the immensity of Perfection in all things of the earth. Thou hast been a true *Gardener* of human souls, helping, by thy touch and thy call, *Crescent Moons* to add to their infant grace new phases of delight. India's Immortal Inspirer! Thou belongest to the bright band of Bharatha matha's saviours; thou didst weave round the Mother's brow a new halo of brilliance; thou didst trumpet abroad once more India's golden gospel; and in thee again we of today find the meaning of the Motherland's magnificent march down the ages.

Jai to thee, joyous Poet, jai to thy music and thy mission.

The Village School Master and his Importance to India to-day.

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

Some time back when I was reading Mr. Brayne's book 'The Village Dynamo' I read his views on Village life in general and the Village Schoolmaster in particular. He has in his book stressed the importance of the village school-master in the life of the school. The village schoolmaster from times remote holds a unique position in the little republic viz. the village. The villagers all think that the wisest person among them is the village schoolmaster who, like the school master of Goldsmith, "there in his noisy mansion is skilled to rule" and often the wonder grows among them as to "how such a small head can hold all that he knows".

In order to remove the illiteracy prevailing among the masses and the youth as well as among the school going population the help of the village schoolmaster is so important and useful. The villager is generally ignorant and apathetic and whatever schemes are launched for the betterment of the lot of the villagers by any agency, either Govt. or private, cannot be properly understood by them; with the result, that useful schemes brought forward for the amelioration of the lot of the poor go unheeded and unutilised. Hence if the schoolmaster means, he can be of very great use to the public of the village in removing not only the blot of illiteracy but making the public understand the usefulness and value of the schemes launched. "The villager is a slave of custom but his customs were framed for conditions entirely different from those in which he now lives Who can but better help the villager to overhaul his customs than the one trained and educated man living there, the one man, who has been taught the one way of living and had ceased himself to be the slave of custom." Brayne.

Childhood is the stage when new habits are being formed and new opinions are in the process of formation. The villager in India is proverbially very docile and he believes that he should be contented with what God has given him and that it is ungratefulness on his part to be dissatisfied with his own lot. Taking this view-point and comparing the same with the views on life as well as the method and manners of a Western farmer, one is wonderstruck to find the high level of his literacy and general knowledge and information, as compared with his Indian brother.

What are the wants of a village at the present day? In this century a well equipped school, a village library, either stationary,

travelling or circulating, a post office, a village chowki, a recreation Club are all that is necessary in a modern village. We find that in an agricultural village people spend much of their time in idleness having nothing to do. During the rainy season, specially after the agricultural operations are over, people have nothing to do and it is the market place where they throng either to chat or to criticise the village folk. But this dismal state of things should change and the villager should be able to understand that he is one of those making up the nation and that he should so use his time that it makes not only for his betterment but also for the good of his country. India consists mainly of villages and the villager is the central pivot round which it turns, and to improve the village life lies mainly on the village school. Mr. Brayne says 'To my mind the basis of the new village life is the schoolmaster. There is no body else to take up this job; if he does not do so, I shall be the first to say 'close those schools'. They cost a lot of money and are doing no good whatever to the villagers.' Mr. Brayne is definitely of the opinion that if the village schoolmaster who is a potent force in the village does not undertake the work of enlightening the people, he is quite worthless and a drain on the resources of the state.

The Govt. have for some time past undertaken the work of village reconstruction, and rural development is the key note of the present day administration, but for all this the village schoolmaster has to play a very important role. 'Organisation is the secret of village improvement.' 'Having discussed so much about the importance of the village schoolmaster, let us consider for a moment the ways in which the village schoolmaster can be useful to the village round about him. First of all he can organise Scouting. Scouting is an educational movement and what is learnt inside the school is supplemented by the training given to a scout, under training, outside the school during spare time. Our schools are said to be too book-ridden and that the education imparted there-in is said to be too literary but in case we desire to supplement the the same training scouting is quite essential. It not only imparts a general knowledge of things round about but impresses upon the pupils the necessity of doing good turns to others, such as being kind to animals, and cheerful in times of difficulties. Hence if the teacher is trained in scouting, and it is a necessity nowadays, scouting will make the pupils discharge their duties properly.

Cleanliness and sanitation are also other useful things which the pupils can impress upon the mind of the public. 'Cleanliness is next to Godliness' and in case the public as well as the pupils learn the value of cleanliness and sanitation much good will accrue not

only to themselves but also to the public in general. Several epidemics which can be nipped in the bud such as cholera, small-pox, plague can be easily checked by proper precaution, exercised at the proper time. The principles of sanitation should be learnt and understood by all. Vaccination and inoculation should be enforced in time of epidemics to guard the general health of the people. There is nothing so important in a village as sanitation; and instruction and guidance of the village schoolmaster will be of great benefit to them. New habits are learnt in childhood and therefore until cleanliness is taught in the schools there will be no cleanliness in the towns and villages. 'Dirt is darkness and education is light.' It would be a nice practice on the part of the teacher to hold an inspection of all the school children after prayer. This will make the pupils realise the value of cleanliness and will make them shy of remaining dirty. I remember that when I was in the Training College I saw a separate room and on enquiry I learnt that it was meant as a room for cleanliness; that is, unclean children were sent there to wash their faces and clean their clothes.

The school going children should be taught the value of healthy school games and thus brought to understand the value of health which can be preserved only if proper care is taken of the same. Excursions to places of interest, observing nature round about, to understand the intricacies and beauties of Nature, the why and how of things, are also very important. Such things, though they appear to be unimportant now, will have a deep impression on the young children's minds and will leave an indelible impression on them. The education of girls can in no way be minimised. The hand that rocks the cradle will rule the world. In the 20th century the importance of girls' education need not be emphasised. If girls are taken proper care of, and properly educated, we shall have made the whole village literate as the girls will be able to educate the whole village in course of time and their own children when they grow up. There is another aspect of education which should be attended to, and that is Adult education. Literacy is quite essential now. India is still lagging behind other nations only for this; and no sooner do we realise the value of girls' education as well as Adult education than the salvation of India will have approached. It is only education and nothing else that will help India to march on the forward path of progress. We, therefore, want education and more education. The more we spend on education the more we shall have helped India, our motherland, to achieve her goal very early; and education of girls is more important than boys' education for obvious reasons. Hence Mr. Brayne thinks that the schoolmaster is the Dynamo that will blow up all illiteracy from the village and will make the village a model in itself. Such is the importance of the Village School Master.

Why the Teaching of History is Ineffective.

By MR. A. F. KHAN CHOUDHURY, B. T.,

H. Dip. Ed. (Dub.), M.R.S.T. (Lond.)

(Concluded from August issue.)

Lantern Lectures.

Lantern (better Epidiascope) lectures may be arranged for all classes of students once a month. On the conclusion of lectures questions might be invited from boys and occasionally from their colleagues with a view to elucidating certain points. Such lectures should be based upon the description of the following facts :—

- (i) Battlefield and military equipments etc.
- (ii) Dress, utensils, coinage etc.
- (iii) General mode of life, house-construction, agricultural implements, food, etc.
- (iv) Picture of Kings, Princes, etc.
- (v) Hall of Public Audience or Chamber of Private Audience.
- (vi) Mausoleums, forts, and other architectural buildings.

Broadcast Talk.

There should be arrangement for listening to School broadcast atleast once a month, if not more. If it is not possible to purchase a radio separately for each school, four or five schools may combine and raise a common fund and purchase a machine either in cash or on hire-purchase plan. As it is not possible to adjust the school time-table according to the Radio Programme it is better to treat the talk more in the nature of "extra". These radio talks should not only be of national character, but sometimes of international and not unoften, of Imperial character. At the end of each talk discussion may be held so as to help the boys in the clear grasp and understanding of topics.

Research Work.

A miniature form of Research-work may be attempted at the post-adolescent stage of boys' achievement (14). Boys should atleast be able to submit one thesis on some important historical episode or policy containing atleast 700 words but every encouragement should be

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given to submit two in two sessions. The best essay should be published in the School Magazine. A synopsis of the essay should be given by the teacher which the boys should be able to develop. The ideal system is that the boys should suggest the heading and outline of atleast five essays, out of which the teacher should select one. About 15 marks should be allotted (better earmarked) in the Annual Examination for this thesis. Needless to say that the essay should be in the vernacular of the learner.

The teacher should initiate the boys to the art and craft of play-writing and staging, particularly of the One-Act type. Appropriate subjects may be suggested from history e. g. :—

- (a) Aurangzeb and his brother Murad.
- (b) Alauddin Khilji and Bhimshingh.
- (c) Prithiraj and his consort.
- (d) Asoka and his daughter.
- (e) Alexander and Selucus.
- (f) Clive and Shah Alum.

The best dialogue may be staged by boys on some festive occasion under the supervision of the teacher but under proper stage condition.

Sketching.

Sketching is another device which has proved to be highly efficacious and useful. Such sketches may be of two types viz. (i) Extempore type (ii) Set type. By extempore sketch we mean such sketches as are to be drawn by the teacher or the taught in the unfolding of class lesson to order. Such sketches are mostly to be drawn on the Black Board. It may deal with the position of army of different parties on the battlefield, some of the buildings that they constructed, robes, garments etc. But set sketches are to be drawn on the paper or parchment under proper environmental condition. The nature of work being the same, the work should be of a more elaborate and finished nature. It should, in brief, deal with every descriptive aspect of social and political life. Such "set" sketches are not to be indulged in luxuriously i. e., too frequently,—as otherwise the normal work of the class will tend to suffer. Not more than four "Set" sketches should be attempted a year. Care should however be taken to see that these sketches prove to be of realistic rather than idealistic nature.

A Historical Museum.

A historical Museum is another secondary device which should have an important part to play in the teaching of History. A fairly spacious room in the school building should be earmarked for this purpose and the room, over and above Reference Books, should have a galaxy of charts and historic maps, diagrams, sketches etc. Pictures, coins, collection of a few ancient relics etc., should have their respective places in the Museum. In brief, every attempt should be made to create a historic sense and historic atmosphere in the room. Attempt should be made to hold History classes in those Museums, and if this is not possible, atleast two Matriculation Classes should be regularly held in this room so as to facilitate the teaching work. Arrangement should be made so as to enable students of all classes to attend the Museum room at the scheduled time. A lesson given in this Museum room, all other conditions being fulfilled, is bound to be effective.

Examination System.

We have said that the system of Examination,— or more appropriately the system of paper setting, is by no means less responsible for ineffective teaching of History. The questions set are often of the hackneyed, stereotyped and essay character and has an appeal to the sense of cramming of boys. Take for example a question of the following type:—

- (a) Describe the character of X, Y, Z.
- (b) Write all that you know about Lord William Bentinck.
- (c) What did Asoka do for the propagation of the Buddhist faith? etc. etc.

Now compare this type of question with the new type of question and see how they appeal to the logical sense of boys, develop their sense of imagination and can be dealt with within the shortest possible space and time.

(i) Say whether the following statements are "True" or "False". No statement is "true" unless every bit of it is true *e. g.*:—

(a) Muhammad Tughlaq was a learned king and built numerous buildings which are still famous in Indian History.

(b) Sultan Mahmood was the founder of Slave Dynasty at Delhi.

(ii) Fill up the gaps in the following sentences.

(iii) When did the following events happen?

(iv) Which of the following statesmen, poets and events are dated the earliest or the last.

(v) In each of the sentences from among the names in brackets choose the one that will make the sentence true *e. g.*,

(a) Shah Jahan defeated (the Rajputs, Burmese, Deccan Sultans).

(b) Sati rite was abolished by (Akbar, Hastings, Clive, Bentinck, Dalhousie).

The claim advanced in favour of new-type questions is as follows:—

(i) *No Guessing Work*:— In the new type test there is no scope and room for guessing either for the examiner or the examinee and the work is therefore easy and direct. There can be no two answers to a given question and the examinee has either to say "Yes" or "No".

(b) *Saving Of Labour*:— In the new-type test there is scope for saving of labour of the examiner. He will take only 1/4 of the time that is usually taken by the orthodox type of examiners.

(c) *Appeals To All Classes Of Boys*:— New type-test questions appeal to the innate capacity and intelligence of boys. Many an examinee confessed to the present writer that he could tackle this type of questions better than the old orthodox type, as by such means they can easily prove their metal.

(d) *Thorough Study and Comprehension*:— It calls forth a thorough study and comprehension of every aspect of the topic under discussion both on the part of the examiner and the examinee. No half-hearted and haphazard preparation will do or serve the purpose. Consequently the questions are likely to be well thought-out and well-planned.

(e) *No occasion for cramming*:— It would obviate the necessity of cramming,—nay it tends to dispense with the practice altogether. It will develop in the boys the habit of independent study, understanding and thought, on a logical process so as to enable them to play their role as a citizen of a Republic in a befitting manner. The main objections against this type of question are:—

(i) *Suitability*:— It is argued that the new-type test-questions are only suitable for the boys at the "Later Adolescent" and "Pre-adolescent" stages. Partially true. But we venture to believe that an experiment on this line may as well be tried in the High School or Matriculation stage as an alternative to the orthodox type of questions.

(ii) *Composition Work*:— Further it is sometimes pointed out that the new-type test questions will discourage the habit of essay writing which has an "undoubted" value of its own. The critics tend to forget that at the higher stage History and Literature should be clearly differentiated. The critics forget that the aim of History teaching at the "Later Childhood" and "Pre-adolescent" stage is understanding of certain facts and not the training in essay writing. Essay-writing in History should be at a discount as far as possible. For essays the boys should go to the teacher of Literature and not to the teacher of History, as is erroneously done.

To sum up, History is at present one of the most neglected of subjects in the school curriculum. Not only does it occupy a secondary place but it is being taught by teachers who are the least competent for it. The method of instruction is most rudimentary and as such unscientific. Secondary devices are hardly adopted. We have accordingly recommended :—

(i) History should be taught by a teacher who is not only a distinguished graduate in Arts but also an efficient teacher in every sense of the term endowed with vivid power of story-telling with knowledge of use and application of up-to-date historical materials.

(ii) The History syllabus should be re-cast and remodelled at the Pre-and Post adolescent stages so as to include within its orbit World-History. At the Primary stage not only political but social, religious and literary heroes should play their part. Every attempt should be made to develop the international spirit and outlook in boys.

(iii) Some of the History text books should be rewritten in non-propaganda and non-party line. The get-up including printing and language of the book should be attractive and within the understanding of boys.

(iv) Primary and secondary devices should be brought into use in the class room so as to appeal to boys through as many senses as possible.

(v) The Present system of examination—better setting of papers, —should be reviewed and re-considered and new-type test questions should be substituted for the old orthodox type of essay questions.

The Romance of Sri Andal

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

"What a sweet dream I dreamt, my friend ! I heard, in my vision, the loud beat of the drum, and the joyous blare of the conch-shell sweet. In a lovely bower, under a pearl-inwrought canopy, I saw my Lord clasp mine arm. Strange."

These are lines of rapturous lyric of Sri Andal, the maid who would wed none but the Lord Himself. She was indeed a rare soul, who found no peace until she became one with the Infinite. She had consecrated herself to His service ; her life may fittingly be described as a poem in praise of God.

Tradition, current among the Vaishnavas of Southern India, has it that, like Sita of Ramayana, she was a foundling brought up by Saint Vishnuchitta. Perialvar—as Vishnuchitta is otherwise called—was wont to worship the deity of Srivilliputtur, his native place, with choicest flowers culled from his private garden. In the course of his usual labour of love, the childless man was overjoyed to come across a handsome infant ; he read the intervention of Providence in this act, and, ever afterwards, tended the God-given baby as the apple of his eye. The precocious daughter, as the years went by, mastered all the ancient lore of her religion ; she developed an absorbing passion for Lord Narayana. In her indiscriminating love, she stealthily used to deck herself with the garlands meant by her foster-father for the God of Srivilliputtur. Thus would the innocent girl judge whether her father's offering would fitly adorn the Heavenly one. How could she know that, to other men, this would appear a deed of sacrilege, an insult to the Most High ? When Vishnuchitta at last happened to catch her red-handed in her usual offence, he shed tears of repentance for his erring child. A fresh garland was made ready, and apologetically offered to the God. But, strange to say, Vishnu willed it otherwise to the utter bewilderment of Perialvar himself. He made it known to his devotee in a vision that the garlands 'desecrated' by the erring maid were most acceptable to him. And, thenceforth, Vishnuchitta carried the garland doubly fragrant, fragrant with flowers, and fragrant with maiden love. Andal came to be called "Gotha", the maiden adorned with flowers with the Lord's own approval.

A girl with this single-minded devotion to God, could never bring herself to offer her hand to any mere mortal. Yes, she had set

her mind firmly on Lord Ranganatha of Srirangam. And this humble tribute of a girl's life was approved by the Omnipotent; Sri Ranganatha appeared in a vision before Perialvar and ordained that the love-born maiden should be brought to His temple. Accordingly, the saintly father took his daughter with due pomp and splendour to the great Vaishnavite island centre; and there, the soul of the God-intoxicated maiden melted into the depths of the Being that 'creates, animates, and sustains the universe'. Perialvar's sorrow knew no bounds; the turmoil in his heart finds superb poetical expression in these celebrated lines.

"My house stands deserted, all its glory and life extinct. It is like a lovely lotus-pond, once in full bloom, but now desolate, with all the flowers frost-bitten, and the petals lying dead. My precious one is no-where to be seen. Perchance she is with the Lord."

Such, in brief, is the story of one of our great women, at once noble and stirring. The traditional account of her life, as handed down to us with the accretions of centuries, may be a little exaggerated; but it is clear from the tone and temper of the songs of Vishnu-chitta and his daughter, that it is a real drama of intense love and yearning enacted in the distant past. Along with other Vaishnavite saints called the Alvars, Andal unconsciously exemplifies the central doctrine of the Bhakti school of mystics—that of supreme self-surrender to Lord Narayana, Hari or Krishna. Great men like Namdev, Tukaram, and Tulsidas leap to our mind, when the Bhakti school is mentioned. Truly, there is a kinship of soul between these saints of the North and the Alvars of the South.

What is the Bhakti cult but popular mysticism for the lay man? God-head may be reached by simple, absolute, boundless faith in your Maker; there is no need to tread the austere path of book-knowledge, no necessity to mortify the flesh with fast and penance. Put your childlike trust in Him; He is your all, your father, mother and brother. The Prince of Princes is waiting at your doors, and you have nothing to do but surrender yourself to Him. Andal is one of the finest flowers of such a popular type of mysticism.

To those familiar with Western mysticism, the mention of Andal may bring to mind names like St. Angela of Norwich, and St. Catherine of Siena. Indeed, mystics in all lands speak the same language, the language of those who have transcended the temporal and the material, attaining to an experience, here and now, of what we call "Eternity".

Andal's poems deserve our careful reading; they have an unsurpassed lyrical appeal. Her "Nachiar Tirumoli" is full of untrans-

latable delicacies of touch and colour; it reflects the ever-changing hues of the mind of a lady-love, now triumphant, now pensive, now desolate. In the true mystical strain, God is her lover, most fickle and false, yet most true. In the agony of separation from her dear one, she addresses the cuckoo to beckon unto her Lord; when a choir of birds sings of his approach, she is puzzled that he does not come, after all. Then, there is the joyous chant of the song of her union with the Lord, symbolic, perhaps, of the dissolution of the Individual Soul into the Universal Soul.

The "Tiruppavai" is more objective, being a glorification of Sri Krishna, the Avatar of Vishnu. The poem purports to be a page in the life of the Divine Child. The maidens of Gokulam, where the Lord is growing, observe a religious fast about the month of December. On the full moon day of that month, the shepherd maids awake their friends before dawn; they go to the palace of Sri Krishna, to request him to join them in the 'holy bath' undertaken to propitiate the gods for abundant riches and rains. Indeed, Andal pours out her own overlaid heart from the lips of these virgin maids; the 'Tiruppavai' is full of felicitous praise of the Most High.

Andal's place of birth is for ever hallowed in the memory of Vaishnavas; at Srivilliputtur, in the Ramnad District, the temple dedicated to Andal proudly rears its head to the heavens. Thousands bend in adoration before the image of the simple girl, who, ages ago, "allowed herself to be cheated into the splendour of God's mysteries".

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By DR. GEORGE S. ARUNDALE.

I do not know whether to applaud or to condemn Father Murphy's address to the recent Convocation of the Madras University. Like the curate's egg it is certainly good in parts, as when he so rightly condemns the cramming which is so indispensable an ingredient of the existing system of education, as when he admits that the modern University is oldfashioned in its methods and material, as when he casts a stone at the examination system, as when he declares that the University fixes the judgements of its alumni and confirms their conclusions and provides for them a mental yardstick, but, in what I cannot help thinking is a moment of aberration, approves all this! Father Murphy has evidently seen a little of the actual worthlessness of the present system of education, but on the whole he admires it and deems that it "delivers the goods." But I look in vain through the address for a list of the good "goods" that the University does deliver, for he is mainly occupied with demanding the establishment of a large number of technical schools and in telling the graduates of the good work they can now do being no longer working members of the University. And he declares that the University cannot be of much service to its alumni because its training is one-sided. "It trains the intellect but neglects the will." I do not think it even trains the intellect. It simply hardens it. And what about the emotions? Father Murphy seems to have nothing to tell us of this vital field in the lives of all. Obviously, the University neglects the emotions as it neglects the will. What kind of a University can it then be! However, the address was suitably orthodox, without being fanatically orthodox, and must have pleased the older generation present at the Convocation. As for the new graduates, I am afraid they did not pay very much attention to it, inasmuch as they had so many more important things to think about even at the time.

A Pioneer.

The real need in education is for the Government to recognize that the existing system of education is for want of a better system, and therefore to set in motion ways and means whereby discovery may be made of what is likely to prove a better system. Father Murphy's technical and other schools only scratch the surface of the problem. Deep down is the question as to what changes are necessary to make education actually education and not instruction as it is at the present time. To this end the Government should call for pioneer educators—

I do not say teachers, for the average teacher is the slave of the existing system—to experiment along more fundamental lines in the physical, emotional, mental and even higher fields. The Government has not yet seized its very great opportunity due to the presence in India of that very great educator Madame Montessori, who came to India to help in Indian educational reconstruction, but who has met the fate of the really great. The various Governments in India have extended towards her very cold shoulders, to their eternal disgrace. Their pride has been too great—or the pride of their education departments has been too great—for them to condescend to take her advice. In most parts of the world, except of course in educationally and otherwise benighted Italy and Germany, and no doubt Japan too, educational authorities clamour for her but cannot get her. Here in India the authorities are no less benighted, even though she is actually in their midst. What a revelation of real education there would have been had Madame Montessori been asked to deliver the Convocation Address!

New India Survey.

Basic English in Parliament

By PRINCIPAL K. S. VAKIL.

Mr. A. Edwards asked the Prime Minister, on May 27, whether he will take steps to have all acts of Parliament written in basic English.

The Prime Minister: No, Sir.

Mr. Edwards: Does not the Prime Minister think that it would be a great economy of the time of the House if, after the official draftsmen had done their best—or worst—with these Bills, they were translated into more understandable English; and will he contemplate the calamity that might befall us if these draftsmen some day took his own speeches as a model?

The Prime Minister: Well, there is a great deal of official jargon, but it has not been arrived at with a view to causing inconvenience, but because those who are entrusted with expressing the decisions of the House in statutory form have found that to be the most convenient and precise method. With regard to the idea that we should try to describe everything in basic English, that is very sensible, and I may draw the Hon. member's attention to the fact that the word

"basic" and its neighbour the word "basal" are both under very great suspicion at present in the way in which they are used. I see that Mr. Fowler's Dictionary of Modern English Usage, which everyone should study, says:

"These un-English looking adjectives, neither of which existed before the 19th century, were manufactured merely as adjuncts to certain technical uses of the noun 'base' in botany, chemistry and architecture where the word 'fundamental' would have been misleading."

(*'Education'* dated June 6, 1941).

In the Darkness of Indian Education The Way Out?

By GEORGE S. ARUNDALE.

I HAVE been wondering for I do not know how many years whether the Governments in this country will ever awaken to the terrible condition into which the youth of India has been plunged as the result of the system of education under which generations of them have been emasculated to India's grievous condition today and to the disquietening prospects for tomorrow.

Of culture they have had none. Of incentive to patriotism they have had none. Of the opportunity to create they have had next to none, to all intents and purposes none. Of religious education they have had next to none. Of training for the defence of their country they have had next to none; again to all intents and purposes none. Of training for leadership they certainly have had none. On the contrary, such instruction as they have received directs them otherwise.

Indeed, I ought not to have called it a system of education. It is a system of instruction, of forcible feeding, and radically foreign at that. And it is not necessary to add that adult education, education during adolescence, is as conspicuous by its absence as all the other essential features of a real education I have already enumerated. Nor is it necessary to add that for the most part the education (instruction) is in a foreign tongue. I am very clear as to the importance of English in Indian education. But I am no less clear that English must be a secondary language incumbent upon all to know, but not the principal medium of instruction.

Evils of the Existing System.

This terrible tragedy is ominous for the future as it is soul-destroying for the present. Look at the youth of India today—irreverent, hate-infused and revolutionary. Is this to be wondered at? Are we to blame political factions for it? Yes, in a measure, perhaps. But the major portion of the blame must be laid at the door of a system of instruction which by its soullessness in all directions has either killed or dangerously perverted the Indian spirit.

And on these youth foundations, bereft of the strengthening and unifying influences of a truly Indian education, we have to try to build a free India, a great India, a world-respected India! What a colossal task, though we must not say insuperable.

Says Mr. Kenneth Lindsay, M.P., in a recent issue of the *London Spectator*: "In plain and literal language here is the Future England asking for its chance." And he also says that "the tragedy is that until recently there was almost no outlet for their [youth's] idealism or anything else. You cannot pick up the bruised life after . . . years of neglect, and expect it to blossom as if nothing had happened . . . a great chance has come and it cannot be postponed into the category of post-war aims." And elsewhere he states "that young people want above all else to do things which are important, however difficult, so that they themselves count, so that they matter, so that they belong. Frustrated, they turn to gangs, they become miserable, they sulk . . ."

How true it is that Future India is asking for *its* chance, and is not getting it. How true it is that for Indian youth there is still no outlet for their idealism or anything else. How true it is, and political leaders should note this fact, that you cannot pick up the bruised lives of the youth of India, and expect them to blossom as if nothing had happened. How true it is that the frustration of Indian youth—and it is a disastrous and foreign frustration—causes to fructify in them the revolutionary spirit, makes them miserable, and produces a most un-Indian, a most anti-Indian, sulkiness which finds expression in strikes and in political emotionalism of a destructive virulence which approaches perilously near the whole Nazi outlook. There is a hatred abroad in Indian educational institutions among the young which wrings the hearts of those of us who have given the best of our lives to serve India and to help her to be free and revered among the nations of the world.

Follies of Political Leaders

But there is, perhaps, something worse even than the evils of the existing system of instruction. It is the callous indifference of most

political leaders to their responsibilities towards their younger fellow-citizens. They are continually stirring them to patriotism of a destructive kind, to abandoned and blind faith in some political movement, and welcome them in their thousands to meetings at which only fear of the consequences often stands as a bar to the advocacy of violence. Violent speech there already is. Violent denunciation there always is. And the sense of frustration already fostered by the system of instruction becomes fanned into the beginnings of individual flames which may at any time unite and burst into a frightful conflagration.

Mildly, Gandhiji advises students not to strike, but does nothing if they do. And however much he may from time to time advocate civic service—the only true safety-valve for the unhealthy and evil pressure for which the education departments and the politicians are jointly responsible—he follows the will-o-the-wisp of Satyagraha when he might build young India into a splendid and wonderful citizenship. The material available is beyond compare as I very well know from personal experience. But it has most shamefully been allowed to deteriorate to an almost unbelievable extent, and needs a man with the influence of Gandhi to restore it to health.

Mr. Jinnah is obsessed by Pakistan—a beautiful name for a most anti-Indian scheme—and is not equipped to help the youth of India in any way. He is out for power rather than for purpose, for dictatorship rather than for democracy.

A Field for Experiment.

And what is infinitely distressing is that this foreign system is constantly being fortified by the new additions in the shape of universities and other educational activities that are endowed by the wealthy or brought into existence with a flourish of trumpets by so-called enlightened rulers of Indian States. Thus the situation tends to grow worse rather than better, and with the worsening comes the inevitable tendency to push still further into background the Cinderella department of national life.

There is for the moment only one way out of the cul-de-sac. It is for really enlightened men and women to study India's needs and to undertake educational experiments with a view to satisfying them. It is for really enlightened parents to give their children the opportunity of receiving education in these experimental institutions. It is for the really enlightened well-to-do to provide the means whereby the experiments may be undertaken, for while the Government ought to help these experimental feelers, it is very unlikely to do so, and the unwise plea of lack of funds is all the more plausible in these days of war.

It is obvious that these educational experiments must be serious experiments, and they must be undertaken by responsible men and women who have some measure of public confidence. They must be experiments which will greatly advantage the pupils and fit them for good citizenship whether or not they are avenues to employment in the public services, which it is improbable that they can be. These responsible men and women must fit their pupils to earn their livings honourably though not lavishly, and in some measure at least for leadership and sacrifice.

Fundamental Purposes.

The experiments must be based first on a truly religious spirit, and second on a spirit of social service—every subject of the curriculum being subordinate to these two pillars of purpose.

In a recent manifesto the Archbishops of Canterbury, York and Wales have declared that there is "on every side" profound ignorance of the Christian faith." It is this ignorance manifest in the votaries of every faith that has dethroned religion from its rightful place in the educational life of every nation. This ignorance, no less fatal to every other faith than to Christianity, is part of the cause of world wars, and is largely responsible for rendering education utterly ineffective in arousing in youth that spiritual awareness without which there can be no healthy, helpful or happy living.

Is it too much to say that in the world to-day there is little real religion, that the forms of every faith tend to count for far more than the life? It is less formal religion that education needs, and more, as I have already said, the religious spirit—the spirit of reverence, the spirit of brotherhood, the spirit of compassion, the spirit of the recognition of order and purpose throughout evolving life, and the spirit of eager co-operation with the Saints and Rishis, the Devas and Angels, who ceaselessly minister to our needs. Forms and ceremonies matter less, however valuable some of us may know them to be; and they are less for the national educational system and more for that home education upon which the national system must be based if there is to be a universal system of education linking the individual citizen through all his expanding associations to the State itself and perchance beyond.

The Religious Spirit.

And the religious spirit while rejoicing in expression as a religion for the benefit of particular individuals and while so honoured as part and parcel of the educational system, must ever declare its universal nature, lest there be a fratricide of Faiths rather than a Fellowship of Faiths.

It is, of course, the same with the national spirit, which must never forget the Fatherhood of Universal Brotherhood as it is given its due place in the educational system. Ever is there danger of nationalism giving rise to a fratricide of Nations when there should be a World Fellowship of Nations.

One could almost indefinitely enumerate the evils into which the existing system of instruction has plunged India's unfortunate youth. It is more difficult to suggest ways for the cure of the dire disease which is afflicting them. It must suffice to say as I have already suggested, that this cure lies in experimental education here and there dotted about all over India and undertaken by practical educational idealists, fostered by Government and by truly patriotic and farsighted parents. Gandhiji's basic system of education, with all its weaknesses, may well be, as it has been, the subject of experimental work, as our Theosophical education is also experimental.

But the crux of the situation lies in the supreme truth that education is for the unfoldment of the creative spirit in humanity. This is the fundamental purpose of education in every aspect and part of it. This is the objective of education in every subject of the curriculum. This is the true inquiry of all examinations. This is the purpose of all educational exercises—be they physical, emotional, mental, intuitional, or of any other kind.

In man God planted His own Creative Spirit, that man shall become God. The Spirit of Creation is the spirit of Divinity.

Conscience.

Notes

The Tamil Music Conference

Appreciation of the cultural values of Tamil and a desire to improve the quality of Tamil musical compositions seem to have been the objectives of Rajah Sir Annamalai in his organising a music conference recently at Annamalaiagar. But some of the enthusiasts had confused the issues and brought in an unhappy linguistic controversy. People could not differentiate whether it was the divinity of music or the purity of Tamil language that was the theme before them. Music transcends language, and its emotional and spiritual values count with us more than the nature

of its vehicle. Lovers of music do not like to be saddled with restrictions as to whether the tunes should be in Tamil, Telugu or Kanarese. If Tamil lovers are keen on maintaining its pristine purity the best sphere for them would be the school Tamil Text-Books. The present controversy over the suitability of Tamil terms for the English equivalents in the teaching of non-language subjects in schools is too silly. Here again there are die-hards who confuse issues. The main objective in teaching Science, History etc. is to bring home knowledge in an easily assimilable form without the medium offering any strain in the process. An attempt to force the issue of Tamil purity in matters like these is sure to end disastrously, and is a sad reflection on the mentality of people in South India.

Admission of Girls in Elementary Schools

Well-meaning people will admit the need for increased admission of girls in elementary schools. But to couple it with the condition of recognition of a school is certainly a little out of the way. Recently there have been reports in the papers of the withdrawal of recognition from schools in some districts which did not show the required quota of girls in admission. This is too drastic a step, considering the handicaps faced by teachers of elementary schools in their earnest attempts to comply. On the part of the teachers, what with the preparation of lessons according to ambitious syllabuses and of elaborate statistics, they have very little energy or time left for canvassing parents to entrust their girls to their care. Even if they have it, it is doubtful whether their present status and pay would compel compliance of the public with their request. On the part of parents, most of them seem to be too sceptic about the good of sending their girls to schools with their present curricula. Many are too poor to spare them for education. If the Government is keen on attracting girls to schools, the best course would be constituting an influential committee in each village with the teachers, the Junior Deputy Inspector, the Rural Health Officer and the Village Munsif as members and carrying on useful propaganda in this direction. The Elementary school teacher has worries enough both at school and at home, and he may well be spared this additional burden of seeking girls for his school on pain of losing his pittance.

India Shall Be Literate

A Review.

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

[India shall be literate: by Frank C. Laubach—Sponsored by the National Christian Council, Nagpur C. P.—Printed by F. E. Livengood at the Mission Press, Jubbulpore. C. P., India, 1940—1st edition, 2000 Copies—Price Re. 1/12 per copy—Pages x+269.]

India shall be literate—says Dr. Laubach, the Father of the Adult Literacy Movement.

And 400 million voices cry 'Amen'.

On page 175 Dr. Laubach says, "Books and Magazines as a rule reveal their true value of the cover less than almost anything else offered for sale." How true indeed is this of his own book! No one who looks at the neatly-bound book with its 'auspicious' yellow wrapper can suspect what ardour, practical wisdom, sound common sense and missionary zeal have gone into the production of this book.

It is a marvellous book in its own way. It states the problem with convincing vividness, explains the best ways of solving the problem so as to secure immediate results, describes what has been done and is being done in this field of nation-building, and analyses the relative merits of programmes and schemes. It is book of facts a directory, a who's who of adult education.

Of late a tendency to belittle the importance of adult education in the land has been visible, and it has been said that if universal primary education is aimed at and realized, adult education will soon become a superfluity. Those who share this view will do well to go through this book. They will then understand that the foremost duty of every literate person in the land is to take the vow of 'Each one Teach one'.

The book tells us much about the efforts made by the late Congress governments in the provinces in respect of adult education. One fears that the political happenings in the land which led to the withdrawal of Congressmen from power, and the outbreak of the war on the prosecution of which all our energies have now to be concentrated have had an adverse effect on the progress of the adult literacy campaign. But the peoples and governments must remember that the problem of adult literacy is our most pressing and most momentous problem and that unless this problem is solved all efforts at national reconstruction will be productive of only very partial results.

As Dr. Laubach says, the education of 3400 lakhs of illiterate people, one third of the world's illiterates, is one of the most gigantic educational efforts in the history of the world.

The Doctor leaves no aspect of this great problem untouched. The book contains many quotations from the utterances of distinguished educationists all of whom realize the urgency and the magnitude of the problem. A list of the many things discussed in the book will give us an idea of its thoroughness. Here is a brief list: History of efforts, several methods, how adult education is not the same as child education, practical hints to workers, qualifications for directors, special difficulties of women, adult literature, reform of the alphabet, (the advantage of the Roman script) etc. etc. An index and a bibliography add to the value of the book.

No person who is keen on serving the sacred cause of adult education in India can afford to go without this book. Wide experience and an understanding insight have enabled Dr. Laubach to produce a book which will be a friend, philosopher and guide to every adult education worker in every part of India.

Here are a few interesting facts and observations taken from the book:

Nearly one third of all the illiterates in the world live in this country. Only China has a problem as titanic.

There are practically no books, no magazines, no post-offices, no reading-rooms, and no schools in three-fourths of the villages of India.

The children of literate parents never become illiterate.

People are more important than profits.

We must make 34 millions literate each ten years even to keep up with the birth-rate.

There are considerations against leaning too heavily upon primary teachers for adult literacy work.

The teacher of adults must treat his adult student not like a child or an inferior, but as politely as he would treat a high official. The illiterate adult is extremely sensitive. Treat him like a raja!

Never teach a man if you do not like him.

Do not tell the adult what he already knows. Do not ask him any question he cannot answer. There must be no tests or examinations to find out what he has learned, none!

Governments are notoriously conservative. They are afraid of untried ideas, afraid of 'burning their fingers'. Missionaries on the contrary are temperamental adventurers and non-conformists.

No power on earth can equal religion when it gets geared into the cause of human uplift.

In the reign of Asoka about sixty per cent of the inhabitants of India were literate.

Dr. Laubach's book is a weapon that every soldier in the army of the crusade against illiteracy must possess. We cannot better conclude this review than by quoting the song that a prisoner in Gaya Jail, Bihar, sang when a celebration was held to honour those who had learned to read during the year:

"The Spring season has set in for our souls. The name of God has a new sweetness. The garden of my heart has blossomed forth with new beauty.....The days of our sighs and groans are over and a new song is on our lips. We were in a prison of the mind long before we came to this jail. Today there is a new longing in our hearts. India has been living in the dungeon of ignorance, but now the good news has reached us that the day of her emancipation is dawning. No longer shall we be slaves of midnight ignorance..."

'Having eyes we are yet blind'—so mourn the illiterates. May we do our utmost to open their eyes!

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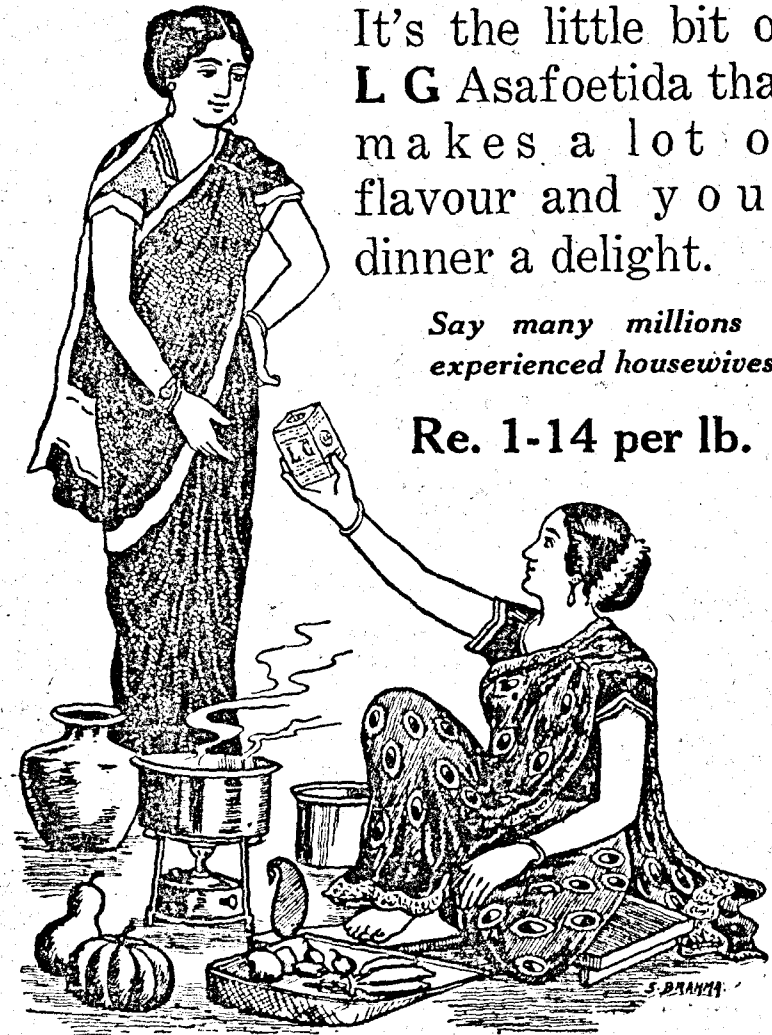
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